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THE

"HINDU MESSAGE"

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

Editor: 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.

ASOKA.

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

What sight is this that I with joy behold!
A group of damsels clad in bright attire
Of scarlet silks that shine like flowers of fire
Come hither with their wondrous feet of gold!
Beat gently, heart, not shy nor overbold
Though such fair nymphs of light draw ever nigher,
Each look of theirs will take thee higher and higher
To where God's Love doth human loves enfold.
They come to rid thee of thy flowerless gloom
With quickening touch of soft sweet lotus feet
Oh gay and glad bright and joyful sight!
Full soon thy frame will thrill with ruby bloom
As poesy's raptures now have found their seat
In my poor heart that knew not joy of light.

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The Hindu Message

THURSDAY EVENING, 24 APL., 1919.

Satyagraha and After-Events.

With a rare insight and courageous recognition of truth which is the characteristic mark of a true Satyagrahi, the saintly Gandhi has perceived that the movement which he started with absolute singleness of purpose and which derives all its moral force from its association with his name, has been besmirched by that very violence which he so earnestly and emphatically condemned and as a consequence has temporarily suspended the movement. Mr. Gandhi points out in his letter announcing the suspension of the movement that in the course of the Satyagraha struggle in South Africa, several thousands of indentured Indians had struck work. While this entirely peaceful and voluntary Satyagraha strike was going on, a strike of the European miners and railway employees was declared. Overtures were made to Mr. Gandhi to make common cause with the European strikers. But it did not require even a single moment's thought for the selfless Gandhi as a Satyagrahi to contemptuously decline the overtures. He not only declined to join hands with the other strikers but went a step further and suspended his satyagraha strike for fear lest it should be classed with the other one in which methods of violence and the use of arms were much in evidence. From that moment satyagraha came to be recognised by the Europeans of South Africa as an honorable and honest constitutional movement. "I can do no less at the present critical moment" says Mr. Gandhi. "I would be untrue to satyagraha if I allowed it by any action of mine to be used as an occasion for feeding violence, for embittering the relations between the English and the Indians. Our satyagraha must therefore now consist in *ceaselessly helping the authorities in all the ways available to us as satyagrahis to restore order and to curb lawlessness.*" The Italics is ours We applaud this wise decision though it is late. Disquieting news comes from every corner of the country. There have been riots accompanied by violence, arson and murder at Amritsar, Lahore and Ahmedabad and several other places have narrowly escaped from similar happenings. Reports of these riots clearly reveal the revolting folly and criminal blunder of the infuriated mobs at several of these places. We wish to express with all the emphasis at our disposal our deep abhorrence and strong condemnation for the acts of violence such as the murders of innocent bank employees in Amritsar and of Government servants in other parts, both European and Indian, the wanton destruction of Government offices, Railway stations and other public and private buildings, the looting of banks and treasuries, the wrecking of Railway lines and electrical installations, the cutting of telegraph and telephone communications, and the breaking up of fire-engines. All these and other such acts of unbridled lawlessness are altogether alien to the best traditions of the country and to the express instructions of the accepted leader of the Satyagraha movement. The idea of burning down buildings and wrecking trains, rioting and looting, is absolutely inconceivable

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to a Satyagrahi; much more, of course, is the thought of taking away life. Hence we have to pause and consider well over the real cause that has caused all this deplorable destruction of life and property. Let us take stock of the situation and calmly ponder over them. The salient facts, as they have appeared in the Press hitherto, are well summarised by the *Mahratta*. They are 1. The passing of the Rowlatt Act in the face of the Universal Indian opposition, 2. the declaration of the campaign of Passive Resistance against the measure by Mr. Gandhi and his associates, 3. the observances of the 30th of March at Delhi where it led accidentally to fatal results and elsewhere where no untoward results happend, 4. Observance of the 6th of April again throughout India which too was marked by much enthusiasm but not by violence anywhere, 5. Mr. Gandhi's announcement to sell certain proscribed books in Bombay, 6. His journey to Delhi, the serving of orders of externment of the Panjab, Delhi and Central Governments on him and his deportation and confinement to the Bombay Presidency, 7. The consequent outbreak of riots at various places, 8. the deportation of Drs. Kichlew and Satyapal at Amritsar, 9. Furious outbreaks there and at Lahore, Calcutta and various other places and 10. proclamation of martial law, firing on the mob and various other preventive and coercive measures. From this rough survey of events it can be easily seen that except the one unfortunate incident at Delhi the whole country was calm and quiet until the arrest and deportation of Mr. Gandhi. It does not lie within us to determine whether the Government was wise in preventing Mr. Gandhi from visiting Delhi and the Panjab. Only those responsible for maintaining order in those difficult provinces can decide it. But this much we can say that we are in full agreement with the 'Times of India' when it says "we who know Mr. Gandhi well and understand, if we cannot always agree with, his ideals and methods may well feel that in times of excitement and unrest nothing but good can come from his presence in a disturbed zone." This was fully borne out by the events in Ahmedabad. There the Commissioner Mr. Pratt gave Mr. Gandhi every assistance in his work of pacification and martial law regulations also were relaxed in order to facilitate him. This had the most salutary effect in quelling the disturbances. Similarly at Delhi also when the Chief Commissioner conferred with the leaders of the people at Delhi, it was stated that the reason for the strike was the order made against Mr. Gandhi. It was only after the Chief Commissioner announced that Mr. Gandhi was in Ahmedabad free and in good health and that he would communicate to the Government of India that the strike was due to the orders made against Mr. Gandhi, that order was restored and business was resumed. Thus, it is clear even to the casual observer that Mr. Gandhi's arrest was the prime cause of all these disturbances and once they were caused, several other things combined to produce utter unbridled lawlessness which Mr. Gandhi himself deplores very much. He says in his message: "the events that have happened in course of the last few days have been most disgraceful to Ahmedabad and as all these things have happened in my name I am ashamed of them and

those who have been responsible for them have thereby not honoured me but disgraced me. A rapier run through my body could hardly have pained me more. I have said times without number that Satyagraha admits of no violence, no pillage, no incendiarism." Mr. Gandhi would rather suffer any wrong than be saved in this manner. As he himself put it: "If deeds such as these could save me from the prison house or the scaffold I should not like to be so saved." Thus, it is clear that the persons who led the people on this mad path of wanton destruction had nothing to do with Satyagraha. They are the enemies of society and it is the bounden duty of all peace-loving citizens to put a stop to all their machinations and to allay all excitements and to assist in the maintenance of law and order. Our foremost duty now is to heartily co-operate with the Government in restoring absolute calm in the country and in removing by exhortation and by every other possible method those elements of violence which besmirch the fair name of our Mother India.

Notes and Comments.

The Provincial Educational Conference assembles at Trichinopoly in May. We propose to issue on that occasion a special educational number of the HINDU MESSAGE with special contributions from several eminent Educationists. Full details will be given in the next issue.

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The keeper of the Amrita Bazaar Patrika Press was served with a notice on Wednesday last by the Government of Bengal intimating the forfieture of the amount of Rs. 5000 which was deposited as security for the said press, under the Indian Press Act, in view of two articles which appeared in its issues of the 10th and 12th insts.

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The Hindu Patriot says:—A remour is afloat that Sir Asutosh Mukerjee will be the next pucca Chief Justice of the Calcutta High Court. Rumour is also busy connecting Sir Asutosh's name with the presidency of the Board of Education that is to be constituted under the report of the new Universities Commission. A third rumour credits him with retirement from Government service and assuming the leadership of Bengal. Any of the three posts will suit nicely the man with the most capacious intellect in Asia.

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A new discovery of great scientific interest has just been made by Sir J. C. Bose in his Research Institute which proves that plants in general perceive and respond to long ether waves used in wireless signalling. In vast range of electrical spectrum plants are extremely sensitive to ultra violet rays wave, the length of which is shorter than a hundred thousandth part of an inch. Going to the opposite end of the spectrum, in the region of invisible heat rays the whole wave length is about one thousandth part of an inch. Professor Bose has shown that plants also perceive and respond to them. The heat raised is also perceived by us as the sensation of warmth but we have no sense organ to perceive wireless message where the electric waves employed vary from many yards to miles in length. Sir J. C. Bose's recent discoveries prove that the range of perception in plants is far more extended than in human beings. His newly invented balanced crescograph gives striking records of response of various seedlings to these long waves. Two additional methods of mechanical and electrical response give independent corroboration of his results. The sign of response is found to be either positive or negative according to the intensity of impulse received.

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It is with much regret that we have to record the death of Mr. A. Sankariah B.A., F.M.U., F.F.H.S, the retired Dewan Peishkar of Cochin, at Trichinopoly at an advanced age. To the last he maintained his full viogour and helped all good movements in a quiet unassuming manner. Simple in his habits he mixed freely with all and was a fearless advocate of the people's cause. To the end he was following closely all questions of current politics and often communicated his views to the newspapers and also to the authorities direct. His public benefactions are too numerous and well-known. The gap caused by his loss could not be easily filled up. We offer our sincere condolences to his bereaved family.

The Present Situation.

(BY M. K. ACHARYA B.A., L.T.)

No intelligent Indian can read the resolution of the Government of India on the Present Situation issued on the 14th instant without a keen sense of disappointment that the Government have failed to trace the true causes of the lamentable disturbances that have broken forth recently in several parts of the country and particularly in the Panjab. I have read that resolution very carefully and feel it my duty to point out some of the loose statements and insinuations therein made whose correctness, I feel, cannot pass unchallenged.

(1) The Government attribute all the troubles that have ensued of late "directly" to the agitation against the Rowlatt Act Has this been proved? How much of the violence and disorders which we all deplore has been provoked "directly" by executive high-handedness, especially in the Panjab and Delhi? If in those provinces the people had been allowed quietly to observe the Satyagraha Day, without undue obstruction and interference by the local authorities, if later the Defence of India Act had not been *misapplied* to Gandhi and the Panjab leaders, if Gandhi had not been prevented from entering Delhi whither he wished to go for the very purpose of putting down any violence on the part of the people, if the leaders at Amritsar and Lahore had not been deported in the high-handed manner for which Sir Michael O'Dwyer has now become so notorious, if by these steps the people had not been provoked into lawlessness, would any serious disturbances have occurred? Irresponsible Anglo-Indian journalists may naturally goad the Government to the most high-handed repression. But could any man of common sense, not to say of statesmanship, think of deporting or externing popular leaders at a time of great popular excitement and not deliberately intend to augment such excitement? In short were the recent disturbances brought about "directly" by official high-handedness or by the Satyagraha movement? The Government of India in their resolution have not adduced one tittle of evidence in support of their sweeping generalisation that to the agitation against the Rowlatt Act "must be directly attributed the open breaches of the public peace." On the other hand we read in the latest telegrams that the present troubles in Delhi have been all due to the externment of Gandhi, and to the apprehension that in Delhi also the popular leaders would be deported. On the Chief Commissioner's giving an assurance to the contrary, the people are resuming their peaceful avocations, and the shops are being reopened. Does this support the Government theory? Again at Ahmedabad the Satyagrahis have been conspicuous in their services for restoring order: and Gandhi's presence and words have done what thousands of soldiers could not have accomplished. Does this show that to the agitation against the Rowlatt Act "must be directly attributed" all the recent troubles?

(2) The Government in their resolution, having started with the above wrong genesis of the troubles, want to throw the responsibility therefor entirely on the popular leaders, here again following loyally the dictums of the Anglo-Indian Extremist Press. They declare that they foresaw and warned the popular leaders "against the serious consequences to the public peace which would follow from an agitation such was then threatened." Apprised of the coming agitation and foreseeing its consequences why did the Government persist in the Rowlatt legislation? A Government obstinately passing a bad law against the unanimous opinion of the people is not responsible for the consequences that follow its ignoring of the people's wishes and sentiments, but those who honestly and constitutionally oppose the legislation are so responsible! Will such a political maxim be accepted in any civilised country?

(3) We read in the Government resolution "there is ample evidence to prove that in more than one place those locally responsible for organisation overstepped the limits of lawful persuation." The people's version is that there was no such overstepping anywhere. If the Government have "ample evidence" in their possession to

prove the contrary, why do they not publish it?

(4) The resolution repeats that the Rowlatt Act is only intended "against revolutionary and anarchical crime" and declares that the "Government has given the most categorical pledge (which the Governor-General in Council takes this opportunity to reiterate) that the tenor and intention of the Act will be scrupulously safeguarded." Was not a similar categorical pledge given in 1915, when the Defence of India Act was passed, that it was intended to be purely a war measure? Has not that pledge been broken? Has not that Act been applied to muzzle constitutional political agitation in the country? Has it not been grossly *misapplied* even against Gandhi than whom no one could be a more loyal subject of the King-Emperor or a more uncompromising enemy of lawlessness and violence? If the pledge given in 1915 has been violated, how can the people feel sure that the pledge given in 1919 would be "scrupulously" kept?

(5) The Resolution details the drastic powers of repression which the Government possess. "Martial law and no damned nonsense" may be very blissful to the souls of Anglo-Indian fire-eaters; it may terrify the people; it may cow them down; but does any British statesman worthy of the name believe that repression will breed contentment in any country, that bullets can carry conviction where logic does not?

Indeed we cannot help deploring that the Government of India has surrendered its balance of mind to the advocates of repression. There is no thinking Indian that does not deeply and sincerely regret the deplorable happenings of the past few days, they have been due firstly to the Government of India's utter disregard of Indian opinion, and secondly to the high-handed and I fear over-alarmed and panic-stricken, acts of Provincial Governments especially of the Panjab, and of Delhi, and only lastly and to a very limited measure due to the popular excitement caused by the Rowlatt legislation and least of all due to the Satyagraha movement. Violence is opposed to the basic principles of Satyagraha, there is no true Satyagrahi who will not loyally co-operate with Government, as in some places he has already co-operated, in putting down lawlessness and violence. But the Resolution before us breathes not the spirit of trust in the people, but of trust only in its own unlimited powers of repression. The Resolution, whether in its sentiments or in its language, might have been as well drafted in the Editorial rooms of the Englishman or the Pioneer, or the Civil and Military Gazette, as in the Viceregal Chambers at Simla. Its arguments cannot carry any conviction to the average Indian who holds, and must continue to hold till the contrary is proved beyond doubt, that the recent disturbances have mostly been due to the provocation caused by official high-handedness. Even such a sober and moderate politician as the Hon'ble Mr. Sastri is of opinion that "the Panjab government has blundered completely and the Government of India must pull up their Panjab Government promptly." I doubt however whether the Government of India will do so. Instead of pulling up Panjab the Government of India invite other provinces to follow the unenviable example of Sir Michael O'Dwyer. We have only patiently to wait and to pray that the Government of India may get over the panic of the movement and perceive the absurdity of ever making people contented through repression. I have no doubt that the present situation will right itself in a few days—not through O'Dwyerism, but through the love of peace inherent in the Indian people, and above all through the healthy influence which Gandhi and his followers are bound to exert over their countrymen. And then let us hope that the Government of India will be able to see things in their due proportion.

A Message to the Young.

[This is the third letter of advice by Professor K. Sundararama Iyer, M.A., to the young students of Mannargudi.—Ed.]

I have received two courteous and urgent calls from your President, and so I feel that I cannot, without giving room for misunderstanding, keep silent. But I feel also that I am not in any manner fitted to assume the role of a counsellor and guide for the rising

generation. You ought to appeal to the great and distinguished men who abound in the Metropolis of our Presidency and who have come forward as our leaders. Still, for fear of incurring displeasure and for what I trust will be the last time, I will say one word to such young men among you as may be pleased to set a value on what I may say, That word is that personality is of least as great importance as principle in the organisation of public movements or the acceptance of leadership. What I mean is that we must not accept as desirable public leaders or workers,—but regard as intolerable shams—individuals who, however much we may for the moment approve of their principles or applaud their energy in prosecuting them, have been known to have played fast and loose with the eternal verities, ethical or spiritual, which are entitled to receive our unfailing adhesion and allegiance in the conduct of life. If we unreflectingly allow ourselves to be controlled by the personal ascendencies of worldly and egoistic losses, demagogues and adventurers who avail themselves of their personal magnetism and charm to displace worthy men or secure a numerous throng of admirers or allies, we shall in the end discover that we have done ourselves nothing but harm. History abounds with instances of unmentionable men like Alcibiades or Kaiser William who have wrought abundant mischief, when their fellow-men, blinded by the mystery of personality have enthroned and submitted to them, merely as promising heralds of some eagerly-desired goal of endeavour. Mere renunciation is not rare in this world; and certainly it is a rude and wrong test, though a popular one, to apply in the selection and acceptance of leaders to advance principles and causes which interest us. Disinterestedness in the heart and the enlightenment of the spirit can alone enable men to lead us to the right sort of goal, even though it may have to be reached at a distance of time and an amount of painful self-sacrifices which, at present, may seem beyond the limits of what is endurable or satisfactory to people who are in a hurry.

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ADHYAYA II.

(*continued.*)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

O Dhananjaya, do thy duties being rooted in *yoga* (*i.e.*, as an act of worship of God), abandoning attachment, and same in success and in failure. Such evenness and equilibrium of mind is called *Yoga*.

NOTES:

1. योगः संनहनोपायध्यानसङ्गतियुक्तिषु. Here *Yoga* means उपाय (means). The duty should be as enjoined by the Lord, by way of glad fulfilment of his commands as an act of worship of God, renouncing all results to Him as श्रीकृष्णार्पणमस्तु, and without even praying that He should show grace as a recompense for doing the duty.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Mere action is far inferior to the action done with the *buddhiyoga* above-said. Seek refuge in such *buddhi*. Pitiable are those who work for the sake of results.

NOTES:

1. Pitiable indeed is he who does not rise through Karmayoga to Bhakti and Jnana and thence to God-Love and God-realisation. The Brihadaranyaka Upanishad says:

यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः ॥

See also

यमाचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषमुपैति विद्वान् ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

He who has this *Buddhi* casts off both good and evil deeds. Therefore strive for such yoga. In the doing of deeds this *yoga* is of magical power.

NOTES:

1. Karmayoga has the magical property of transmitting deeds from being means of bondage into being means of freedom. As the ज्ञानवासिष्ठ says:

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥

(To be continued.)

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

IX

As I was wandering with dreaming careless feet, I chanced upon a garden full of sweetness and repose.

A gentle rill flowed with bright sparkling water that sang the grandeur of the mountain where it was born and the glory of the ocean whither it went.

I sat upon a smooth rock in the bed of the stream and feasted my eyes on the surrounding loveliness of leaf and bud and flower and fruit.

As I sat there I saw a beautiful parrot fly straight like an arrow through the space in front of me.

It went winged with joy and vocal like a singing soul to the Home of its Eternal Rapture.

It went into leafy recesses of a blossomed mango tree and was lost in the surrounding greenness.

Shri Krishna of Brindavan.

According to the Hindu Scriptures there are seven cities in India which are believed to possess the virtue of giving liberation to any pious soul provided the bones are laid down there. The seven cities are: Ayodhya, Mathura, Maya, Kashi, Kanchi, Avantika, and Dwaravati. Mathura stands second on the list and is said to be as sacred as Kashi which is known as "Muktipuri" or the "city of liberation." The former was about 5,000 years ago the capital of the powerful Yadavas and was ruled by the iron hand of a tyrant whose equal could scarcely be met with in the annals of history of any nation. He had no scruples to shut up his own father in prison even in those good old days and to usurp his throne for the sake of satisfying the devilish passions of his heart. His name was Kamsa. He had a sister Devaki by name. She married Vasudeva. There was a prophecy that the eighth child born of Devaki would be the cause of Kamsa's death. The wily Kamsa in order to save himself from such a horrible prophecy and to cut matters short, made up his mind to murder his sister but desisted from translating into action his resolution at the earnest prayer of Vasudeva who intervened and suggested a course which was acceptable to Kamsa. Vasudeva impressed upon the mind of his sweet brother-in-law that the latter's purpose would be equally served if Devaki's children could be placed at his disposal at their very birth and this Vasudeva promised to do faithfully. Kamsa, thereupon, kept the young couple, Vasudeva and Devaki in prison and there did the young lady conceive six times and bring forth six children and all the children were placed by Vasudeva in the hands of the tyrant who mercilessly murdered all of them. Devaki's delivery on the seventh occasion was declared abortive and then came the turn of the eighth and for the eighth time did she conceive. The feelings of the parents at the sight of the murder of their innocent babies can better be imagined than described. Months passed on and keener grew the anxiety of the couple to save the life of the infant at least this time. They resolved to do so at all risks. The child was born in due time in the dead of a night of the dark fortnight of the month of Shravana. All the sentries were fast asleep. The doors unlocked themselves. The iron fetters on the hands of Vasudeva and Devaki slipped down as if by magic. A "solemn stillness" was there which was to an unappreciable extent broken only by the drizzling rain from heavens. There was no time for hesitation or speculation. The father took the child in his arms and walked out of prison unquestioned and uninterrupted. He had to cross the river in order to carry out his plan. The river was in floods, but at the approach of the man with the child the

water in the river parted into two columns and let him go his way. The child was taken to Nanda's house at Gokul and to Nanda fell the sweet duty of bringing up the child which was destined to play a marvellous part afterwards. Born in prison and brought up in comparative obscurity, this was the child which in after years helped the distressed, put down the tyrants punished the usurpers, rewarded the virtuous, gave Kingdoms to many but coveted none for itself. A householder, yet an ascetic; a worldly man yet a philosopher; a polygamist yet the purest of celibates; the maker of kings, yet a humble subject; the object of reverence by great sages, yet the humble charioteer of Arjuna: the lover of mankind yet above attachment; strong, yet forgiving; powerful, yet meek; intelligent, yet free from egotism; God, yet man! Such was the child which was left to the care of Nanda, the King of the cowherds. The child in due course, grew up to be a handsome little boy. He was so very attractive that persons whose eyes used to meet him forgot themselves and stood motionless in his presence with their gaze fixed on him. It was indeed a pleasure, the like of which can very seldom be met by mortal eyes, to see the dear little Krishna for, that was the child's name. He was thus a source of bliss to all the villagers of Gokul. Many calamities had threatened the village of Gokul and though all of them were warded off by Krishna, yet the villagers thought of shifting their residence to some safe place. Accordingly they fixed upon Brindavan as the best place and moved there bag and baggage. They lived there happily but their happiness was not unalloyed even there; for grave dangers encountered them every now and then and Krishna got many more opportunities to bring into prominent display his latent powers by rooting out the evils. He killed many demons who were a constant scourge to the people and the people came to recognise him not as an ordinary mortal but the Almighty in flesh and blood; for was it ever possible for a mortal creature to do things which He did? To quote an instance, once the rain fell continuously for full seven days in torrents and deluged the whole of Brindavan. The people were quite helpless against the rain to protect their lives and property. Conscious of, Krishna's omnipotence, they raised their hands to him for protection and their prayer was not in vain. Shri Krishna, the blessed Lord, lifted the Govardhan Mountain on his finger and held it up for seven days after which the dreadful rain came to a stop. All these acts drew him still nearer the hearts of the cowherd population of Brindavan and the fair sex especially had no doubts left in their mind as to the divinity of Krishna and they naturally admired him wholeheartedly. As days passed on their admiration for the divine boy grew into fervent love and love filled them with divine madness. They gave up every kind of attachment and cut asunder all the worldly ties. They cared neither for their fathers, nor mothers, nor sisters, nor husbands, nor any other nearest relative; for, all their love flowed in one big channel and ran towards the blessed Shri Krishna. Did they care for their own bodies? For their life? Not they; for, what were these without Krishna? Of what avail was it to keep all these and lose the sweet Shri Krishna? The Gopis preferred Krishna to everything else in this world. They wanted him to be entirely their own; Yes, they wanted him to be physically and mentally theirs and theirs only. They prayed and prayed. Their prayers were the sincerest that were, ever offered and they could not, therefore, long remain unheard.

The rains were over now. Mother earth was robed in green. Rivers were dancing merrily. Ponds full of crystal water presented a fascinating spectacle. Everything showed life and the moon during the nights lent her charm to everything by enveloping it in her silver splendour. On one of such delightful nights a delicious note from a flute was heard in Brindavan. It came from the banks of the river Yamuna. It was so very overwhelming in sweetness that people set aside all their business and gave it their undivided attention. In fact, they were entirely lost in it. The young damsels quitted their homes and ran with all

their might to the Yamuna alone and unattended. On reaching their destination what did they see before them? A cloud-coloured handsome young boy met their eyes. He was clad in yellow robes. A garland of delicious flowers and the sacred Tulasi leaves dangled on his breast and a crown in which were set the purest of gems and rubies adorned his head. Two whale-shaped ear-rings shet out rays of light on his soft cheeks. A dazzling golden belt encircled his waist. Bracelets of matchless brilliancy were on his wrists and necklaces of priceless diamonds and pearls round his neck. He held the flute in his hands and applied it to his soft reddish lips. His forehead was broad, his nose prominent and shaped like the beak of a green parrot, his eyes were bright and intelligent, his hair rich and black. No human pen can describe his superhuman handsomeness. The Gopees, saw him and lost themselves. They gave themselves up entirely, body and soul to Krishna once for all and they gained the goal of human activities. They stood at once liberated in the presence of their Lord. The veil of ignorance fell down from them and they were thus reduced to a state of utter nudity. Blessed are the souls who stand naked before their Lord for theirs is the cup of bliss. Shri Krishna, then, instantaneously transformed Himself into as many forms of Himself as there were the Gopees and played with them. He embraced them, kissed them, and placed Himself in their hands entirely and acted as they bade Him. He allowed them to partake of His divine bliss in any way they pleased. Together they danced, together they played in the river Yamuna, together they frisked about that night. There was no reservation whatsoever. At daybreak they dispersed. This play took place every now and then as long as Shri Krishna was at Brindavan.

This incident in Shri Krishna's life has been taken as a convenient target by critics, both European and Indian. The missionaries are the most prominent among the European critics. Christianity being a proselytising religion and the missionaries being its chief props it is but natural to expect from them nothing short of denunciation of all other religions and of the persons held by these religions as incarnations of God. The main duty of the missionaries is avowedly to spread Christianity and they have little time to lend any thought for the deep philosophical truths hidden in the hoary religion of the Hindus. So their criticism cannot be considered as carrying much weight to require any rejoinder. Some European scholars while attacking Shri Krishna exhibit by their very method of peculiar argument that they are labouring under a disgusting bias and it would be idle to expect these people to change their views, for they stand firmly on the rock of obstinacy with contempt for other religions written on their face. But there are others also who have grasped the things aright and who make no secret of their conviction that the author of the Bhagavad Gita stands unparallelled in the field of philosophy, ethics and religion. Professor Max Muller was one of these and I think, his views should be considered, for obvious reasons to carry more weight than those of others who make it a point to throw dirt at all other religions but their own.

The English-educated Indian critics have to be classified into two groups one class of these critics think that the goal of their life is to please the Europeans and to get their favour. If the Europeans extol Shri Krishna these people also play the second fiddle to them; and if on the other hand the former denounce Him, these queer gentlemen do not fail to contribute their own mite to the worthy cause of blackening the name of God in the form of man. They care very little for what they say, provided their statements do not contradict the prejudiced opinion of the Europeans. In short Europeans are their God and the stability of their convictions depends on the beliefs of the white world. Once upon a time there lived a rich nobleman in India. One of his servants was a perfect sycophant. Now, this nobleman was very fond of brinjals and he said one day to his servant "what a nice thing it is that God has created the vegetable for the sake of mankind!" The servant, observing the tone of his master smiled and replied

"you are perfectly right, sir. The brinjal is, indeed the best of vegetables, for, has it not a crown on its head as a mark of distinction?" That night the nobleman ate too much of brinjals which resulted in indigestion and pain in the stomach, when he explained angrily; "What a dirty thing is this brinjal! I wonder why God should have created such stuff at all!" "Perfectly true sir," replied the servant "The brinjal is the worst of all vegetables for has it not a coronet of thorns on its head as a condign punishment for its wicked nature?" "Well" said the nobleman, "How do you reconcile your yesterday's statement with the one made to-day? You call the vegetable both good and bad. How could it be so!" "Sir," gently replied the servant, "Am I the servant of the brinjal so that I should flatter it always. I am your servant and therefore speak things which you like most." The critics mentioned above belong to the type of this servant and it would be good to let them alone with their criticisms.

The next group of critics are those who want to make a show of their originality. These people expect fame for themselves and think it an act of greatness to pull down from their high pedestals the poor Ramas and Krishnas. These so-called Pandits and Professors sit in judgment, in the seclusion of their rooms, over poor Krishna and declare him guilty of the act of adultery. Their arrogance makes them blind to the flagrant blunders they commit in charging Krishna with debauchery. In the heat of the discussion they know not what they say. A young Indian fresh from school accepted an appointment under an European officer of Government. Being raw he had very little experience of conversing with Europeans in English. After a few days it happened that he was in need of a few days' leave. He had, therefore, to go to the officer in person for applying for the leave. He stood before the officer, saluted him and made his application for leave; but the officer would not let him go, as the pressure of work in the office was very great. Whereupon the young man murmured "Sir, do let me go. I will give you a prostitute."

"What do you mean by this, my young sir?" bawled out the officer. "Please sir," replied the young man, "I am prepared to give you a prostitute if the pressure of work is great; but do not refuse me leave." The young man by the word "*prostitute*" meant a "*substitute*" but in his anxiety to get the leave sanctioned he confounded "prostitute" with "substitute." Exactly similar is the case of these critics. Confusion makes quite a havoc in their poor little heads.

While denouncing Shri Krishna these gentlemen make it convenient to forget altogether that He was an incarnation of God Almighty. If this fact is borne in mind, everything becomes as clear as daylight. Nature's master is not to be judged by nature's laws. Human conceptions of morality have no bearing on His actions. What if the Gopees committed adultery with God? Can it be called adultery? Even a Hindu child knows that Krishna was God in the shape of man. A big Pandit has written about Shri Krishna in such a language that any sane Hindu's pen would tremble to scribble down such dirty lines. He talkes very lightly of Krishna and has the impudence even to attack the Gita which has been accepted on all hands as the best treatise on philosophy even by thoughtful European scholars. Such Pandits have no reason to remain outside a lunatic asylum. Another Professor in the Bombay Presidency who loves the Gita but hates its author, the mischievous Krishna of Brindavan, startled the Hindu world by his discovery that the author of the Gita was altogether a different man from the Krishna of Brindavan. Modern scholars have a tendency to force their own interpretation on ancient sacred writings and in order to do that successfully they resort to the omnipotent theory of interpolation. Krishna ought not to have played with the Gopees; but it is stated that he did play; Then it must be an interpolation or this Krishna has nothing in common with the other Krishna. Alas! What a wretched state of intellectual depravity! God save us from such scholars.

Now, Shri Krishna's life in Brindavan is justified by different people in different

ways. Some say that Shri Krishna was a mere boy while he was in Brindavan and it was naturally impossible for him to have any sexual intercourse with the Gopees. So his Ras Lila was a dance, pure and simple, and there was nothing of a sexual character in it. Others hold that the description of the Ras Lila must be taken as an allegory. The Gopees were the human souls or jivatmas and Shri Krishna, the Higher Self or Paramatma and the dance was an emblem of the union of the human soul with the Higher Soul or Paramatma. But both these methods of refutation appear to me rather timid as they try to interpret the text of the Bhagawat in a way which is not in consonance with its real spirit. Things ought to be looked at as they are and we must have the courage to accept truth as it stands. The description of the Ras Lila in the Bhagawat certainly gives one the impression that it was not altogether free from sensuality, and this appears to be the fact. King Parikshit asks Shri Shuka Yogindra in the 10th skanda of the Bhagawat to reconcile the life of Krishna in Brindavan and the object of his incarnation *viz.*, the establishment of Dharma *i.e.*, morality. Shri Shuka explains that Krishna being God is above human laws and whatever he did was *right*. It is no sin to commit adultery with God; for, the Gopees gained that which even the purest of Rishis did not gain. Who are we mortals to question God? God can be approached in any way but he must be approached, no matter what way. Some may ask why should we not imitate Shri Krishna in his Ras Lila. The answer is we will fall if we dare do so. Then is not an Avatar to be imitated? Certainly it must be imitated in all its aspects. A man who holds up the Govardhan Mountain on his fingers can by all means act the Ras Lila; but not others. Things should not be done by halves. There is a sentence in the Koran which runs as follows:—"Drink and thou fallest." There was a Mahomedan who read only the word "drink" and forthwith began to put it into practice. All sorts of liquors went down his throat daily in big quantities. This was once noticed by a Kazi who remonstrated that the spirits were absolutely forbidden by the Holy Koran. Thereupon the former pointed out that the same was enjoined on all Musalmans by the Koran itself and to support his words he read the word "Drink" in the Koran and stopped. The Kazi then asked him to complete the sentence and the Mahomedan read the words "and thou fallest." Then the Kazi explained to him that he was acting against the scriptures. "Sir," replied the man. "There is no man in the whole world who can put the whole of the Holy Koran into practice. Every man must act according to his own capacity and I find that I can translate into action only the word "Drink" in that sentence. Analogous is the case of the man wanting to imitate Shri Krishna in his Ras Lila, leaving out of question His other acts. Such people must fall. Now, Shri Krishna's life has been sung by several sages of the type of Shri Shuka and they could have possibly gained nothing by extolling an adulterer. These sages were certainly far more pure than the modern critics who entertain the vain hopes of exploring the field of religion by dint of their keen intellects: but they are totally mistaken for religion is a thing which can be gained only through the heart and not by mere intellectual gymnasium. Deluded they are! The name Shri Krishna itself is pure and who can gauge the purity of the hearts of those who had the supreme privilege of associating with Him. Blessed are the Gopees for they only acted according to the teaching of the Gita *viz.*, "Abandoning all ties take shelter with Me alone" and so did the Gopees. What were worldly pleasures, relatives, name and fame to them? Shri Krishna meant to them everything and it is such souls only who can initiate the pure souls into the secrets of God-love or Krishna Bhakti, for once that love is gained, everything is gained in this world.

RADNUS B. DIVARD,

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.

Random Jottings.

[BY A SON OF INDIA.]

Our benign British Government has now placed Mr. Paddison on special duty for the elevation of the Depressed classes. Truly a tender parental solicitude! But how will Mr. Paddison elevate them? We do not know—nor even perhaps the Government. Does elevation mean setting up the depressed classes against their employers? Mr. Paddison will evidently have an easy time of it. Does it mean providing them with better sanitary facilities? Mr. Paddison cannot have a liberal programme. Does it mean dissuading them from taking to drink and enabling them to put by their scrapings? Mr. Paddison cannot do it; for according to the expert opinion of no less an authority than the Hon'ble Mr. R. B. Wood, I.C.S., complete probibition will be a dangerous state-policy.

* * *

What is it then that Mr. Paddison will do, or rather is expected to do? He will probably tour through some villages, and submit proposals for the compulsory acquisition of the employer's lands to be placed at the disposal of the down-trodden victims. This is no doubt good, but may we take the liberty of commending to the favourable notice of our Government the wholesome adage that example is better than precept?

* * *

The police ranks for instance are most under-paid, ill-fed, and ill-everything. Suppose the landholders ask the Government, "It is well that you care so much for *our* employees, but let the solicitude begin with your employees. Assign the police quarters to the respective present occupants." Will not the Goverument say, "If the present occupant quits service he will have to be replaced by another who will have to be housed. We cannot go on constructing and assigning quarters?" The same is the landholder's fix too.

* * *

The chameleon is proverbial for its constant change of hue. The poor animal has been out-beaten by some of our leaders both in the intensity and rapidity of their political convictions. Mr. B. N. Basu, while in India was a tower to the cause of Nationalism, and was instrumental in the drafting of the famous "Memorandum of the Nineteen." But as soon as he was subjected to the chilling influence of cold England, he forswore the memorandum as a hastily-drawn-up document, and practically condemned himself when he said that it was only then that he realised how very irresponsible a critic of Government he had been.

* * *

Next comes the good Mrs. Besant. When Mr. Sastri and others tenaciously clung to their "Moderation," Mrs. Besant proudly walked forth an avowed, acknowledged Nationalist (commonly termed extremist). She violently protested against the Rowlatt Bill, and but yesterday proclaimed her intention of resorting to passive resistance. But where is she to-day? She has taken a leap backward over the heads of Mr. Sastri and his "Moderate" company, and while they are still condemning the iniquitous piece of legislation, she is of opinion that there is nothing in it that a loyal citizen need be afraid of—delightfully vague is the definition of loyalty.

* * *

And where is her lieutenant Mr. C. P. Ramaswami Ayyar? Outshone by Messrs. Pal and Satyamurti, he has taken refuge in the Madras Liberal League.

National Topics.

II—Decline in morals.
Cigar-smoking—anti-moral bacillus.

(BY J. S. R. SARMA.)

The smoking practice among the Hindus,—*among the so-called high-caste men, the Brahmins in particular*—has been on the increase, just like every other vice which has come to have a fascination for them. It is becoming a distinct nuisance fraught with menace to the morals of the community. It may be questioned, wherein lies its anti-moral characteristic? It is only a matter of individual taste and so far as one can see with the eyes of reason, there is nothing in it detrimental to any national and communal law. But to question everything in every manner is the easiest of all jobs, especially as the matter happens to be of the nature of a self-disciplinary injunction; and as a rule, he who has developed a tendency to question, more often indiscriminately and insolently than ignorantly, is almost cast in an

irresponsible and easy-going frame of mind. Now then, what is morality? Among others, a Lexicon describe it as 'the quality of an action as estimated by a standard of right and wrong.' What is the standard of test as to right and wrong? Is smoking prohibited as evil or wrong by any such standard? Surly yes, by the traditional unwritten standard of the land, which, as having been handed down from age to age, from father to son, is a living law, more forcible and binding than any modern enacted written law. Nor do I think that there is any law which encourages its use, though all seem to agree that if at all, it is likely to do more harm than good, and that therefore, it is desirable to enact a law prohibiting *juvenile smoking*.

[This law, wherever it exists, is only honoured in its breach rather than in its observance, and indeed it cannot but be so, for there are ever so many ways of evading the law *in practice* and making it a dead letter. This is only by the way.]

Cheroots and Cigars are I believe some preparations from tobacco leaf infused with some attractive artificial attributes, and consequently command a wide, nay, a universal sale. But, *tobacco*, which by the way is said to be of American origin, and has managed to travel and make its home all over the world, both new and old, is a *narcotic* plant, and as such, though a substance which "relieves pain, it produces sleep, and in large doses brings on, stupor, coma, and even death, as opium, hemlock, alcohol, etc." Thus it has no virtue to reckon with, and when once indulged in can never render its use scarce; indeed our daily experience only too strongly supports this view; for every smoker exhausts many a packet and bale every day, thereby contributing his humble quota towards the high prices of match boxes diverted from their legitimate function of lighting in its noble and necessary sense. Thus, it will be seen that smoking does not create any activity, but produces stupor. It is not essential to health, it is condemned by the *tradition*,—jewel-casket of humanity and storehouse of accumulated experience and wisdom of ages—, it is expensive in the sense that small sands make a mountain. It is not supported by any moral or ethical law, and therefore it cannot stand on the mere dogmatic theory that it is a matter of individual taste purely physical. It behoves therefore to be condemned with a strong hand; but who is to condemn and how is the condemnation to be enforced and effectuated? That is the crux of our whole position in all our present vicious practices, and the society has become an orphan helpless, its members are not held by it by any kind of spiritual and social ties and links, they have become loose and disintegrated and recognise no leaders, leaders themselves are nowhere. Alas, what a fall, my countrymen! Will you ever rise from this storpor and stupor, admittedly self-inflicted by persisting in thoughtless and vagrant practices, without any sense and proportion of mental control, moral law and social discipline! I must sing again in my own imperfect and ungraceful way, the *evils of cigar smoking*.

Cigar-smoking.

Hail to thee! Cigar, Hail to thee!
Where are the charms that man doth see in thee?
The man is rare with no cigar and fire to match,
From mansioned prince to peasant in the thatch!
Is it a fashion mere, or life's vital elixir,
Tho' Science of medicine and drug trace no tangible good in this marrer of air?
Is it the scent of leaf, or its odoriferous smoke,
Which is stimulous so strong and in constant need, alas, in fine but ends in smoke?
Where then doth lurk its merit, O, how fain I'd learn
The place of pride in life of man it has lived to earn!
Sure, the common tie which maketh one of all, be what other way,
'Twixt man and man, between East and West, I dare say.
But one thing need be told, the view of ancient sires and seers of India's old,
They placed a law on it, evil in effect and narcotic,
Which, modern *thinker free*, a Hindu tho' and of soul so sceptic,
Sets at naught at ease: Verily, a renegade though rash and bold, yet fit to shun and scold.
My friends of the West, pray, take mē not amiss;
I know its virtues not, yet don't throw at me your hiss.
Read what the King of England said, James the First,

"His *Counterblast on Tobacco*," hidden somewhere in racks and rust;
O, then, life was low, its style was poor,
Water much hath flowed since under Thame's bridge, sure;
Mind not the words of him, indeed of great wisdom
But yet called the wisest fool in Christendom.
Had better see what *Cigar* means,
More delicious and sweet than all food and drink, fruits and beans.
'*Certainly I Glow All Radiant*
'*Certainly I Grant All Redemption.*'
My brethren of the soil, is it why you too hug this vice?
I know not, despite thought thrice and over thrice.
Neither clime nor scriptures of the land,
Nor path of ancient Sires' holy band,
Neither the patriot's love, nor love for the past,
The country's good, nor political progress fast,
Mark it out as need to Indians, to *Brahmin Hindus*:
How then has it come into this fatal use?
Don't you see how you fall a quick victim to evil ways?
Vice doth never thrive, not at all; bear that in mind always.
Ruin you wreak on your cursed self, on the holy nation.
By your unbridled taste and reckless elation.
Beware what you do, where it leads you to,
Heed this warning and benefit will you.
Respect your past, revere its codes and cult,
Every Hindu man and woman, young and adult.
Ignore not the great, revile not the pious
Never breed a leaning cankerous and contumacious.
Curb your mind straying farther, farther from the goal,
Bring it back to senses, save your languishing soul.
Show by word and deed your love for the land is there!
Else your boasted patriotism is all a castle built in the air.
Indulge not imitations fleeting, vile and base
Get not wide of the mark avoiding the divine grace.
"Hullo', moves fast the world too quick for old to stay!,
Why worry with all this stuff out of date at this part of the day?
Fashion is strong, fusion is sure, reason is gone, faith is nowhere,
All your sermon is but a beat in the air.
Move with the West, else you are lost.
Let not slip this chance you have for the last.
Your rite and ritual, tuft and raiment
Can't stand the present age for a moment.
Your diet and drink, your cult and code have had their day,
And before the modern mad onslaught give must perforce way."
What a maudlin you are, flushed with modern spirit of wreck and ruin?
Why your blind leap into the trap not laid in vain?
All this ugly aping, you fancy, leads to the goal
A short cut to the salvation of the soul.
Persist not, *Brahmin in main*, in dismal morale,
Pray, live life, pious and plain, godful and *true, whole and hale.*

Olla Podrida.

I wonder what is come over the world or over me. There is nothing gay or funny for sometime past. It is all grim seriousness. I hope that things will mend soon and that men will behave better hereafter.

* * *

The national educational week has been grander on paper than in fact. I wonder what national education is supposed to be, Is it the best men of the nation giving the best of the nation's culture to the boys in national ways or is it something else? This puzzle has been a burden on my mind for a long time.

* * *

This is the season of anniversary celebrations. The schools are all closing and the door is being locked to the noise of valedictory addresses. The boys are all educated on wrong lines and valedictory addresses exhort them to do what they have never been taught or trained to do. What a cruel mockery?

* * *

Boys are like roads. I have never been able to find out whether roads are meant for walking or for depositing road materials. As a matter of fact every road is always groaning under road materials.

Mending begins before making is over. The spreading is to mending in the ratio of 100 to 1. The moral of this in regard to our boys is obvious. I am afraid to draw it lest I might be murdered by the bigots of the new system. Reader, draw the moral (in thy heart).

SCRUTATOR.

Peace and First Principles.

Copy of a letter sent by Mr. N. Subrahmanya Aiyar of Travancore and published in "The New Age" of London dated 6th March 1919.

Sir,

In the notes on "Foreign Affairs," published in your issue of November 7 last, I find it observed that "in these formative days it is first principles that are all-important." Never was a more opportune statement made. There is the Peace Conference sitting, and the history of the future is being shaped at it. To be reminded of the importance of first principles now is to be reminded of no mean thing. The principles on which the world's politics have been so far based have not brought us near the millennium. These principles are as we know, the principles of competition between nation and nation, class and class, sex and sex or "free trade" as the expression goes. By "free" is evidently meant "regardless of the rights and the interests of others." This is the cult of individualism, national individualism, class individualism and sex individualism, so many manifestations of the same cult. But it is individualism all the same. This individualism or mutual competitiveness between unit and unit in society, is certainly not a constructive force. It is clearly a destructive one. It cannot breed mutual confidence. It cannot conduce to love. Any peace edifice built on such a foundation cannot last. The faulty foundation has to be dug out and wholly removed, and a new one laid in its place. And that new one is the implanting in men's minds of the consciousness that each nation, weak or strong, ignorant or enlightened, has a right to its own land and to its own home market, and that within each nation, weak or strong, the several component classes have an equal right to live through mutual exchange of their respective products. The fact has also to be remembered that, corresponding to the two large divisions of human kind, man and woman, there are also two vast divisions of service, family service and social service, and that it is only by entrusting one of the two to man and the other to woman that the organization of humanity on stable lines will be possible. The saddling of woman with social duties is as hostile to the best interests of mankind as the entrusting of family duties to man. Each is a vast field, is as honourable as the other, and requires the full-time labours of one entire sex. It is the misuse of mutual relation in the commerce of nations that is the ultimate cause of all modern wars. It is its right use extending down to the commerce of the home that offers the only cure.

I have read with great interest "A. E. R.'s" article "Women in Parliament," in the same issue of the New Age. His objection is only to particular social duties being taken up by women, such as membership of the highest sovereign body of the Empire. On any lesser councils "A. E. R." would have no objection to women being invited or encouraged to sit. If the scientific principle of division of labour is to be applied to the sexes, it cannot permit man or woman to trespass on each other's province. Woman may be trained; and be of great value, to assist man in his social duty. But woman undertaking duties other than those of the family and the home, independently and without reference to man and to the necessary neglect of the family, is a violation of sociological principle, and cannot lead to orderly life either of family or home. For if the sexes in a family cannot agree to restrict themselves to separate fields and live as one in a bond of service to each other and of common service to the universe at large, how can nations be expected to confine themselves to their respective territorial limits and live in reciprocal service and without mutual aggression as one great organism of humanity? Sex is Nature's distinction and the distinction is not without purpose. And the sacred marriage-contract between the sexes, with the responsibility for each of the two great functions family, and social, solely and solemnly undertaken by each sex, is the heaven-ordained union of one to the other. If the sex relationships are wrong, the entire superstructure of society can be no less so. From part to whole, i.e., family to nation and from nation to mankind, must order proceed in logical sequence, though of course, it is equally true that disorder above must mean disorder below, disorder in the nation producing disorder in the family, and disorder among nations meaning disorder between classes in a nation.

Gems of Indian Chastity.

[BY G. S. RAMANATHAN.]

I

Sakuntala the fair, Nalayani,
Who prow'ss of chastity ov'r others proves;
The peerless Sita, whose true love all moves;
She, who for love gave all, Damayanti;
The daughter of Kings, who out of love free
Afore Sun of whose love others' love pales,
The fair, the noble Draupadi. In tales
Of chastity their perfection we see.
Which other land boasts of such queens, so fair,
So true, who left their regal thrones, to share
With gladness, woman's heaven, husband's side?
Oh, it is thine alone, O India rare!
To women own who for love heaven dare
And earth defy, with humility for pride.

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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,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

THE DEVADARU.

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

On Himalayan slopes, erect and tall
Stand Devadaru trees with heads to skies
Uplifted like calm saints most pure and wise.
They are the first to hear the clarion call
That comes from sunlit Easts high radiant hall
Which shines afar like opening paradise,
The singing birds with their harmonious cries
Fit on them and praise Nature's festival.
The morning breezes round them gently blow
And bear their fragrance gentle far and wide
And gladden human hearts with sweet perfume.
And in the soul is born an inner glow,
A newer realm of joys is there descried
When by their sight is banished inner gloom.

The Hindu Message

THURSDAY EVENING 1, MAY., 1919.

The Present Situation.

No well-wisher of India, none with a stake in the future of the country can contemplate the present situation without deep concern at the unbridled lawlessness which seriously threatens the safety of the life and property of all peaceful citizens. This dreadful state of things affords food for much anxious thought. There is no denying the Government of India was not well-advised in persistently ignoring the unanimous opinion of the non-official Indian members of the Imperial Legislative Council in passing what is commonly known as the Rowlatt Act. Their deliberate flouting of Indian public opinion has naturally caused much irritation and resentment throughout the country. Emphatic protests expressed through the press and the platform throughout the length and breadth of the country having proved of no avail, people's representatives in the Council having found themselves absolutely helpless in the matter of deflecting the Government of India from its obstinate course of placing the Rowlatt Act in the Statute Book, the leaders of the people began to consider the best ways of agitating against the obnoxious measure and having it vetoed. The chief of such measures of agitation is the Satyagraha or Passive Resistance movement inaugurated by that noble soul Mr. Gandhi. As we have said on more than one occasion this is a most powerful and divine weapon to be used by the weak against the oppression of the strong. But it is not a weapon that could be indiscriminately placed in the hands of the masses. The masses cannot be expected to have received that degree of education and self-discipline which are necessary to understand aright and act up to the high ideals involved in the Satyagraha vow. It is a matter of common knowledge that the elements of disorder are present in every society. It is the bounden duty of the leaders to co-operate with the Government of the country to keep these elements under subjection and restraint. Once the forces of disorder gain the upper hand, due to whatever cause it may be, there is no knowing where they would lead to An orgie of deliberate destruction follows and the life and property of every honest citizen is in jeopardy. In the case of our country we have further to reckon with the mischief caused by the hand of Bolshevism in fanning into flame the elements of disorder. A telegram to *The Times* of London from Helsingfors definitely stated that the Bolshevist representatives at Stockholm sent sums of money amounting to twenty-five thousands of pounds to Bombay and in return received replies from their agents operating in British India declaring that a Bolshevist movement in India would certainly break out in March or April. The connection between this and the actual riots, arson and murder that have taken place may be a mere coincidence, but we have to admit that it is a very remarkable coincidence. Without some such Bolshevism behind the scenes it is not possible to reconcile the innocent, self-renouncing and divine Satyagraha which clearly and

emphatically denounces violence of any kind against anybody, with the unprecedented campaign of arson and murder, with the deliberate destruction of buildings and communications and with vengeful looting and incendiarism. Evidently the rowdy elements that had been fed with Bolshevist funds were eagerly waiting for an opportunity and when the Satyagraha movement was promulgated, they eagerly seized the prevailing excitement as an excuse for unbridled lawlessness. The situation has now become so grave that the very foundations of society are threatened and if the Government does not now firmly set itself to suppress all riots and maintain order, the country will be plunged into irremediable confusion. When the country is threatened with such grave dangers it is the prime duty of every citizen, irrespective of the Rowlatt Act or any other Act, to help the Government to the best of his ability in maintaining order. It behoves us in the words of the Maharaja of Durbhanga, "to exert ourselves to the utmost to the quieting down of the unrest which stalks the land and render the utmost possible assistance to the State in preventing disorder and removing root and branch the causes which have brought into existence this dreadful state of things." While we thus exhort the people with all our might to co-operate with the Government in quelling all disturbances and in maintaining peace and order throughout the land, we would at the same time urge strongly upon the Government the following considerations. These are not normal times in which we live. The whole world is in a ferment. The great world-war has opened the eyes of one and all. It has aroused a storm of hopes and ambitions. The four great objects of the war have been specifically defined by President Wilson with a force and a conviction that clear the air of all doubt. First and formost is the destruction of every arbitrary power anywhere, or if it cannot be presently destroyed, at least its reduction to virtual impotence. Secondly the settlement of every question upon the basis of the free acceptance of it by the people immediately concerned and not upon any other ground. Thirdly the consent of all nations to be governed in their conduct towards each other by the same principles of honor and of respect for the common law of civilised society that govern the individual citizens of all modern states and in their relations with one another, to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right. Fourthly and lastly, the establishment of an organisation of peace which shall make it certain that the combined power of free nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit, and by which every international adjustment that cannot be amicably agreed upon by the peoples directly concerned, shall be sanctioned. In short the chief idea of these four great objects is to establish a reign of law based upon the consent of the governed and sustained by the organised opinion of mankind. Henceforth National aspirations must be respected; peoples may now be dominated and governed only

by their own consent. Self-determination, meaning thereby the right of any people to determine for themselves under what rule they shall live has been preached by the great Peace-President not as a mere phrase but as an imperative principle of action which statesmen will henceforth ignore at their peril. Full of such aspirations India also is eagerly looking forward to participate in this great world-movement which spells progress everywhere, progress such as was undreamt of before the war. It is quite unnecessary to point out that by her splendid conduct in the war, India has shown herself perfectly deserving of an honourable place in the galaxy of nations. Hence it behoves the Government not only to maintain peace and order but also to maintain thorough and complete confidence between the Government and the people. Mutual trust is absolutely essential for good Government. Frank and open statement of what the Government does and why it does the same will greatly help to create an atmosphere of confidence. So far as the Rowlatt Act is concerned there is no moral authority whatever behind this legislation. There is none to say a good word for it. The Government must deal with facts as they are. It must recognise that opposition to this legislation is well-nigh universal and has not been shaken by the arguments used in support of it. As the 'Times of India' says, until we have a much more effective form of responsible Government than exists now, no Government, least of all in times of great intellectual resurgence and high prices which add to the burden of living, can afford to ignore widespread public opinion and even amidst its serious pre-occupations in dealing with the disorders in India, we press it on the attention of the Government of India with all the emphasis at our command.

Notes and Comments.

A life of St. Francis Xavier has been recently published, and copies of it are now available in Indian libraries and elsewhere. Points of interest are noticeable in it, and are worth presentation to our readers. "Travellers' tales" have passed into a proverb, and Xavier offers us a delectable pabulum. That the foreign Missionary is always true to the mark impressed by his Creator will create no surprise, even though it offers no consolation.

* * *

Let Xavier first enlighten us regarding "*the Bragmens*," as he calls the Brahmans of his day. "Among the heathen here are certain men called Bragmens. It is they who maintain all the heathenism. They have charge of the idol-houses. They are the most perverse people in the world. They never tell the truth... ..They make the simple believe that the idols eat, and many of these before they dine or sup make an offering of so much money for the idol." Of course, Xavier knows that, no offerings of money are taken by Roman priests from their lay congregations in Western Churches in return for their ministrations. Only these Indian priests are guilty of such malpractice, and it is due to their special endowment, under a special dispensation from God's enemy, of an amount of original sin to which the Western world is unaccustomed owing to the intercession of the Vicar of God.

* * *

Xavier says that the "Bragmens make the poor creatures think that the idols are eating. Rather than want, the Bragmens tell the people that the idols are very annoyed with them for not sending what was demanded. And they warn the people that if they don't provide these things the idols will kill them, or cause disease, or

send devils to their houses, and the wretched, credulous people believe it will be so, and out of fear that the idols will harm them, do what the Bragmens wish." After this, our readers can judge for themselves how careful and accurate are Xavier's observations regarding our temples and the significance of our temple worship!

* * *

Xavier has a very modest estimate of himself, as is fitting in a truly Christian preacher and Missionary. While he *truly* informs that "these Bragmens are men of little learning," and "they confess the truth to me when they are alone, and how they deceive the people." and how "they live by manufacturing lies,"—Xavier is good enough also to say that "they admit that I know more than all of them put together." Xavier's Christian humility is such that he is quite sure that here alone the "Bragmens" were enabled to speak the truth. After this, we need have no doubt of Xavier's own truthfulness!

* * *

We cannot deny that we learn much from Xavier's accounts—something, at least, which is confirmed by some social phenomena of our own time. "If there were no Bragmens all the heathen would become converted to our faith." "Since I came here only one Bragmen has become a Christian." Here is the plain, though unavowed cause of the hatred and dislike of this early Christian *padre* for the "Bragmens" of India. In his train have followed a never-ending procession of Missionaries, but their record of conversion has remained ever the same,—one of disappointment. Their dislike of the Indian fabric of society and of the "Bragmen's" place in it has also been the same. But what the foreigner and Missionary has failed to achieve, the "Bragmens" are now helping to bring about by their suicidal mania for "reform," so-called. Those who, in season and out of season, inveigh against our social fabric or "Varna-Dharma" are nothing but the blind leading the blind,—the allies of those who, like Francis Xavier four centuries back, have ever sent forth the same recurring lament, "If there were no Bragmens, all the heathen would become converted to our faith."

* * *

What has Xavier to say about his "only one" Brahman Convert? "This young man is a very fine fellow. He has taken up the work of teaching the boys Christian doctrine." Such is the magic of conversion! The "Bragmens" whom Xavier denounces as "men of little learning" and as men who "make up in iniquity and evil what they lack in virtue" become at once transformed into wise and pious teachers of Christian doctrine!

* * *

Xavier would seem to have once got into discussion with some "Bragmens." He says:—"The old man, who was over eighty, told me to say first what the God of the Christians commanded to be done. I understood his meanness, and would say nothing till he had spoken." We can easily judge from this on which side lay the meanness or the cowardice exhibited on this occasion. After all, the "Bragmen" spoke first. Xavier says that "he was forced to exhibit his ignorance." Xavier begins by mentioning their reverence for cows and insistence on giving alms, &c.,—but later on we get a touch of nature or grain of truth when he says,—"they asked me if our souls died along with our bodies, like those of the brutes." *A grain of truth only!* For, Xavier here imports into the Brahminical query the absurd Christian idea that "brutes" have no souls. The Brahmins would not have proclaimed it as their own view. Another question of these old-time Hindu controversialists is also of some interest. "They asked me whence the soul issued when a man died, and when a man was sleeping and dreamed that he was in a land with his friends and acquaintances if his soul, going there, ceases to inhabit this body." A third question was,—"They asked me to tell them if God were black or white according to the diversity of colour seen among men." Xavier does not think it meet to tell us what his answers were, but we can know what followed from his statement that "in the Bragmen's

opinion I gave satisfactory answers to all the questions they put.

* * *

Xavier tells us truthfully,—"I came across a solitary Bragmen in a village on this coast who had some learning,"—one who "had studied in some places of learning." And yet there was but a "solitary Bragmen" on "this coast" and in one village only. This learned Brahmin told Xavier that "the first thing those who teach in those places of learning is to take an oath from the pupils never to tell certain secrets which they are taught." Xavier continues,—"because of some friendship he had for me this Bragmen told me those secrets as a grand secret. One was this: "never to tell that there is but one God, creator of heaven and earth, and that this God should be adored, and not idols, who are devils." After this, can, we have a doubt about Xavier's accuracy in stating what he saw of this land and its people during his sojourn and journeys. Xavier gives us another precious bit,—"those who are learned keep the Lord's days—an incredible thing." If Xavier re-visited Christendom, he would learn what has become of Sunday observance therein in these days. The shock caused to him would not, we may be sure, be behind what he felt when he learned from his "Bragmen friend," that learned Brahmans "kept the Lord's days."

* * *

We have even a more precious bit of information from Xavier, and it particularly concerns this learned "Bragmen friend." The extract is long, and we shall conclude with it. "He told me that one night he had dreamed with great delight that he had to become a Christian and be my companion and go with me. He asked me to make him a Christian secretly, and moreover with certain conditions. As these were not honourable and permissible, I refused to do it. I hope in God that he will have to be a Christian without any of them. I bade him teach the simple folk to adore one God. He was not willing to do it because of his oath, and for fear lest the devil should kill him." Xavier then tells his correspondent,—"I do not know what more to write to you of these parts." For our own part, we have had more than enough. It is time we should realise that our readers, too, have felt the same as regards Xavier's accounts of his Indian experiences. His biographer tells us that "the mystical mind of Francis Xavier was normally accustomed to dwell on the borderland regions between the psychical and the physical worlds." We think it would have been well for Xavier himself and the men among whom he moved if he had crossed these "borderland regions" and never also bothered himself with either of those two worlds.

The Dreams of the Soul.

(By An Indian Dreamer).

XI

I know how unworthy I am to go near the shining portals of Thy shrine.

But the perfume of Thy love spreading from the golden censers of thy worshippers' hearts has come to me wafted on the sweet southern breeze of Thy grace.

The faint sweet music from the lyres of thy lovers' hearts came to me where I stood amidst the noise and glare of life.

I have come from far to have the joy of being nearer to Thee.

I have come with pilgrim feet and yearning eyes and prayerful heart.

Wilt Thou accept me?

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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.

(*continued.*)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

Those endowed with this *Buddhi* (Karmayoga), having renounced the fruits of actions attain wisdom and becoming liberated from the bondage of birth, attain the seat which is beyond all suffering.

Notes:

1. It is the mind that is the cause of bondage or leads to freedom. Then by *Karmayoga* the mind is purified and action is made a means of uplift and freedom and not a source of bondage, then the soul is able to rise on the wings of Bhakti and Jnana and soar in the empyrean of divine bliss.

2. अनामयं पदं *Viz.* Moksha, This is the Lord's gracious answer to Arjuna's request. "यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे."

3. Mark the steps in the golden ladder unto Moksha. Karmayoga, giving up the fruits of actions; attainment of wisdom; freedom from the bondage of birth; and the attainment of the eternal bliss of God-realisation. As Sri Madhwa says well:

अकामनया ईश्वराय समर्प्य बुद्धियुक्ताः सम्यग्ज्ञानिनो भूत्वा गच्छन्ति ।

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When thy determinate reason shall cross the turbidity of illusion then shalt thou attain a calm satiety in regard to what may be heard and what has been heard.

Notes:

1. The Lord says when the Buddhi already described can be attained.

2. *Moha* is the illusion which clouds our sense of the eternal and the non-eternal and turns us towards the objects of the senses in a passion of endless seeking.

3. The scripture says:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥

4. In the Yoga Sutras Vairagya is thus defined in terms similar to those stated here by the Lord.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञं वैराग्यम् ।

It is the Antaranga of संप्रज्ञातसमाधिः and the Bahiranga of असंप्रज्ञातसमाधिः. Then comes the supreme state described in the Yoga-sutras thus: तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।

5. Sri Ramanuja says that Karmayoga leads to Jnanayoga which leads to the realisation of Jiva's true nature. As I have already stated, in the Adwaita school this is the end of existence as Jiva and Brahma are one. Among the Visishtadwaitins such pure knowledge of the self leads to Bhakti and to the attainment of the Lord through Love, because self-realisation naturally leads to God-realisation.

6. Sankarananda quotes in his commentary the following beautiful stanza.

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि माया मनोमयम् ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When thy determinate reason which was agitated by sacred texts (describing an infinite multitude of means and ends) stands unagitated and firm and is unshakeably rooted in the Supreme, then will you attain *Yoga* (God-realisation).

Notes:

1. The Lord tells us when such wisdom will lead to God-realisation.

2. Sri Madhwa holds that even among Muktas there are grades of bliss. This is not admitted by the other schools.

(*To be continued.*)

Aryan Expansion.

[By N. K. VENKATESA AIYAR, M.A.]

Manu in Chapter X, Verse 45 says that all those who are born of the four Varnas, Brahma, Kshatrya, Vaisya and Sudra, without the necessary Vedic Kriya or Samskara must be deemed as Dasyus*, whether they adopt the Aryan language or the Mlechcha language. The reference in this sloka is to the existence of a language of non-Aryan origin outside Aryavarta. This is referred to by Manu as the Mlechcha Vacha. Even now the Persian language which is written from left to right is called the Mlechcha Bhasha. From this sloka of Manu it appears that a section of people came into existence in very early times, who were descended from the Aryans, but without the Vedic samskara, in which the Aryans believed. These people seem to have left Aryavarta in earliest times. In the "Asiatic Papers," Part II (on page 203) the author, Mr. Jivanji Jamshedji Modi, says that Rajatarangini, the history of Kashmir, refers to some Gandhara Brahmins of the Mlechcha dynasty, and that he was told by a learned pandit that the Gandhara Brahmins there referred to were the Zoroastrian Mobads or Priests. Mr. Modi further says that such references to the Zoroastrians of Persia in the Rajatarangini show that India knew Iran from very old times, and that from the Zend-Avesta also it is seen that Iran knew India from very remote times. The Gandhara Desa is a country referred to as existing outside Brahmavarta, beyond the Indus in the North-Western region of the Himalayas. This must be taken as marking the route by which the Aryans emigrated from India in most ancient times. In the Kishkindha-kanda of the Ramayana, Sugriva is represented as describing the regions to the West of India to his soldiers who were asked to go to the *West* to see if Ravana had carried Sita to those regions. From the description he gives, it appears, that the region now covered by Baluchistan and perhaps a little to the North of it also was covered by the Sea. If so the North-western route, out of India, must have been the route by which the Aryans emigrated. In the same description of Sugriva, references are made to various mountains, taking the traveller Westward, rather North-westward from India. After saying that the soldiers should cross the Surashtra, Bahlika, Sura and Bhima Desas, they should cross the Indus and pass beyond India. These countries are represented as being in the North-west of India. This seems to make it clear that the way out of India was North-westward. In the same paper "on India in the Avesta of the Parsees" Mr. Modi gives a list of the sixteen countries named in the Vendidad, traversing from Aiyana Vaeja and Sugdha in the west to the Hapt Hindu and the country near Rangha in the East. Hapt Hindu is identified as Sapta Sindhu and so the country near Rangha should refer to Aryavarta proper and it may refer to the country near *Ganga* or the Gangetic valley, the original home of the Aryan people. Passing then North-westward from the sixteenth country mentioned in the list, we pass to the Hapt Hindu or the Sapta Sindhu, wherefrom we pass on to Gandhara. The thirteenth country mentioned in the list is Chakra, and Sugriva refers to a mountain in that region by name Chakra-Vartha. The twelfth country mentioned is Ragha, and Sugriva refers to the next mountain as Varaha. Passing straightly North-westward in the map we arrive at the third country mentioned in the Vendidad as Mouru, identified as Meru by modern scholars. Sugriva speaks of Meru or the Central mountain as being seen somewhere about that region, travelling (North-) westward from India. There seems to be reason for connecting Meru with Merv, because Meru is called the central mountain and we call that region Central Asia even now. The second country mentioned in the list is Sugdha, identified as Sagdiana, which is the tract to the North of the Oxus and Central Asia. The Vendidad says that Hapt Hindu is the fifteenth best place and country, and that the country of Hapt Hindu extends from the East of the Hindu or Sindhu to the West of the Sindhu. The fact that the description is given as from the East to the West, and not as from the

* Cf; Ragozin, "Vedic India," Page 286. "The Dahae (possibly the original Dasyus) seems to have been a tribe nearly akin to the Eranian."

West to the East is significant. Again the reference in the Yasna, "who goes from Hindustan in the East to Nineveh in the West," is also worth noticing. The reference in the Mehar yasht also speaks in similar terms. It appears in general therefore that the first Iranian Colony extended North-westward from India going up almost to the Sea of Aral and the Caspian Sea. That may be seen to be the North-western trade route between India and the West in later times, starting from the North-west of India going across Central Asia along the river Oxus and passing into Europe along the bed of the River Volga. (Vide Sir Hunter's British India Vol. I.)

It was in that region that the most ancient Kingdom of Bactria seems to have flourished in the most ancient times. It was there that a great Fire Temple existed, a Temple dedicated to a God who has always been the one common link between the Iranians and the Indians. It was also in Bactria that Zoroaster was born, the great teacher of the Fire Religion of the Parsees. In later times Bactria fell into the hands of the Assyrians who had their Kingdom to the South-West of Bactria and to the West of the great desert of Iran between India and Western Asia. Mr. Rawlinson mentions in his "Manual of ancient history" that the earlier portions of the Zend-Avesta contain no mention at all of the Medes and that Bactria seems to have been the seat of (Aryan) power in primitive times. Mr. Rawlinson further says that the Medes who formed a Kingdom in times later than Bactria, were reinforced by fresh immigrants from the East, and it was then that the Medes took up an aggressive attitude towards Assyria. Later on Media became the leading power of Western Asia, and with the assistance of Babylon effected the destruction of the Assyrian Monarchy. It is needless to go into the whole history of the Kingdoms that flourished in Western Asia in those ancient times, as a very fine historical account is given at great length by Prof. Rawlinson. It is enough to point out here that one after another the Kingdoms of Western Asia rose and fell, as Assyria, Babylon, Chaldæa, Syria, the Principalities of Asia Minor etc. It is enough for our purpose to notice that the small country of Phoenicia formed a great connecting link between the East and the West in very ancient times. Phœnecia consisted of a "mere strip of land" between the crest of Lebanon and the sea. But it was one of the most important countries in the ancient world. She was, as Prof. Rawlinson says the carrier between the East and the West in times anterior to the first appearance of the Greeks as the first navigators. During that period Egypt was also known, and the great trade route of the ancient times became the connecting passage between India and the West. The Phœnecians established colonies in the Mediterranean regions. "The Pillars of Hercules were passed and cities built on the shores of the ocean." This control over trade was kept by Phœnecia, until Greece rose to power and began to travel Eastward for purposes of trade and conquest

Persia, as Mr. Rawlinson says, was a country formed out of emigration from the region of the Oxus. He describes the line of emigration from the Valley of the Oxus up to Persia proper. Persia therefore became a separate principality related politically to Media. Cyrus, the great Persian Monarch carried his arms for conquest of the regions of Western Asia. Darius I, the greatest of Persian Monarchs, carried his arms to India for the first time, and he attacked North-Western India, but did not meet with much success. To the West he carried his arms as far as Greece, but his ambition was cut short by his death. The next great attempt that was made to reach India was made by the Greeks. Mr. Rawlinson says that, in historical times the Greeks came in contact with people who migrated from the East and who, as Mr. Rawlinson himself says, possessed a civilisation higher than that of the people among whom they settled. The population of Greece, says Rawlinson finding the continent too narrow for it, was forced to emigrate and this emigration was partially to Asia in the East and partially to Italy in the West.

Macedonia became a powerful state. It started another campaign of conquest. Students of History are familiar with the Napoleanic effort of Alexander to bring under his sway as much of Asia as he could. The point to be noted here is that the route which Alexander took was almost exactly the route by which the emigration of the Aryans from India took place in pre-historic times. He went through Asia Minor to Bactria, conquered Bactria and Sogoliana and marched up to the Indus and tried to enter by the North-western passage. So Mr. Ragozin says, it was the Indus that set the term to his invading genius.

From what has been said above, it may be seen that the march of Alexander to the East marks the march of the West to the East after a long period of emigration from Aryavarta westward up to the very doors of Greece. This theory of Aryan emigration from India westward in the prehistoric times may gain ground, if we consider for a moment that the growth of Empire on the Continent of Europe during historic times has been from East to West; from Greece to Rome, and from Rome to Central Europe, and from there Westward to great Britain.

Self-Government in Ancient India.

(By J. S. R. Sarma.)

Sir,

Will you kindly allow me some space for a few observations on the above subject which has now been happily ushered in for public discussion—thanks to the goodness of Mr. Justice Kumaraswamy Sastri.

The issues framed by him in 'the Hindu' of the 9th April do not seem to be entirely accurate, to arrive at a correct understanding of the position.

Before entering into a regular discussion on the merits of the matter, some preliminary points need a little clearing up. To start with, do we proceed on correct data with a proper conception of the ideals on which the Aryan Hindu's life is based? It is a matter of common knowledge now-a-days, that the Aryan Hindu's life is a spiritual entity and is intended for the fulfilment of the spiritual ideal, as distinguished from a purely materialistic conception and consequential ordering of life identified with the modern civilization of the West. These two ideals are, strictly viewed, as remote as North and South poles, and any amount of reason and argument may not be able to effect a thorough meeting and reconciliation of both. All the institutions intended for the conduct of life and affairs of a spiritually minded people are therefore necessarily pervaded by checks and ties, obligations and responsibilities of a spiritual character. Thus the institution of kingship, as indeed any other including social polity, is a spiritual conception and product, and not merely a commercio-political organisation. To miss this supreme ideal of the Hindu Systems, and to apply it to and compare it with modern standards is, to say the least, beside the point. However, it does not preclude an academic discussion which may yet succeed in establishing some facts.

1. Mr. Justice Kumaraswamy Sastri asks if there are any indications in ancient Indian works to show that Republics were held as desirable forms of Government.

Desire for that form of Government could only arise if the existing form of Government of the day were undesirable and deemed defective and unsatisfactory. Otherwise there needed to be no desire for a change. Nor are the Republics of the present day yet recognised as an unmixed blessing and absolutely the best form of Government. Provided good Government exists, it does not matter much whether it is associated with Monarchy, Aristocracy or Democracy, though in cases of political domination of one nation over another, alien in race and religion, custom and culture, ways of life and thought, late Sir Henry Campbell Bannerman's dictum "Good-government is no substitute for Self-government" is best applicable, because of the inherent non-identity of interests between the rulers and the ruled, and its resultant influence on the character of the administration. The Ancient Hindu monarchy, with its *salutary ministry and advisory councils*, was good enough to all intents and purposes and was subject to severe and effective checks of a moral and spiritual nature against mal-administration, because *the spiritual and moral aspect* of life has all along been given preference in the Hindu systems of life, and a firm faith in the

efficacy of religious merits and demerits, of *Dharma and Adharma*, of *Punya and Papa*, in the doctrine of Karma, and in the reality of existence of an Almighty God, shaping the destinies of individuals and nations, has always been operating upon Hindu minds. Hence it is, that safe-guards provided have been more moral than physical, but none the less effective than those obtaining in modern constitutions. That these checks and safe-guards were real and not merely theoretical and illusory is a fact which cannot be denied. The Hindu kings were and could never be autocrats acting on the Super doctrines that "Their will was law;" though it has become a common-place on the part of some modern Savants, both of West and East to dub them so. They were eminently constitutional and their machinery of administration breathed a right spirit of Parliamentary and Republican institutions where, however, the fact is, when deeply probed into in several cases, the chief man—call him King or Emperor, President or Prime-minister for the time being—promulgates a policy of his own and gets it carried out under the semblance of popular and parliamentary sanction, thus playing an *autocrat in practice* though not in theory.

2. Mr. Justice Kumaraswamy Sastri would like to know again whether there was an elected body of people who could override the king's decision. The question really for consideration is "Was the King's will an unappealable law?" It was not—the king could continue to be a king, only so long as he ruled well in the spirit of the Dharma Sastras and Raja-Neeti; and his fall was certain when he transgressed these injunctions and rules. There are instances of kings having come to grief accordingly, and these have been pointed out, I believe, in previous articles on the same subject by other writers in the columns of the "Hindu." It is enough for the purpose to quote a passage in *Manusmriti*, among others, warning that a king is fatally doomed with all his relations who does wrong and misrules his kingdom,

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥

(111. Seventh Canto)

This is conclusive that the king was not an absolute autocrat and the people were an essential factor to reckon with.

3. Mr. Justice Sastriar wants to know the extent of powers wielded by the people in the framing of laws. This question leads one to suppose that the trend of Hindu Laws and Dharma Sastras has not been understood rightly. Laws were laid down alike for the prince and people, the king and the cooly, by the divine Rishis in their all-powerful and intuitive wisdom which the former were simply ordained to administer and observe, subject to reward and retribution according as they conducted themselves, and had never a hand in framing and shaping. The Rishis were the legislators and the ephemeral ordinary man or body of men with limited capacities and liable to ever-changing whimsical and interested mental propensities were never entrusted with that task.

It is further contended that the "Divine Right of Hindu Kings" explains their autocratic character. The Divine-Right is in force only when the kings act according to the Rishi-made-laws and if they do so act, they are held really sacred, and are entitled to all respect and regard, just in the same way as gun salutes and other symptoms and paraphernalia of honour are observed in modern times for Kings and Governors; As the head and ruler of men, as *protector* of the people of the land, he was considered an *Amsa* of Vishnu and this aspect of his person does not convey or carry with it any more rights and sacredness than is really implied and permissible.

If the Ramayana as the earliest work of an age next only to the Vedic period produced by a contemporary *Sage-poet, the* foremost of the land, proves anything, it shows that Dasaratha was pre-eminently constitutional and never undertook any momentous affairs of State (be it noted here, that the interests of the palace and the cottage were closely intertwined) without the consultation and advice of his ministers and people. His summoning them all for resolving on the sacrifice to be performed for procuring progeny, his seeking their advice in the matter of Sri Rama's marriage in the first instance when Sage Visvamitra disturbed the scene, his ultimate acceptance of Vasishta's advice to send away Sri Rama to the forest, his placing king Janaka's proposal to marry Sita to Sri Rama after his breaking of the Siva's bow, before his ministers and Brahmin Counsellors and others for their decision, his

assembling of all for the proposed installation of Sri Rama when the ill-advised plan of Kaikeyi entirely affected the turn of events, and his mental chaos and agony in a state of fix which followed, and Sri Rama's patriotic and prompt, dutiful and delighted decision to give effect to what was really Kaikeyi's wish but fathered upon Dasaratha,—all these, if anything, only prove that kings and princes were thoroughly constitutional. They did not treat pledges—written or verbal—as mere 'scraps of paper' and they recognized the ministers' and the peoples' support in all their undertakings—and that the *Dharma*—the embodiment of all that is virtuous and noble, prosperous and benignant was implicitly observed agreeably to the warning of Manu,

धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः ॥

Random Jottings.

[By A Son of India.]

And so Baron Chelmsford will shortly relinquish his high office, to be succeeded by His Excellency Sir Douglas [but will he not be raised to Peerage on 'kissing hands' with His Imperial Majesty on his exalted appointment?] Haig. We fear the leap—so high it is—will bring on a delirium even to so accomplished a warrior as Sir Douglas. For 'when the fever was on him' did not the great Cæsar 'groan,' and did not 'that tongue of his, that bade the Romans mark him, and write his speeches in their books,' cry "Give me some drink, Titinius" as a sick girl?

***

The truth is that because Sir Douglas is a veteran soldier, he can make a sound administrator. This reminds one of the story of the appointment of a learned purohit as a Tahsildar. Lord French, another soldier of no less repute, is a standing monument of military inefficiency to govern wisely and with tact. But whatever be his shortcomings, Sir Douglas need never fear that India will proclaim herself a republic. For India devotedly desires British connection.

***

With Sir Douglas Haig as the Viceroy, and Sir Michael O'Dwyer, and Sir Reginald Craddock as his ministers, Oh mother, what an unenviable lot will be yours!

***

Poor Pandit V. Saminatha Ayyar has retired, a sadder though wiser man. Were he allowed to live his life over again, never would he approach Tamil. He would begin writing A. B, and C on the sand. For had he but devoted on the study of English a fraction, but an infinitesmal fraction, of the time that he gave for the study of Tamil would he not have retired as a proud member of the Indian Educational Service? Would he not have drawn at least a bare thousand? What has Tamil brought to him? After years of arduous service, he retired a humble member of the humbler Subordinate Educational Service, on a handsome salary of five scores of rupees.

***

The Pandit has ample scope, however, left to take solace in his Mahamohopadhyayaship. We wish him joy of it. His successor will however be a little more advanced than he in the matter of getting poor emoluments. Was it not as a mark of special recognition that our benign Government, in their wise, impartial dispensation, allowed Pandit Saminatha Ayyar to draw full ONE HUNDRED? How can they then be expected to mete out the same treatment to his successor, who is yet to make his mark? We know that in general "comparisons are odious" and that in this instance in particular it is unpardonable impertinence, base blasphemy, to suggest that a raw man from England with his B.A., or M.A., (in Theology it may be), is started on at least six times the amount on which Mr. Saminatha Ayyar retired after long years of laborious, ardent work.

***

Sir George Lloyd who by the way, appears to be the very reverse of Lloyd George not only in name, but also in spirit for while the latter has earned a name in putting down Prussianism, the former, not liking to pale before his brother-Satrap of the Panjab has taken himself to drastic measures—has deported Horniman, and stifled the *Chronicle*. "There is a divinity that shapes our ends. rough hew them how we will." We should think that the hand of God was in this apparently drastic, dastardly, course, and that Horniman may be better enabled to serve India in England than England in India.

***

One has been taking His Excellency of Ratton for a sober level-headed administrator.

But he has falsified their notions and has shown himself nothing more than a rough unbroken colt, and has taken fright at shadows. We must be excused if painful misgivings arise as to the fate of the splendid phaeton and its occupants.

***

Candour is seldom relished—that is one of the drawbacks of this mundane world. And Sir P. C. Rav must indeed plead guilty to the indictment that directly, or indirectly etc. etc. etc. he gave utterance to some unpleasant facts about the findings of the Indian Industrial Commission. Sincerity of purpose or honesty of criticism will avail him nothing, especially when he has laid himself open to the displeasure of so expert an authority as Mr. Alfred Chatterton, C.I.E., Director of Industries in the Mysore State. Poor Sir P. C. Ray! What is your station in life—a mere chemist, a mere Director of the Bengal Pharmaceutical works, which manufacture a tonic called Asvan, which in turn is advertised on the outside wrapper of the Modern Review! What are you, we ask, but a mere everything that does not suit the palate of our ruling race. What audacity was it on your part to call a spade a spade? Dare you call the working of the Mysore Gold Fields as a foreign exploitation? Do you know that a royalty is being paid to the Durbar? Do you know that municipal taxes are paid, and that the carts taking the gold to the railway station pay their tolls? Do you not know that the state railway derives the freightage on the gold sent out? Do you not know that each of these items—if only they were properly husbanded, let out at 100% per annum, and allowed to accumulate—would have by now risen to great sums unheard of in rich Ind? And whose fault is it, Sir, that the *if* was not carried out? Ah, you tremble! We will give you one week Defend yourself, or acknowledge yourself vanquished.

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Olla Podrida

The Neo-Brahmacharis are making a lot of noise. We have come into the age of advertising *brahmacharya*. Our land is a veritable land of momentary wonders, a cinema show where things move with lightning speed from darkness into darkness. What next?

***

In the sensational pollution case a witness yclept Raman Menon said: "I am against all customs." This reminds us of the story of Paddy who landing on a new soil asked as his first question: "Is there a Government here?" On receiving a reply in the affirmative, he brought his fist heavily down on the table and declared: "If so I am against it."

***

Italy has begun to tax her bachelors. What a wise and cunning piece of statecraft to produce children by taxing men! Surely the West is wise. The East with its idea that marriage is of spiritual significance and that the birth of a son is a spiritual aid is foolish. The West knows how to do things well. By an Act or an Ordinance or a Resolution it achieves the required results!!!

***

Conferences have begun. Deputations are going. The dry season of summer has begun to give us a deluge of speech. Are we not in the middle of summer? We *must* accept midsummer.

***

An interesting wedding took place a few days ago at *Aghore Mandir*, San Thome. The bride was Sunalini Devi (another Devi, mark you). She was conducted to the *dais* by her sister. *Dais* indeed! Even in weddings we must have something that smacks of Conferences and oratorical wonders! The bridegroom was Shriman Arabindo Soundara Rajam, "a promising young journalist who has recently joined the staff of the Allahabad *Independent*." Did he take on the name *Arabindo* through a rare power of prescience. Sunalini and Arabindo. All right. Dr. Subramaniam (why on earth is he called Presiding Pracharak I wonder) came with

his venerable beard to officiate and sat right between the bridegroom and the bride. Why? A Bengali *Bhajan* began the proceedings. Then came two *bhajans in Hindi*. The bridegroom and the bride exchanged *rings* and *garlands*. Mark you, rings first and garlands afterwards. The priest joined the hands of the parties and turned a garland of flowers round the clasped hands! He then delivered a beautiful and inspiring speech. Quite right! Life is given only to create opportunities for speaking away. He closed with Aum. So English speeches are to close with Aum hereafter. Then there was another Hindi Hymn. Then followed a Sanscrit prayer. Then followed—can you guess? No? I shall tell you. A cosmopolitan dinner. Two gifted poets supplied the music. Then the reporter concludes in a glad outburst: "The marriage was registered under Act III of 1872 by Mr. F. De Cruz, witnessed by Mr. B. P. Wadia, Babu Nand Lal Seal, and Sriman M. S. Sankara Iyer. The whole ceremony was emblematic of the new life in India and will not be easily forgotten by those who were privileged to witness it."

SCRUTATOR.

The Indian Situation.

CAUSES OF DISCONTENT. CABLE TO ENGLAND BY THE CONGRESS COMMITTEE.

The following cable was sent to the Prime Minister, London, the Secretary of State for India, London, and Lord Sinha, by Pandit Madan Mohan Malaviya, President, All-India Congress Committee, Bombay:—

The All-India Congress Committee desire most earnestly to represent to His Majesty's Government the intense gravity of the present situation in India, the real causes and the need for a change of policy pursued at present.

While deploring and condemning popular excesses which have occurred in some parts of the country and which popular leaders have everywhere used their influence, not unsuccessfully, to restrain, the Committee urge the impartial consideration of the circumstances which have so aggravated and embittered the feelings of the people throughout the country as to make such outbreaks possible. The resolution of the Government of India dated 14th instant describing the present situation as arising out of the Rowlatt Act agitation, makes only a partial statement of the case. Undoubtedly, intense universal bitterness of opposition to the Rowlatt Act, forged through the legislature by official votes against the unanimous protest of all non-Indian members and in the face of the unparellelled opposition throughout the country, was the immediate cause of the recent popular peaceful demonstrations. But the subsequent excesses were provoked by the needless and unjustifiable action of the Government of India and the Punjab and Delhi Governments against so revered a personality as that of Mr. Gandhi and against the other popular leaders.

For a complete understanding, however, of the present discontent and its causes, other important factors must be considered. The attitude of India throughout the war was one of consistent loyalty and helpfullness. Cheered and encouraged by the declared aims for which the great struggle was waged and the promises of the British statesmen of political freedom and self-determination for all, followed by the visit of the Secretary of State to India to frame recommendations for reform, the people uncomplainingly suffered the hardships of war conditions and gave their aid ungrudgingly. India's services were handsomely and unreservedly acknowledged by the Premier and other leading statesmen Since the signing of the armistice, the people however feel there has been a notable change in the attitude of the European community, official and non-official, toward Indian aspirations generally and reform in particular.

The sufferings of the middle and lower classes, owing to high prices of foodstuffs and clothing, have been intensified by the failure of the monsoon in several parts of the country and grave mismanagement of the control of food-stuffs, Railway and shipping freight. The people feel the Government have been indifferent and failed to do all they might have done to alleviate the sufferings. Criticisms and complaints in the press by leading journals and well-known public men were ignored. The hostile attitude of the Anglo-Indian Press

and the European community towards reform and the malignant campaign of the European Association in India and the Indo-British Association in England greatly intensified the bitterness of feeling. The impression is now widespread that the European official and non-official community are generally opposed even to the mild recommendations in the Montagu-Chelmsford Report which are regarded as inadequate by the bulk of Indian opinion. Added to this, circumstances have encouraged the belief that the Government do not desire to encourage Indian industrial enterprise nor admit Indians to equality of privileges and opportunities with Europeans as illustrated by the meagre proposals for the admission of Indians to Commissions in their own army and the fact that out of two hundred officers employed by the Munitions Board, only one was Indian.

A further important factor of the popular discontent is the deep and universal feeling among Indian Mahomedans regarding the Khalifate and the holy places and apprehensions that their claims are not sufficiently regarded by the British Government and the Allies or adequately pressed at the Peace Conference. The Mahomedans feel bitterly that their loyalty during the war is without appreciation since the danger is passed. Such a feeling too is general among the Indians of all classes and is fanned by the sudden change of the Indian Government's attitude from one of conciliation during the war to obstinate opposition to the will of the people since the armistice and by a similar attitude of other officials as evidenced by such boastful and intimidating utterances based on the victories of British Arms as that of Sir Michael O'Dwyer in his Council on the 7th instant when he threatened the ruthless repression of political agitation disagreeable to him in peace as well as in war time.

THE ROWLATT BLUNDER.

In such circumstances, the two Rowlatt Bills were introduced and the principal one was forced through the Council in spite of the unanimous opposition of the non-official Indian members, and appeals for postponements and reconsideration and warnings of the agitation that would inevitably follow throughout the country which was stirred by this measure and the uncompromising attitude of the Government in a degree unparalleled in the history of the country.

The Committee here cannot enter in detail as to the justifiable apprehensions caused by the passing into law of this Act. They are content to represent that it is a total distortion of the facts that an agitation against a measure placed on the Statute Book in time of peace depriving subjects under any circumstances of the sacred right of free and open trial and otherwise restricting the fundamental liberties and depriving accused persons of normal and essential safeguards designed for the protection of innocent persons should be regarded as an unreal agitation engineered by political agitators for their own ends. The Committee have no authority to discuss the merits of the Passive Resistance movement led by Mr. Gandhi, but would emphasise that nothing but the feeling of high-souled patriotism and intense realisation of the injustice involved in the passing of this measure could have actuated a man of his saintly character and noble record. The Committee submit that so far as facts are publicly known, no violence had anywhere been committed by the people until after the arbitrary restrictions placed on Mr. Gandhi's movements leading to his arrest and the forcible deportation without any announcement about his destination while he was on his way to Delhi with the object of pacifying the people after the unfortunate episode there on March 30th. Grave allegations were made that the authorities in Delhi unjustifiably fired on crowds killing and wounding several. The Government of India have ignored the demands for an enquiry into this and have published an exparte statement of the Local Government exonerating the local authorities on unconvincing statements. Had Mr. Gandhi been allowed to proceed to Delhi, the Committee believe he would have restored normal conditions. The Government, on the contrary, by his arrest and deportation, provoked outbreaks in Ahmedabad and Viramgaum.

An outbreak had become imminent in Bombay also, but it was averted by the wise action of the authorities in restraining the police and the military and the efforts of Mr. Gandhi and other leaders pacified the people and restored quiet. The Committee invite attention to the contrast between the rapidity with which tranquility was restored

in Ahmedabad by the presence of Mr. Gandhi, his co-operation along with that of other leaders with the authorities and the continuance of disorders in the Punjab where reckless and horrible methods of repression under Martial law such as the public flogging of citizens in the streets dropping of bombs from aeroplanes and wholesale firing on people assembled in the streets, have been resorted to. These methods of repression have created horror and resentment throughout the country. The Committee recognise the need for strong measures to deal with popular violence where popular leaders and bodies and all public men are ready to co-operate with Government in putting down popular excesses and violent movements against authority, but the use of such methods as have been in force in the Punjab antagonise the feelings of the people towards Government and sow seeds of bitterness and distrust.

The Committee most earnestly urge His Majesty's Government to intervene and put an end to these methods and to order the appointment of a commission of officials and non-officials to investigate the causes of discontent and allegations of excesses by the authorities in repressing popular outbreaks.

CHANGE OF POLICY NEEDED.

The Committee strongly urges His Majesty's Government to consider that popular discontent has been provoked by causes set forth above. At Amritsar, the disturbances followed immediately on Sir Michael O'Dwyer's action in arresting and deporting Dr. Kitchlew and Dr. Satyapal. The Committee most earnestly represent that the situation cannot be dealt with alone by repression and the attitude of sternness towards the people displayed in the resolution of the Indian Government of 14th instant, which gives a free hand to Local Governments to employ every weapon in the armoury of repression and is sadly lacking in the spirit of conciliation. The situation calls for the highest statesmanship which will deal with it in the spirit which animated the British Government and the Indian people in their recent struggle for the maintenance of the liberty and freedom of the peoples from despotic domination and not in a mood of ruthless repression.

The All India Congress Committee feel that they can appeal with confidence to His Majesty's ministers to consider this representation with sympathy and to take definite steps forthwith to reverse the policy of repression and to satisfy Indian feeling with regard to the Mahomedan question, the reforms and the repeal of the Rowlatt Act.

The Committee respectfully submit this action alone will secure real peace and contentment in the land.

Punny Hits on Political Topics.

(BY W. DORAISWAMI AIYAR.)

An *absolute* government is that form of *obsolete* ruling in which the King's object is to subject the subject people to *abject* servility, however much they may object to it, but can any people be pinched under perpetual pupilage? Ah, did not Britain herself *slay* the *very* demon of *slavery* long long ago!

* * *

A *tyrant* is one who will *tie* his poor ryot to collect the *rent* lest the last should run riot (a despicable custom of the eastern despot) and an autocrat is one who is the enemy of autonomy and his subject's *aspirations* are interpreted as *aspersions* against him!

* * *

But "spmpathy" is the key-note of a true "Bhapathi" and *nay* he would never *shun* the cause of a *nation*. "Raja Prakritiranjanat." A King is our Kin. A sovereign is our saviour; but break the *knee* of that *fellow* who has committed *felony* for you must confine him to a place for life. Sedition-mongering goes a perdition-lingering—Oh damn these political "assassins"—these asses' sins darken even purgatory!

* * *

Boycott movement was aptly called so because many a school *boy* was *caught* in that! But swaraj is self-government or self-control—you must *sway* your *rage*—that is real *swaraj*; for he who wants to sway let him first obey and let him cogitate before he agitates.

* * *

Election is so-called because it is *a luck* which no one likes to *shun*. How *hot* the contest at the *poles* (polls)! The rich pine after "votes" as the poor after "oats"! Affluence hunts after influence. But after all I think to *suffer* in this *age* seems to be our only *suffrage*! Ah what a gamble, scramble and Civil War this Franchise-exercise leads to!!

* * *

A pliant thing is *prestige*, the less you *press* it the better at this *stage* for a peoples' *privelege* will surely *prevail* in this democratic *age*! But still prestige or "izzet" is like the letter "z"—the last refuge of every government good, bad or indifferent!!

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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.

THE SANDAL-WOOD TREE.

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

On high Malaya slopes stand sandal trees
And fill the world with faint and sweet perfume
That swift dispels the hearts deep inner gloom
By kindling thoughts of sweet and utter peace
The cool and soft and fragrant southern breeze
Whose touch makes minds laugh bright with poesy's bloom,
As child in its attractive playing room
Among them sports which mind and senses please.
The serpents in that odour take delight
And play around in light like shining gems
Rejoicing in that fragrant paradise.
And here Spring's sweetness shines with wondrous might
Whose grace crowns youths with love's bright diadems
And dowers with empire sweet of hearts and eyes.

The Hindu Message

THURSDAY EVENING 8, MAY., 1919.

Our Educational Needs.

His Imperial Majesty King George, during his memorable visit to India to announce his coronation to his faithful and loyal Indian subjects, addressed the Calcutta University assemblage as follows :—"It is my wish that there may be spread over the land a network of schools and colleges from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will be close to my heart." To the pure gold of His Majesty's gracious and classic utterance no addition of value can possibly be made. It brings out all the leading and essential features of a truly national modern education in India today. They are, —(1) that Indians should be enabled to hold their own against foreigners in agriculture and industry, and in all the vocations of life ; (2) that they should prove loyal, manly, and honest citizens of the state in India and of the British Empire ; (3) that the Indian home should be the abode and centre of peace, comfort, and enjoyment. If His gracious Majesty's wish is to be fulfilled, that can only be by the bringing into existence of a sound and progressive system of education ; and it is no wonder that His Majesty proclaimed in words of unmistakable import that "the cause of education in India will be close to my heart." Education is the greatest of all "*creative*" forces and influences in the world. A great Englishman—Professor Bertrand Russel—has recently proclaimed a great truth in the following memorable sentences :—"The best life is that in which creative impulses play the largest part and possessive impulses the smallest part. The best institutions are those which produce the greatest possible creativeness and the least possessiveness compatible with self-preservation." "It is pre-occupation with possessions more than anything else that prevents men from living freely and nobly." Western civilisation has always had for its chief aim and pre occupation the increase of possessions and the cultivation of the instinct of possessiveness. The same great writer above referred to has well said :—"The wish to plunder others is recognised, in theory, to be bad ; but the fear of being plundered is little better ; Yet these two motives between them dominate nine-tenths of politics and private life." The one prevailing type of character in the West is what is known as "the economic man." There are only two social classes,—capitalists and labourers ; and the constant accumulation of riches by the exploitation of weaker races and communities has helped to eliminate among all European and North American peoples the class of poverty-stricken proletariat and to usher in among them what has been called "the age of surplus," or "the age of progress,"—a thorough contrast in every respect to our own "age of deficit," with its tragic record of continued destitution, disease, famine, plague, fever, and starvation.

If education in India is to realise in the future the great aims proclaimed by His gracious Majesty the King Emperor, it must be so framed that it should no longer sacrifice "man-making" at the altar of the demon of examination. The record of a boy in his school or college and the opinion and estimate formed of him by his teachers, lecturers or professors must be assigned a far greater value in the qualification for a certificate or degree than the mere passing at an examination by dint of cramming power. The power of a true teacher or Guru lies in the training which his knowledge enables him to give to his pupils and in the influence—the life-long influence—for good which his life and character enables him to impart to them. This is what we call—after the happy phrase coined by the late eminent Vedantist, Swami Vivekananda—"man-making." The Indian Guru under the ancient system cared only for this great and creative aim of *man-making* in the system which he adopted of training his pupils. He imparted knowledge and efficiency and never cared to subject his pupils to the pains and burdens of a rigorous system of examination ; he instilled sentiments of faith and reverence in the minds of his disciples without demanding from them any measure of passive obedience or unquestioning loyalty ; he trained his pupil's mind and developed its power rather by a system of inquiry and research (विचार) than by imparting an established system of doctrine or dogma ; he influenced his heart and head, more by love than by fear, more by offering incentives to growth according to capacity than by inflicting punishments, more by giving stimulating guidance than by enforcing disciplinary compulsion. We know what a contrast the present system has been in all these respects, notwithstanding all recent improvements. Much is made or rather, spoken—now-a-days of respect for the individual and of freedom of growth or expansion of natural gifts. In practice, we have had precious little of these merits or gains. Education in India today has been largely influenced, as it was in the Europe of mediæval or recent time, by the aims of the predominant power or corporation, and has not aimed to any large or perceptible extent at the ideal of man-making, or the growth of the individual according to his natural capacity and talent and in order to fit him for his proper share of work and his legitimate place in the social order and for the achievement of his country's destiny as a self-respecting and respected unit among the free and powerful communities of this Empire of Great Britain. In all these respects, the native system of education once prevailing was a great advance upon the existing one which we owe to the genius and beneficence of our rulers. We invite our attention to the implications contained in the extract from Mr. Havell's recent work on "Aryan Rule in India" :—"Indo-Aryan statesmen did not find that the illiteracy of the Indian masses prevented them from taking a considerable part in the management of their own affairs, for before the days of the printing press and modern journalism there were in India other means of instructing the people and *a highly organised educa-*

tional system which, judging by results, was far more efficient than the present one. Until British statesmen divest themselves of the fatal habit of judging Indian things by Western standards, they will never view them in the right perspective. Indo-Aryan statesmen were not afraid of allowing the masses, including the women to vote, on account of their illiteracy,—for the most learned and the most representative Indians were often illiterate in the European sense." When this intelligent testimony is inwardly digested and its true significance understood, let us hope that our present rulers will not persist in their fatal policy of sacrificing true education at the altar of the dragon-deity of examinations.

In proceeding to consider our educational needs in detail, we will first repeat the worn-out commonplace that, while primary education should be made general, free, and compulsory, it should be kept cheap and that the burden on the country's finance should not be enlarged by the introduction of Western departmentalism and its costly regulations and requirements. As regards our secondary examination, the present system is essentially faulty in that it has no art or part in qualifying our young men for bread-winning. In the ancient Indian system, every young man became *apprenticed* to a master-craftsman, and received both training and knowledge which would enable him to become a skilled professional in his own turn and also receive and train apprentices in due time. At the present juncture in Indian affairs, our secondary education should similarly provide for the practical training of apprentices and also for their attending lectures at a special technical or industrial school so as to know the elementary principles of science applicable to their own special art or industry and also to learn all about their tools and the various kinds of goods which they are expected to turn out when they begin to earn their livelihood or work with a view to the acquisition of profit. Simultaneously, the students of secondary schools should also be made to learn drawing, music, and sanitation. The entire aim of secondary education should be to set up our Indian young men as a journeyman-worker or as a master in some industry or art or trade, and to enable them to apply their knowledge to the achievement of practical aims. Our existing schools of the secondary order fail in this respect, and therefore stand self-condemned. Laboratories, workshops, and lecture-rooms must meet the eye when a visitor enters a secondary school. Of course, the same will be the case in the case of University training, but the training in secondary schools is chiefly intended to turn out workmen, while colleges aim chiefly at producing experts, leaders, and entrepreneurs in the various branches of practical work. Moreover, some Universities aim chiefly at the cultivation of, or training in, the various branches of literature, art, and science without any special reference to the application of theories or principles to practical life. In the secondary schools, the aim of the teacher is to impart skill to the worker either by imitation or creative work. Of course the teacher only gives guidance, and no cramming such as we are familiar with in this country can exist; and hence the student is enabled to grow in knowledge and develop his latent capacities as a workman so as to enable him to go out into the world with the self-consciousness and assurance that he will be a useful and serviceable member of the society and state in which his lot is cast.

We should not also here fail to observe that the elements of commerce as a branch of knowledge should receive attention in secondary schools, and that the higher study of commerce should be provided for by instituting a faculty of commerce in the system of University education. The old ideas of Commerce have departed from the world for good,—those ideas which are embodied in Shelley's *Queen Mab* as follows:—

> Commerce! beneath whose poison-breathing shade
> No solitary virtue dares to spring;
> But Poverty and Wealth with equal hand
> Scatter their withering curses.

Commerce must be learned as the science and art of organising a nation's resources and increasing its power of production in all its various branches. Mere increase of production is not enough, but production in all its kinds must be co-ordinated so as to enable the state and people to reap the maximum benefit and the minimum of waste.

Lastly, we have religious education. We have already occupied the attention of our readers to a much larger extent than we had originally intended. We cannot deal with the subject of religious education in an adequate manner at the fag-end of the present article. The importance of the Hindu Dharma or Religion is great not only for us Hindus but for the entire universe. "अमृतस्यैष सेतुः" "This (Dharma) is the bridge (which we must have as our aid in attaining) to immortality." Whether the secular schools, public or aided, will be effective in imparting the Hindu religion to Hindus so as to serve its essential aim of attaining to immortality may well be a matter of doubt and uncertainty. Many wish to try the experiment, while a few oppose the proposal. We cannot usefully enter upon the discussion here. We will only here remark that, if the experiment is to be made, the system of religious instruction must be such as not to ignore the fact that the object of the Hindu religion in its higher aspect is essentially practical,—the self-realisation which is to lead, even while we are in this stage of existence, to perfect liberation from the bondage of the limitations which life in this physical tenement imposes on the soul of man.

इदं तु सत्यं मनसापि विक्रिया
विकारहेतुर्न हि मेऽद्वयत्वतः।
न पुण्यपापे न च मोक्षबन्धने
न चास्ति वर्णाश्रमता शरीरतः॥

"This is the truth; for me there is no change, for the reason that there is no originating cause of change, there being but one existence only (without a second); also there is (for me) no spiritual merit or demerit, no (real) freedom from or bondage to, matter, nor have I any (real) Varna or Asrama,—for I have not the body of which they are the accidents.

The Education of the Hindu Youth.

[By N. K. VENKATESA AIYAR, M.A.]

One of the aims of the "HINDU MESSAGE" is said to be "The Education of the Hindus as an integral part of the Indian Nation: I shall take that as the subject of this paper and give your readers my idea of the subject, as a broad statement of the sort made, at the heading of the Message, may easily lead in these days

to misinterpretation and wrong conclusions.

By saying that the Hindu should be educated in accordance with Hindu Dharma, some have been lead to think and express also that such education is something apart from, if not opposed to, what we understand by education now-a-days ordinarily. The greatest mischief to the cause of education, is in my opinion being done by the mixture of Educational ideals with Political and Social ideals in the propaganda which now passes under the name of National Education. I have not yet been able to surmise what this new propaganda is likely to do for the progress of India on the right lines. Looking at it from the Hindu point of view at any rate, I am inclined to think that, like Theosophy, the movement of National Education is also going to uproot the social and religious structure of Hinduism, and is more or less likely to produce people who will sacrifice to their pet political doctrines, the moral influences of the social and religious structure of Hinduism, as established by the Rishis to supply a secure foundation for the industrial and political growth of the Nation. Misused by several and abused by many, the word Dharma, which is the rock on which the whole of Hindu society had stood, stands, and will stand for all time, has come to mean various things which it is not.

The great Poet Valmiki says, "धर्मो हि परमो लोके धर्मे सत्वं प्रतिष्ठितं" that is, Dharma is the greatest in this world, and in Dharma is Truth. Dharma therefore does not represent any shifting phenomenon in this world, but it is something which is the very essence of life, and in it lies all that is true. As the Sruti says, "To walk in the path of Dharma" is the highest religion for the Hindu. Elsewhere the same Poet says,

"राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः ।
धर्मश्चुचं वा पापं वा राजमूलं प्रवर्तते ॥"

The final treasure-house of Dharma, Kama and Artha is the King, and the good or bad end to which Dharma works, depends upon the King. Therefore Dharma is not something which can exist beyond the King's cognisance and without the King's support. So Education along the line of Hindu Dharma cannot and must not, if properly directed, produce men who can weaken the state to any extent. On the other hand, such education ought to produce men who will be real supporters of order in the state, and must tend to strengthen the hand of the King, It is this view of Education that has been overlooked, and this overlooking is directly responsible for a great deal of the present condition of the Hindu part of the Indian subjects of His Majesty the King Emperor. I shall just try to indicate, so far as I am able to understand, what the holy Rishis meant by Dharma, and what is meant by Education of the Hindu Youth, in accordance with Hindu Dharma. It will be good to preface this by saying that when the greatest Rishis, who were the Ministers of the greatest Kings in the past, were asked to take up the reins of government even for a day, they refused to do so, because they clearly understood the divisions of functions among men. Hindu Dharma insists upon an absolute division of functions, a thorough specialisation of duties, so that an overlapping of privileges or a conflict of Duties was absolutely impossible. It is this fundamental aspect of life that we should keep in mind in adjusting and carrying out the Education of a people, who are traditionally trained, in accordance with a particular ideal in view. Dharma is defined by the commentator of Apastamba, as that moral characteristic in a man which arises from his performance of duties as laid down in the Veda, which is the cause of his material, moral and spiritual progress, and which leads him to Moksha, consisting of greatness in this world and liberation in the next world. And Manu says, greatness does not consist in years, or in wealth, or in the company of a worldwide kinship, but it lies in the practice of Dharma as practised by the Rishis of old. Dharma therefore consists in the performance of duties, worldly and spiritual, as laid down in the Veda, and in so doing our duty is to lead to our and the world's progress in accordance with the dictates of Dharma. Dharma leads one,

and with one the world, to salvation. Thus the word Dharma, as it were, rivets life at either end, so that it marks the limit within which a Hindu should work and beyond which he *cannot* go, In a long chapter, in the Ramayana, the evils of a state in which a King does not rule as a moral, and a spiritual force, are described at great length. The underlying idea in that chapter is that the King is the pivot on which the wheel of the state moves for all time, and a state without a King is often compared to a house without a master. The King is the source of Dharma, as has been said already, and Dharma is the pivot of the state. This is what is meant by saying that Dharma rises or falls with the King. The idea of Dharma exclusively for each individual, and for his own immediate progress and salvation, is something entirely foreign to the very fundamental doctrine of Hinduism. The King is for Dharma, and Dharma is for the King. The state lives by Dharma, and Dharma is that which rivets the state and keeps it strong. If this conception of Dharma is realised, several of our modern notions of life, be it in the field of politics, society, religion, morality, or education, will immediately vanish.

I shall now attempt to show what system of Education was adopted by the Rishis, and with what purpose they did so. Vidya or Education is that which according to a Sutra of Apastamba, unites the tradition of the past with the present and continues that tradition into the future. It is something which creates that sense which enables a person to distinguish what is good to humanity from what is bad to it, and to act on a line which would produce only good to humanity. It is again that samskara or purification of the soul which is produced by the teacher in the disciple. The value of Education therefore lies in fixing the tradition of a Nation, in the use of the soul-power given by Education *only* for the good of the humanity and not for individual self-aggrandisement or even for the isolated glory of an individual section or even Nation in the world. In order that these two values may be obtained, the most important factor is the realisation of the fact that Education is a *samskara*, a purifier of the soul.

In speaking of the true teacher, Apastamba says, in very brief and curt language, that he who practises Dharma is the *Acharya*. It was such an Acharya that was given the charge of a disciple, and from days' end to days' end and so for years together, the disciple lived with the Acharya and was educated under his roof. It is wrong to suppose that such a system cannot work in these days, because, the premise on which the supposition is based is wrong. It is needless to explain this further for the present purpose. The Acharya being one who practises Dharma, the student who has to learn should possess, according to Manu, two most fundamental qualities; self-control and brahmacharyam. He must have his senses completely under control; his birth is of no avail, his wealth is of no avail, his physical predilections are of no avail, his psychological eccentricities are of no avail; the whole *being* of the student is merely a sacrifice at the altar of the "will power" of the Acharya. He must be a Brahmacharya, a person who walks in the very path of Veda or God, having nothing to do with the path walked over by the Grihastha or the householder. The house, be it a mansion or a cottage, is not for the true disciple. The wealth and the power of his parents are not for him, the luxuries and the pleasures of bed and board are not for the true disciple. He should be away from all that attracts a man in the material world, and should be in the solitude of the Asrama of his College, outside the din of the world engaged constantly in the shuffling of fortunes, live in the free atmosphere of Nature and create that will-power and moral strength which would enable him to sail in this ocean of life, absolutely undaunted by the storms and whirl-winds of practical existence. A few of the restrictions placed upon students and of the qualities that ought to characterise these may just be mentioned to show the aim of Education imparted in accordance with Dharma;—

1. Self surrender to the teacher.
2. Absolute obedience.

3. Discrimination in food, both in the material used and in the creation of taste.
4. Non-sleep during daytime.
5. Omission of scents.
6. Absolute severence from women.
7. Omission of self-praise and self-adornment.
8. Bathing uncombined with any pleasure.
9. Non-dressing of hair.
10. Non-witnessing of dancing.
11. Non-resorting to assemblies or meetings.
12. Non-participation in public controversies or in gossipings of any sort.
13. Discreetness in behaviour.
14. Pliant Nature.
15. Forgiving temper.
16. Calmness.
17. Endurance.
18. Modesty.
19. Determination.
20. Cheerfulness.
21. Unrevengefulness.
22. Non-jealously.

If the Education of the Hindu youth, why for the matter of that, of any young man be in accordance with this conception of the aim and spirit of Education, there is no need to fear that such Education will produce any undesirable person, who will mar the life of his community or the happiness of the state to which he belongs.

Finally, in addition to the above points in the case of the Hindu youth, it is essential to notice that such Education should necessarily be based upon, or at least have much to do with the knowledge of the *Veda*, from which he derives his inspiration and on which his whole life depends. So says Apastamba, that Education must make a Hindu youth study the whole Veda with the Vedangas, *until* the student realises the meaning and the purpose of what he studies. If all the angas cannot be studied by a student, he must at least, says Apastamba, be well learned in the Veda, to which he belongs by birth. With this Education may be combined any Education we like, in English or in Vernacular, relating to any department or departments of knowledge relating to this world. The three vital points therefore which will form the necessary factors in considering the Education of the Hindu youth, in accordance with Dharma are:—(1) The proper arrangements for the imparting of Education, (2) The study of the Veda and (3) General Education. As regards the third point, there is absolutely no need to deviate even a bit from the system of Education which is adopted by the Government, which will necessarily be adjusted to the requirements of the country from time to time. What is required is really supplementing and not a substitution of any sort, in the present System of Education. What is required is to add to the existing System of Education the power of Dharma, which is the very basis of life in this world, as is communicated by Sita to Sri Ramachandra.

"धर्मादर्थ प्रभवति, धर्मात् प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥"

"From Dharma arises wealth, from Dharma arises happiness, from Dharma all is gained, the world itself is the essence of Dharma."

Our Need in Education.

[K. C. VIRARAGHAVA AIYAR, M. A.]

Change is the watchword in every department of life and work. The huge war of Europe has been responsible for the many mighty radical changes that are at present contemplated in the workings of the mind of the several nations. Wherever we roam and whatever realms we survey, we find that the problems of re-construction are actively engaging the earnest attention of the wise and the sage, the statesmen and the administrator, and the employer and the employed. Milton's words are true and suggestive even of to-day as of old: "The reforming of Education is one of the greatest and noblest designs that can be thought on, for by the want thereof the nation perishes." And naturally education is stirred to its very foundation depths.

Education leads to efficiency and better education must lead to better efficiency. "The next generation" so writes an

American Professor, "is decimated by the war and what is left of it will have to make the greatest profit in the briefest time from education. Germany had set the nations at one another's throats and to thoughtful men there seemed no way to prevent the thing from happening again except by better (and in Germany's case compulsory) education. If we had educated as well before this war as we have educated for waging it there might never have been one. If we educate as well after it there will never be another: or, if there is one we shall win it." Hence all aspects of educational problems have to be critically examined and the proper solutions given effect to, so that the education of the future may be productive and efficient.

It will neither be possible nor adviseable to consider herein any of the several aspects of educat on in detail and my purpose is only to present a few rambling thoughts on the education that we need in our presidency.

East is east and west is west, and the twain have met. The impact that the two have received from one another has been so strong that they have not yet ceased to act and react, nor will ever cease. The materialistic occident has been influencing intimately and incessantly the oriental culture for a century and more and both are reaping already the fruits of their interaction. One of the many factors which have influenced them is the establishment of schools and colleges. And in our presidency there have been, and still are, two agencies at work in improving the literacy in English, and consequently in other modern subjects, among the people. The one is Government and the other is non-government. The main object of the former in its endeavour was to get a number of trained efficient English knowing servants of the Governmental departments and they have attained success in it, by establishing model schools and colleges to such an extent as to be the cause of the problem of the educated unemployed. The non-government agency may be said to consist of two divisions, the foreign missionary and the indigenous Indian. These were aided by the Government in the matter of finance and consequently were subjected to constant scrutiny in order to see that the model pattern was not altered or disturbed in any way. The missionary institutions, had, besides contributing to the number of Government servants, another object in view and that was to get a large number of people who could be used as evangelists and propagandists of their religion, while the indigenous institutions had trained people only for Government or other services. These also have won remarkable success in their endeavour. Now what is the result?

It is reported there were (all sorts of institutions included) 36,765 schools and colleges in 1918, distributed over an area of 142,339 square miles, containing 279 towns and 53835 villages and among a population of 4,14,05,404 in our presidency. There are still 17000 villages without any provision for a school and it is also said that there were 175 villages with a population of 2000 and more in which no school existed. This does not at all testify to the progress and development of education in our presidency. Then, again, there were only 16,96,539 pupils at school and college in 1918. The following passage from the Report on Public Instruction for 1918 is significant and worth perusal. "The proportion of male and female scholars to the respective population also increased from 6.5 and 1.6 to 6.6 and 1·6 respectively, and the increase in the numbsr of scholars was shared by all the four main classes of the community. The percentage of scholars under instruction to the total population was 4.1." When are we going to have all the number of people that ought to be legitimately in the schools according to the enlightened canons of the civilised world of to-day, in their proper places? At the rate at which we are progressing it will take 300 or 400 years more to get at it provided of course we do not slacken our speed.

We have been depending on Government to open more schools and colleges and the Government have been doing all they could with their limited resources and with all the varied calls on their purse. The true fact is that private endeavours have

not been plentiful and it is high time that our leaders of thought and society direct their well-considered attention to this important subject. Except in one or two cases, almost all our institutions are generally supported by their own fee incomes and it is known widely that all people—rich, middle and poor—have to pay only a uniform standard of fee. The missionary institutions nowadays do not offer such attraction by way of scholarships, half-fees etc., as they once used to do and they are now "passing rich" on the standard rates. What do we find? According to the statistics of 1918 there were 19,999 rich, 4,01,638 middle class, and 12,74,802 poor students. That is, for every rich pupil, there are 20 middle class pupils, and more than 60 poor pupils. As we have said, the rich pupil pays the same school fee and the rich people have not endowed decent funds for the support of the institutions. How, then, are these managed? The middle and the poor boys pay the way for their education and the hard-worked schoolmaster collects the fee and pours it into the coffers, for the management of which there are fat proprietors and committees of sixes and sevens. What is left over, after the disbursement of the due doles to the schoolfee collectors and other contingent charges, is spent on buildings, with an equal share from the Government and lo! the school buildings arise. How long are we going to have this sort of hand-to-mouth existence? It is time that our people with money, hereditary and acquired, put their hands deep down into their purse and show their profound sympathy for Vidyadana in generous endowments for the benefit of the children that are living today and are yet unborn.

We shall take another phase of our educational system. In 1918 there were 5738 misssion schools in the elementary grade for 18034 non-mission schools. If we exclude the local fund and the Municipal schools from the latter, there will be practically nothing left to compare with Missionary number. And, then there were 261 Mission institutions—Colleges, Industrial and Technical Schools etc—for 247 non-mission institutions of a similar kind. What a sad commentary this is on our effort to improve ourselves? Does not Heaven help those only who help themselves? When are we going to do it? We should soon learn to work for ourselves with that zeal of the Missionary for his work, that unceasing perseverance in his endeavour and that calm, determinate, frictionless, self-abnegating capacity for organisation we see daily exhibited all around us.

With sufficient endowments and capacity for smooth organisation, a carefully regulated, productive, and efficient system of education should be devised which will be beneficial to all people. Our land is essentially agricultural in character and our many wants will be easily satisfied by a proper and well-thought-out plan in working at it. Sufficient momentum has not yet been given to that department of work. A cursory glance at "Agriculture in India" by J. Mackenna, Esq., M. A. I. C. S., will tell us that the department of the Government in this line was originally created for satisfying the needs of the Lancashire cotton-workers. We need infinite expansion, both intensive and extensive, in the fields of agriculture, cottage and home industries, handicraft and trade, and technical arts. We cannot do better than follow the sound principles that have been formulated by the Han-Lin Academy of China for the advancement of the Chinese people:—

"The old and new must both be taught; by the old is meant the Four Books, the Five Classics, History, Government and Geography of China; by the new, Western Government, Science and History. Both are imperative, but we repeat *that the old is to form the basis and the new is for practical purposes.* Under the head of Western Government come the comparative study of Governments and science, colleges, geography, political economy, customs, taxes, military regulations, laws, and expositions. Under Western Science are classed Mathematics, mining, therapeutics, sound, rlight, chemistry and electricity.

"Convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan.

"We must put the useful books of the West into Chinese, and scatter them far and wide among those who are ignorant of Western languages, among the wide-awake officials, the impecunious *literati*, the scholars replete with Confucian lore, the merchants, workmen, the old and the young, to be used and appropriated by them in their different spheres.

"The diminutive country of Japan has suddenly sprung into prominence. Ito, Yamagata, Yanomoto, Mitsui, and others visited foreign countries twenty years ago, and learned a method by which to escape the coercion of Europe. Under their leadership more than one hundred Japanese students were sent to Germany, France, and England to learn foreign systems of conducting Government, commerce, war, etc. After these had completed their course, they were recalled and employed by the Japanese Government as generals and ministers. When the Government was once changed, they developed into the Heroes of the Orient."

Shall we do it? Between the Scylla of the religious neutrality of the Government and the Charybdis of cold, apathetic and shy riches of the Madrasis... we are in a fix.

The Case for a Rational Spelling in English.

[By A. Rama Iyer, M.A.]

Within the strictly limited space at my disposal, it is not possible for me to discuss in detail the whole case for the simplification of English Spelling, but the main arguments can be stated and proved, and I hope I may at least be able to arouse a sympathetic interest in the subject.

"It is admitted on all hands that we in India can never afford to dispense with the study of the English language. And, as far as we can see, the medium of instruction is bound to remain English for a long time to come, however much we may deplore the amount of time and energy that is wasted in the acquisition of this foreign language. The waste caused by the mere foreignness of the language is inevitable, but a great deal of avoidable waste is caused by the present state of English spelling.

It is needless to dwell at length on the gross irrationalities and inconsistencies of English Spelling. Anybody can see that it is devoid of method, rule, or system. Judged by any conceivable standard of correctness, it is lawless, erratic, illogical, and antiquated. "One sign, one sound" should be the rule in all correct systems of Spelling, but this rule is grossly violated and defied by English Spelling. There is no relation between the spoken word and its written symbol; speech helps but little towards the spelling. In many cases, we are unable to write down a word *heard* for the first time, or to pronounce a word *seen* for the first time. This disparity between spelling and pronunciation is so great that it may truly be said that "every man, woman, child, who would fain read, write, and speak a tolerable English must set out to learn two distinct and independent languages—the one, English as spoken; the other, English as printed."

A catalogue of orthographic anomalies might be easily produced, but let us take only one or two instances at random. The same vowel sounds occur, differently spelt, in *be, pea, seed cede, key, quay, police, receive,* in *go, foe rode, road, sew bureau, yeoman, brooch, though, soul, know;* the same sign represents different vowel sounds in *go, do, son, shone, woman, women,* in *head, heort, pea, pear, real, corporeal.* We write *true,* but not *trueth; speak,* but not *speach; proceed,* but not *receed; sense,* but not *fense; bed,* but not *hed.* It is only when we closely examine and analyse such variations that we fully realise their extent. It is true that we who are grown up are now able to reproduce all these variations almost mechanically, but who can deny that our mastery of them was acquired at the expense of an apelling amount of time and energy? If anyone doubts this, let him go into an elementary school, and note the strain involved on both pupil and teacher in the mechanical memorising of the spellings of words. The existence of "spelling mistakes" is solely due to the absence of consistency in the spelling. Teachers of experience have computed that, at the lowest estimate, one to

two years in the School life of every *English* child is being wasted in the mere memorising of the spelling. How much more, then should be the waste in the case of our *Indian* children, to whom the very language is foreign! Already the school life of our children is all too short, and it is extremely lamentable that, even of this short period, such a substantial portion should be wasted in the mechanical and uneducative process of memorising the spellings. If this waste could be avoided, the time so saved could be utilised for the study of intrinsically valuable subjects, and the gain to the intellectual and moral equipment of the nation would be incalculable.

The present irrational spelling is also responsible for a number of other consequences, no less serious. Anybody who knows the rudiments of education will admit that the very object of education should be to develop the innate faculty of reason. The child should be encouraged to use his reasoning powers, and to ask questions. But, how is this possible under the present system? The child must spell words in a particular way, not because it appeals to his reason, but because the teacher tells him that he must do so; if he spells words as he hears them, he is lost! He is taught *bed=bed*, but *head=head*; if he asks, why not *hed*, there is no answer. In thus demanding an unreasoning obedience to authority, we are defeating the very end of education, and its effect on the growing mind of the child cannot fail to be disastrous.

Then, again, the present spelling, instead of helping speech, often misleads the child into faulty pronunciation. It cannot be otherwise, so long as the spelling is not "phonetic," that is to say, representative of the sounds. To take a very simple instance, I daresay many of us would be surprised to know that in numberless cases where there is the letter "S" in the spelling, the sound is really not "S", but "Z" (e.g. *is, his, cries, dogs, busy*). The uncertainty of the pronunciation, combined with the fear of faulty pronunciation, is responsible, I have no doubt, for a great deal of the extremely slipshod and inexpressive reading and recitation that we hear from the majority of our students. A phonetic spelling will lead to clearer and better speech, and a more delicate hearing, which, in turn, will lead to a keener appreciation of good literature by the suggestion of delicate shades of sound on which depends a great deal of the charm of good prose and verse.

Still another result of the present bad spelling is that the correction of "spelling mistakes" in the pupil's written work occupies much of the teacher's time. Were the spelling rational, there will be no more "spelling mistakes," and the teacher will be able to give undivided attention to the correction of the expression.

All those who are sincerely desirous of increased educational efficiency must now feel how disastrous are the consequences of the present arbitrary spelling. They will have seen how, besides causing a lamentable waste of time and energy, it defeats the very purpose of education by substituting authority for reason, leads to faulty enunciation of sounds, and gives rise to clumsy speech and reading. "At the very gateway of knowledge and all along its pathway it impedes the legitimate progress of students, entails needless labour on teachers, and imposes an unwarrantable financial burden on the nation. This triple imposition is not creditable to a civilised community."

So far we have considered the evil effects of the present spelling, and indirectly, the gain that would result from the introduction of a rational and consistent spelling. And now, we may go on to examine briefly the several objections that may still be urged against the introduction of such a rational system.

The most common objection is the so-called "etymological argument," namely that *a change of spelling would obscure the derivations of words*. Those who advance this argument generally regard it as unanswerable, but, in fact, it can be easily shown to be untenable. Perhaps the most conclusive answer to it is that all philological experts (Dr. Ellis, Dr. Sweet, Dr. Skeat, Dr. Whitney, Sir James Murray and so many others) have agreed in regarding the present unphonetic spelling as a monstrous absurdity both from a scientific and from a practical point of view. And the reason for this is that an intelligent study of the history of the language is bound to show that the belief in the etymological character of the present spelling is a mere superstition. Dr. Skeat could not find words strong enough to express his contempt for

those who advanced this argument with an air of easy omniscience. "It is surely a national disgrace to us," he says, "to find that the wildest arguments concerning English spelling and etymology are constantly being used by even well-educated persons, whose ignorance of early English pronunciation and modern English phonetics is so complete that they have no suspicion whatever of the amazing worthlessness of their ludicious utterances." Even if the present spelling *were* etymological, we should remember that the child in the elementary school does not want to learn the derivations of words. For one person who ever thinks of the derivation, there are a thousand who suffer from the present bad spelling, and that one in a thousand does not need these misspellings to remind him of the derivation. In fact, those who take their stand upon the "etymological argument" are those who are too wedded to convention and habit to give serious thought to the matter; they seize upon a facile phrase, and use it without examination, as a pretext for their instinctive conservatism.

In fact, almost all objections to a change in the spelling may be traced, in the last resort, to this "instinctive conservatism" of men to their aversion to all change in the established order of things, however beneficial such a change may be. Thus we often hear it said that the new spelling will be uncouth or ugly! Of course it will be unfamiliar at first, but when once we get used to it, we shall see how natural, and hence how beautiful, it is, and we shall then regard the man who advocated a change to the "old spelling" as almost a lunatic. Then again we may be told that, in the new spelling, the identity of words (like *road, rowed, rode*) now spelt differently, will lead to confusion, in spite of the fact that there are many words now which bear more than one meaning (e.g. *box, bear*) and that these never once cause the least confusion. Still another objection will be that, if poetry were written in the new spelling, all its charm would be lost, in spite of the obvious fact that the charm of poetry depends solely on the sounds! Or, again, people may object to be asked to learn a new system of spelling, forgetting the fact that "it is the generations of children to come who appeal to us to save them from the application which we have endured and forgotten."

There is only one more objection that we need examine, and that is that the pronunciation of words is constantly changing, so that we shall have to go on changing the spelling as well. This is an apparently conclusive argument, but those who have studied the history of the sound-changes that have taken place in English from the the earliest times, side by side with the conditions that affect sound change, will not be uneasy on this score. For various reasons, the rate of change in pronunciation in recent times is so small as to be negligible. The diffusion of elementary education and the constant reference to the dictionary have had the effect of reducing this rate still further. And what little tendency to change still exists is largely accounted for by the want of correspondence between the sound and its symbol; and when people come to know positively that words spelt in a particular way, are always pronounced in a particular way all likelihood of any further change will almost vanish. In fact, this last objection is really an argument *in favour of* a consistent spelling as a check on sound-change.

It will now be seen that all the objections to a simplified spelling are really untenable. But fortunately, the case for spelling Reform no longer rests on mere theoretical grounds; for, there is the solid and unassailable evidence of actual results obtained in a number of elementary schools in Great Britain. Even under the most difficult conditions, the success of the simplified spelling has been almost marvellous, and such as to exceed the fondest anticipations of its advocates. The Headmaster of the York Road Council School, Leeds, concludes his Report of the results achieved under the new system in the following eloquent words,—"Our message to all infant school teachers is one of hope and confidence. You may shake off all doubts and fears. Try the experiment yourself; You will never regret it. The

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progress that has already been made clearly indicates that, if simplified spelling were officially recognised and adopted, all spelling difficulties could be overcome. Spelling lessons could with safety be omitted from the time-table, and as spelling occupies so much time in dictation and spelling, exercises, in composition and in reading, think what a saving of energy and time there world be in the child's short school life. No longer need the child rely on his teacher or his spelling book; his own intelligence is sufficient. The success of simplified spelling should furnish a rallying cry to all interested in education not only to demand, but to insist on the adoption and official recognition of some form of simplified spelling for the English language. Let us, then, be up and doing."

The scheme of simplified spelling that is being used in these experiments is that of the "simplified spelling society" of London, Anyone who looks over the list of office-bearers will see that this is not a Society of "cracks" or "faddists" The President is Prof Gilbert Murray, and among the Vice-Presidents are Viscount Aryan, Dr. Macnamara, Prof. Mahaffy, Sir Fredderick Pollock, Dr. Sadler and H, G, Wells. The scheme of the Society has the merit of being extremely simple and workable. and of making the fewest possible number of changes in the existing, spelling as will be seen from the following:—

(*a*) The same sound is always represented by the same sign, e. g., *too, throo, shoor.*

(*b*) Consonants have their usual values. *C* (except in *ch*), *q*, *x* are not used.

(*c*) Letters not pronounced are omitted, e. g *had, det, speling.*

(*d*) Wherever the *z* sound is heard, it is written, e *g. theez, daiz, dogz.*

The vowel sounds:—

a (man, sad)	*aa* (faather)
e (men)	*ai* (naim)
i (sit)	*ee* (eech)
o (hot)	*au* (kaul)
u (but)	*oe* (kloez)
oo (book)	*oo* (moon)
eu (feu)	*oi* (boi)
y (fyr)	*ou* (dout)

Of course, the question of the introduction of simplified spelling into *our* schools has not yet entered "the region of practical politics," but there is a great deal of spade-work to be done by us. An indispensable pre-requisite for the introduction of the reform is a solid and organised band of supporters, fully convinced of the need for the reform. And obviously, while all who are interested in the study of the English language should take an interest in the matter, it is the duty of *teachers* to take the lead in the agitation. Let us, therefore, study the subject in all its aspects. Let us think about the questions involved, talk about them to our friends, and do our utmost to dispel ignorance and prejudice wherever we may find them. Let us, above all, lend our active support to the movement by joining the simplified spelling society as members.*

I have attempted nothing original in the foregoing pages. My aim has been merely to put the case for Spelling Reform as clearly as I could in such a limited space. If this article serves to enlist the intelligent sympathy and support of at least a few to the great crusade for a simplified spelling, its object will have been sufficiently attained.

The Dreams of the Soul.

(By An Indian Dreamer).

XIII

As I returned this morning from the holy river the sun and the skies and the surrounding earth wore an unusual rope of brightness.

A brighter glory shone above and around me and I was filled with joy unspeakable.

And as I turned a corner I saw a young girl who was the very incarnation of purity and grace—with brow like the young crescent and with starlike eyes. with face like a blossomed golden lotus, and with rose leaf lips and dimpling cheeks.

Her glance made me purer and happier than ever before and praised the Lord with passionate adoration for His gracious dower of beauty in nature and in human form.

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* The annual subscription for membership is only *one shilling*. There is a South Indian Branch, of which the Secretary is Mr. T. A. Ramaiya M.A., L.T. Government College, Mangalore.

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.*)

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥

O Keshava! How will a man who is of steadfast and realised wisdom and who has attained *samadhi* be described by others? How will his utterance be to others? How will he sit and what will be his movements?

Notes:

1. Arjuna now realising the highest illumination attained through Nishkama Karma and Bhakti and Jnana asks the Lord what will be the characteristics of the man of perfect of realisation! because the description of the nature of such a man is tantamount to the description of the means towards such attainment. Mukta Lakshanas are Mumukshu Sadhanas.

2. In short Arjuna asks us the Lord how a man of realised wisdom will be when in *Samadhi* (union with the Infinite) and when out of *Samadhi.*

3. The following beautiful verses in *Vasishta* show how in *Samadhi* and out of *Samadhi* the man of realised wisdom will be full of utter peace of spirit and ecstatic devotion.

यथसंसारजालेऽस्मिन् क्रियते कर्म भूमिप ।
तत्समाहितचित्तस्य सुखायान्यस्य नानघ ॥
नित्यप्रबुद्धचित्तास्तु कुर्वन्तोऽपि जगत्क्रियाः ।
आत्मैकतत्त्वसंनिष्ठाः सदैव सुसमाधयः ॥
बद्धपद्मासनस्थापि कृतब्रह्माञ्जलेरपि ।
अविश्रान्तस्व भावस्य कः समाधिः कथं भवा ॥
समाहिता नित्यतृप्ता पथा भूतार्थदर्शिनी ।
साधो समाधिशब्देन परा प्रज्ञोच्यते बुधैः ॥

4. In the Vasishta the nature of the man of realised wisdom engaged in his duties when out of *Samadhi* is thus beautifully described by comparison with the mental state of a woman devoted in heart to her lover though doing all her household work.

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ॥
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥
एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।
तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥

श्रीभगवानुवाच—

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

When a man entirely renounces all the desires of the mind and rejoicing by himself in the Self, he is described as a *Sthithaprajna* (a man of steady and realised) wisdom.

Notes:

1. The remainder of this chapter is an answer to the above question by Arjuna.

2 The renunciation of desires and of the petty fleeting pain-tinged joys of their realisation does not mean a deadness of soul but means the attainment of Infinite Bliss.

3, As already stated the description of the qualities of a Mukta is given as it is a description of the *Sadhanas* of the Mumukshu, To the former they are natural, by the latter they are to be attained,

उत्पन्नात्मप्रबोधस्य ह्यद्वैतूत्वादयो गुणाः ।
भवन्त्यन्ततस्तस्य न तु साधकरूपिणः ।

4. This stanza echoes the famous passage in the Upanishads.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथमर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

5. There are seven planes (भूमिकाः) of *Samadhiyoga.* Of these the first three are said to correspond in the higher plane to our waking state (जाग्रदवस्था) the fourth is said to correspond to our स्वप्नावस्था; the fifth is the सुषुप्त्यवस्था the sixth is the गाढसुषुप्तिः; and the seventh is the *Turgavastha.* The man who has reached this highest stage is thus described in the Bhagawatha.

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यमतत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिहितं मदिरामदान्धः

6. The Veda declares that the man of realised renunciation attain the highest bliss. श्रेत्रियस्याकामहतस्य

न केचन जगद्भावास्तत्त्वज्ञं रंजयन्त्यमी ।
नागरं नागरीकान्तं कुग्रामललना इव ॥

7. Kama is due to sankalpa which is due to Vasana.

काम जानामि ते मूलं संकल्पात्किल जायसे ।

By Nishkama, Karma, Bhakti, and Jnana we must conquer them and attain the Ineffable and Infinite Bliss of God-realisation.

(To be continued.)

Olla Podrida.

Mr. Ernest Bell in his Presidential Address at the 71st Anniversary of the Vegetarian Society has shown that vital energy does not depend on food, that food merely repairs the material of the body, and that the belief that flesh diet is our saviour is a pitiful delusion. But does the world care for or understand reason? Snobbery and bigotry make up the seem of life,

* * *

So we shall have lady lawyers in England soon. Lord Buckmaster's bill has passed its second reading in the House of Lords. Happy, Merry England! Justice is described as a woman, blind folded and with a pair of scales in her hands. Hence women have a special right to become lawyers, is it not? This is what we dream to be progress. When is India to have her Parties?

* * *

Italy is pretending to be angry and is withdrawing from the Peace Conference. Will this peace conferenee end peace?

* * *

The Provincial Educational Conference is sitting at Trichinopoly. I have one question, and one only, to put to it. Will it resolve or will it merely pass resolutions?

* * *

Then there comes on the Musulman Conference at Tanjore. Many Taluq Conferences have been held and chronicled. The old festivals are slowly disappearing, yielding place to the new conferences.

SCRUTATOR.

Pearls of Indian Bravery.

[BY G. S. RAMANATHAN.]

II

With world-disdaining eye, and firm step proved
Of mighty heroes first, Rama; and he
Of devotion and bravery the sea,
Hanuman. Victor Vali, of whom loud
Speaks true fame; Arjuna, who en'mies cowed
By name. Bhisma, who controlled self to be
Hero full great. Drona from littleness free
Heroes and men full true of India loved!
With knowledge true and courage high; for rest
Feeling as for themselves; and love for all.
The noble, wise and mighty self-less brave.
Righting all wrong, and taking dart on breast,
Ready to lay down life at duty's call
With might to serve and potency to Save.

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THE

Eleventh Provincial Educational Conference

TRICHINOPOLY.

Welcome Address.

[BY K. S. RAMASWAMI SASTRI B.A, B.L., **Chairman of the Reception Committee.**]

Gentlemen,

On behalf of the Trichinopoly District, we accord to you our most hearty welcome. The towns of Trichinopoly and Srirangam where we are assembled form the very heart-point of Southern India: three well-known and sacred temples render the very dust here holy beyond description: the purifying and fertilizing waters of the Cauvery flow through these towns and bring the triple gift of health, wealth, and holiness in an abundant measure; here was the seat of sovereignty of one of the most ancient kingdoms of Southern India—the Chola Kingdom which is referred to even in the Srimad Ramayana and is described by ancient Greek geographers; these towns have played a noteworthy part in the evolution of Indian history; and at the present day, they are a great educational centre, a meeting point of many forces of civilization, and the cradle of the greater and happier India that is to be. We feel sure that your disinterested labours in such a centre of enlightenment and holiness will result in the achievement of a higher era of progressive life for our beloved motherland.

I am perfectly and even painfully aware of my unfitness to be the Chairman of the Reception Committee who ought to be a distinguished patriot and educationist who can by the magic of his thoughts and words evoke the atmosphere in which the converging thoughts of all can attain swift and sweet fruitage. I am sure however that any deficiency on my part will be made good by my learned and distinguished friend who is to guide the deliberations of this Conference. I shall not go in this address into an academical discussion of first principles in education or a consideration of the petty or large schemes of educational reform, because in all these matters you are the best judges. I shall strike a deeper and more fundamental note and place Indian education in its natural and proper setting of a large scheme of national reform in the light of our immemorial social and spiritual ideals, the preservation and perfecting of which are our privilege and our duty if India is to enter the council hall of the nations, not as a pauper or as a beggar, but a queen entitled to occupy the throne of leadership by the regnant fulness of her world-saving ideals.

Nowhere in the world except in the realm of Indian education, do we find the pitiful spectacle of trying to build without the past. All that the innumerable past generations accomplished in this holy land have been cast to the winds, and we are all engaged in building the fair fabric of education upon a feeble and flimsy foundation which has not been well and truly laid. Mistakes in other spheres of national life are not likely to lead to such disasters as mistakes in the realm of education, for in the latter we poison the very springs of racial life. On the other hand, right work in the realm of education will bring about national regeneration much sooner and better than work in other spheres of effort, because as Mr. Oscar Browning says well: "If only the rising generation can be directed in the proper path,—the regeneration of the human race will be a reality instead of a dream."

The ancient Indian conception of educational ideals had a fulness of vision and a comprehensiveness of scope that must never be forgotten. Education is not merely the means of producing power in a man's self, or the harmonious development of human faculties, or the preparation of the individual for the active work of life, or the making of a man into a gentleman, or the fitting of the individual for the service of the state. The Indian conception of education is summed up in the sentence विद्ययाऽमृतमश्नुते. Education enables the man to realise the Eternal and enjoy the rapture of the attainment of the Eternal.

I have long felt that it is a serious defect in our method of training teachers that they should not be asked to study ancient Indian pedagogy and the educational ideals and methods of ancient India though they are

asked to study the history of ancient and mediaeval education in the remainder of the world. When we compare the Greek love of athletics and music and the Greek conception of training the individual exclusively for the service of the state; the Roman conception of educating the individual as a man of action under the reign of law; the Christian conception of education which did not exclude slaves or women, which sought to train men and women not only for political but also for spiritual life, and which flourished in the cloister, the cathedral, and the castle; the more secular conception of education during the times of the Renaissance and the Reformation; the later conception of education which sought to train men for practical life; the Jesuitic conception of education which, though Voltaire declared that he "learnt nothing from the Jesuits but Latin and rubbish," made education free and equal and introduced the element of individual attention; the conception of Rousseau that man is by nature born good, that the aim of education is to remove all hindrances to the perfectability of man, and that its object is to form not merely a citizen but a man; the conception of Pestalozzi that we must follow nature and that the aim of education should be the harmonious development of all the natural powers; the Montessori method which insists that the school must permit the free natural manifestation of the child and which seeks to pull up even defective mentation to the level of normal intellection by love and liberty—with the ancient Indian ideal of education with its clear vision of child psychology, its vivid grasp of the great Indian doctrine of Karma which includes the carrying of acquired mental tendencies and powers from birth to birth, its thorough realisation of the subconscious mind and its discipline, its vital alliance with *Brahmacharya* and *Yoga*, its comprehensive conception of education as a means of achieving a higher social and spiritual life, its lofty scorn of a commercial conception of education, its attempt to give a proper place to nature in the evolution of mental power, its essentially democratic basis, its sane conception of female education, and above all, its realisation of the value of worship and pilgrimage and *Japa* as aids to intellectual perfection, we can well realise how in respect of methods as well as ideals the Indian conception of education was noble and comprehensive and deserves to be studied with love and reverence by those who are entrusted with the task of achieving the intellectual regeneration of India.

A proper spiritual conception of the function of the teacher and of the significance of the child is at the root of all vital accomplishment in the realm of Indian education and is more important than petty details of grants or curricula. The teacher is like God tending the beautiful garden of blossoming minds; he is the highest of artists because the medium of his fine art of teaching is the subtlest of all media—the soul. His aim must be to form and not merely inform; he should be a born lover and a born-disciplinarian; and to be a successful teacher, he must be an Eternal Child. Sir Rabindranath Tagore says well: "One thing is truly needed to be a teacher of children, it is to be like children; to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age, or of superiority, or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion—to cultivate the spirit of the Eternal Child, if you must take up the task of training the children of Man." Tagore has taught us further in his *Crescent Moon* to appreciate the child mind and the child heart and this is an absolute necessity to achieve fruitful results in the sphere of education. It has been well said that "a child is the meeting point of many different lines of racial education—an emblem of power." We must realise properly the child's trustfulness and simplicity and innocence, its freedom and sportiveness, its love of beautiful things and of song and story, and its message of peace and love before we can make its existing powers and faculties a basis for building thereon a shining fabric of intellectual perfection.

Equally important is a proper realisation of the racial endowment and of the existing environment. The former supplies the motor-power and the latter the theatre where we have to play our parts well or ill. Any scheme of education which forgets the former is a traitor to the sovereignty of the racial genius; any educational system which forgets the latter will lead to national extinction by not enabling the individual to adapt himself to the stern necessities of his surroundings. If all these factors are not taken into consideration, education will be a curse and not a blessing, a national blight and not a national beneficience.

In every sane scheme of education, great prominence must necessarily be given to physical culture शरीरमाद्यं खलु धर्मसाधनं (the body is the first of all the aids to Dharma). We must adopt not merely western, but also Indian methods of physical culture including early baths and prayers, *Yogas*, and hygenic dress, and simple habits if the Indian literati are not to be slain by diabetes and by epidemics just at the time when, they are of the greatest service to the world. In respect of intellectual culture, we must proceed on the easy and approved line of appealing to the intellect through the senses. Pictorial knowledge is a great formative force especially in childhood and youth. We must not forget that the Kindergarten system which deals with children as flowers in a garden to be carefully helped to grow into beauty and fragrance is a method and not a subject. Nor must we forget that nature's help must be sought to stimulate and train the senses and the intellect through the senses and that not all the museums in the world can ever be a substitute for nature. God's shining fairyland is all about us but the modern system of intellectual culture prefers "with blinded eye-sight pouring over miserable books" to allowing children to "whistle back the parrot's call and reap the rainbows of the brooks." The fallacy of a *thorough* intellectual culture which is unfortunately so thorough as to maim the senses and crush intellectual elasticity must be relentlessly exposed. The ideal which regards examinations as the end and cram as the means must go. The aim should not be the carrying of a crushing burden of intellectual riches but the attainment of a clear, disciplined, and equipped mind which has had the discipline of consequences in addition to the discipline of books. The attainment of a truer sense of educational values is the most crying need of modern culture everywhere in the world and especially in India. Further, aesthetic education has to be given a prominent place in our scheme of studies. Taste is one of the highest of human privileges and the discrimination that is able to perceive and enjoy beauty is one of the real delights of life. It comes only from careful training and from perceptive love which seeks the dower of insight with the prayerful humility of an adoring lover.

"True beauty dwells in deep retreats
Whose veil is unremoved
Till heart with heart in concord beats
And the lover is beloved."

We have to take up also moral and spiritual culture if our scheme of culture is not to be fragmentary, but synthetic and complete. The inherited and acquired controls of conduct have to be carefully attended to and perfected. Goethe has said well: "Intellectual emancipation if it does not give us at the same time control over ourselves is poisonous." In short, education must have a clear vision of the human mind as a unity and not as a composite of unrelated elements and must enable genius to function in all its fulness besides slowly raising the intellectual average of the race. It must raise genius to the race level, enable genius to operate fully and freely, and create the intellectual environment necessary for the self-fulfilment of genius for the service of man. The basis of all work is really love and let us always remember the beautiful definition of genius which says: "Genius is an infinite capacity for work growing ont of an infinite power of love."

The really fundamental defect which has been responsible for all the other defects of our education is our blind admiration of the English Public School. Routine culture, a forced pace of life, inordinate attention to athletics, a profound ignorance of, and contempt for, the larger life of the land into which the boys must enter on emerging from school life,—are some of the evils of western public schools and have come to stay in our land also. Mr. Oscar Browning says: "Under this system a boy has no leisure for thought; work under the constant stimulus of competition, play organised with an elaborate scale of graduated prizes, school business and school discipline occupy the whole of his busy life.....His path of virtuous progress is marked out with fences and sign-posts, the road is macadamised with guides and extract-books, and made smooth and easy by marks and examinations." He says again: "The Greeks did not think, as we are apt to do, that athletics are the best

guarantee for manliness of character and the best safe-guard against effiminacy. They knew that the mind and the body cannot be profitably exercised at the same time, and that the mind and not the body is the seat of the higher aspirations. The Spartans, whose name has become proverbial for hardiness, were regarded by the Athenians as brutalised by their training."

The voice of modern science says unmistakably that each nation's psychic endowment is of the essence of its life and is hence of the essence of its education. Karl Pearson says: "Psychical characters, which are in the modern struggle of nations the back-bone of a state, are not manufactured by home and school and college, they are bred in the bone." Further, science aims at the simplification of human labour and the enlargment of human leisure so that art and religion may become abiding and uplifting factors in human life. The inter-relations of science and educational schemes have to be carefully studied before we can adapt Indian education in such a way as to usher in higher era of national life.

The voice of modern sociology is equally valuable and must be heeded if we are to be purposive in our work and give up our present policy of educational drift. The criterion of social efficiency has been well stated to be the standard for measuring educational values. The primacy of the social aim and the need for affiliation of the school with life must be recognised if education is to be not a mere ornament but a vital factor in life. The cry everywhere in modern times is for the socialisation of education. If the great war of this age, now happily over, has demonstrated the importance of according a proper place for science in education, it has demonstrated also the need for a higher humanism. Life must be less full of mechanical drudgery and should be fuller of leisure for love of man and love of God. As Mr. Keatinge says well: "That other education which leads to simplicity of life and a love of the beautiful is difficult to attain, for here we must start not with buildings or officials but with a body of teachers who really love and practise what they teach. The statesman for whom we are still waiting will have as his first duty to persuade the nation that such teaching is worth paying for, and that through it and through no other means can the forces be neutralised that bring over-prosperous communities to ruin."

Let us take for a brief consideration the system of education obtaining in Japan where a great oriental nation has come into the forefront of modern life while preserving its racial soul. Japan has organised free and compulsory primary education. In regard to higher education, Mr. W. H. Sharp says: "The common Indian complaint about the Neglect of the Vernaculars finds no analogy in Japan, where along with other languages, students are instructed in and through their own vernacular *from one end of the course to the other.*" (Report on the Educational system of Japan, page 395). Technical Education is carefully attended to. Mr. Sharp says: "Of technical education the principal branches are agriculture, commerce, industry, nautical matters, and art. In a country like Japan, the subject of agricultural education is justly considered one of great importance." (Page 52). Japanese History is given a prominent place in the scheme of studies and the object is to "give the children the outline of the evolution of the Japanese nationality and to foster in them the sense of honour becoming in subjects of the Empire." I must also mention the system of continuation classes and night schools by which those who take to employments are given the necessary culture. Mr. Sharp says about Japanese examinations: "First, they are extremely simple, and comparatively informal in character; secondly, in most of the higher courses a thesis is an integral part of graduation: thirdly, they are conducted by the teachers themselves, not by outsiders; and fourthly, an apparently high standard is exacted for passing, but at the same time the proportion of those who do pass is high". (Mr. Sharp's Report, page 417.) Mr. Sharp says further about the national expenditure on education: "Setting aside private institutions, for which no information is at hand, the national and local authorities of Japan spend on education at least £5,000,000 whereas in British India, with more than 5 times the population, the total expenditure, public and private, is stated to be less than £2,700,000 and the cost to the public revenues less than £1,300,000." (Page 484.) Comparisons are odious and I leave it to you to draw and apply the conclusions from the above description to the state of affairs prevailing in our own land.

It is hence clear that we must be up and doing. We must insist on our divine Sanskrit and beautiful vernaculars being compulsory subjects throughout the course and on vernaculars being further the sole media of instruction at least up to Vth Form in our schools. In the interests of national unity, Hindi should be studied as the *lingua franca* of India. The *bogie* of an over-weighted curriculum ought not to frighten us away from these urgent measures of reform. Let us unload the over-weighted curriculum of a portion of its heavy load of worthless rubbish and make room for these subjects of primary importance. Why should a man wade in his collegiate education through the turbid waters of Anglo-Saxon grammar or waste his time in the primæval forests of the early history of the English Language? Is it not our primary duty to provide for the continuity of our racial life and the preservation of our racial genius? The study of English, the study of Science, and the study of Economics and Politics are of equal importance. Let us find room for all the things of primary importance by unseating the usurping things of secondary importance. What a cruel waste of life is going on under the present system of studying subjects through the medium of English from the lowest classes! Again, we have to provide for a proper place for Indian Literature and æsthetics which can boldly challenge comparison with all the other literatures and æsthetics of the whole world. Indian art that has been turned out into the streets has to be welcomed home again. Indian history has to be studied throughout the educational course. A patriotism that is sought to be quickened without such a means is naturally inert and lifeless. Our religion has once again to become a light in the hearts of our youths. We have to introduce the ancient Indian ideal of the need for personal touch and personal influence in education, so that the modern worship of systems may not make machines of us all.

These are the special features to be introduced into Indian Education as a matter of settled policy. So far as the various branches of education are concerned, we need as the most vital of all our needs a wise and comprehensive scheme of free and compulsory primary education in which the elements of learning and of social and religious ideals will be taught to all in such a way as to make them better and happier men without displacing their love of labour and generating denationalising discontent. In our secondary education, we have to introduce the above-said changes. The modern schoolboys seem to be regarded as human adjuncts to text-books which are being relentlessly renewed and multiplied from discreditable motives. Collegiate and University education also has to be brought into line with life as pointed out above. As regards the present-day post-graduate and research work in pure and applied sciences and in the realms of art and philosophy and religion we can say nothing because no such thing exists. We have to organise and perfect work in this direction. Vocational, technical, industrial, and commercial education has to be organised hereafter if we are to cease to be mere helpless dependants on the bounty of others and are to attain industrial self-sufficiency and self-respecting national manhood.

Let me just say a few words about our boys. They are groaning under inordinately long courses of study in elementary and secondary schools, the crushing weight of over-weighted curricula, the frequent bombs of stiff examinations conducted in the most unsuitable months of the year, the costliness and rigidity of the educational courses, and other innumerable evils. The cry of the children has gone to the very ends of the earth and yet man who weeps over imaginary griefs in fiction and drama has not had ears for it. The Boy Scout movement has to be wisely guided so that it may lead to national betterment and not to further denationalisation. Medical Inspection of schools has to be organised so that the very fountain of national life may not be poisoned. We have to agitate for the conscience clause so that if we are foolish enough not to teach our religion to our boys, we may not be suicidal enough to poison their minds. We have to arrange for proper cinema shows in schools so that our boys may be instructed and uplifted and not merely inflamed and degraded by the modern cinema craze. I refrain from saying anything in detail about the S. S. L. C. scheme, because it does not seem to know its own mind for two days in succession. All that I want is that our boys and girls should be brought up as Indian

boys and Indian girls and not as mere automata dressed in the cast-off garments of others.

As regards our teachers, I want them to enter upon their domain with light in their minds and love in their hearts. They should sum up the past and the present and lead us into the great age that is to be. I am unable to follow the mysterious process of decapitation of capitation grants or the method of ascertaining deficits and contributing a moiety of the same. These are petty matters of detail. Mr. Sharp says: "No general system of grants-in-aid exists in Japan, but the national treasury contributes a considerable sum towards additional salaries and pensions for primary teachers; it pays the salaries of the Directors of all normal schools; and it gives subventions in aid of technical and industrial education." The state must give such aid as will make life comfortable and happy for the teachers of the nation. The present worship of machinery is a great bane. Teachers and boys now occupy a subordinate place in comparison with benches and bricks! Tagore's School at Bolpur has shown to us the proper proportions of the various factors in education. We have to organise a wise Provident Fund Scheme for our teachers. Proper School Councils and District Teachers' Associations should be started everywhere. The teaching element must have a predominant representation in the Local Boards and Municipalities and in the Senate and an adequate representation in the Legislative councils of the land. The means of achieving all this is summed up in what may be called in the three As—Assimilate, Associate, Agitate. Only then can a real improvement be effected in regard to the status of the teacher in national life.

Gentlemen, I pray that the presiding deity of thought and speech may crown your deliberations and labours with deserved success. Our national ideals have always been in Sir Rabindranath Tagore's words: "The ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation." I pray that your efforts will result in the intensification of these ideals, and that He who though He is the Lord of Creation is simplicity incarnate, who though He has Parvati always by His side is the object of adoration of all ascetics and sages and saints, and who has no thought of self though He sustains the entire Universe, may remove the veil of ignorance from our eyes so that we may see and tread the eternal and auspicious path that leads to God.

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद्यतीनाम्।
अद्याभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु स नस्तामसीं वृत्तिमाशः॥

The Presidential Address.

[By Rao Bahadur K. V. Rangaswami Aiyangar M.A.]

Introduction.

It is a great privilege to be called upon to take the Chair at this Conference. To me the honour is enhanced by the happy circumstance that the two last Conferences had the advantage of the presidential guidance of two of the foremost educationists of the day—Rao Bahadur K. B. Ramanatha Aiyar, and Principal K. Ramanuja Chariar—at whose feet it has been my inestimable good fortune to sit and learn for the past twenty five years. I feel it, therefore, to be my duty, at the very outset, to tender to the South India Teachers' Union and the Reception Committee my grateful acknowledgments of the honour they have so graciously conferred on me. As the spokesman of those assembled here to-day, may I also take this opportunity to offer our united and sincere thanks to the Reception Committee, and to its talented and versatile Chairman, Mr. K. S. Ramaswami Sastrigal, who has a personal as well as a hereditary claim to lead us, for the very cordial welcome extended to us all, and for the very felicitous terms in which the welcome has been conveyed?

Educational Work in Native States and in British India.

There is one aspect of my election, which, with your permission, I should like to dwell upon for a moment. You have honoured with your suffrage one whose

main work as a teacher has lain outside British territory. In British India there has been a general disposition to treat work in a Native State almost as work *out* of India. It is possible that this tendency has been accentuated, though not created, by the tradition of our blue-books in ignoring the organisations and activities in Native States. The Quinquennial Reviews of Indian Educational Progress, even the latest, show this trend very clearly. Whatever justification may be adduced in defence of such incomplete review-writing—difficulty of accessible date, adherence to official convention, or the reticence imposed by diplomatic reserve towards States in subordinate alliance with the Paramount Power—the fact remains that the social and geographical isolation of the Native States and British India is largely unreal, and the treatment of educational movements in the one area ignoring those in the other logically indefensible. The force of my contention will be evident if one considers the Native States which adjoin our own Presidency. There is no restriction to the free interchange of ideas between them and the adjoining Province. Nowhere are the educational methods and organisations of British India so carefully and so anxiously studied, so readily copied and improved on, as they are in States like Mysore, Travancore and Cochin. In the result, availing themselves of their many natural advantages, and their greater freedom to develop on individual lines, these States have made notable progress in education, in recent years. And, assuredly, one of the causes which have contributed to their attainment of their honourable places in the van of educational advance, in India today, is to be found in their readiness to profit by the experience of the adjoining British areas and their habits of comparative study of educational schemes, methods and measures. Will not education in the country as a whole be the better for the realisation of the value of such reciprocal influence? And may not the departure you have now made in associating with yourselves, in the deliberations of this Conference, a teacher from a Native State, be the first step in a movement to overlook the adventitious circumstances of administrative cleavage, and to bring together, *all* the teachers of South India, for purposes of permanent and increasingly intimate co-operation?

Our Losses.

Before proceeding to dwell on other matters, it is my duty as your spokesman, to refer to the losses that we have suffered during the last twelve months by death or by retirement. In the ideals of our nation, the virtue that is placed before most others is gratitude. As Indians and as teachers, we should be unworthy of ourselves and of our calling, did we allow this occasion to pass without formally recalling the work of those who are not now in our ranks and who have rendered meritorious service to the cause of education in the country. I have first to allude, with great grief, to the death of four teachers of outstanding experience and eminence. The death in his prime, of Rao Bahadur K. Seshu Aiyar of Mayavaram has removed an acknowledged leader of the profession. Many of us who are gathered here to-day should be able, from personal knowledge, to speak of his varied abilities and charm of manner. It is on an occasion like an Educational Conference that we shall miss most his inspiring presence, guidance and co-operation. We are the poorer for the loss of his great experience, his tireless energy and organising capacity, his breadth of view and optimism, his sympathy for his fellow-workers and readiness to forward all beneficient schemes, his manly independence and outspokenness, and, above all, his infective enthusiasm for things educational. By the death of my colleague and friend of many years, Professor A. R. Rajaraja Varma M.A., while still in service, the world of Sanskrit scholarship has lost a chief of recognised eminence and Malayalam literature one of its makers. To him fell the honour of being the first Indian to rise to the headship of the premier educational institution in Travancore. His importance as a scholar and as a teacher can hardly be realised by any but those who have been in intimate touch with recent developments in Sanskrit studies and Vernacular education in the

West Coast. From the plenitude of his knowledge and experience, he was never tired of inveighing against the neglect of the Indian languages in our colleges and schools. It is a striking proof of the defective method of recruitment now available for the chief administrative body of our University, as now constituted, that, while, inexperienced teachers with European degrees are frequently put on the Senate, men so exceptionally equipped as Mr. Seshu Aiyar and Professor Rajaraja Varma, completed their long and distinguished careers without receiving a call to join that body. Almost the entire service of the late Mr. Muhammad Ibrahim Quraishi was devoted to the educational advancement of his community. We who have been privileged to witness the recent steps in the higher education of Muhammadans in the Presidency, are apt to forget, unless reminded of it, the manner in which the way for such advance had been made by the life-long labor of this un-ostentatious worker. Lastly, by the death of Mr. Paramu Pillai, M.A., South India has lost a talented Head Master of great experience and an English and Malayalam scholar and teacher of repute.

Sir J. H. Stone.

Our losses by retirement have been no less heavy. Sir J. Stone formally retired on the 13th December last, from the educational service which he had adorned for well-nigh thirty years. He had served in every part of the Presidency and in various capacities before his appointment as the Director of Public Instruction. A scholar and a gentleman, in the truest sense of the terms, Sir J. Stone was able to exercise great and beneficial influence on education during the whole of his career in South India. His dislike of shams and fads, real love for his calling and for the profession, his devotion to the country, and his strong common sense and sympathy won him the regard and support of colleagues and subordinates. His straightforwardness and transparent desire to see all sides of a question account for his great influence in the Senate. No educational officer of his time has possessed, in so eminent a degree, what is often called "educational statesmanship."

Lord Pentland.

By the retirement of His Excellency Lord Pentland the teaching profession has lost a sincere friend and the cause of education in the Presidency a powerful supporter. No previous Governor of Madras has entered on his office, with such knowledge and experience of education. Lord Pentland was also the first Governor of the Presidency for many years to give proof of an adequate perception of educational values and of the place of the teacher in national life. It is inevitable that the flames of controversy raised by some of the political and administrative measures of his regime should obscure a proper view of his un-political work. If, as teachers, we exclude from our survey all but his purely educational work, we must realise that, taken all in all, his administration was a notable one, and that we have much to be grateful to him for. At the very outset of his career as Governor, His Excellency had stated his resolution to second energetically the efforts of those forwarding the interests of education in the Presidency. How well he endeavoured to carry out this resolve is a matter of common knowledge. In Secretarial estimation of values, the portfolio of education does not probably rank high. Whether this be so or not, Lord Pentland was, I believe, the first Governor to make education a principal concern of his, as the chief executive officer of the Presidency. Naturally, much was accomplished, which could hardly have been realised if the direction of education had been in less influential hands. For instance, notwithstanding the loss of the financial assistance of the Government of India, owing to the war considerable progress was still possible in elementary education, owing to His Excellency's strong interest in the matter. Among his achievements in Secondary Education are the establishment of numerous Board Secondary schools and the assumption by the Government of the management of some second grade colleges and high schools. The raising of the

grade of some of the existing colleges and the affiliation of some high schools to the collegiate grade, the foundation of a College of Commerce at the Capital, the appointment of *three* University Professors, and the foundation of a University Students' Club, along with the liberal financial provision therefor, are among the measures of his administration in University education. The last of the above-named measures, along with the recent G. O. on Medical Inspection in Schools and the financial provision made for a Director of Physical Culture in conjunction with the Y. M. C. A., testify to His Excellency's vivid interest in students' welfare. We should do well to bear these and the liberal provision made to school and college hostels in mind, when such episodes of His Excellency's administration as the issue of G. O. No. 559 recur to our memory.

It is, in the education of sections or areas, or communities, which are usually regarded as educationally backward that Lord Pentland's *individual* contributions to our educational system have to be looked for. The permanent retention of the Government Girl's High School at Vizagapatam, originally sanctioned for five years, the establishment of a Government College for Women at Madras, when a Mission College was about to be founded, the sanction of a permanent First Grade College for the Ceded Districts and the contemplation of increased provision of Colleges for the Northern Circars, the raising of the standard of instruction in the Madras i-Azam and the foundation of the long-planned Rajkumar College are among the chief evidence of this bent of His Excellency's mind.

Opinion is naturally divided on the wisdom of continuing in the case of our noblemen, in whom already the desire for dignified isolation from tenants and dependants is sufficiently pronounced, the policy of segregated education to which we owe Newington, especially if such expensive, special education is at the expense of the general revenues of the State to which, in our Presidency, the permanently settled estates contribute so much less than an equitable quota. It could hardly be urged that our Rajas and Zamindars will refuse to get educated unless and until a special college was founded for their exclusive benefit. In these days of the recognition of a proper all-round education as a *sine qua non* for leadership, it is certain that our noblemen will be impelled to seek the qualification which alone could entitle them, in the eyes of the Government and the public, to their rank and position. The chastening influence of a training with ordinary students might even be deemed a necessity in the education of the Zamindars, unless the objective was—as I am sure it has not been—to create, for the future days of increasing liberalism an aristocracy recalling some of the weaknesses, if possibly also some of the virtues, of the *noblesse* of Old France.

The refusal of Lord Pentland's Government to agree even to the meagre and unsatisfying instalment of mass education termed "permissive" compulsory education, its reluctance to pledge itself concurrently to more comprehensive or more effective or more carefully worked out schemes of universal primary education, the retention of our system of mechanical and inadequate doles of grants-in-aid to private educational effort, the want of clear policies in regard to secondary and University education, the degeneration of the the S. S. L. C. scheme into a bad matriculation examination, the impatience of popular representations in regard to educational needs, and the meagre additions of Indian officers recommended to the cadre of I. E. S. in the province, the reactionary policy pursued in the management of the University, are some of the other things likely to stand in the way of a whole-hearted appreciation of His Excellency's educational work. Nevertheless, it is undeniable that, as compared with previous administrations, His Excellency's tenure of the Governorship witnessed a marked advance in many directions, and that education as a whole received an unprecedented stimulus during the period, partly perhaps because it was known and felt that the Head of the Province believed in education as an end in itself as well as a means to the attainment of civic fitness and

of the higher life, and was prepared to show his appreciation of educational work even to the extent of departing from custom and bestowing on Schoolmasters the form of Government approval, which takes the shape of titles and decorations. Even those of our austere brethren who feel that those who teach best do so only because they consider teaching to be its own reward, might recognise that, in India as in England in society as now constituted, the lot of the average teacher is made more bearable, by the State's recognition that the teacher does the nation's work no less than those who labour for the country in other and better advertised ways, and that he has, accordingly, as much *right* as others to claim a place in the National Honours List. The time is yet far off when in the half-yearly doles of decorations, educational work will receive, as much, and, possibly, more recognition than those of Judges and Magistrates, Muncipal Chairmen, public prosecutors, and the shining lights of the Police, but it cannot be denied that if ever that Golden Age arives, its advent had been rendered easy by Lord Pentland's sincere appreciation of the claims of scholarship and teaching and the precedents he had created in their formal recognition in the State's Honours List.

The New Governor.

From the standpoint of education, it must be a matter of satisfaction that Lord Pentland has been succeeded by the genial and sympathetic nobleman in whose time a non official was enabled to place on the statute-book of the sister Presidency a provision for compulsory primary education, and who in his speech before the last Convocation of the University of Bombay, as well as in other public utterances, has given so many indications of his belief in education as the chief means for the advancement of India at the present day, and of his grasp of relative educational values.

Timeliness and Importance of this Session.

We meet today after a year of uncommon import for education and in circumstances which should enable us to realise that no Conference of the Union has held its sittings hitherto at so momentous a time. The retrospect of the past few months will show that their importance to Indian education arise not from the death of distinguished teachers or from the retirement of great dignitaries, who befriended education, nor from the circumstance that they witnessed the triumphant vindication of the hopes of the founders of our youngest Universities nor by the stimulus afforded by the success of the Universities of Benares and Mysore, which held their initial Convocations during the year, to similar schemes for the institution of further Universities in the Indian Empire,—at Baroda, Trivandram, Aligarh, Lucknow, Agra, and Rangoon; nor from the adoption of the principle of compulsory elementary education by the Legislatures of Behar, Bengal, Bombay and the Punjab; nor even from the unprecedented activity of teaching organisations in the country which led to the holding of as many as *three* Educational Conferences within so short a time, at Poona, Madras and this city itself. The paramount significance of the period is derived from more greater events. The greatest of these is, of course, the termination of the World-War, which has now ended in a glorious victory to the side which has stood for those eternal principles, the recognition of which alone can make for an enduring peace, and for the preservation and advancement of whatever is best in modern civilisation. The lessons of the war, both direct and indirect, in the domain of education have been numerous and striking. And, they have already attracted the anxious attention of teachers and educational organisers all the world over. They are bound to tell and tell heavily, in the process, which is just beginning, of the recoustruction of a shattered world. The preoccupation of the Empire in the War did not, in any measure, retard the pursuit of educational work or even the formulation of schemes for its improvement. On the other hand, the stimulus of the struggle was responsible for the starting of numerous and far-reaching inquests into the adequacy and soundness of the existing economic, political, and educational ideals and institutions in Britain and in the rest of the Empire. India, in particular, has accumulated invaluable data for

the discovery of the most beneficial lines of its future development in all these directions, by the recent termination of a series of such important inquiries. In the last few months, we have received in quick succession, four official documents of permanent value, namely, the Report of H. E. The Viceroy and the Secretary of State on Indian Constitutional Reform, the Report of the Indian Industrial Commission, the Report of the Sedition Committee and the over-due Quinquennial Review of the Progress of Education in India for the years 1912-1917. These documents are no less important to the Indian teacher than to the Indian citizen, publicist or administrator. I venture, therefore, to suggest that we can do no better than begin the work of this Conference, by recalling the outstanding lessons of the War for education, by considering their applicability to the conditions of India, and by subjecting to a careful examination such of the findings and recommendations of the Reports to which I have alluded as may demand our attention, from their bearing on education.

The War and English Education.

The very first lesson of the War is striking. If the triumph of the Allies, and particularly of England, be admitted, as it must be, to be due to the superior *morale* of the victors, the War, which has disclosed so many rifts in the British educational structure, must still be held to have proved its essential soundness and value. Similarly, it can hardly be denied that some of the special features of the German educational system,—the domination of the State and the subordinatoin of all aims to that of the creation of an absorbing and narrow patriotism, the suppression of some of the moral and human sides of education in the craze for uniformity and efficiency, the manipulation of text-books curricula and the professoriate by a centralised and illiberal bureaucracy, the exaggeration of the military life and the military virtues, the prominence given to the cultivation of the material rather than the spiritual side of the pupils' nature, the absence of health and spontaneous variety in courses and methods, and the disproportionate importance attached to the cultivation of the physical sciences, technological institutes and "original work"— are eqally responsible for the collapse of Germany. The comparison should prove serviceable in India in curbing both the disposition to run down the English educational system, on which ours is modelled, and the tendency to magnify that of Germany and with some lack of discrimination, to hold it in its entirety as worthy of our admiration and adoption.

Indian Education and The Vindication of the British Administration.

In the titanic struggle, India bore her part loyally and magnificiently by the side of Britain. The peace within the country, which enabled the Government of India and the provincial administrations to devote themselves without distraction to the single aim of helping to prosecute the war to victory, and the enthusiastic response of the country to calls of every kind,—in men, in material and in money,—may not these be also regarded as showing not merely the general soundness of the principles on which the British administration of India has been conducted but also the manner in which educational efforts in the country had made for the realisation of the benefits of British rule and for the creation of a loyalty born of conviction? The point will not have to be pressed out for the mischievous and misleading suggestions and insinuations which are frequently made, by persons of responsible position like Lord Sydenham, that education in India has promoted discontent and disloyalty. In this connection, we have to recognise with gratitude the generous testimony which the Viceroy and the Secretary of State have borne to the excellent results of the spread of education in India, and the signal service which Lord Sinha and H. H. the Aga Khan have rendered the country by their indignant exposure of the mendacious nature of the charges levelled against educated India.

Lack of Military Training for Educated India.

A prominent defect which was exposed by the War was the absence of any provision for our educated youth of India to obtain

some military training and reasonable military careers. That the various Indian Defence Force Corps organised by our Universities were not stronger, and that it was not given to educated Indians to share in the perils and in the glory of the historic struggles; as the fortunate youth of other parts of the Empire were enabled to do, must have burnt into us the conviction of the amazing incompleteness of the existing system. How could we reconcile the hope of political autonomy for the country, whether in the proximate or in the remote future, with the perpetuation of a system which has deprived the Indian Nation of the means of self-defence and its budding manhood of the opportunities for entering a profession, justly ranking high in social estimation? The depth and the intensity of the feelings of sorrow and humiliation aroused by the retention of this indefensible disqualification, will be clear from the forcible criticism of Sir Sivaswami Aiyar on the occasion of the first Convocation of the Hindu University of Benares. The point was also duly pressed in the Provincial Educational Conference, which met at Poona in June last, under the Chairmanship of the Hon. Mr. Srinivasa Sastri. A resolution was then adopted urging the supreme need to provide without delay for the military training of the young men in the higher classes of our schools and colleges.

School Medical Corps.

Another bit of England's war-time experience might help us in a direction in which advance is equally urgent and necessary. A few months back the School Medical Service in England revealed, that over a *million* children at school were physically unfit to take adequate advantage of school life. Our schemes of Medical Inspection in Schools consist only in pious aspirations and benevolent suggestions of methods. We are yet far from the development of an efficient School Medical Service. Without substantial financial and other help from Government, it is more than dubious if the medical inspection of schools in the Presidency, which a recent G. O. sanctioned, can be made really effective, and to result in something more valuable than the preparation and submission of more departmental returns and statements. Children are the "reserve capital of the nation." The absence of suitable provision for their medical examination, particularly in stages when such defects as the inspection might reveal are amenable to timely correction, is bound to result in needless, colossal, and cumulative wastage. It is therefore necessary that no pains and no expense should be spared, first, to enable an efficient system of school medical inspection to materialise in the very near future, and secondly, to extend the benefits of the scheme as soon as possible, to Secondary schools and Colleges as well. Here is a matter of vital concern to teachers and to the nation. May it not be deemed to be one of the primary duties of Conferences and Unions like ours, to educate the public conscience in regard to the paramount importance of this work, to devise means for effectuating the idea and to help in discovering the ways of influencing the authorities to take up the question with becoming seriousness and thoroughness? I have allowed myself to speak with some feeling on this subject, since it was but recently that an attempt of mine utterly failed to get the University, the only body to which my position entitles me to offer suggestions, to insist on affiliated colleges making due provision for periodical medical inspections. The "considered decision" of the Syndicate amounted to this: *viz.*, that the existing regulations concerning the granting of affiliation were sufficient and comprehensive; that there was no need to frame a special regulation to provide for medical inspections, or to issue specific instructions to the roving Commissions for the inspection of Colleges to see whether the matter was receiving any attention at the hands of College authorities.

Moral and Religious Instruction.

Many authorities have seen in the collapse of Germany only the logical consequence of its moral and spiritual insolvency. If this criticism is just as I believe it is, the time seems to have come for us to ask ourselves seriously whether it would not be a wise educational prophylactic to reconsider the whole question of direct and systematic moral instruction in our schools. In pronouncing in favour of such an idea, Dr. Sadler remarked, so early as in 1906, that systematic moral instruction was rendered necessary by the circumstances that economic and social changes, the inrush of new knowledge and new ideas, the weakening of ancient traditions, and the shifting of old landmarks of custom and belief, had thrown upon the existing schools a responsibility beyond precedent and expectation and had imposed on them a burden that could be sensibly relieved only by joining to the influence of the Home and Religion in character-forming the *recognized* and *direct* effort of the School itself. The conditions detailed by Dr. Sadler as necessitating direct moral instruction, exist in India to-day, if possible in an accentuated form. The creation of high ideals of conduct and of the fostering of a spirit of readiness to work for social ends are among the aims of modern moral instruction. The sympathetic treatment of depressed communities and classes is one of the things that must be ensured, if, in the future, our advance is to be steadily maintained. Moral instruction might do much to evoke the feelings of justice and compassion which would contribute to the willing efforts of the more fortunate sections of the population in the elevation of the depressed classes. It seems to me that the indications are clear that the time has passed by when mere lip service to the cause of moral education was sufficient, and that a determined effort must now be made to impart direct moral instruction in our schools. It is true that many persons regard moral and religious training as inseparable, or as only partially separable. But, I contend, that whatever position be taken in regard to their reciprocal relations, it should be possible, consistently with such a position, and without any breach of the State's religious neutrality, to devise a wide extension of the existing schemes of permissive religious instruction in which moral training might be included, and also to arrange for moral instruction of an undenominational character, in State Schools. Such a measure is bound, if carried out, to have the most beneficial consequences. It would be well to be reminded in this connection that the Hindu University has made it one of its functions to impart religious instructions, in the tenets of Hinduism, and that the pronounced reluctance of the Muhammadan community to utilise secular schools has been due to its tacit disapproval of their inadequacy.

For successful moral education, four essential things, are needed besides attractive direct moral instruction. These are:— attractive qualities in the teacher, such as sympathy, a sense of justice, self-restraint, candour and a reverent bent of the mind; the existence of corporate life in the school; the provision of practical occupations like Drawing and Manual Training in the school curricula; and, discouragement of the baneful stimulus of competitive examinations. All these and the suggested modifications in the curricula in particular have to be provided, before direct moral and religious instruction and it would be well to secure them, whether the scheme itself is undertaken or not.

The Conscience Clause.

The consideration of moral and religious education naturally lead to that of the conscience clause. From the nature of India, it follows that no scheme of moral or religious instruction has any chance of success unless attendance at such instruction is made optional. The absence of a conscience clause must therefore nullify the chances of the extension of such education. The want of the clause is admitted to be a breach of the religious neutrality of the state and to be opposed to the practice in Britain and in the European Schools in India. Compulsion in religion will only serve to provoke resentment and ill-will, and must thereby, contribute to much unsettlement. If it succeeds it must result in the cultivation of insincerity in the student. The provision of the conscience clause would thus appear to be one of the necessary conditions of further educational progress. And its early incorporation in our Educational Codes will perhaps be rendered

necessary by the apprehension that many entertain, that agitation for it might be deemed, after the New Reforms come into force, as indicating an anti-missionary bias which the state will have to curb.

Mass and Class Education.

As the result of the war, educational opinion in Britain has come to see the untenableness of the position that the mass of the people require only primary education while secondary education is for the few, and that the sexes require or can at least benefit only from different types of education suited to their respective aptitudes. The great Education Act of Dr. Fisher which became law on 7th August last, and which must long continue to serve as a precedent and an inspiration to our educational reformers, has taken the first great step in a movement which recognises that what the country needs is sound primary education for *every* one, accompanied by strict medical inspection, and next further education for every one, the type of that education being determined not by the class to which the pupil belongs but by his capacity. These conclusions, as well as the extraordinarily thorough reforms implied in Dr. Fisher's Act, might prove unrealisable in the present-day conditions of India. With an average duration of school life of less than four years, with ninety per cent os the population confined to the lower grades of elementary schools and with an astoundingly low female literacy, it must be premature to think of attaining in the near future to the stage when *both* sexes and *all* classes will share equally in facilities for universal education of every grade. The ideal, however is valuable, and should be cherished. It has been seriously urged that even such an apparently absolute minimum of reform as compulsory elementary education followed by some extension of the period of detention at school, will result in serious economic dislocation. The Reform Report and the last Quinquennial Review both realise the intimate connection between educational progress and the extension of the suffrage, while the Industrial Commission is equally emphatic in regarding elementary education of the working classes as an indispensable foundation for Industrial progress. But what hopes are there of the realisation of this necessary reform, in the lean years of post-war reconstruction and re-adjustment, especially, if the discouraging rate of progression in the last quinquennium is not sensibly bettered? Permissive compulsory education *by itself* can do very little to accelerate our educational progress unless strenuous efforts are made to enable the local bodies, who are vested with the power to enforce school attendance, to face without, flinching the unpopularity and odium that would result from the administration of the new measure and from the levy of such additional local rates as may be necessary to finance the scheme. As teachers, and as citizens, we can do much to facilitate such improvement and to prepare the way for advance, if we could individually and collectively use our power of persuasion to induce those responsible for Muncipal and local self-government in our neighbourhood to realise that on their readiness to submit to such odium, and of the willingness of their constituents to submit to additional taxation, will depend the emergence of India from its present condition of economic dependance and political backwardness.

The Backward Classes.
Panchama Education.

The question of the spread of mass education involves that of the educational and economic uplift of the backward classes. Unfortunately, the recognition of the intimate connection between education and suffrage, has led to the complication of this question by much extraneous, irrelevent, and possibly interested agitation. It is undoubtedly the first duty of any Government to safe-guard the interests of every community subject to its control, particularly in regard to education and social betterment. Nor can any Government fail to realise the necessity for educational progress for political advancement. The recognition of these truths, must contribute to the pursuit, in the future of a steady and vigorous policy in educating

the depressed classes, who, in our Presidency form no less than a sixth of the population. It is doubtless a fact that their educational interests have been neglected for long. But it might be urged that this has been largely due to the absence of a sense of popular responsibility for the spread of education in any community. Political power and the habit of its exercise must induce this responsibility. It is to be hoped that the inauguration of some of the reforms now in contemplation would develop a becoming consciousness of this high duty in the politically minded classes who will be among the earliest, to have to bear the new responsibility for an increased measure of self-government. Mischievous and unjust insinuations, mainly designed to prevent the fruition of the schemes of improvement to which the Government is now pledged, have been made to the effect that the vesting of power in the hands of the educated classes, which are now mainly recruited from the higher castes, much lead to the perpetuation of the ignorance of the 'submerged sixth' and to their systematic neglect and exploitation. This is an unfounded slur not merely on the higher castes but on education itself, since one of the chief results of a real education must be to instil progressive instincts and the feeling of social duty. To contend that political reform should be delayed because the "depressed" classes are still backward, will be to argue in a circle The direction of educational policies has not yet been given to educated—at present, among Hindus, high caste—India. It is premature to assume that when their members experience the sobering influence of official responsibility, for the direction and control of educational activities, in the country, they would show themselves less alive to their duty to work strenuously for their backward brothren than the existing official classes. It appears to me that one of the most urgent calls on all educated Indians at present is to ignore any asperity or injustice in the utterences of the present-day advocates of the cause of the depressed classes and to approach the question of their uplift without resentment and with generosity and sympathy. In a recent famous Memorial, it was urged that facilities for the admission of Panchamas in the existing schools are practically non-exlstent: that the provision of special schools for them would imply the recognition of a necessary segregation, and of an unjust social stigma; and that Panchama education has been retarded by the unsympathetic attitude of the instructors and the inspecting officers recruited from the higher castes. It must needlessly complicate the progress of the Panchamas to tie up their just claims for advancement to a less defensible wish to impose on others their ideas of social reform. Teachers worthy of their calling would be the last to deny to the children of the depressed classes the sympathy that must be so powerfully roused by their helplessness and backwardness. The effective removal of the caste bar from the educational system should be possible without violent alterations in the Hindu social fabric. That must, however, depend on the rapid growth of the spirit which has led to the beneficient work of such Hindu organisations as the Depressed Classes Mission and the various bodies associated with the Ramakrishna Mission. Education involves the obligation for the creation of a healthy public opinion and of progressive ideals. May we not do much, as those who not merely possess some education ourselves, but are more directly responsible for imparting it to others, to foster this spirit of sympathy and the desire for social service, to do everything in our power to make the "depression" of the backward classes a thing of the past, and to help by such action that full and united nationhood on which the prosperity of India must so largely depend?

Some Defects of our Education.
Mr. Sharp's Criticisms.

It is necessary that this Conference should be reminded of two familiar criticisms of the existing system in India which have acquired weight by their formulation in the last Quinquennial Review of Mr. Sharp. The first refers to the content of our Education, and is that it is unduly narrow and one-sided, being almost exclusively literary, that it tends to substitute a

knowledge of mere words for a knowledge of things, that it has exaggerated the contemplative and sedentary bent of the Indian, and that it has prevented the economic advance of the country by the neglect of the Natural Sciences. The second refers to the result of the spread of Education in the country. Our education is said to have become "top-heavy." It is pointed out that in mass education India with its 2·30 per cent in primary schools is behind most civilised countries of the world, Japan for instance having 13·7 per cent while in higher education, India has surpassed not merely Japan but even France. Mr. Sharp has also shown that the percentage for University education in India is nearly as high as that mentioned by the great historian of German Universities in his estimate for the German Empire. It follows that we have in India the strange contrast of an almost illiterate lower class, comprising the bulk of the population, side by side with an important minority (consisting of the middle class) which numerically at least is educated to a pitch equal to that attained in countries with more advanced social and economic conditions.

The force of both these criticisms must be admitted. Nevertheless, it would be well to utter a caution against some unwarranted inferences. The plea for a larger place for the scinces in our educational curricula, should not give rise, as it has often been held to do, to the idea that there is any real conflict between Science and Humanism. The science and modern Languages Committees in England, which considered this very question a year back, came to the conclusion that there was no rivalry between the two, that both are necessary for any adequate system of education and that their different claims could be and must be harmonised in every well-conceived scheme. Further, the literary type of education is not valueless. In a country like ours where the political institutions are being rapidly liberalised and effective power is likely to rest in the hands of those who create and control public opinion, or who represent a wide electorate, the power persuasion, by writing or by speaking, which this type of education produces, must prove both necessary and valuable. Lastly, from the standpoint of educational provision, the success of responsible government in India must largely depend upon three things, namely, (1) the existence of an electorate sufficiently literate to understand the value of a vote and the manner of exercising it. (2) the presence of a highly educated element, which possesses both the willingness and the capacity to share in the functions of administration: and (3) a large, and fairly educated middle class which could act as a connecting link between the first two and serve as a steadying influence. A very considerable extension of elementary education will be required to guarantee the first of the above requisites. The second admittedly exists already while the last is practically provided even by such advance as secondary education has so far made, and further improvement in that direction, both in extent and in quality, must increase its numbers and strength.

Our Vernaculars.

The interdependence of political and educational considerations, which is at this moment almost an obsession with all our public men brings to my mind an aspect of the Vernacular question which deserves more attention than it has received. The Vernaculars are vitally needed for efficient Indian administration, and their importance will by no means be reduced in the day when the suffrage is extended to the masses ignorant of English. Successful Government implies intimate relations between the people, the leaders of opinion, and the officials. How can this be secured in India, except by officials and leaders of opinion possessing a knowledge of both the mother-tongue and of English, not merely in their obsolete or literary but in their living and colloquial forms, so as to ensure mutual understanding, without the intervention of interpreters, translations, and office-notes? So long as India's connection with Britain endures and it is our prayer that it endure for ever, it must be necessary to cultivate a knowledge of English, for administrative reasons, if for no others. The tacit assumptions that appear to run through many of the discussions of the relative positions of the Vernaculars and English in our educational system, *viz.*, that the teaching of English, *qua* English, involves greater strain than that of a Vernacular, that the learning of more than one language up to an adequate standard must overload the school-course, and, that patriotism requires that the mother-tongue should be provided for in school curricula in "reference to English, appear to be only partially true and to exaggerate. If appropriate methods of instruction are applied in the teaching of English from a fairly early stage of the pupil's career, the learning of it should not prove difficult. The recasting of the curricula must and can provide for the learning of English and the mother-tongue *side by side* if our bilingual obligations are to be discharged. Lastly, as nothing can be more patriotic than service to the State, the qualification that would make one eligible for service under it—i.e., an equal knowledge of English and the Vernaculars must be one of the first things that our system of education must endeavour to provide.

The Unrest and the Problem of Discipline.

The perusal of the Report of the Sedition Committee, particularly of Chapter VI, which deals with revolutionary recruiting from Bengal Schools and Colleges, and Annexure II, which gives statistics as to the age, caste and occupation of persons convicted of revolutionary crime in Bengal during the years 1910—1917, must fill with anxiety every one of us, notwithstanding the extreme improbability of the successful extension of revolutionary propaganda to students of South India. The stir among students created by the issue of G. O. 559, and isolated incidents in some institutions, which reflected impulse more than design, and the formation of Students' Conventions independently of recognition by academic authority, have created, in many minds, uneasiness, and even dissatisfaction, in regard to the condition of scholastic discipline in our province. A more efficient supervision of the student has been attempted in the government institutions, by the creation of a tutorial system. If I might venture to express my own opinion, I should say that the conditions are not really unhealthy and that what is perhaps required among teachers, in order to check any undue alarm, is a realisation of the character of discipline as the objective reflection of a subjective relationship between the teacher and the pupil. It would have been astonishing, if, after so many years of English education, some change had not taken place in the mental attitude of students towards teachers, as for example, in the substitution of something like the relationship of the masters in English public schools to their senior pupils for our of *Gurusishyabhaca*. It has often been pointed out that English students respect their teachers but cannot be brought to reverence them. It is also possible that the relaxation of the traditional bond between teacher and pupil has been in part at least due to an opinion that the modern teachers lack sympathy towards students, that they stand aloof, that they get officialised and that they are intolerant of initiative and of independence. The charges are underserved. Nevertheless, we should be unwise if we shut our eyes to the fact that the feeling exists, and is even widespread. It is possible that several causes have, individually and collectively, contributed to such a result. The respect for class-teaching and for teachers have undoubtedly been undermined by a system of education in which examinations predominate. Examinations are necessary indeed, but they are confessedly an inadequate and inconclusive test of teaching and learning. The element of chance in public examinations has led frequently to the survival of the unfit, and less often to the failure of the fit. The latter has provoked ill-feeling both against the system and its teachers generally. The former has led to charges of negligence by schools of their obligation to give really sound instruction and the transformation of Colleges thereby into glorified finishing schools. The spasmodic effort made by teachers to stiffen up standards, in deference to such criticism,

provokes further discontent. The responsibility of small, centralised organisations like the University and S. S. L. C. Boards for the examining of thousands of candidates has led to the mechanical and unsatisfying methods of marking and moderation. Secondly, teachers, as a body have not always grasped the intimate connection between Education and Citizenship. at least, this is what I would infer from the impatience, if not positive hostility that several of our brethren have shown towards the natural trend of adolescence to take interest in its environment, when it finds all round an atmosphere charged with political ideas and feeling. Thirdly, the absence of efficient precedents, from departmental or non-official sources, has resulted in a policy of drift in regard to the necessary function of providing extramural interests, activities and organisations of a proper kind for the more advanced students. This has necessitated the formation of associations of their own by students and their forestalling possible criticism of their action, by assuming at once the role of critics of their own teachers and system of instruction.

It seems to me that what it is needed now is a careful and sympathetic study of the evil and its causes and the suggestion of appropriate methods of countering them. Bodies like ours can do much in this direction. I should like to mention some constructive suggestions which have occurred to me. I think the first requirement is careful reconsideration on the part of teachers, of what they could reasonably expect from the modern student, considering his age, environment, destiny, and training. For teachers, again, the possibilities for self-improvement are infinite. A vivid perception by members of the profession of the highest ideals of professional and personal duty must result in obtaining for those, who possess it, everything that can be desired in the way of regard and affection from pupils and colleagues. The curricula should be altered so as to provide for moral instruction both directly and indirectly, and facilities should be found for the development of the spiritual no less than the intellectual side of the student. It should become an admitted part of School, College and University organisation to provide for the extra-academic activities and pursuits of students. The institution of a system of carefully selected monitors, and the sanction of Students' Representative Councils in Colleges and in the University, with the power of making responsible representations to the authorities in regard to matters which concern their members, must effectively check extraneous intervention between master and pupil. The recruitment to the teaching profession itself should be carefully made and everything possible should be done to create an efficient professional opinion which will have to be respected by teachers all over the Province. Lastly, everything should be done to reduce the acerbities and oddities of our examination system; the number and frequency of the examinations should be reduced, due weight should be given to a student's entire record whether in the school or in the college. in finally deciding on his fitness for a higher course, or for a degree, the examining Boards should be adequately representative of the teaching staff, and competitive features should be minimised, if not altogether eliminated, These reforms postulate compact areas and large Boards. Opinion is now practically unanimous in recognising that the existing type of Provincial Universities should go, and that they should give place, to a number of Universities in every Province, each with a manageable jurisdiction. Is it too much to suggest the application of the idea to the case of the S. S. L. C. examination, and to propose the creation of *half* a dozen Boards, on which the teaching element will be well represented, instead of the one exalted body that now decides on the fitness of thousands of candidates?

The larger experience of the teachers assembled here should be able to suggest innumerable ways in which these suggestions can be improved on. I would only submit that the carrying out of even a substantial instalment of them must contribute materially to the reduction of any existing tension of feeling, to the growth of really healthy relations between teachers and students, and must clearly make for such an atmosphere of scholastic contentment and useful occupation as would ensure the abject failure of any mischievous propoganda aimed at the seduction of our youth.

Unity of Education and Reform Proposals.

The lack of co-ordination between its various branches is one of the cardinal defects of Indian Education at present. The Reform Report realises this, and attributes the degeneration of our Secondary Schools to a failure to secure more harmonious co-operation between Higher and Elementary and Secondary instruction. Nevertheless, the chief proposal of the Reform Scheme in the field of education seeks to perpetuate this grave defect. If the idea is carried out, the way will be opened for unequal advance in the different lines of educational activity, and inability to keep pace. Institutions like our Second grade Colleges, will find themselves under three concurrent jurisdictions as well as a fourth, if they have technical classes which under the Industrial Commission's scheme must come within the control of the Department of Industries.

The linking up of higher and secondary education is obviously necessary because the University supplies the personnel of the schools, and the schools the material of collegiate education. This fact has been repeatedly recognised as for instance, in the insistence of our Syndicate on the representation of the University in the local S. S. L. C. Board, the agitation for the representation of Headmasters of Secondary Schools on the Senate and the inclusion of the topic itself within the reference of the Calcutta University Commission. That, in the face of such concurrent testimony to the value of retaining the unitary control of education, the proposals of the Reforms Report should have been made is difficult to explain except on the assumption that its authors flinch from the influential agitation which would be started, if functions of such political significance as the direction of educational policy for *all* classes of education, were made over to Indian Ministers. The "Times" suggested some months ago that the justification for the proposals arose from the possibility of orthodox Hindu or Muslim zeal interfering with the educational activities of Christian Missionaries or with the retention of European agency in education. The chastening influence of responsibility on Indian ministers and their fitness to hold their important offices are admitted. The matter is also one that concers education more than politics. May it not therefore be the duty of gathering of teachers, as in this Conference, to protest against what in effect would constitute a decided set-back to Indian education, in all its branches?

Conclusion.

Gentlemen, I have done. In inviting me to address you today and to take the Chair over this influential gathering, you imposed upon me a heavy responsibility. As things have gone on in the modern world the voice of the schoolmaster has ever been feeble, and has counted for little, in the formulation of national policies, and in the direction of national effort. Education itself has been considered a kind of necessary nuisance, and its unimportance has been duly indicated by the manner in which its leaders have come for as illiberal an appreciation, in the way of emoluments and honours, as the ordinary rank and file. The wonderful march of events in the past five years, and the sadness, and the seriousness induced by the agonies of a tortured world, have, however, resulted in readjustments of angles of vision, reconsideration of social and moral values, and a quickened consciousness of social and international obligations. In our own restricted sphere, the most important feature of the period has been the vivid recognition of the value of our work and of our calling by others, and the growth of a corresponding sense of self reliance and confidence on our own part. For the first time since the commencement of British rule in our country, we "the Brahmanas of the modern times" are privileged, as the Brahmanas of old were wont to be, to offer our counsel on matters of vital moment to the community, and to have the chance of seeing some of our ideas materi-

alise to lasting good. And, this privilege has come to us at a time when steps are about to be taken, which must usher in a new era in British Rule in India. These are some of the considerations which have weighed with me in the choice of the topics which I have felt it to be my duty to indicate as worthy of our present consideration. The Indian Educational system is vast, its aspects and problems numerous and the divergences of experience and of opinion in regard to many of its features pronounced. It would have been easy for me to have travelled on the familiar track, recalled attention to the recognised flaws and time-honoured grievances of our system and calling, and to have added my weak voice to the swelling chorus of expert condemnation to which these have been subjected, in our gatherings, year after year. I have, however, restricted myself to a few of those matters, the due perception of which by the body of Indian educationists appears to me to be the most urgent need, should we teachers, aspire to take our share in the duty and the glory, of hastening the advent of the better India of the future.

Owing to great pressure on our space we reserve the other papers on educational subjects to our subsequent issues.

Punny Hits on Political Topics.!

(By W. Dorasamy Iyer.)

"Majority is non-sense. Understanding has always been with the minority. Votes must be *weighed* not *counted*" said a very celebrated writer long ago. Factious *Ballot*. *Bah*! what a tantalising *lot* it is! Again what is "the majority"? They are "the dead"! What again is "the mob"? It has heads without brains and yet they exclaim vox populi-vox dei." But after all even Republics are practically monocrasies—aly the mockery of Arithmocresies!

* * *

Humanity is interpreted as *hue-manity* in these days of skin-deep civilisation when the *epidermis epidemic* is rife! Why? Why? the old old "Varna" vanity or distinction asserts itself without its supreme ethics!!

* * *

Hypocrasy is individual duplicity *policy* national and *diplomacy*-internarional!

* * *

War is but an occasional manifestation of the eternal internal struggle-man's extremity, they say, is God's opportunity; even so philosophy add catastrophe are fast friends for War produce *Viragam* and that penetrates into the after-death states. Here the teaching of Bhagavad Gita in the battlefield of Kuruksbetra! Why allow Avatar histories are only war-stories—the exposition of *Dondopayam* and the exhibition of Valhalla! Why-Why the very game of war War Chess or *Chaturanga* was invented in this our ancient Country. All our very *Kali*-Yuga means *Quarrel* age! (and especially the *Brahmin* head is wanted for the *Brahmah* press to crush.)

* * *

War is war after all. Even Rama and Yuddhistira reserved from the path of realitude in dealing with the valiant-Vali and daring Drona even in those righteous days when the biggest battles were decided by the final due is of the contending heroes on either side; (Why curse the poor Kaiser)

History may repeat itself ever so many times but its *mystery* is ever unsolved! It is *hysteric* enough always!!

Will *Wilson* see the *sun* of peace at all times? No-Antipodes and we can see that or only alternately!

The British Empire, over which the Sun never sets, is the most popular, prosperous, and the most extensive Empire on our planet swaying a fourth of the human race and on fifth of the Earth's surface and the majestic capital of the mightest. Empire is deservedly the first city in the world in every way. But India—the brightest gem of the British diadem—though sadly lacking yet the polish of domestic autonomy—contains more than three-fourths of this Empire's population as England does of the "wise" United Kingdom of (Wales, Ireland), Scotland and England! Again the blessed and civilising *Shakespear's* tongue which *shakes* both the hemi *spheres* lives on (pre-war) 12½ crores of tongues-though only a few lakhs know it here—and again out of 60,000 newspapers (pre-war figures) in the world. 35,000 are in English. I say the possessor of such a universal language and immortal literature cannot but be successful even as they were in war, in this hard or deal of the world's conflict of Ideals (viz)-Autocracy vs. Democracy.....Amen.

* * *

Loyalty and patriotism are really synonymous only in a self-governing state for in that *clime* any one can climb to any height in the official ladder *Intrust* a man with an office then only you increase his *interest* in the same; All *onerous* duties are better performed by *honorary* men (as in England) who care not for money but *monetary* considerations will prevent them from giving *monitory* counsel (as the I.C.S. here).

Freedom is so-called because if you wish to be *free* you cannot afford to be *dumb*; "Ask and it shall be given ye." Knock *aloud* and you must be heard and *allowed in*!!

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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.

THE MANGO TREE.

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

The mango shines with broad low-bending head.
Her lips of tender leaves are fair to see
And soft to touch. The kokil's witchery
Of tone is by their blushing kisses fed.
His voice doth swift incline cold maidenhead
To love's delightful spring-time ecstacy
What time amidst the emerald greenery
He rings of love's embrace and kisses red.
And kama bright doth fit the mango flowers
To his fair bow, and his bright arrows speed
And spread the realm of his victorious arms.
The music heard by hearts from midnight bowers
Our thoughts with potent power doth lovewards lead
Glad willing captives unto beauty's charms.

The Hindu Message

THURSDAY EVENING 15, MAY., 1919.

The Provincial Educational Conference.

The Provincial Educational Conference which held its sittings recently in this town was a great success. The problems of education which are problems of prime national importance were considered from various points of view both in regard to ideals and in regard to methods. The session was both timely and important because in the coming reconstruction of the political world the reconstruction of education would necessarily occupy a predominant place. The address of the Chairman of the Reception Committee, Mr. K. S. Ramaswamy Sastrigal B.A., B.L, was a masterpiece full of wise observations and deserves a close study to be fully appreciated. The Presidential address of Rao Bahadur K. V. Rengaswami Iyengar was a weighty pronouncement and referred to the lack of military training for educated India, the need for the formation of school medical corps, the importance of moral and religious instruction and the conscience clause, the importance of mass education and education of the depressed classes, the need for attention to the vernaculars, and the recognition of the unity of education among other various topics of educational value. The resolutions considered and carried were of a varied character and related to questions of educational ideals and educational policy, questions relating to elementary, secondary, and university education, questions relating to the pay and prospects of teachers, and questions relating to the welfare of the boys as cultural units.

Viewing all the proceedings not from an exclusively modern standpoint which is so narrowly concerned with the details of the present-day educational world as to forget the larger questions of educational policy in its setting of a large scheme of national reform or from an exclusively abstract point of view which cannot or will not understand such complicating factors as racial endowments and aptitudes, the limitations of the social life into which the educated youth have to go both for livelihood and self-realisation, and the inexorable demands of the Time-Spirit, but viewing them from a Hindu standpoint, various deficiencies of ideal and treatment become visible and should be recorded so that future Conferences may conduct their deliberations in a newer and higher spirit. The Hindu ideal of education is that it is a preparation for life here and hereafter, and it recognised not only the unity of education but the unity of life and the unity of education and of life. Modern Indian education was started to supply clerks and others who could help in the carrying on of public administration and has grown without an aim or a plan. The time is now come to realise what is the soul of India and what are the re-adjustments of modern India to the modern world and to transform Indian education in scope and method so as to preserve India's Indianness and at the same time bring her into line with progressive modern life.

Another important aspect to be borne in mind is the revision of our ideas of physical, mental, moral and spiritual culture in the light of Indian ideals. Physical culture is not mere augmentation of muscular power but is increasing our fund of physical endurance and purity to enable the body to be a willing and efficient servant of the soul. Mental culture must realise the unity of the mind and build its sky-scrapers of specialisation on an adequate basis of full and unitive mental culture. An Indian boy must know his language, his literature, his art, his history, and his religion before he begins to specialise in any particular department of human thought. Moral and religious education are compulsory because man is a social being and has a soul and is not a mere bundle of mental aptitudes.

Besides advance in these respects, the crying need of the times is the development of vocational, industrial, agricultural, and commercial education. Strangely enough the Conference did not pay any attention to this. Other problems pale into insignificance before a problem of such national importance. The problem has both its political and educational aspects and all these must be carefully studied before national regeneration can be achieved.

The question of the pay and the prospects of teachers is no doubt an important one and there is a widespread public feeling that they have not had fair play. Their status in society is sure to be improved if attention is focussed on it again and again. The teachers must at the same time guard themselves against losing the refinements of their academic atmosphere and their traditions of learnedness in their contrasting of their status with the status of certain more lucrative and influential professions. The teacher is not only an educator or a citizen but is an incarnation of the spirit of learning which is man's greatest distinction on earth. When statesmen and educationists are imbued with all these ideals we can look forward to the day when India will come into her own and take her legitimate place in the comity of nations.

* Agriculture in India.

1917-18

The year under report is remarkable in that the effects of the war on agriculture were felt in a far greater degree than in any previous year. The war was a boon to certain products and a bane to certain others. As we proceed it will be interesting to note how the different products were affected differently.

The total area under wheat increased but on account of unfavourable weather conditions the total yield fell from 10,234,000 tons last year to 10,174,000 tons in the year under report. It is gratifying to note that though the area under paddy fell, the total outturn rose by 3 per cent more than in the previous year. The area under cotton increased but the total yield was less than in the previous year owing to unfavourable weather conditions. The combined value of raw and manufactured cotton exported during the year was the highest recorded, showing an increase of 13 per cent over the previous year, and of 25 per cent over the pre-war quinquennial average. This increase was almost entirely due to the high range of prices of raw cotton. Owing to the very heavy monsoon the average yield per acre of sugarcane was better than that of not only last year but also of the decennial average. The total yield was 20 per cent, more than in the previous year. Next to cotton, sugar is India's largest import. The quantity imported during the year was only 470,700 tons as against 803,000 tons in 1913-14

* Report on the Progress of Agriculture in India for 1917-18—Published by the Government of India.

but this on account of higher prices was valued as 15 crores and 4 lakhs of rupees as against 14 crores in 1913-14. Most of our sugar comes from Java either directly or through Singapore while a little is imported from Mauritius. There are 39 Sugar factories in India and the maximum amount of sugar that can be produced by these factories is 5'3 tons per day. At a meeting of the Board of Agriculture held at Poona it was felt that the sugarcane industry was in need of immediate attention. The Board passed a resolution emphasizing the importance of starting without delay a Bureau of information on the sugarcane industry in order to enable the Government to take up in a serious manner the question of developing the industry.

The area and yield per acre under jute was more than that of last year but the value of raw and manufactured jute exported out of India showed a decrease of 15 per cent as compared with the previous year but an increase of 16 per cent over the pre-war average. The decrease was entirely in the exports of raw jute.

Indigo presents the curious feature of an industry which flourished during the war and is dying out with the termination of the war. When the importation of synthetic dyes from Germany were cut off by the war those natural dyes which were still available found a ready market. The most important of these was of course indigo. The value of annual exports of this dye from India which was only £ 142,000 before the war rose to £ 600,000 in 1914-15 and to £ 1,386,000 in the succeeding year. This gave a great impetus to indigo cultivation and the area under this crop rose from 148,400 acres in 1914-15 to 770,000 acres in 1916-17. But with the development of the synthetic industry in the United Kingdom and the restrictions on shipping, both the quantity of exports and the average declared value per hundredweight fell in 1916-17 and went still further down in 1917-18, This naturally reacted on the area under this crop. We are told that the falling off has been especially in Madras and the United Provinces where the temporary spurt was the highest and where the industry is mainly in the hands of small holders who were not able to brave the vicissitudes of the market. On the other hand in Bihar where the industry is well organized and where a superior grade of indigo is grown under European supervision the area rose from 76,500 acres in 1916-17 to 85,900 in 1917-18. "Now with the cessation of hostilities and the consequent easing of the situation as regards transport facilities natural indigo will have to compete with synthetic dye produced abroad and the problem before the Indian industry is how to put on the market the natural stuff in the most acceptable form and at the cheapest price possible.....The last two years' work of the Indigo Research chemist at Pusa has shown that great improvements can be made and if steps are taken to adopt such improvements as are clearly possible the future of natural indigo is by no means a hopeless one. The fate of natural indigo will be determined by several factors each of which has its own special importance :—(*a*) improvements by botanical selection, (*b*) improvements in agriculture, (*c*) chemical or bacteriological improvements in actual manufacture and (*d*) improvements in methods of marketing."

The number of cigarettes imported during the year was estimated at approximately 1316 millions as against 906 millions in the preceding year and 653 millions the pre-war average. This heavy increase was due to the enormous demand for army purposes. The fall in the export of oilseeds was remarkable in that it was the lowest recorded since 1879-80. There was a decrease of 5 per cent in exports as compared with 1916-17 and of nearly 68 per cent compared with the pre-war average. This is because before the war Germany had the largest share in the trade.

The quantity of tea exported during the year was the highest on record, being 23 per cent over the previous year and 35 per cent above the pre-war average. This may also be due to the requirements of the army. Of the total quantity exported from India 90 per cent was from Bengal.

"The exports of rubber have remarkably increased since the outbreak of the war and the total quantity shipped in 1917-18 amounted to 8,430,000 lb the highest on record. This was nearly eight times the annual average exports during the pre-war quinquenniums. Nearly seven-tenths of the exports went from Madras and the remainder almost entirely from Burma."

It is with pleasure that we note that Baluchistan is becoming a flourishing centre of fruit-culture. New Orchards are springing up and private nurseries have to be started to meet the great demand for fruit tress. The sun-dried vegetable industry has aroused so considerable an interest throughout India that arrangements have been made to place the product on the market.

The review given above of the chief products will show the tremendous effects the war had on agriculture during the year. Most of the figures obtained were record ones either for the good or for the worse. Thus though we imported less sugar than we did prior to the war we paid more for it. The Indigo industry had a remarkable spurt which subsequently subsided most lamentably. The export of oilseeds had a record fall. Imported cigarettes reached a very high figure while Cotton, Tea, and Rubber benefitted most by reaching record figures.

The Need for the Co-operation of Parents in the Education of the Young.

(By T. V. Swaminatha Aiyar B.A., L.T.)

Education has been defined in diverse ways. From the view-point of the State it means the training for citizenship. Society will take it to refer to social efficiency and character of the individual. Individual and family view-points must necessarily differ from the above. These run parallel to one another at certain stages but at many others they run counter and the training for a particular phase of life unfits a man for others.

But a human being is not property to be exploited in a particular way for the benefits of syndicates, classes, corporations and the State. His own development and happiness must be the first care in educating him. Such training may be incidentally useful to society and the State. The complete training of an individual in the way in which he may be best fitted to discharge the duties expected of him in life, as an individual, a member of his family, of society, and of the State—That alone is Education.

If we apply this test to what passes for Education amidst us, can we heartily say that we are giving proper education to our children? The only system of education that prevails in schools and colleges is State-controlled. Even amidst a free people, State-ordered education is not only one-sided but has been found unable to look after the permanent interests of the individual and the family. In India the system of education is organised by a foreign rule, on a plan favourable to the policy of administration and exploitation, and worked by an army of teachers and inspectors to implicitly carry on the work carved out for them. People have no voice in determining the kind of education they require for their children. This one fact is sufficient to condemn the whole system of education at present. Schools and Colleges multiply and new Universities are formed and their statistics and the number of scholars and the degrees obtained are shown to prove the very great appreciation people have for the system or they will not be so numerously attended and the course pursued with such devotion and sacrifice. That is the official view. Every parent knows the appreciation is not true. The whole system is out of tune with the genius, the capacity, the inclinations of the people and does not satisfy their aspirations. We know best what we want. I cannot conceive of a greater tyranny than the prescription by one of education for another. People cry for Home-rule. They want to have self-government in politics. I am afraid we have begun at the wrong end. We ought to begin with self-determination in the matter of education.

In the opinion of the Government education for Indians can best be determined only by themselves and their educational

experts. Though we beget our children, clothe them and feed them, it alone has the right to prescribe the matter and method of their education. And who are these experts? Men who are strangers to the systems of indigenous education that prevailed in India from time immemorial who do not and cannot value its culture and, who by their position, education, and interests cannot be in sympathy with the aims of life and the aspirations of the people. Sometimes there is a farce of consulting public bodies, mere teachers' associations and a few other men selected by the government for opinion to be expressed on schemes already determined upon. The day is still far off in India when the State would legally claim all our children as its own property and let us hope it may never come to pass.

It may be said in answer that most of the teachers are of the people and they are also parents and when they work a system without a murmur or a demur it must be taken that the system of education they are following must be one in harmony with the views of the people in general. In reply we say that the teachers are not answerable for the educational policy, nor for the cost of the system. In some measure they determine the syllabuses and the mode of working. But even in matters of detail it is the government that determines and prescribes the medium of teaching, the number of examinations, the amount of school fees, and even the text-books. In all these matters it is the people who have an inalienable right of determination and it is unjustifiable encroachment of the government on the rights of parents and it is a great folly on the part of parents meekly to submit to this educational thraldom.

There are many important issues on which people and the Government have different views. First and foremost people think that education for their children is a matter solely for their determination. The State may subsidise it but should not control it. 2ndly, that the books and courses must be determined by them and the education should be given only in the language of the people. 3rdly that provision should be made for adequate study of the history, institutions, and culture of the land they live in. 4thly, that the cost of education must be considerably lowered. 5thly, that the examinations must be fewer, less difficult, and more humane. 6thly, that the army of inspectors must be considerably reduced, that they must befriend the teachers and not lord it over them, 7thly, that the Headmasters should not be made to play the role of a mere kangani lording it over the other teachers, 8thly, that the managers and the teachers should consider themselves as servants of the people and not their masters. 9thly, that provision should be made for the teaching of the religion of the parents to their children and compulsory teaching of a religion different from that of the parents should not be aided by the State. These and many more are the points in educational matters on which views differ and certainly considerations of passive citizenship of a subject people ought not to override those of their own culture, habit, tradition, and what they consider as conducive to their interests and their well-being. That the Government of India believes in its own infallibility and wisdom, and will not listen to the opinion of the people and even act against it is evidenced by the way in which they have recently enacted what is widely known as the Rowlatt Act. The whole people including parents are in a state of childhood in the opinion of the Government and they alone must exercise the role of a parent to them in determining, how they shall be educated. The present policy has been responsible for the ills of life that the people are suffering from and the sooner parents are taken into confidence, the better for the well-being of the State itself. Justice Woodroffe of Calcutta has condemned the present system of education in very very strong terms and has warned the people of the danger of a threatening conquest of their own culture. It is therefore the sacred duty of the parents to resist any encroachment upon their natural rights at determining that which is good for their own children and control the Schools and Colleges and the policy of education so as to bring it in

harmony with the culture, the inclinations, and the best interests of their children and the country. If we fail in our duty here we can never dream of social or political progress at all.

The primary duty of educating children is on the parent. If the teacher does it, it is on account of the parent and with his consent. If the State aids or supervises it, it is again on account of the parent who is unable to do it and with his consent as implied in the law he has made. The teacher and the State are only his substitutes, his paid agents to do work for them. Should the servant arrogate to himself the rights of the master and even go the length of denying him his right? That is what is happening every day. It was not so in olden days. The village schoolmaster had to reckon with the parents and satisfy them as to the progress of the children committed to his care. The education imparted was suitable for the future vocation of the children and his emoluments depended on their good will and his work. Now all that is gone. Schools are now manufactories having a license and aid from the Government, and though shool-fees form the bulk of the school income, teachers and managers are under no constraint to satisfy the parents or consult their wishes. Even Government revenues are sometimes in arrears but no school-fee is allowed to be in arrears. If only a small percentage qualifies for a pass the fault is always laid at the door of the stupidity of the pupils and the want of proper looking after at home by the parents. A few teachers say in a hushed voice that the system grinds and wastes much useful material. In many schools teachers do not know or care to know their boys, their habits, and their aptitudes. They admit more boys than they can honestly teach with efficiency, for the sake of their fees and do not do full justice to their work. Parents are not invited to the school to witness the performances of their children nor do the teachers go to the parents to tell them now and then of the progress of their children in study and character. And the system has made it possible for teachers to go on with their work with as much ease as possible regardless of the duty they owe to the parents and the accountability of their sacred trust. The school bears the appearance either of a barrack or a bureaucratic office. While there are costly laboratories, libraries, hostels, class rooms etc., the spirit of discharging a sacred trust for the parents is absent and there is no provision made in the time-table of a Headmaster or any master as to, what hours he spent for consultation with parents, or whether he visited the boys in their homes. The sort of progress reports issued by some fussy school-masters are useless paper. Parents desire to know how their children conduct themselves in schools, how they follow the teaching, and whether the teacher and the pupils like one another. Is any opportunity allowed for such visits from parents? Even the 3rd class passengers of the Railway have a waiting room at the Station. Parents have none at the schools and no time is allotted for them to interview the masters. The only occasions when a parent gets to know of the school and its officers are the day he takes his child first to school and the day he takes the child home promoted or plucked as the result of an examination. People who cry in season and out of season for co-operation in other walks of life, ought to set an example of mutual co-operation in the education of the young.

I shall now prove to you, teachers, that your hard toil is not productive of good results. It may be that your system is to blame most. But you also come in for a great share of blame. The parents see that our children get ideals of irreverance to elders and contempt for home, family and society. They sit at the feet of denationalised teachers or such of the foreigners who hold in contempt our civilsation, ridicule our religion, call us superstitious. They extol freedom of mind, freedom of speech, freedom of action to immature minds, feed them on poisonous teachings of atheism, agnosticism, democracy, equality, fraternity, and liberty. It is no wonder that boys get restive, disobey the teachers, more so the parents and even cause anxiety to the Government at times influenced by the harangues of demagogues and perfervid

leaders of journalism. At another extreme we have the spectacle of a pedagogue who gets excited even with boys' silly pranks and proclaims at once 'martial law' in the school and suppresses what he imagines a revolution by wholesale rustication, fines, deportation etc. which he dignifies by the name of discipline, coerces the boys into abject slaves fit to continue only as slaves throughout life without any initiative, courage, and perseverence. And who suffer by the extremes of your actions. It is only we the parents. Whenever a teacher extols himself as being a great disciplinarian, you may be sure that he knows not teaching, has no tact, and has mistaken his vocation. And we hear too much of these breaches of discipline and rustication only since Lord Curzon's educational reform which has made Headmasters of schools mere C. I. D. officers, to tease the teachers and terrorise the boys and continue in their sinecure offices by pleasing the powers that be, advertising themselves on social reform platforms, and dabbling in arm-chair politics, thrusting their noses into all sorts of movements except the legitimate one of teaching, and aspiring for empty titles, representation in Municipal Councils, local Boards, aye in the Legislative Council of the Province. O ye, schoolmasters, why have you forgotten your inner worth that ye seek after unreal glory outside your sphere? Why this infatuation, why betray your charge? Do not for all worldly goods' sake lose your own soul and spoil our children.

Monopolies are always bad and school monopolies are worse. What you now do in schools is not teaching, much less education. It is all mere instruction. You are all experts, Licentiates. You have costly laboratories, big libraries, and imposing buildings, troops of Scouts in uniform very pretty to look at. You have your mile-long syllabuses, your boys are carrying cart-loads of books and waggon-loads of note-books. Some Publishers have the monopoly of that books supply and some of you are forcing them on boys perhaps with some profit to yourself. We, poor parents, whose average annual income is less than 2£ have not only to pay the heavy school fee, the Library fee, the Laboratory fee, the game fee, the examination fee and add to this list the latest invention of educational taxation, the medical fee also. These are enough to drive any parent to despair. But we have to purchase every year a dozen books for detailed study and another dozen for non-detailed. Books prescribed for one year are not to be used for next year. In this way a thriving trade is carried on at the expense of the parents and without any educative benefit to the boys. For they skip from book to book, have no time to assimilate the cartload of reading. And what are boys to do? write, write, write—a dozen note-books for each subject, rough books, fair books, Inspector's show books etc., and what are you to do? You go on prescribing tasks in schools and tasks at home, to write essays on any subject from German Kultur to the League of Nations, from tyranny of caste system to the perfect equality of women with men and so on and so on. You claimed for your systems the freedom from frequent examinations and freedom for yourselves in its working. And yet we see the sorry spectacle of your being occupied even while teaching with marks giving and entering day after day, hour after hour, prescribing weekly examinations, monthly examinations, terminal examinations and annual examinations, and you are preparing with great precision your pupils to the treadmill of a public examination—the school-final—which is to sit in judgment over your marking and moderating your immoderation. The genius of man could not have perfected a more inhuman system of child emasculation than the one for which some of you have stood sponsors once and who are now unable to decry it with any decency or consistency or for fear of losing your bread, your preferments, examinerships, leave, study scholarships, memberships in commissions, and titles. But you may take it from me that with all the official patronage you hanker after and the power of the machine that grinds your prospects of pension or provident fund, we are not going to tolerate the system any further. Already we see the first signs of national awakening in the evolution of a system of national education, however crude, shaping itself into a National University with its network of schools and colleges which if managed by our elders without political bias or foreign leadership, or theosophical inspirations is bound to produce very fruitful results. My brothers, will you stand aloof now and not exert yourselves to reform the system you work and bring it into harmony with our requirements? We are willing to co-operate with you if you give up all your fads and expose the hollow pretensions of the present system. If you will not join us, you do so at your own peril, for your own welfare is bound up with ours and our children's.

While I have taken the liberty of strongly condemning you for the soulless way in which you have been working the oppressive system, I am not unconscious of the appalling amount of indifference to educational problems exhibited even by the so called English educated parents who find it easy to take opinions from newspapers and testimonials from experts for the vouchsafing of the soundness of the system. They never bestow a thought upon their own children when they are at home even when they are capable of looking after them. An English educated parent employed as he is generally at some office, or as teacher, or pleader knows only his vocation and his superior officers, always talks shop or himself reads some filthy English society novels, spends his time in ingratiating his superior officers and in public restaurants and clubs. He does not ask his children what they studied at school for the day, does not read to them good literature. His own life is a drift, he has no high and noble aims of life. If he is rich he consigns his children to the care of a private tutor who keeps another school as it were at home. The father does not practice the virtues he preaches if he preach at all. What the children see are only breaches of the sacred observances of the sandhya or prayer, of family and social etiquette on the part of the English educated elders at home. No wonder that such children lack good character and never profit by the teaching at school. Even these parents have not any curiosity to peep at the college or school to see how their little ones fare. It is this lack of co-operation of the parents that hampers the good work of an honest and good teacher. And men are not wanting among us who sneer at the simple manners, artless speech, and frank expression of views of teachers in general and dub them as unpractical men even to the hearing of their own boys. A Vakil or a public servant would invite a Judge, Collector, or Munsiff, Sub-Magistrate, a Police Officer, an Office Clerk for dinner in his house. Very rarely does he ask his boys' teacher to dinner. The idea never enters his mind; no wonder if teachers become exclusive and treat you also with the contempt your ingratitude and arrogance deserve. In olden days at social functions they had the privilege of the first places. Well, you parents, why do you kick the ladder by which you rose up and set before your own boys false ideals, which breeding irreverance in them for authority and learning and elders, makes them break away from old moorings and works out their ruin and your own sorrow. If your boys should be dutiful to you you must not abuse your own aged parents at home. If you want your boys to be temperate in habits you should not take to drink, however fashionable it may be, and not be yourself intemperate in any way. Unless you respect the teachers, your boys will respect neither the teachers nor yourself and all moral teaching by precept will be in vain. And unless you rise early in the morning, bathe properly, and say your prayers, dress yourself as becomes good manners in your society, there is no use or sense in accusing boys of want of good manners. If you secretly abuse constituted authority, they openly defy all authority. Therefore Oh, ye parents, heal yourselves first and foremost of all faults you accuse others of. Try to read with children at

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home, play with them, and pray with them. If you can't do this, why do you beget them at all regardless of your sacred duty towards them. There are many ways in which you can supplement the school teaching and co-operate with the teachers with great benefit to your children and yourselves.

Teachers are easy to please and by the smallest amount of attention you pay them, by an ordinary visit to them at their residence, by inquiry after your children's conduct, progress and attention to duty, by telling them frankly how your children conduct themselves at home, by mixing freely with them in society and taking them into your family and social functions as honoured guests, consulting them and taking them into your confidence. If teachers gain the love of their pupils and win the confidence of their parents, they need no greater support against the vagaries of managers or supervising headmasters, nor tale-bearing inspectors, for none dare molest them. To lose a popular teacher is to ruin the school itself.

Some of you know that the school final system overworks the teachers and breaks down the health of boys. Most boys contract short-sight and put on spectacles through pouring over a large amount of useless printed stuff, through note-taking in class and writing for ever and ever some dozen exercises at home every day. You feel that the system is inhuman. Your protests are undheeded. You are yourselves parents. Tell your brother-parents how you are forced to work the system, how it emasculates the pupils, take them into your confidence and ask them to support you. When once the parent understands the evil and knows he has your authoritative support for the doing away of it, no Government not even the Government of India will be able to resist your combined will and action. After all Governments exist only for the welfare of the people and not for itself; and the State will be forced to co-operate with you. I would change the system.

I have been adverting all this while to want of co-operation in Education of the 3 agencies, viz, the State, the teacher and the parent, and I have indicated how great evils have resulted from it and how co-operation alone among the 3 factors can bring back harmony, fruitfulness and happiness. There is yet another aspect of co-operation I want to refer to and that is co-operation among the teachers themselves. You have created among yourselves three divisions or classes of teachers—the Professors of Colleges, the teachers of the High Schools, and Elementary Schoolmasters. Your divisions have crystallised into castes, the first considering itself superior to the next after it on account of higher academic degrees won by the Professors and their self-gratulation that they are lecturing upon the highest mysteries of Scientific knowledge to their pupils. And even among the Professors, the European does not freely admit the Indian as his equal, colleague or comrade; and you in turn do not take with you the Elementary schoolmasters. You refuse to believe that you have the same social status as the teacher of the most elementary class, for you are proud of your degree and your salary. The work of the Elementary schoolmaster is as noble and as difficult as (if not more difficult than) yours. It is the fault of the system that degrades men into these so-called inferior and superior groups. Why are men of the Indian Educational service conspicuously absent from Conferences such as these? They pose themselves as experts and educationists, drawing large salaries, enjoying long vacations. They are now valuing examination papers at the Olympian heights, counting what money they will get out of the examination fees for the passing or shall I say for the plucking of the boys. Even missionary sympathy for such conferences seems to have waned for they too have their annual conferences on the hills, their interests are safeguarded otherwise. If an Educational conference such as this is held once a year affecting the educational interests of the whole Presidency, we find only a few teachers of the High schools struggling to run it at a great disadvantage, without the co-operation of even headmasters and managers who smell some danger even out of innocent discussions of their so-called assistants. And you do not sympathise with Elementary schoolmasters. Parents keep aloof either out of indifference or considering that it is all schoolmasters' affair, not theirs. So long as this exclusiveness of race pride and class pride exists, no good results can follow in the education of the young. It is usual for our old-world Pandits and vidvans to get conceited of their learning owing to their narrow field of observation and opportunity to run down one another. But you who claim liberal views and rational training should set a better example by co-operating with all the natural agencies interested each in its way in the education of the young. It is a matter of great satisfaction to us that the deliberations of your Conference are not confined to professional men and you are already taking steps to enlist the sympathy and co-operation of laymen who are as much interested as you are in the work. I fervently hope that the opportunity thus afforded may be largely availed of by the parents, managers, headmasters and high placed men in the Indian Educational and Provincial service, to consult one another, compare notes, and profit themselves by the hearty co-operation. If this day should come as I hope it may, I am sure the many ills of the present education that we complain of will be no more, and that will be the sure foundation of a national self-respect leading to national solidarity and progress.

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.)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

He is called the sage of steadfast wisdom whose mind is not oppressed by the anguish of adversity, is devoid of yearning for pleasures, and is free from attachment, fear, and anger.

Notes:

1. The mind is not a mere theatre of fleeting sensations. It can be concentrated and purified so as to realise the Self. This methed is called *yoga*.

2. This and the next stanza are the Lord's reply to Arjuna's question किं प्रभाषेत *viz*-How will such a seer full of steady wisdom speak to others? This is Sri Madhusoodana's view. Verse 55 deals with the sage in *Samadhi* and the later verses deal with the sage out of *Samadhi*.

3. Sri Ramanujacharya's view is that verses 55 to 58 deal with the stages of perfection in the descending order. Sri Madhvacharya's view is that verses 56 to 58 elucidate the various *Kamas* (desires) from which the seer is free. All the teachers are agreed that these and the succeeding verses up to the end of the chapter describe the seer of attained wisdom and realisation.

4. Sri Madhva says well: प्रारब्धकर्मणा ईषत्तरोहितब्रह्मणो वासनया प्रायोल्पाभिसंधिपूर्विका गमनादिवृत्तयः संभवन्ति ।

5. मुनिः मननशीलः । one habitually given to thinking and contemplation.

6. As already stated these descriptions of the seer are descriptions of the *Sadhanas* of the man eager for wisdom.

विद्यास्थितये प्राग्ये साधनभूताः प्रयत्नानिष्पाद्याः ।
लक्षणभूतास्तु पुनः स्वभावतस्ते स्थिताः स्थितप्रज्ञे ॥
जीवन्मुक्तिरितीमां वदन्त्यवस्थां स्थितात्मसंबोधाम् ।
बाधितभेदप्रतिभासबाधितात्मप्रबोधसामर्थ्यात् ॥

Sri Sankaracharya says the same truth thus: सर्वत्रैव ह्यध्यात्मशास्त्रे कृतार्थलक्षणानि तान्येव साधनान्युपदिश्यन्ते ।

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

His wisdom is well-rooted who is unattached in relation to all and who has not got rejoicing or aversion when he comes by auspicious or inauspicious consequences.

Notes:

1. This does not mean indifference to God. The object of detachment from worldly

objects is to perfect our love of God. As Sri Madhusoodana says well: भगवति परमात्मनि तु सर्वथाभिस्नेहवान् भवेदेव अनात्मस्नेहाभावस्य तदधीनत्वात् इति द्रष्टव्यम् ।

2. The conquest of the senses is not the deadening of the senses but their wise direction and control by a pure will.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

When as a tortoise draws in its limbs, he well withdraws his senses from their objects, his wisdom attains perfect equipoise.

NOTES:

1. The simile is an illuminating simile and shows that as the tortoise naturally and without strain draws in its limbs so a sage must attain a natural and easy mastery over the senses and attain the bliss of *Samadhi*. Neelakantha says that a sage shrinks in fear from the touch of worldly illusions as *a tortoise shrinks from* rough contact.

2. Sri Madhusoodana says that this and the next five verses answer Arjuna's question किमासात *viz*-How will the seer sit and behave? How will he, when come out of Samadhi, control his senses. व्युत्थितचित्तानग्रहाय कथं बाह्यरिन्द्रियाणां निग्रहं करोति ।

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects of the senses turn back from him who practises abstinence. They however leave the relish behind. Even this disappears when the Supreme is realised.

NOTES:

1. This stanza gives us a great spiritual truth. Only by renunciation, and not by revelling in the senses, can the scattered faculties of the mind be concentrated and purified. Even then the relish for the fleeting things of life remains owing to long revelling in them. The relish can cease to be only when the sweetest sweetness of God-love and God-realisation shines in our hearts.

2. आहारः Whatever is brought in to any of the senses. निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य (Sri Ramanujacharya.)

3. The Bhagavata says:

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः ।
वर्जयित्वा तु रसनामसौ रस्येऽपि वर्धते ॥

4. Sri Ramanuja says that this verse shows the difficulty of the attainment of Jnana Nishtha and the means of its attainment.

5. Sri Sankara says that this verse shows that one who by effort closes the doors of the senses can keep out the objects but the taste and relish for these will remain. God-vision will accomplish this conquest of relish and desire.

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

XIV

I walked along the half-seen and the half-unseen road amidst the darkness of the surrounding night.

A veil of clouds was drawn over the face of the smiling ever youthful sky decked with sparkling diamonds.

To my right ran a silver stream enveloped in darkness and singing the music of renunciation.

To my left lay sweet-smelling groves and ripening fields looking up to the clouded skies in joyful expectation of the blessing of rain.

A silent stillness deeper than the bliss of deep sleep was felt every where as a near presence.

I was alone with Nature and heard the music of her sweet heart-beats.

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Random Jottings.

[BY A SON OF INDIA.]

Well, Sir P. C. Ray, what is your answer? If you have anything to say at all, why then, come out with it. What is the use of mincing matters? Louder please. What, do I hear you aright, or do my ears deceive me? Surely it cannot have come to this. You say, "It is all very well of the five per cent, but what about the *ninety-five* that you take away"? But, my dear Ray, you have yet to understand that, in the wise dispensation of the all-knowing Providence which made you our wards, which, unsought, encumbered us with the custodianship of the three hundred millions of the semi-barbarous Indians, it is a part of our sacred trust to ease you of your superfluities. Do you not see that while even this small five per cent would have amounted to a fabulous sum under the conditions already laid down, it is impossible, absolutely, ridiculously impossible, Sir knight, but that you would groan under the weight of the dead metal. Live and learn!

***

Reuter reports a casualty of 420 poor souls during the recent May Day riots in France, one of the strongholds of western civilisation. What a pity that the right man was not on the spot to heal the sore parts at once. It was a clear piece of ill-luck that neither the noble Lord Sydenham, nor yet His Honour the dauntless Knight Sir Michael O'Dwyer was the President of the French Republic!

***

Dame Rumour is busy with her gossips. Sir Sankaran Nair will retire; and will be succeeded by the Hon'ble Dewan Bahadur P. Rajagopalachariar B.A., B.L., C.I.E. This will not take any one by surprise. It will be twice blest. For, while after four years of incessant toil, fruitless labours,—which pleases neither the Government whose policy he has always to oppose, nor the people who know, or rather are permitted to know, nothing of the skirmishes, and the pitched battles he fought on their behalf—while after four year's service (or servitude?) during which time he could not point to one substantial, concrete action of his, to one little service to the people on the positive side, Sir Sankaran will relinquish his office with a sigh of relief, the Dewan Bahadur will only clutch at it with great avidity, for by dint of training and temperament, can he not defy the bureaucrat of bureaucrats?

***

So the *National* Home Rule League has sprung into existence, throwing its elder, the *All-India* into the shade. The *All India* has been swamped by the Reform-wreckers, and the Messiah of Montagu's Reform Scheme has been born, and the Reforms are assured to the people. But supposing that this saviour also proves not very obedient to the mother—it is just possible, as the *All-India* did—will Mrs. Besant denounce him as a pretender and a cheat and set up another deliverer?

***

The other day Mr. B. P. Wadia our Labour representative in England, deplored the inhuman lot of the Rickshaw-wallahs in that a man had to draw another man, and said that he would do his best to abolish the system of Rickshaw-drawing. Good so far. But has Mr. Wadia forgotten the more inhuman, the more ugly, the more barbarous system under which a man, a member of the noblest species of the Lord's creation, is made to remove the excreta of another. What a glorious instance of the western civilsation! If to permit Rickshaw-driving be bad, to make a man remove another's excreta is a crime, an outrage against man and God. Sometime ago Dr. Raghavendra Rao, the talented Health officer of the Madras corporation decried this system, and hoped for a time when this barbarity would be stopped. Oh when will that millennium come?

***

Martial law has been proclaimed in the Panjab. News comes of the kindly measures the Government are taking to restore quiet. If they think that a man has too much of fat in him than would conduce to good health they do not hesitate to apply the cat-o'nine tails and bring him to the proper proportion. Electric lights and electric fans are now-a-days very costly to maintain, and the Government with true parental solicitude has ordered them to be handed over for safe custody, and return when their maintenance resumes its normal level. Walking-sticks and umbrellas are liable to be misplaced if taken out, and they have therefore been ordered to be kept safe at home, and to be offered incense every Friday. The natives

have not, even after a century and a half of contact with the civilised Europeans, understood the rules of etiquette, and the Government is taking them through a course of instruction. A public crier goes in advance announcing the coming of a Government official, and the people are made to stand in awe and reverence and salaam. No one can be truly grateful to the Government for this graciousness.

* * *

Mr. Booty, the District Judge of Madura, went the other day to a religious institution and there denounced the Brahmans, and asked the non-Brahmans to be on their guard against the Brahmans. He assured them of his and Government help in their fight against the Brahmans. In what capacity Mr. Booty spoke it is not clear. But we forget he is a privileged person and can talk in any capacity.

* * *

The latest fashion in the Indian political field is the sending of Deputations to England.—The Indian National Congress, The All-India Home Rule League, the National Home Rule League, the Madras Liberal League, the Muslim League, the Madras Presidency Association, the Labour Union, the South Indian Liberal Federation, have all sent their respective delegates. We wish them bon-voyage, but more of them anon.

National Topics.

III—National Education.

BY J. S. R. SARMA.

In a previous article on 'National Topics' I spoke of Patriotism. What is Patriotism? How is it inspired? Literally it means love for the Fatherland and love of the path pursued by one's forefathers. In other words, I take it, it is love of पित्रागतं (Pitrāgatam). Speaking of Hindu Aryan India, this love ought to be present, as a matter of course, in any true Hindu who claims to be a descendant of the ancient Rishis and ancestors—hereditary dwellers and inhabitants of the land from time immemorial, from the creation of the world,—who were the pioneers of a mighty and noble civilization, mightier culture and mightiest philosophy, and possessors of a sublime and splendid insight into the problems of soul and inner life of man. But the question is, is it there in fact? One has to pause a little, before one can say 'Aye'. Why so? The answer is simple and short. It is due to forgetfulness, it is but a havoc of time. When we take into account the age of the world as explained and recorded in our sacred works, this forgetfulness on the part of the Hindu race is in no way surprising in this last Yuga of a particular cycle, and is but another name for indifference which again leads to neglect and negligence culminating by a slow process, in apathy and antipathy; 'आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः' When to *Alasyam* are added a number of destructive forces of a materialistic age and atmosphere, fed upon the theory just the reverse of 'अनित्यानि शरीराणि' the process of decadence of patriotism is complete. It is thus we see a lack of *real* patriotism in most of our countrymen and one of the effective forces which has contributed foremost towards this result is the *modern Education*.

When I say this, I beg not to be misunderstood. Not that this education is bad by itself but bad in results when viewed from the point of view of Hindu Indian nationalism. It has been a *national education* and has not conduced to the growth of national virtues, and I mean by '*national*', all that it implies except in its political aspect and phase. The present day education imparted by Government agencies, and by private institutions under Government control and with their aid is purely secular, *western* in conception and conduct. It is Godless, and studiously excludes any scope for the imparting and improvement of Hindu culture and religion; whatever is native and indigenous is either completely eliminated or given a place next only to nothing. The language is the language of the rulers, the method is their method, the books and texts planned, published and preached are in consonance with the western views of life and ways of thought. It has thus been one-sided. When assiduously practised, it has had its influence on Hindu minds; the Hindu has begun to look at life at western perspective, and has developed a spirit of aversion to his own national view-points of life. He knows not, he cares not, nay, he dislikes, his own literature; he recognises not the spirit, the simplicity and the sweetness, the beauty and the

bliss of the ordering of his life carefully thought out and cautiously carved out for him by the immortal Rishis of deathless renown and blessed memory; he is struggling to break away from all the noble ties which have held up his home and hamlet, community and country in a firm bond of mutual love and service for untold ages and he is rapidly drifting into a state of shapeless chaos and hopeless mess, bringing about the destruction of all those distinctive and unique traits and characteristics of his ancient land, chosen of God indeed.

This poison of aversion and indifference to whatever is national has taken apparently deep root and possibly no antidote might be able to root it out. However, entire extinction of the Hindu Social organism has not yet intervened, and there may yet be some chance of reclaiming the patient from the fatal effects, if possible, by prompt application of an effective panacea—the only cure if at all—and that is, the introduction of a system of *National Education—conceived in the right spirit and fashion.*

One hears of the cry and clamour for *national education* now-a days everywhere. The politician and the economist, the educationalist and the Theosophist, the Religious Revivalist and the Social Reformer—all alike exhaust themselves over this topic. Several schemes in vague and indefinite lines are talked of. The Besantine School seems to have evolved a scheme of its own and is moving Heaven and Earth to carry it out into action. Everywhere the lack of religious element in the modern curriculum has been felt as a deplorable drawback and everybody seems to recognise the necessity for the spiritual and national character of the Education. The School maintained by the modern greatest poet of India is extolled as a best model. But when one goes a little deeper into the matter, what is meant by religious instruction in the scheme is not clearly understood. The whole affair, except for the Besantine activities, seems yet in embryo and so far no attempt appear to have been made in right earnest and heartfelt fashion by the true patriots of the land. I do not forget the Hindu University. Its potentialities and possibilities as a clear national Instituition imparting and promoting real *national* education with special, (if not sole,) preference to the national languages and literature, national arts and sciences, national religion and traditions, have yet to be guaged and estimated. What my scheme is, I propose to outline briefly in a subsequent article.

Olla Podrida.

I find in the papers that there is an association called Christo Samaj and Sadhu Sunder Sing is lecturing under its auspices. This is indeed Indianising Christianity with a vengeance. But perhaps this is only a proselytising weapon. All is fair in love and war, is it?

* * *

The London Correspondent of the *Indian Daily News* wrote recently that some of the Englishwomen who have married Indians declared, when asked why they did so, that Indians made better husbands. While this is very flattering to our vanity, we cannot help feeling that our men make all their connubial virtues available solely for our own women.

* * *

The school-day celebrations, the old boys' anniversaries, etc., in connection with Schools and Colleges are all over. Even Conferences are practically over. Our orators have all left our shores and carried their rainclouds of speech to England.

* * *

Mrs. A. B. also has gone to England. That goes without saying. The employees on the staff of *New India* got up demonstrations on the occasion. That also goes without saying. There were full descriptions in *New India* about such demonstrations. That also goes without saying: Ushas has presented a poem to Mother Vasanta Devi. What fun!

* * *

Spartacists are getting on famously in Germany. Flame-throwers are busy. What on earth are Half-Guns doing I wonder?' Life is a series of wars punctuated by peace to prepare for war!

SCRUTATOR.

Notes and Comments.

Dr. Ziauddin Ahmed, in the course of his Presidential Address at the last Behar Provincial Muhammaden Educational Conference held at Gaya made the following remarks explaining the basis on which the real Indian National Education should be founded.

The future of India depends upon our finding a culture which may be the happy union of three distinct powers of civilisations—i.e., Brahmanic, Islamic and European. We are adopting the European and not the Eastern form of Government and our technical, commercial and industrial developments are largely on Western lines. The western culture which we should necessarily assimilate should not replace the Eastern culture, but the superstructure of western civilisation should be built on the Eastern foundation. Eastern culture which is to serve as the basis of future Indian civilisation will neither be purely Brahmanic, nor purely Islamic, but it will be a combination of both. It will be very similar to the Urdu language itself which was developed by the social intercourse of the Hindus and the Muslims. It is a language associated neither purely with Islamic nor purely with Brahmanic tradition. There are among Indians a few short sighted enthusiasts who desire to develop the Indian culture on purely Brahmanic ideals and they are not prepared to tolerate anything which is of a non-Brahmanic origin. They also desire to lay the foundation of National Education, by which they mean Brahmanic culture. These persons retard rather than accelerate the Indian progress.

* * *

Babu Bhupendra Nath Basu, Member of the India Council, has a very interesting article in the *Journal of the Royal Society of Arts* on "Some aspects of Hindu Life in India." After pointing out that from nearly all seats of past civilisation the old life has vanished, but not yet from India, he proceeds to explain this wonderful vitality of Hindu Life as follows :—

The Hindu is no aggressive proselytiser; he has, indeed, admitted many communities into the folds of his faith, but has never tried to force its unwilling acceptance. He has a well-defined mental attitude as regards other faiths. He has never believed that because his faith is best suited to him, therefore other faiths of other peoples must be false. He has never professed to be the sole bearer of an exclusive charter to salvation; he has never massacred, burnt or tortured men or women because they belonged to a different faith; he has given safe asylum to the persecuted of all faiths, ancient Jews, early Christians, and Parsis. While appreciating good in others, he has adjusted his own beliefs and practice to his own requirements, and never found it necessary to renounce them..... The Kaiser has gone, but it remains to be seen whether Kaiserdom has vanished, or is going to be transferred from one to the many, for democracies may be quite as unjust and oppressive as autocracies. The Western nations think that they have successfully solved the problem of life. The question is will that solution stand the verification of time? We in India have also solved, or attempted to solve, that problem in our own way. India learnt long ago that man doth not live by bread alone, and therefore she has weathered the storms which through many centuries have blown across her wide expanse, ruffling only the surface of her life. An understanding of these traits of the Hindu character—toleration towards other faiths and detachment from the world, being in it but not of it—are valuable equivalents to the traveller who wants to read the corridors that lead into the inner chambers of Hindu life.

Wit and Wisdom.

Child:—Papa, papa, come quick! Mamma has fainted.
Papa:—Here, put this Ten Rupee note in her hand.
Child:—(A moment later) She says she wants ten more.

* * *

"I wonder if Ramaswamy remembers me."
"Ask him for a fiver, that will prove it."
"How?"
"If he remembers you, he will refuse."

* * *

Customer:—You have given me morphine instead of quinine!
Druggist:—Is it possible? In that case you owe me another shilling more.

* * *

Teacher:—I have explained to you, children, what the fabrics we wear are made of. Now, boy, tell me what your coat is made of.
Boy:—Father's old clothes.

* * *

Mother:—(To little son) what are you bringing me back the pice for? Didn't you post the letter I gave you?
Son:—Oh yes, but I managed to slip it into the box when the postmaster was not looking.

* * *

The only value of education is to enable one to jump judiciously over the barriers which it places along every pleasant highway.

* * *

"Marquis, is it possible to confide a secret to you?"
"Certainly! I will be silent as the grave."
"Well then, I have absolute need of two hundred pounds."
"Do not fear, it is as if I had heard nothing."

* * *

His Lordship:—Tell the gentleman that I am not at home.
Butler:—Begging pardon, my lord, but I must steal a cigar from your Lordship and smoke it, or he won't believe me.

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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 PLANTAIN.

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

Thou art a universal blessing here;
Where'er we turn thy emerald leaves do shine
In splendour and our eyes most gladly dine
On them the sunlight shining through the year.
Thy cones of pale-red flowers droop far and near
Beloved by artists in their art's design.
These sweet and multi-coloured fruits of thine
Are to the universal palate dear.
The soft and rounded coolness of thy stem
Brings woman's soft and rounded grace to thought
And arms bright Kama with unwonted power
Of use and loveliness thou art the gem.
By workers and by bards alike art sought
In work's hot day and poesy's moonlit bower.

The Hindu Message

THURSDAY EVENING 22, MAY,, 1919.

Afghanistan.

The rapid trend of events on the North Western Frontier during the last fortnight has resulted in the proclamation of a state of open hostility between ourselves and the Amir. Since 1880 the relations between ourselves and Afghanistan were cordial and all along the State enjoyed a period of comparative quiet and prosperity due primarily to the aid and support which the British Government gave to its rulers.

It will be interesting to note in this connection the varied importance of Afghanistan to us at different periods of Indian History. During the Mughal rule it was a province of the Empire. Under the British rule the preponderant influence and aggressive spirit which Russia was beginning to exercise over Persia and Central Asia about 1828 made the Afghan question a burning one. From that time forward Afghanistan became the cardinal point where the whole Asiatic question centred. The British Government laid down that the independence and integrity of Afghanistan were essential to the security of India. The fear of Russian aggression and the maintenance of Afghan independence strong enough to withstand that aggression has since then been the underlying principle of British dealings with Afghanistan. All the wars we had to fight with Afghanistan were fought with the same two things ever in view. When Lord Auckland intervened in Afghanistan with this view he met with disastrous consequences and the idea of bringing Afghanistan within the sphere of British influence was definitely abandoned For forty years the question remained dormant and in the end was revived but under different conditions and with success instead of failure. Towards the end of the nineteenth century the Russian peril again loomed large in the eyes of British Statesmen in India and once more the Afghan question became an anxious one. Discussions and negotiations with the Amir proceeded rapidly but all were ineffectual and only ended in the second Afghan war of 1878-81. The war in fact was necessitated by the Amir's refusal to admit a British envoy while he freely entertained a Russian one. Kabul and Kandahar were captured by Lord Roberts but the Government recognised that an attempt to subdue and pacify the whole country was beyond its powers So it tactfully withdrew from Afghanistan after proclaiming Abdur Rahman as Amir. His alliance was secured by grants of arms and money as well as by a formal promise of support against foreign aggression while a joint commission of Russian and English officers limited his territories within well-defined bounds.

The general result of all our measures as regards the Afghan question has been of the greatest importance to us. During the whole of the nineteenth century Russian domination has coloured and governed our relations with Afghanistan. Consequently even though we have recognised its independence we are by agreement and treaties bound to protect her against foreign aggression. It is essential that she should still be within

British influence since her independence and integrity are necessary for the security of India. Thus it has become a protected State standing as a buffer between two vast and powerful Empires.

As a protected State serving as a buffer Afghanistan was of the greatest importance to us till now. But its value as a buffer State has been much lessened in recent times. The Russo-Japanese war shattered the fiction of Russia's efficiency and the traditional belief in the vast military resources and perfect organisation of that country proved false. The Russian bogey no longer caused the fear which the British entertained throughout the nineteenth century. Further by the latest convention signed in 1907 between Great Britain and Russia the integrity of the Amir's territory and the independence of his internal Government were secured by international guarantee, while at the same time the apprehensions and jealousies which disturbed the relations of the two European empires may be said to have been removed. The nightmare of the Russian bogey having vanished, the importance of Afghanistan as a barrier province has been much lessened.

Afghanistan has progressed much in its internal administration as a result of its alliance with the British. The agreement between Russia and Great Britain removed the anxiety ever worrying it while the aid and support which the British extended to its rulers enabled it to progress and develop in many directions. Under such circumstances the hostile intentions manifested by the present Amir, Amanulla Khan are most regrettable as the war was most unprovoked and the British had throughout acted in the friendliest spirit. Amanulla thus stands in strong contrast with Habibulla-Khan who maintained the strictest neutrality in spite of German agents and instigators during a most trying and anxious time. Amanulla could not have committed a more suicidal policy than to take up arms against us. He could not be labouring under a more foolish delusion than to count upon the recent disturbances in the Punjab as a suitable inducement to enter upon the war. Nor could he rely upon the past successes which his countrymen may have achieved over the British. Conditions have profoundly changed since then which makes it almost impossible for any small State to measure its strength against so powerful an Empire as our own. Motor transport, æroplanes and wireless telegraphy have added so much to our military strength which our forefathers had not. Under the ruthless sweep of the æroplanes mountains afford only an indifferent shelter while the improved methods of warfare and munition secure an easy gain over primitive methods. The Russians have still 'something to do' with the present war also. It is reported that many Bolshevists were busy working at Kabul. But here again it should be emphatically laid down that any fear of Bolshevism taking a strong root in India is ill-founded. Bolshevick ideals are so entirely opposed to and derogative of Hindu principles and ideals that it will be sheer folly in any one to believe that it will in any way appeal to the masses whose loyalty is a divine faith and whose social ideals are governed by religion rather than by any mandate or agreement of the impulsive and fever-brained Bolshevick

leaders. Now that the Russian menace is destroyed, there would be no danger of converting the Afghan state into an integral part of the Empire. With our improved method of warfare it would be quite easy to subdue the turbulent State and the pursuit of a conciliatory yet stern policy of administration would convert the Afghans into peaceful citizens and make the State a flourishing centre of business just as Baluchistan is now. By its annexation we would be getting rid of that Damocle's sword which is ever threatening the region of the five rivers. Even if the whole country is not annexed it is hoped that the Government will enforce upon the foolhardy Amir such terms as would secure peace in that quarter.

Vedanta and Democracy.

(By R. Nagaraja Sarma B.A. Hons.)

It would appear that Sir A. Cardew has submitted a note regarding the Indian constitutional reforms. He has pointed out that so long as India clings to her philosophy, her social conditions and so forth, she must be subjected to "the impartial rule of foreign officials" and that as she is, she is unfit for responsible self-government. Sir Alexander's conception and estimate of Indian philosophy and culture are as ridiculous as they are amusing and his statements forcibly remind us of the cultural attack delivered against India and her people by W. M. Archer. Mr. Archer finds India still in a state of barbarism and with Mr. A. G. Hogg of the Christian College he considers India's political subordination to be the logical outcome of a quietistic metaphysic which lacks volitional individuality. Sir Alexander plays second fiddle to Mr. Archer and even though such attacks and charges against Indian culture have been from time to time repudiated by competent scholars, still they are repeated with dogged persistance. Persistant charges therefore do require a repudiation and especially so when there is on the continent a loud talk of making the world safe for Democracy. Sir John Woodroffe says "India cannot at the present moment allow any charges against her to go unanswered."

Naturally enough erroneous notions concerning India and her culture are quite common among the Westerners because they are acquired by means of inaccurate translations. Secondly in order to understand the correct significance of the culture of a people a certain intellectual sympathy with them is a *sine qua non*. On the other hand Mr. Archer and others of his type are so constantly and even eternally obsessed by a sense of their own cultural superiority that it is for them practically impossible to acquire and cultivate that intellectual sympathy that is needed for a correct appreciation of the culture of others.

Coming now to Sir Alexander's utterance, it can be easily proved that Indian philosophy does not and cannot in any way handicap the country in getting political privileges. Indian philosophy is eminently and supremely practical and all the six important systems of thought—known as shad-darsanas—lay adequate emphasis upon the place of man as a member of the world's moral order and his duties and responsibilities. Especially the Vedanta conveys the glorious message of peace and good will to all and how there cannot by any radical difference among the members of the moral commonwealth. The cardinal doctrines of the Vedanta namely, (1) the recognition of the freedom of the individual as a moral agent and as an aspirant to higher life; (2) the conception of the world as a theatre of war in which the great battle between good and evil, between the powers of light and darkness, is to be fought; and (3) lastly the idea of self-realisation as the highest goal of man's spiritual endeavour, give the lie direct to the fantastic and misleading statements of Sir Alexander.

The ideal of sva-dharma splendidly answers to the hegelian conception of "my station and its duties," France is the home of Democracy, and Bergson is its illustrious philosopher. If his conception of the intuision of the elan vital does not render his country unfit for democratic

government, why then, is the Vedantic ideal of a similar nature held to disqualify Indians for self-rule? Bosanquet is an idealist. His country enjoys democracy. The idea of the world as karma-bhumi is only the oriental way of expressing what Bosanquet calls "the factory of soul-making." It will thus be seen that countries, where philosophical ideas akin to those of Indians are freely prevalent, enjoy political freedom while India alone does not. Thus we see Sir Alexander is not justified in regarding India unfit for self-rule on account of her philosophy.

Then again, he cannot with any success summon the aid of the theory of re-incarnation. Sir Alexander is obviously ignorant of those systems of Indian thought which altogether do away with that doctsine. Even supposing that it is adhered to, a closer examination will reveal that the theory in question relates only to the progressive realisation of the Highest Truth by means of certain psychical processes and hence it has little or nothing to do with the political emancipation of a people.

In a word it is clear that Sir Alexander has levelled a cultural attack against India, the political basis of which is transparent. In it we discern an aspect of the proverbial white man's burden. What is the answer to such a cultural attack? Is India going to give up her own culture with a view to qualifying herself for self-rule? That cannot be. She cannot commit cultural suicide. The only solution is that she must improve and advance her own culture making the necessary adjustments then and there to conform to changing environment. The European war has clearly impressed upon our minds the undesirability and the folly of hugging Western Institutions, *in toto*, as the only panacea for our political evils. When all has been said and done the West—the war-worn and the war-weary West—must look to the East for consolation. The League of Nations that is being so volubly talked about now-a-days cannot but turn out to be a mere league of dreams—as a writer so ably points out in "The Nineteenth Century and After," so long as aggression prevails and so long too as Western people delight in sneering at the exalted Vedantic ideal of peace, love, and good-will to all. In conclusion if India is not granted responsible government the reasons ought to be sought elsewhere and not in her philosophy and general culture.

The Dreams of the Soul.

(By An Indian Dreamer).

XV

My swift chariot bore me home from the foot of the shrine-crowned hill where I had gone to love and adore the soul of the world.

As with a swiftness that raced with the wild longings of my heart, I saw the sunlit peace brooding over the earth.

And as my car turned a corner I saw a blessed bit of heaven on earth.

The smiling ricefields over which at the edges hung fondly palm and peepul and mango and margosa smiled back their joy to the smiling blue of sky.

The river flowed with lifegiving waters on my left and brought the message of God's love.

I felt the radiance of light and the blessedness of peace in my innermost heart of hearts.

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.*)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ ६०॥

O son of Kunti, even in the case of a striving and wise man, the turbulent senses impetuously snatch away his mind.

Notes:

1. This verse describes an intermediate stage—not pure *satwa* or mere *tamas*. It describes not the seer or the sleeper but the

scholar. It describes the urgent need of बाह्येन्द्रियनिग्रह.

2. The Lord says that mighty effort and prayer and devotion will on the one hand slowly lessen the hold of the senses on us and on the other hand bring us nearer to the attainment of God-vision which alone will finally lead to the conquest of the senses and the subduing of the relish for worldly enjoyments.

3. The power of the senses is thus described in Manu Chap. II Verse 215.

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥

4. Viveka is the King and Yatna (effort) is the minister. With their help and the help of the army of prayer and devotion and good thoughts and words and deeds we must beat off the investing armies of the senses.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

He should well control them all and sit in tranquil meditation regarding me as the Supreme. His wisdom is steady whose senses are in his control.

NOTES:

1. If we seek the help of the king the thieves do not hurt us but become our servants. So if we seek and get the Lord's grace, the senses will not degrade us but will be our servants serviceable and pure.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
नित्योत्सवो भवेत्तेषां नित्यश्रीर्नित्यमंगलम् ।
येषां मनःस्थो भगवान्मंगलायतनं हरिः ॥

लाभस्तेषां जयस्तेषां कुतस्तेषां पराभवः ।
येषामिन्दीवरश्यामो हृदये सुप्रतिष्ठितः ॥

2. God-love leads to conquest of the senses and leads to God-vision.

3. The Katha Upanishad says well:

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥

यथाऽग्निरुद्धतशिखः कक्षं दहति सानिलः ।
तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्बिषम् ॥

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशाद्विनश्यति ॥ ६३ ॥

Attachment to objects is born of musing on them, desire is born of attachment, anger is born of desire, delusion comes from anger; loss of memory results from delusion; from loss of memory comes the ruin of discrimination; and through the ruin of discrimination he is lost.

NOTES:

1. बाह्येन्द्रियनिग्रह (control of the outer senses) by itself is of no use because mental contemplation of the objects will lead to attachment and eventually to moral destruction. Hence मनोनिग्रह is equally essential.

2. The *Samskara* of *Bhavana* is the basis of knowledge, and that of *smriti* is the basis of memory. The *samskara* (mental impression) of *smriti* (memory) is at the very basis of our conceptual and discriminative thought. When therefore intense passion clouds our memory, eventually our discriminative power which alone can distinguish right and wrong is lost. Such loss is the real loss of the man himself, because then he loses his Purushartha, and what greater loss can there be than the loss of the goal of existence?

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* Constitutional Struggle for Liberty.

(By P. SUBRAHMANYA MUDALIAR B.A., B L.)

To many globe-trotters India is a museum of different races, creeds, and castes. To the scientific enquirer, the ethnologist, or the anthropologist, it is a grand human Laboratory exhibiting different stages of human development in the evolution of man. To the religious enthusiast, or the fanatic missionary, India presents a concentrated mixture of human beliefs, superstitions, dogmas and tenets ranging from primitive barbarism to the highest flights of philosophy that the human mind has ever reached. To

* This forms a Chapter in the forthcoming book by the author named "An Invasion of India in 1927."

the political reformer India supplies a theme for anxious study illustrating the different stages of human progress from slavery to liberty, and from autocracy to democracy. About a decade ago, Mr. E. S. Montagu, as an earnest student of politics, visited India, and studied its political condition under the aegis of bureaucracy with intent to train the people in the art of responsible government. Before he became the Secretary of State for India, he had condemned the system of the government then prevalent as being too wooden, too iron, and too antedeluvian, as being throughly unsuited for modern requirements. On his landing in India, the bureaucracy filed a revision petition asking the distinguished statesman to revise his notions about India and its government, and supplied him with an excellent pair of Anglo-Indian spectacles for studying the problems on the spot from a different angle of vision to which he had been accustomed in England. A golden muzzle was also placed on the minister's lips preventing him from making any speeches about the wooden and antedeluvian character of the Government of India. Such precautionary measures were taken presumably for ensuring deep concentration of thought on political problems. The plan had well succeeded; after hearing addresses, and receiving deputations, he sat in solemn conclave with the Viceroy and his provincial satraps, and framed a scheme of reforms for educating and training the people of India in the school of political responsibility, recommended that they should be put in the first form in the school of responsible government, and left the matter of the promotion and all further progress of the pupils to the Viceroy and his bureaucracy. Madras, Bombay, and Calcutta raised a hue and cry against the scheme, and the school of bureaucracy it recommended, while Nagpur and Lahore, which were then ruled by typical bureaucratic Governors, accepted the scheme which was accordingly enforced in those provinces. A modified scheme was introduced in those factious provinces of Madras, Bombay and Calcutta; and when the Labour party came into power in Britain in 1922, they set up Home-rule Parliaments in those three provinces, as well as at Delhi, while at Nagpur and Lahore the original scheme of Government framed by Mr. Montagu was in force. In 1923 a Home Rule Parliament was set up at Allahabad, while in Burma the Morley scheme of reforms was introduced in 1922, as its bureaucratic Government then reported to the British Labour Cabinet that the people were politically backward, and though there was a higher percentage of literacy in the province than in British India, it was the desire of the Burman people that their fortunes should not be linked with those of British India, that they should remain a separate Crown Colony and be ruled and protected under the perpetual tutelage of bureaucracy. Though the theory of trusteeship and guardianship was repudiated by all true American democrats, the imperialistic school of politicians of Germany and Britain insisted on their right to act as trustees and guardians for smaller nationalities, and certain other non-European races. Britain claimed the right to treat India as her trust porperty, and train the Indians in the art of popular and democratic Government by a graduated series of political exercises, and promoting them into the higher classes every five or ten years, and judging of their fitness for promotion or depromotion from stage to stage. Such a claim for treating India as a ward of foreign British courts, and giving her periodical doses of liberty on her consenting to keep the peace and be of good behaviour, and continuing to be in the good graces of her foreign bureaucratic guardians and trustees,—such a claim was considered by the British Labour Party as inconsistent with the British policy of national self-determination preached in the last German War and the Peace Conference at Versailles in 1919. Such principles of self-determination were held to be inapplicable to the peculiar conditions that prevailed in certain parts of India.

Among such advocates of sundried bureaucracy in India was Sir S. D. B. Fossilon, the Governor of Central Provinces, who was appointed in 1923 to sit at the helm of state at Nagpur, and train the people in the art of responsible government under the Montagu scheme. In the local Legislative Council, 75 per cent of the members were elected members and the rest were nominated by the Governor to represent the various interests and classes. There were 80 members including the nominated members. A grand committee of thirty-two members was formed, of whom twenty were officials,

Mr. D. Abhiman was the leader of the majority of elected members; and fifty of the elected members elected him as their leader and called themselves as Nationalists or Liberals. The Governor selected him, and his friend Mr. Svarajya, another elected member, as his Ministers for the transferred departments of Local self-government, Education, Agriculture, Sanitation, and Co-operation. For the reserved departments, the Governor appointed Mr. B. D. Hard as his official Member, and Mr. Mulrojee Row as his non-official Member; and they formed the Executive Council in sole charge of reserved departments. Mr. Facing-both-ways was appointed as additional Member without any portfolio for advising the Council. Mr. Mulrojee Row was for sometime a legal practitioner; his unswerving loyalty, his staunch adherence to official hierarchy, his studious avoidance of all noisy fussy agitation for imaginary or real rights, his moderate views on the political problems of the day, and his constant advice to elect members to work in mutual forbearance and hearty co-operation, and avoid unpleasant conflicts and dead-locks,—all these high qualities had endeared him to the Governor and the official members of his Executive Council. Ever since Sir S. D. B. Fossilon was appointed from England, an agitation was started, and kept up against him at Nagpur for no other reason than that the Governor had previously spoken disparagingly about the Indian claim for responsible government. It was considered too democratic for the Labour Ministry to appoint Governors from the members of the Labour party. The Governor Fossilon would not budge an inch in asserting all his right under the Montagu Scheme, and had many a tussle with the Ministers for the transferred departments. Before the Budget meeting in 1926, Mr. D. Abhimani sought an interview with the Governor with a view to tender his resignation. The Governor tried to persuade him to remain.

"You must consider that your tenure of office does not depend on the wishes of the Legislative Council," said the Governor to the Minister, "You know under the Act I am not bound to select the elected member who has got the majority in the Council. I may select any elected member. All that I want him to do is to administer the transferred departments with the funds I allot to him. You remember that even in the original report of Montagu-Chelmsford the Governor is not expected to play the part of constitutional Governor as in a self-governing Colony and select the leader of the house who has got a majority. In the instrument of Instructions to Governors sent from the India Office I am not compelled to do so. It contains a bundle of pious wishes and consitutional maxims which have no application in such a country as India. After making the required contribution to the Government of India, I have alloted sufficient funds for my reserved departments; and the balance will be given to your departments. I cannot help it if you frequently complain that your departments are all starved."

"In 1924 I wanted to pass an Elementary Education Bill," Mr. D. Abhimani pointed out to the Governor. "The funds you allotted would hardly cover one-tenth of the expenditure required for setting up free elementary schools as we planned. The late Mr. Gokhale tried about 14 years ago to have such a Bill passed. Subsequently Mr. Sarma tried in vain. To meet the necessary expenditure for such a comprehensive measure, we proposed to levy an educational cess which on calculation covered one-half of the expenditure. Then we asked you to allot to us double the amount allowed to us by you, which sum would cover only one-fifths of the total expenditure. Your colleague Mr. D. Hard said that it was impossible, and refused to allot one pie more. Neverthless we proceeded with the Bill curtailing our programme. The Bill was finally wrecked; you all seriously proclaimed that the introduction of compulsory system of education would land the country in anarchy and chaos. The Damocles' sword of veto always hangs on our heads in respect of all measures distasteful to the official mind. Further you have got that extraordinary weapon of a certificate of peace and tranquility to be hurled at our heads whenever you do not like our measures. Your Grand Committee is a convenient tool available to meet official requirements. When we agitated for non-official majorities in our legislative councils, you were forced to give it by stress of public opinion; with deliberate intent to secure and ensure bureaucratic supremacy, you created another council with an official majority as an effective check on the popular party.

The Grand Committees, the Council of State, and certificates of order, peace and good government are all clever bureaucratic expedients for ensuring bureaucratic monopoly. Mr. Montagu who would not have them, was asured that they were absolutely necessary in the transitional stage from autocracy to liberty and responsible government."

"I wonder what you are driving at" the Governor interrupted the Minister. "It is no use declaiming against the Montagu-Chelmsford scheme of reforms. We are working it to see how far the people are fit to be entrusted with responsible government. If you display your unfitness by such resignations, eternal conflicts and deadlocks, I have to report your unfitness to the Government of India and the Secretary of State who are declared to be the Judges as to the measure and the time for extension of political privileges. Please tell me what are your specific grievances personally?"

"I see you want my personal grievances" replied Mr. Abhiman, "The position of the Indian Minister for the Transferred Departments is very anamolous. He is an elected member and apparently responsible to his constituents, i.e., when he seeks re-election, he must secure their good will. If he were to side with the official and European members, the latter would readily find him an asylum or a constituency of Anglo-Indian captains of industries and commerce. The planting, mining, and mercantile interests might find him a constituency especially when the Indian Minister passed as a champion of their interests. It would be within the letter of the Statute if the Governor selects a planting Member, or the representative of Anglo-Indian Chambers of Commerce as his Minister or Ministers for the Transferred Departments.

"Further you have selected me or appointed me to the post; you are for the present entitled to fix my pay even. Practically you are my master. The elected members cannot remove me from my office; they may pass votes of want of confidence in me; such protests might be unheeded by you and me. The instrument of Instructions which have not force of statute-law, might be explained away as the Proclamation of Queen Victoria of blessed memory. I am not putting hypothetical cases. Within the last three years we have had bitter experience of the working of the Montagu Scheme. The Congress-League Scheme was condemned on account of deadlocks arising from its working. Now under this scheme are we working? We have every year a regular battle between you and me, between the transferred and the reserved departments. This impracticable and silly idea of compartmental autonomy first originated in the mind of a constitution-monger, a terrible expert like Abbe Sieyes in constitution-planning on paper, Mr. Lionel Curtis of the Round-table notoriety. The Anglo-Indian bureaucracy cheerfully embraced the idea, sought therein refuge and consolation that it would prevent the grant of full autonomy. It is novel and unprecedented. The makers of the American, the French, the Canadian, or Australian Constitutions never imagined for a moment that an administration could be split up into two bureaus of autocracy and democracy existing side by side, and working in concert, ensuring efficient administration and at the same time promoting the contentment and prosperity of the people. They were practical politicians, not mere political theorists manufacturing paper constitutions. I ask you, Sir, to point out to me one precedent in the history of the civilized world where the administration of a country has been bifurcated into two compartments, one compartment which is official and irresponsible to the people in charge of important departments, the other compartent which is non-official or elected and responsible to the people in charge of certain transferred departments, the elected members accepting the crumbs that fell from the official table with frequent starvation facing them in the face. Cursed be the day when this absurd idea of bifurcated administration of a State entered the minds of English statesmen!"

"Mr. Abhiman, what earthly use is there in your declaiming against the very system under which you have been working these three years?" the Governor remarked; "You may as well protest against the earth going round the sun. Manage somehow for the remaining two years, and then retire from all public life. In my opinion the system of compartments is admirably suited to the peculiar conditions of India."

"You say that the compartmental system is admirably suited for India." Mr. Abhiman

continued, "I shall remind you of half a dozen instances of the bureaucratic character, and its impracticability or unworkability of the compartmental system of administration. In the last year's budget you abnormally increased the expenditure on the Police; in the Legislative Council I wanted to cut it short only by ten per cent you budgetted for; What did you and your Executive Council do? You issued a certificate that as the expenditure related to a reserved department, the additional expenditure was necessary in the interests of peace, order and good government; the services of your Grand Committee where the elected members have no majority were invoked; we were powerless, and protested; the Excutive Council had its allotment passed. I shall take another instance. The Executive Council wanted a resettlement of certain northern districts in the province. We passed certain resolutions in our Legislative Council by substantial majorities objecting to the re-settlement, and insisting on certain preliminary enquiries. Our resolutions remained as mere recommendations or pious wishes not binding on you. You remember that we strongly urged the preliminary appointment of a Committee for certain enquiries. Your Council reminded us, that our resolutions related to the reserved departments, and the appointment of Committees and preliminary ehquiries were vexatious and prejudicial to public interests. Our protests were a mere voice in the wilderness. We are thus trained in the art of responsible government. In certain cases of deportation and internments, interpellations were asked in the Legislative Council. I answered that such matters pertained to reserved departments. Subsequently a resolution was passed in the Legislative Council calling for public enquiries, and public trials. I transmitted all the papers to your Executive Council. The bureaucratic reply was that, in the interests of peace, order and good government, such action was necessary, and as those persons acted in a manner prejudicial to public safety, their public trial was not expedient in the interests of justice. Neverthless some members called for inspection of papers; it was also refused on the ground that it would be detrimental to public interests. We have been hearing these words for more than thirty years. Montagu preached on mutual forbearance, good will, and harmonious co-operation. When such is the treatment accorded to elect members in respect of reserved departments, how could you expect forbearance or co operation from them? I say the administration of a State is one and indivisible; it is the height of folly to divide it and set up strife, friction, and conflict among the divided parts; I do not complain against you or Mr. Die Hard, nor even against your pliant and supple non-official voting machine in the person of Mr. Mulroji Row; but I say the system is ill-conceived, and ill-planned, and ill-worked."

"Have you poured forth all your grievances?" the Governor asked the Minister. "I have been thinking that, if you have exhausted them, your mind would be appeased, and your heart lightened; you would then come to a mood of accepting my advice and continue for two more years. Even in the last year this fit of resignation came on you; you worried me for a few days; I pacified you.'

"On the question of resignation I have made up my mind," replied the Minister, "If you give me a patient hearing for some time more you will realise the awkward position in which I am placed. I tell you, Sir, no self-respecting man would have put up with such worries, such ever-increasing friction, and periodical conflicts. Please compare my position with that of Ministers working in Home-rule Assemblies in Madras, Calcutta and Bombay. The appellation of Minister to the person in charge of Transferred Departments is a mockery and a delusion. The separation of executive and judicial functions has been a standing grievance for the last forty years. Viceroys and Governors and Secretaries of State admitted the necessity, but pleaded want of funds. Even in the time of Lord Hardinge promises were held out without any fulfilment. What has happened in the Presidency towns? As soon as fully elected or, Home-rule Assemblies were set up in 1923, one of their first acts was the separation of those functions. Stimulated by such examples, a Bill was brought in our Legislative Council for effecting a separation of executive and judicial functions. I admit it is one of the reserved subjects. When it was about to be passed, a certificate was issued quoting those magical words peace, order, and good government; and your Grand Committee was seized of the matter; the Bill was altered beyond all recognition with a number of reservations and exemptions, and it became practically worthless; your colleague Mr. D. Hard had a clause inserted in it to the effect that the Act was to come into force by means of a Notification in the official Gazette when the funds became available. You all meant it as a joke; but we took it as a personal insult. To remedy a crying evil we cried out; we exerted to have the intolerable anamoly removed. But the bureaucracy would not permit it. Even with regard to transferred departments, the Governor has a "*power of control*" over them, as he is "*generally held responsible for the administration.*" The Montagu-Chelmsford Scheme of reforms was officiall considered as constituting "*substantial steps*" towards the progressive realization of responsible Government. I fail to see the responsibity in the elected members. All responsibility is vasted in bureaucracy as in olden days viz the Governor and his executive Council.

(*To be continued.*)

Extracts from the Memorandum on a University for Baroda.

(By Professor P. SESHADRI.)

A PLEA FOR FINE ARTS.

The introduction of some elements of aesthetic education like painting and music and other fine arts should be another distinctive feature of the University. It is curious that such a grave void in the culture of our young men as the want of any knowledge of the fine arts should not have attracted any general attention. The aesthetic faculty of the Indian student at the University has at present to feel satisfied with the training it receives in the departments of poetry and general literature. Without underrating its value, it may be pointed out that there must also be a more concrete appeal to his sense of the beautiful, some touch with music, painting and sculpture, which do not at all enter at present into the atmosphere of Indian collegiate life. It is not merely the enthusiatic preachers of the gospel of art like Ruskin, that testify to the elevating influence of a study of art in its various departments; the idea has been urged upon the world, since the days of Plato, who taught man "to use the beauties of the earth as steps along which he mounts upwards, going from one to two and from two to all fair forms and from fair forms to fair action." It is through love of art that we leave, as Plotinus has said, "every object of sense far behind, to contemplate, by a certain ascent, a beauty of a much higher order, a beauty not visible to the corporal eye, but alone manifest to the brighter eye of the soul, independent of all corporal aid."* Those who have bestowed any attention on the psychology of adolescence will know how essential it is that there should be a healthy exercise of the emotions during the period and nothing is calculated to give purer scope to them than the cultivation of aesthetics. The subject is thus of great importance to the development of character in the young and must be taken into account in the appraisement of its educational value. Pleading for a fuller recognition of the subject in England, a writer observes in a recent number of the *Educational Suppliment* of the *London Times*: "In the normal free-minded adolescent we find a new interest in poetry, new intensities of feeling in face of natural beauty, a new seriousness of social goodwill. The average school still provides far too few outward conductors, sublimations of the love impulse, relying chiefly upon hard exercise, and an effort to induce hard thinking. These are valuable but incomplete measures. They make little response to the aesthetic and social urgencies. We have here a strong argument from psychology for the inclusion of the arts as an integral part of school-work. It is much to be hoped that the continuation schools will give adequate consideration to aesthetic training." It is obviously not intended here that the plea should be understood only with reference to life in schools, and it must also be remembered that education is begun at an earlier age in India and the average Indian youth is employed on his collegiate studies during the period, so full of dangerous susceptibilities, requiring direction into refined and beautiful channels of activity.

One reason of the want of adequate

* "Essay on the Beautiful."

recognition of the place of aesthetic education may be that its influence is slow and imperceptible, felt only in the long run in the harmonious ordering of one's life, the subject himself imbibing the good impulses in unconscious mood. As Plato writes "rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful," and the influence of works of Art "shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason." The Indian with his constitutional leanings towards melancholy and religious speculation, stands in greater need of it than the energetic and adventurous child of the west and education cannot be complete without an adequate development of this aspect, which will ensure the permanent possession with the individual of a power which can be relied upon to sweeten his toil and relieve his sorrow. It is a matter for regret, that we should not have in our Universities as in those of some of the west, professors of Music and the Fine Arts and Baroda may easily acquire the distinction of leading the way in the matter.

Certain facilities already exist at the capital of the State for a realisation of this end. The Museum, situated near the College, round which the University will grow, has got an Art Gallery as its adjunct, containing some interesting models of Indian painting and also a few specimens of Western Art. When supplemented with the extensive collection which has been purchased for the State and is awaiting shipment in England, it should afford fairly satisfactory scope for the teaching of the subject in the arts department of the College. It may incidentally be mentioned that it is highly essential that there should be prepared a full and informing catalogue of the existing models, with detailed notes on the pictures and the collection should be placed in separate charge of a person with a special knowledge of painting and generally of art. There are elementary music classes kept by the State in the city and at four other centres and weekly public exhibitions in the Park, of orchestral performances with Indian musical instruments have also been recently introduced. There have also been other efforts in the past in Baroda, at the study and encouragement of Indian music and some more organised and definite action in the matter should easily enable the provision of such facilities in collegiate education.

It is hardly necessary to add that these subjects will form a special attraction for lady students in the college classes who have now to leave the college after studying just the same subjects as men. It may not be a hardship in the case of those women who have to seek a career, it may even be desirable that they should possess academic qualifications in the same subjects as men, so that they may not suffer in the competition for office. But in the case of those who will confine themselves practically to the duties of domestic life, even after higher education, sweetening their homes and introducing into them an element of refinement it is a serious drawback and they should welcome this new departure. If the necessity for it has not been very strongly felt till now in India, it is only due to the fact, that there have not yet been many instances of members of that class going in for University education, and probably, in some measure, even to the absolute absence from the curriculum of any touch with such subjects. But the ideal must be to draw more and more on that class and make a special appeal to its needs.

It should not be imagined for a moment that instruction in such subjects will fall necessarily below the intellectual standards usually imposed on University examinations. In the theory as well as in the practice of, subjects like Indian music and painting there is enough scope for conducting graduated examinations, corresponding for instance, to the Intermediate and the B. A. standards. A number of handy manuals * suitable for use by students have already appeared. The history of the Fine Arts, biographies of artists and in the advanced stages, courses in aesthetics like those furnished by the writings of Ruskin, the discourses of Sir Joshua

* Percy Brown's "Indian Painting"; Fox-Strangway's "Music of Hindustan"; Clement's "Introduction to the Study of Indian Music"; T. A. Gopinatha Row's "Indian Iconography"; Gangoli's "South Indian Bronzes" and "South Indian Lamps" and the books of Havell, Vincent Smith and Dr. Ananda Coomaraswami on Indian Art.

Reynolds or the *Aesthetic* of Benedetto Croce, are other directions in which the courses may be further drawn out. Again, it is not intended that the Fine Arts should form an independent course by themselves, but that they should only be among the alternative optional subjects allowed in the Arts courses of the Intermediate and B. A. examinations. It is hoped that this statement indicates clearly the exact nature and range of the departure suggested. It would be economical and convenient in various ways to hold the classes for the Fine Arts in rooms that may be attached to the Art Gallery, which is within a very short distance of the proposed University site, being separated almost only by a road. It will not only render the models of art easily available to the classes but it will also enable the Professor of Fine Arts to be placed in charge of the Art Gallery. The circumstance that students of this subject will not have their classes in the college building and will have to go a little distance must of course be borne in mind in the framing of the time-tables.

* * *

A Plea for University Extension.

Modern Universities have been striving to raise the intellectual level of the nations they seek, to serve by arranging lecture son serious subjects of study for the benefit of those who cannot enjoy the privilege of being actual members of a University, and in some Universities like London, the movement has made considerable progress and resulted in valuable benefits. It is interesting to note that in doing so, they are after all only trying to reproduce facilities similar to those which existed even in such ancient centres of learning as Athens. The lucky member of that city-state, however modest in his worldly possessions, could probably listen to a Pericles in the market place, hang on the lips of a Socrates or Plato in the olive groves of Academe, witness the masterpieces of a Sophocles, Euripides or Aeschylus in the theatre at night or occasionally on some high festive occasion, even hear a Pindar declaim his lofty odes.

Efforts at the spread of such popular education have occasionally been made in the past in Baroda itself, by the organisation of lectures, the facilities of the Central Library and the publication of translations and other means, but the University ought to raise them to the level of very serious intellectual work, investing them with its prestige and authority, and definitely include them from the very outset, in its scope of work. The benefits of some of the highest aspects of University culture must be open, even to those who may not, for various reasons, find it possible to attend classes as regular students, during the ordinary hours of the College time-table. Persons who have ceased to be students, but who would yet like to spare an occasional hour, morning or evening for further education; those who are forced to toil in humble walks of life but would grasp at opportunities for raising themselves by acquiring additional intellectual and professional accomplishments; members of the commercial classes who may sometimes possess leisure for light study and several officials of the city interested in some object or other—the movement for University extension will appeal to all these varied types. It will serve appreciably to raise the intellectual level of the city and generally of the whole State and it will generate in its turn numerous enlightened impulses, bound to leave their mark on the progress of the people. The plea for this creation of what Lord Haldane has called "a new aristocracy, a democratic elite of talent" may be further supported by the following exhortation of Lord Morley's in his address on *Popular Culture*: "What we see every day with increasing clearness is, that not only the well-being of the many, but the chances of the exceptional genius, moral and intellectual, in the gifted few, are highest, in a society where the average interest, curiosity, capacity are all highest. The moral of this for you and me is plain. We cannot like Beethoven or Handel lift the soul by the magic of the divine melody into the seventh heaven of ineffable vision and hope incommensurable; we cannot like Newton weigh the far-off stars in a balance and measure the heavings of the eternal flood; we cannot like Voltaire, scorch up what is cruel and false, by a word as a flame, nor like Milton or Burke, awaken men's hearts with the note of an organ-trumpet; we cannot like the great saints of the Churches and the great sages of the schools, add to those acquisitions of spiritual beauty and intellectual mastery which have one by one and little by little, raised man from being no higher than the brute, to be a

little lower than the angels. But what we can do is by diligently seeking to extend our own opportunity to others, to help to swell that common tide on the force and the set of whose currents depends the prosperous voyaging of humanity."*

Notes and Comments.

Professor P. Seshadri M.A. of the Hindu University of Benares has, at the invitation of the Maharaja Gaekwar of Baroda, prepared a memorandum on a University for Baroda after personally studying local conditions. It is an able document and its publication is quite opportune. As it is rather too big to be reproduced in full in the pages of this magazine we give elsewhere in this issue extracts from this notable contribution to the growing literature on University planning in India.

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Rao Bahadur Professor K. V. Rangaswamy Aiyangar M.A. has kindly sent us a note on this Memorandum on a University for Baroda by Professor P. Seshadri M.A. It is a thorough review of the whole memorandum and we hope to publish the same in our next issue.

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Elsewhere in this issue we publish the first instalment of a Chapter from the forthcoming book of Mr. P. Subrahmanya Mudaliar B.A., B.L. named "An Invasion of India in 1827." As the name indicates the whole of the book is the work of his imagination. The author takes for granted that the Reform Act granting Home Rule for India is passed in 1922 and Home Rule Parliaments are set up in Madras, Bombay and Calcutta in 1923. Panjab and the Central Provinces are supposed not to be advanced enough to have complete Home Rule and hence they are said to have Legislative Assemblies and Grand Committees and Councils of State as advocated by the Montagu-Chelmsford Report. The difficulties that may be experienced in the practical working of the diarchical form of Government are well pointed out in the Chapter which we are publishing herein. It is an intelligent forecaste of what would happen and hence we trust would interest our readers. The complete book itself is in the Press and will be published in the course of a month more and will consist of about 350 pages foolscap 8vo.

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We have not been able owing to pressure on our space to publish all the articles that we received for publication in our Special Educational Number in spite of the fact that we put in twenty extra pages. We published the interesting article of Mr. T. V. Swaminatha Aiyar B.A., L.T. in the last issue and in this we print the extracts from Professor P. Seshadri's memorandum. In the next issue we hope to publish Rao Bahadur Professor K. V. Rangaswamy Aiyangar's note on this memorandum and the first instalment of Mr. M. S. Natesan's article on "Philosophy of Education." Thus Education has practically become one of the special subjects dealt with in the *Hindu Message*. We hope to have more articles on Educational topics which we shall always be happy to publish.

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We are glad to note that the *Hindoo Patriot* the oldest Indian Paper of Calcutta which was a weekly till now has been conected into a biweekly. We wish it becomes a daily soon as it was once before.

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Mrs. Beasant has left India for good and the Bombay correspondent of *the Hindoo Patriot* says that it is widely rumoured that she will not come back to India. Her activities in India extend over nearly a quarter of a century. She shunned politics altogether till about five years ago and even went the length of explicitly saying in so many words that India should studiously avoid politics altogether and devote her energies solely to the spiritual regeneration of the world. But she suddenly changed all that and plunged into politics with the result that while she infused a hitherto unknown zeal and energy into Indian Politics, she became the unwitting cause of numerous divisions and factions. We were not surprised at her change since consistency has never been one of Mrs. Beasant's virtues. It was this fault in her that made her latterly intolerable to any

* "Popular Culture" (Miscellaneous).

of the sections of Indian politicians. Even her Home-Rule followers found it impossible to put up with her autocratic methods and the final resignation letter of this "rejected colleague and servant" is most pathetic reading. While not questioning the sincerity of her motives we cannot help deploring the considerable havoc she has caused by her mistaken zeal for India in all fields of activity, social, religious and political. We wish her several happy years of peace in her native land.

Olla Podrida.

The matrimonial advertiser has appeared again. 'The Practical Reformer' advertises thus: "A young Brahmin gentleman of good education or high social position is invited to correspond with the undersigned for marrying his ward, a fair vadama Brahmin spinster aged 17-18 who is a scholar in English, Malayalam, and Tamil, knows Sanscrit fairly well, possesses good colloquial knowledge of Telugu, Hindustani, and Canarese, holds certificates in cookery, needle work, tailoring, painting and playing on the harmonium, belongs to a respectable Palghat family and well connected with four renowned Andhra families of Madras Presidency." In the old *Svayamvaras* the praises of the assembled suitors used to be sung. We are now living in a new age when the praises of both the parties are sung. We do not know which element of attraction is the most remarkable of all the elements of attractiveness. I do not know if the multilingual proficiency of which the most important aspect is proficiency in English is the most attractive feature. There are however two peculiar features to be noticed: first, this is a rare advertisement because widows and not spinsters are generally to the fore in respect of matrimonial advertisements; secondly, this is a unique instance of a modern advanced woman knowing the plebian art of cookery.

* * *

Only recently we had a very funny sight. A Brahmin lady of the new stumping sort made her sudden appearance in the Majlis-ul-ulama at Tanjore. She bearded the lions in their den (I beg pardon for the word bearded; it has an appropriateness that I did not intend). The audience felt troubled by the invasion of a smooth chin. In spite of the fact that the absence of hirsute beauty was made up by plenty of cheek, the audience hesitated. But the storm was averted and the audience was rubbed down the back by an advanced Muslim and then the lady was asked, to come on the next day to speak. Then she came on the next day and spoke. Happy was the speaker, happy was the occasion, and happy were the hearers!

* * *

Have you noticed of late the large and increasing number of advertisements about missing boys? Has this anything to do with the large number of appearing girls? I offer this conundrum for solution. When boys begin to miss, what should misses do? But fun apart, where do these boys go? Has the Pied Piper reappeared? Will somebody interpellate the Government about the matter?

* * *

Did you read about the new Alliance of Honour? The new boy-saviours say that the boys are growing more and more vicious, that the old Brahmacharya is unsuitable to modern times, and that hence a students' branch of the Alliance of Honour must be started. So for every evil an association must be started which has its headquarters in England. The League of the helping hand, the Leeds Comrades Circles etc etc etc.—how many saviours of society there are! Yet our obstinate society refuses to be saved. Mr. J. M. Banerjee, 3, Abraham's lane, Purasawalkam, is said to be the travelling secretary of the Alliance of Honour. Many thanks.

* * *

A recent correspondent (Mr. Narayana Sastri of Ongole) writing to *The Hindu* on 15th May has discovered that the Sanatana Dharma is "the relentless antagonist to Industrial and Social reform." He has not enlightened us about the source of his discovery. He asks us to become Arya Samajists or practical Vedantins. What an alternative! Who is 'a practical Vedantin'?

Meantime the Thiyya Conference is over and the Nadar Conference is to begin. Where is it all to end!

* * *

The *Daily News* has discovered and proclaimed that "the great event of the last fortnight in Calcutta has been the reappearance of the nice biscuit, the English biscuit." It is refreshing to learn this during these days of the Peace Conference, the Afghan war, etc.

* * *

We began with marriage and shall end with it. Here is a complementary advertisement: "A fair Brahmin Smartha girl of 15 to marry a widower of good position employed in Madras." Do you know the new definition of man? Man is a marrying animal.

SCRUTATOR.

Epigramatic Tit-bits.

(BY W. DORASAMY IYER.)

We are guided not by our friend's prosaic "advice" but by our flatterer's mosaic "device"; for give good *advice* to your friends, he would not heed you or need you, but *add vice* to him he will certainly want you and welcome you. Such is the gravitation of Human Nature!

* * *

No effort—No comfort. Rapidity is stupidity.

* * *

Combine and conquer or divine and decline; united we conquer but divided we suffer for "united" becomes "untied" even by the slightest change and if it becoms *loose* we *lose* all even as the small *hole* of a boat destroys the *whole* of it!

* * *

The more you labor for your neighbour, the more will God help you for your deeds are but the seeds of your future fame or blame.

* * *

"Fault" is indeed the "salt" of our life for best men were moulded out of them!

* * *

There is no "accident" with the Karmic orient as with the sceptic "occident" for *Fate* like your shadow follows your *feet*. Your deserts will not desert you even in a desert; but if "fate" were ever a "fete" there would be no misery or hankering and hungering after God for only man's adversity is God's opportunity.

* * *

If you say a thing *often* the *awe* for it becomes a *fun*—that is by repetition it loses its reputation and charm and so also there is harm in "excess" in which it *aches* for *us*!

* * *

No one can escape envy in prosperity or ridicule in adversity without fortitude in the one or moderation in the other.

* * *

The more we travel and wander in the world, the more we ponder over Nature and its wonder and the fonder we love Humanity too; hence the use of our pilgrimages and Bhupradakshinams!

* * *

The secret of success its to learn to do all things both "gently" and "urgently," that is to "speed with heed" and again what is *success* but the happy fruit of *successive* efforts!

* * *

A lawyer is like a "*leech*" whether he cures our case or no—he has *success* for he *sucks us*!

* * *

"Convincing" a man of his crime is more difficult than "convicting" him of the same!

* * *

A *foreign* thing is that which is *far* and not *in*.

* * *

Sometimes "hybrid" men out-bid "high-bred" ones!

* * *

A "coward" is one who acted in a "covered" way and hied to *hide* himself!

* * *

It is easy to "promise" and easier to "miss"!

* * *

A person that would often "interfere" in other's affairs is a reckless one who did *inter* in himself the *fear* of consequences.

* * *

A "grateful" fellow is a "great fool" for he seems to forget the modern rule of "Let by-gones be by-gones"!

* * *

A *bald*-headed person *bawled* out that he is wis for he is not hair (hare) brained!

* * *

Though both were far above the common level of pleasure and pain, yet Heraclitus, the weeping philosopher, lived only 60 years but Democritus, the laughing philosopher, lived 109 years! Such (as in bulk) is the difference between the Jupiter or optimistic and Saturn or pessimistic temperaments!!

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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.

THE COCOANUT PALM—I.

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

How tall as if disdainful of the earth
It upward grows to meet the far-off skies,
Like some great sage pure, holy, calm, and wise
Who seeks to crown with perfect peace his birth.
It takes its share of fulness and of dearth,
Of raptures and of blessings in disguise.
It ne'er with weak desire distracted cries
For joys of wealth or fame or home or hearth
It bears its clust'ring weight of golden fruits
That keep sweet water in the hottest days
And with its graceful arms doth welcome all,
I seem to hear as from far mystic flutes
Its silent song of grateful Godward praise
And of self-poised life majestical.

The Hindu Message

THURSDAY EVENING 29, MAY,, 1919.

Sir Sankaran Nair Kt. C. I. E.

The resignation of Sir Sankaran Nair of the office of ordinary member in charge of the Educational portfolio of the Executive Council of the Viceroy is a distinct loss to the Government of India. The news has not yet been officially confirmed but it has not been officially contradicted either. Private messages of the rumoured resignation were confirmed by the Associated Press Message and though no official confirmation is forthcoming till now, we may well take it for granted as a settled fact that the resignation has been handed in. Sir Sankaran Nair's position in the country is unique. An unflinching patriot of sterling abilities, he commands the full confidence of the people of all shades of opinion throughout the length and breadth of the land to a degeee not enjoyed by any other leader. He is a sober, moderate and level-headed politician ever bent on improving in all possible ways the state of his country and the lot of his countrymen. His sturdy independence never brooks any assumptions of superiority in whatever sphere it may be. His acknowledged eminence among the galaxy of Indian leaders, his staunch liberalism, his unrivalled gifts of courage and outspokenness, his wide experience and varied knowledge, and last but not least his strong and unbending personality could have been utilised by the Government of India to the best advantage of both the people and the Government. But this was too good to happen and the repressive attitude of his colleagues in regard to the Rowlatt legislation and the constitutional reform and the measures adopted in Panjab under the guise of martial law made it quite intolerable to one of Sir Sankaran Nair's temperament and convictions to continue in office when there was no probability of doing any good to his country. To retain office not as a means to do public good is not in the nature of people of Sir Sankaran Nair's stamp. The courageous stand which this illustrious countryman of ours has taken as regards the Despatch of the Government of India re—the constitutional reforms and the merciless exposure he has made therein of the various fallacies and special pleadings in that document excites our sincere and grateful admiration to no small extent. His minute of dissent is a standing monument of his unrivalled patriotism and unerring grasp of the real situation. It is a masterly analysis of the specious arguments of bureaucracy. It deserves to be carefully read and digested by every one interested in the progress of India. At the very outset he defines clearly what he means by "responsibility" in the expression "the progressive realisation of responsible Government in India as an integral part of the British Empire." He says that so long as India remains an integral part of the British Empire the paramountcy of Parliament must be recognised and maintained. What in his opinion 'responsibility' implies is the subordination of the executive to the legislative council composed of the representatives of the people. Whether the Governments are nominated by the legislative council or not, the essential

point is that they must carry out the will of the legislature in every respect. He has quite correctly gauged the different view-points of the Government of India and the Congress party when he says.

"The proposals made by my colleagues tend to the diminution of Parliamentary control not for the purpose of the transference of such power to the Legislative Councils of the country, but to the Executive Governments in India. What the Indians desire is not that Parliament should surrender in favour of the executive governments its power of control, but that it should delegate it to popular assemblies in India when it should think it proper to do so. During the period of transition, *Parliament or any authority in England which faithfully represents Parliament* might interfere with the exercise of any delegated authority by the legislative assemblies in India at the instance of the executive authorities or otherwise..... *The India office with the Secretary of State, as at present constituted, does not faithfully represent Parliament.*"

The italics are ours. The case of the Congress cannot be put in more succinct language. After thus defining clearly what he means by responsible Government in India as an integral part of the British Empire, Sir Sankaran Nair goes on to shatter to pieces the futile argument arising out of ignorance that 'any system of government other than that of absolute monarchy was unknown in India and is entirely foreign and repugnant to the genius of the people.' From the testimony of European writers themselves he clearly shows that "neither ancient nor modern history in Europe can show a system of local self-government more scientifically planned, nor one which provided more effective safeguards against abuses, than that which was worked out by Aryan philosophers as the social and political basis of Indo-Aryan religion." The democratic form of Government which prevailed in ordinary Indian villages when the British took possession of the country is well described by Sir Sankaran Nair thus :—

"These village assemblies administered justice—both civil and criminal. The Supreme Government dealt with them and not with the inhabitants of the villages. They appropriated the revenue or tax among the inhabitants. They owned the public lands and not the Government. They consisted of elected members. We have got the election rules containing the qualifications, disqualifications etc., in detail of the electors of long long ago preserved in inscriptions. But they were incompatible with the revenue system of the British Government and with their administration of civil and criminal justice. The old village officials were converted by our Government into Government servants and became according to popular view Government tyrants. The village entity was not recognised and in some provinces was destroyed by legislation. The common lands became Government lands. The so-called village organisations which are the creation of British legislation or administration bear no resemblance to these assemblies."

Can this description be improved upon? He then adduces an argument from the administration of justice which also seems to be a conclusive answer to those who maintain absolutism as an essential feature of Indian polity. He says:—"We now administer the Hindu laws of inheritance and certain other laws which are inseparably bound with the law of inheritance. Yet they are not laws which, so far as we know, had the sanction of any sovereign. They were framed by great law-givers, not kings, and those laws were applied by caste or village assemblies to cases of individuals that came up

before them." Hence he concludes that it is not right to say that 'any system other than that of absolute monarchy is repugnant to Hindu genius.' Besides this we have to take into account the influence of British education, environment, association, political evolution, time-spirit etc., in understanding aright the demand of the people for progressive reforms. There is no form of Government, as Sir Sankaran Nair emphatically says, which appeals more to the thoughtful among Indians today than a Government where the representatives of the people would sit to decide questions which affect the people.

Among the reforms which the Indian National Congress has been steadily pressing forward are:—Compulsory primary education in the interest of the masses, technical education for industrial development, local self-government mainly in the interests of sanitation etc., separation of judicial and executive functions for better administration of justice, reform of the land revenue system, abandonment of the theory that land forms the private property of the crown to be dealt with by the executive at its pleasure and the recognition of the national ownership of land by bringing what are called the revenue settlements under the control of representative legislative councils, and a far larger admission of Indians into the public services without racial distinction. These are some of the most important of the reforms which have been put forward. With what result? Let Sir Sankaran Nair answer it in his own inimitably bold style. "The result on the other hand was a stiffening of the civil service opposition to Indian progress mainly on the ground that English ideals are not suited to India. Gokhale said that unanimity in expressions of good-will, various proposals of reform by individuals, general opposition to every particular proposal, indifference if not refusal to carry out the clear intentions and orders of the British Nation have characterised the attitude of the Civil Service. The Indian politician who has taken any part in Indian public life or who has any experience of the real government of the country came to the conclusion that under the Indian Civil Service who form and carry on the real Government, no real progress can be expected. The result is the demand for reforms of the character now put forward." Thus it is clear that office has not contaminated nor Simla withered the firm, liberal and patriotic convictions of the great popular hero, Sir Sankaran Nair. All glory to him for the splendid service he has done to his country in speaking out thus boldly in this minute of dissent. We shall, for the present, conclude with the ringing words of the great knight in which he emphatically states his firm conviction that the success of the reform scheme should, on no account be left to the tender mercies of the over-masterful Indian Civil Service. Says he:—

"The Reforms Scheme is intended to release the duly elected representatives of the people, in part at any rate, from the control of the Civil Service. The Indian opinion is unanimous that this step is necessary in the interests of good administration and is due to the failure of the Civil Service to carry out the intentions of the Parliament and of the people of England. The Governor in some provinces is likely to be a civilian for some time to come. In others he will be greatly under civilian influence. In these circumstances the provision to retransfer is, and will be received as a warning to the Legislative

council not to indulge in a course of action which will lead the Civil Service to take that step. In fact my Colleagues practically say so in clear terms. The Civil Service have also openly declared their hostility to any real reform. It is absurd in these circumstances to place the future of Indian constitutional reform in their hands. The reforms are a gift of Parliament, not of the Civil Service. The Parliament may take it away at any future time if they choose. The future Legislative Councils have to perform their duty to the people of India and to Parliament. But to place this weapon in the hands of the Civil Service is in all probability to ensure failure of reform. They should not be allowed in future, as they have done in the past, to nullify the policy of the people of England."

Professor Seshadri on a University for Baroda.

(By Rao Bahadur K. V. Rangaswamy Aiyangar M. A.)

Among the most prominent features in recent educational activities have been the demand for more Universities, and Universities of a type better adapted to the growing needs of India than the existing provincial universities, and the readiness with which responsible authorities are prepared to consider University schemes for specific areas. Both the demand for them and the inclination to consider them sympathetically have undoubtedly derived much strength from the comparative facility with which the recently instituted State University of Mysore and the Hindu University of Benares have tided over initial difficulties, celebrated their first Convocations and conveyed reassurance to those who had been originally inclined to distrust the wisdom of the institution of these Universities or of their aims and constitutions. Naturally the recent past has been full of schemes of more Universities in which the experience gained even in the youngest of our Universities could be utilised. Notwithstanding the circumstance that one of the oldest University schemes in India, for a Muhammadan University at Aligarh,—has so far failed to materialise, new Universities are being proposed for Burma, Ceylon, Agra, Oudh, Baroda and Travancore. The schemes of the Universities of Dacca and Nagpur are, among other causes, apparently pending less through recognition of their urgency than through the difficulties created in all directions, and in education particularly, by the great war. It is only natural that the Native States of India which enjoy numerous advantages over the adjoining British Provinces in freedom to conceive new policies and facilities to carry them into execution, and which have in many signal instances shown their willingness and capacity to improve on the models furnished by British India, should take a a prominent and honourable place in the new movement. The Osmania University of Hyderabad, which must prove interesting for its daring departure from accepted University types in India, if for no other reason, has moved a step nearer full realisation by the promulgation of the recent *furman* of His Exalted Highness the Nizam. Expert opinion is at least known to have been requisitioned and received, for the contemplated University at Indore, which is to serve the educational needs of the Central India States. The large Committee appointed by the Travancore Darbar to consider and report on a University for Travancore has already arrived at an agreement on several important points and an interim report is likely to be submitted very shortly. The progressive State of Baroda in which educational advance during the enlightened administration of His Highness, Sir Sayaji Rao, the Gaekwar has been so remarkable, is also apparently revolving seriously the question of the institution of a University for itself, if not for the whole of Gujarat. This is evidenced from the Memorandum on a University for Baroda submitted to His Highness the Gaekwar (on his invitation) by Professor P. Seshadri of the Benares Hindu University.

Professor Seshadri's Memorandum is a notable contribution to the growing literature on University planning in India. Its

publication is opportune. The circumstances of its composition present some interesting features. Hitherto it has been a recognised maxim that for advice in high academic matters, the Government should turn only to distinguished outside experts like Sir Alfred Hopkinson or Professor Patrick Geddes, or lean on the wisdom of strong committees of enquiry like the Calcutta University Commission which, under the expert direction of Dr. Sadler, is reported to have recently come to the end of its labours. The voice of the Indian expert has not been heard—in many quarters, even its existence has been denied—and where Indian opinion has been taken, it has represented much more of aspiration than of experience. The imposition of the preparation of a note on a University for Baroda on Mr. Seshadri involved a departure from the tradition. And it must be admitted that the experiment has in a remarkable degree justified itself. Professor Seshadri is one of the younger men in the Indian academic world. He is known to belong to what has been called its "advanced" or "progressive" wing. His experience as a student and as a teacher in a private college has been continued by his service in similar institutions, by his Principalship of a Municipal College and by his service as Professor and, for some time, the officiating Head of the Hindu University College, Benares. Professor Seshadri's Memorandum is thus entitled to all the respect that a wide outlook and a somewhat extended Indian experience might claim. And in certain of his recommendations, such as his schemes for the constitution of the Senate and the Syndicate of the proposed University, the peculiar deflection of the angle of his vision might be attributed to the nature of his experience or to the need to subordinate the ideal for what alone would be realisable in Baroda. Frankly, one of the difficulties of a reader of Professor Seshadri's very able Memorandum is the feeling that the word "compromise" is writ large throughout it and that, *firstly*, in the omission to deal adequately with vital questions like the constitutions of the various Councils and the Assemblies of the University, of the organisation of its teaching, examining, research, publication and propagandist work, and of the devices for ensuring the harmonious and and successful co-operation of the various parts of the University with one another as well as with the University as a whole, the State and the outside world, and *secondly*, in the disproportionate amount of attention given to many questions of detail, the settlement of which might well have been left to the authorities of the University after its institution, Mr. Seshadri has been obsessed by the necessity to recognise local criticisms or the special outlook and views of the Baroda Darbar and its eminent Chief.

Mr. Seshadri's initial task is to attempt to establish the practicability and the desirability of a University for Baroda. It is probably not open to question that a State with such healthy finance could *afford* to maintain an efficient University. The *desirability* of a University would depend on a variety of *other* circumstances. The demand for properly trained men for the State's Service, not merely in regard to those who have received a general education, but those who have been trained in Law, Medicine, Engineering, Teaching or Technological subjects generally, would be a prime reason for the institution of a University. Mr. Seshadri feels sure that Baroda could absorb most of the *alumni* of a University established within its bounds, but he also points out that the retention of the classes for the training of teachers of the collegiate grade might be justified by the increasing demands of the education within the State and in the adjoining Provinces. Mr. Seshadri is too skilled an advocate to weaken his plea by overstressing the weakness of the possible opponents of the scheme. Manifestly, if the University of Bombay, which now serves the needs of Baroda, were a University of a proper type and met adequately *all* the demands for higher education in Baroda, there would be little reason for the installation of a separate University in the State. The new Universities which have been springing up in India or which are about to spring up, are planned on different lines from those of the existing provincial

Universities. One of the chief reasons for starting them has been the feeling that a University like that of Bombay or Madras is not altogether a proper type of University for present-day requirements and that it would be easier to constitute new Universities of a proper pattern than to "tinker up" the existing Universities. Mr. Seshadri writes with generous appreciation of the services rendered by the Bombay University to Baroda. The mere recital of such an obligation would not necessarily imply that the connection between Baroda and the University of Bombay should be retained, unless it could be shown, as it has not been, that the existing University *fully* meets the demand for an institution of an up-to-date kind. Mr. Seshadri argues that the establishment of a University in Baroda would prove really economical and result in the culmination of the many beneficent reforms which it has been the privilege of His Highness the present Gaekwar to inaugurate for the State over which he has ruled for over a generation.

Mr. Seshadri favours the unitary residential type of University. No one can quarrel with such a finding. But his provision of facilities for the attendance of day scholars, as well as the location of the University within the capital itself, must go largely to discount the value of his recommendation for a fully residential unitary type of University. It is open to ask whether it would not have been advisable to have contemplated the establishment of the University, outside, but near, the Capital, particularly as Mr. Seshadri does not consider it necessary to provide for the separate residence of women students in the University precincts.

Mr. Seshadri has suggested ways and means of finding the space required for the *campus* of a modern University in Baroda. It is to be regretted however that the obligation he has felt himself under to plan a University within the limits of the Capital has led to the provision of far less space than that which a study of the special requirements of modern Universities in America and elsewhere, and of the nature of the Indian climate and the conditions of Indian life might necessitate. An area of about half a square mile crowded with buildings can hardly afford the facilities for the development of those extra-mural activities which Professor Seshadri very rightly contemplates as essential features of the University.

The justification for a new University should be sought in the improvements it proposes to make on the existing types. Mr. Seshadri suggests several directions in which such improvements could be made in a freshly started University. He urges that a prominent place should be assigned in the case of a new Indian University to the effective Indianisation of the subjects of study and for increased attention to the special bearing of the conditions of Indian life. He utters at the same time a necessary warning against the tendency to give an *exclusively* Indian feature to the scheme of studies in the new University, quoting in support of his caution the striking and forcible words of Sir Ashutosh Mukherji at the last Convocation of the Mysore University. Mr. Seshadri might have also urged the dangers of unequal levels if the new University proceeded to develop courses of study *widely* differing from those of the existing Universities. It might be pleaded that in the world of inter-University relationships, no less than in the world of international trade, a "par of exchange" is eminently desirable. Hence, while providing for individual lines in new Universities, it is obligatory on those who plan them to keep in view the need to retain many of the traditional features (including the courses of study) of the existing Universities. This, combined with the possession of a really well-equipped Faculty, must obtain that wide recognition for a new University that would come of the acceptance of its degrees not merely by the Government of India but by the Universities outside its jurisdiction. Mr. Seshadri does not appear to have emphasised anywhere the need to provide for a very high standard of qualification in the professoriate of the proposed University or to have stressed the need of such a provision in order to ensure the acceptance of the Uni-

versity's standards in the academic world as a whole.

It is often urged that, as a teacher, a foreigner cannot be expected to exercise the same influence which an equally well-equipped native could. The recognition of such a principle might lead to the conclusion that, as far as justified by the possession of equal qualifications, the aim of a University like that of Baroda should be to give every encouragement to the increase of the Indian element on its teaching staff. Of course, it would be necessary to maintain a reasonable proportion between indigenous and foreign elements in the Faculties, owing to the circumstances that the bulk of the University's work would be on lines of the existing Universities of the West.

Mr. Seshadri urges that in the new University the special needs of the country should be recognised in the framing of courses of study. He would, for instance urge the provision of *alternative* courses in English for those who desire either an intensive study of English or require only such a knowledge of English language and literature as would be necessary for their life's work, or their further education. This suggestion has been often made and Mr. Seshadri has done well to have given due prominence to it in his Memorandum.

The provision of chairs in subjects not specially taught at other Colleges of Western India is another function which Mr. Seshadri thinks the new University can well aim at. He specifically recommends the institution of chairs in Comparative Literature, with special reference to Indian languages and General Sociology. In regard to the first and the last, the obvious criticism is that chairs in such subjects have often in practice become mere endowments for the purpose of maintaining distinguished scholars who have worked in corners of these large subjects of hazy limits. Comparative Indian literature, particularly north Indian literature, would appear to be more practicable. May it not be suggested that a chair in the Comparative Philology of North Indian Languages would be as valuable, if not more? Such work has been done very successfully by Sir R. G. Bhandarkar, Mr. J. Beames, and Sir George Grierson. The peculiar political and linguistic conditions of Baroda, and its location on the fringe of the territorial limits of three or more languages, might give it not merely a pre-eminent duty to undertake the foundation of such a chair but special facilities for the recruitment of competent students and staff for the purpose of enabling the subject to be worked up properly.

Professor Seshadri has put in a powerful plea for the provision of some elements of æsthetic education in the new University, particularly in Music and other Fine Arts. He has indicated some of the existing facilities which might be extended in order to provide a reasonable start for such education. An observation that appears to be warranted by the perusal of Mr. Seshadri's treatment of the question is that he seems to aim at producing critics of Art and of Music rather than craftsmen. Surely, education in Music, and in Painting should aim at more than the creation of a body of Indian dilettanti?

Many wise suggestions on the promotion of physical culture and the provision for medical inspection of students are offered in Mr. Seshadri's Memorandum. These should obtain the general agreement of teachers.

Mr. Seshadri's suggestions in regard to the ways and means of fostering social life in the University are noteworthy but still leave a sense of incompleteness. Surely, the University is one of the organisations in which we should expect that provision should be made for the transition of the student from the irresponsibility of boyhood to the full responsibility of adult life? How can this be better ensured than by providing froms of students' self-government such as students' unions, co-operative societies and other modern means of grace, as well as a Students' Representative Council, which might be recognized as an integral element in the University Constitution, for making responsible representation to the academic authorities on matters of common interest to students? Such an institution is to be found in some Universities of Europe. Even ampler facilities for scholastic

self-government exist we believe, in some of the great American Universities.

Mr. Seshadri makes a brief reference to the adoption of a tutorial system which would ensure that a great part of the student's work is done outside the lecture rooms, and that every student receives individual attention. Apart from differences of opinion on the alleged success of the experiment in some of the Colleges of South India, the suggestion might not merely be accepted but improved on. Elsewhere, we believe, a suggestion has been thrown out, in organising a new University, that the place of the constituent Colleges should be taken by large residential Halls of about a hundred students each equipped with an adequate staff of proper academic standing, in which the students will be distributed. Each Hall would be permitted to develop on individual lines, and in the emulation of games and other students' activities the Hall would be a unit. The provision of such a system might ensure not merely what Mr. Seshadri desires but might lead to the development of healthy corporate activities within the University and also help to solve such problems as those of denominational instruction or moral instruction within the University, besides making it possible to ensure a separate provision for the growing numbers of women students.

It is note-worthy that Mr. Seshadri has, with the weight that would be attributed to the experience acquired in the Hindu University, written forcibly in favour of direct religious instruction as an essential part of the work of the proposed University.

(*To be continued.*)

India and the West.

(By N. K. Venkatesa, Aiyar M.A.)

Vincent Smith says in his "Early History of India" that "Europe was practically ignorant of India, until the veil was lifted by Alexander's operations and the report of his officers. Some twenty years after his death the Greek ambassadors sent by the Kings of Syria and Egypt to the Court of Mauryan Emperors, recorded careful observations on the country to which they were accredited." The date of the invasion of Alexander was 326 B.C. In that year Alexander marched to the Indus, and attacked Porus, evidently a chieftain, in one of the outlying kingdoms of North-Western India at that time. Porus was defeated. Alexander advanced a little, but owing to the refusal of his troops to proceed further, he returned and there was an end of the Greek contact with India, for a considerable time afterwards. It was at that time that Chandragupta rose to power. "He assumed the command of the Native revolt against the foreigner and destroyed most of the Macedonian garrisons.....When all-opposition had been crushed by force or circumvented by guile, Chandragupta, in the vigour of his early manhood stood forth as the unquestioned master of Northern India." (Vincent Smith). He deposed and slew the Nanda King of Magadha, and ascended the throne of Magadha in 322 B.C. Thus Chandragupta succeeded on the throne of Magadha, the two dynasties of Sisunaga and Nanda. According to Vincent Smith, the beginning of the Sisunaga dynasty is placed somewhere about 600 B.C. But the mention of Magadha is made even in the Ramayana. (Balakanda. Sarga 32). Even before the Sisunaga kings, there must have lived a long line of kings at Magadha, which was evidently under the control of Kosala king in very remote times. If, without dismissing the Ramayana and the Maha Bharata, as untrustworthy sources of history, as Prof. Rawlinson does, it seems reasonable to state that with the fall of the Empires of Ayodhya and Hastinapura, the Solar and the Lunar Capitals of the most ancient times of which we have any knowledge, the kingdom of Magadha must have risen to prominence. It may be difficult to construct so much of history, as we unerstand it now-a-days, from the Epics of the Ramayana and the Maha Bharata; but quite certainly the two great Epics of India do not deserve to be brushed aside so lightly as untrustworthy sources of history. Without entering into details at present, it may be conceded to be reasonable to say that there were two great kingdoms in

Northern India, which had their Capitals at Ayodhya and Hastinapura. Magadha which once was a small kingdom rose into great prominence in later times. The accession of Chandragupta really started the modern history of Magadha, and it was then that the West come to have a more or less direct knowledge of India. It was also then, it appears, that a set of immigrants came from Persia and settled in the West coast of India; and when Mr. P. Modi speaks of the Iranian influence on Mauryan India, he is really referring to this period of Indian history. The Greeks had come in contact with Chandragupta, and Chandragupta became the ruler of Magadha. So it naturally followed that after Alexander's death, Greek ambassadors were sent to the Mauryan Court and the West began to probe into the internal life of India. But that was not the first contact of the outside world with India. It is true that India was self-contained for long ages, and historical notices of India became possible only with the coming in of the outsiders into India. But there is ample evidence to show that before this early contact of the West with the Mauryan Court in the midst of Northern India, on the banks of the Ganges, other nations had known India and dealt with it. As early as the Sixth Century B. C. Darius I, King of Persia, had attempted an invasion of India. Prof. Rawlinson says, "After exploring the country by means of boats which navigated the Indus from Attock to the sea, he led or sent a body of troops into the region and rapidly reduced it to subjection. A valuable gold tract was thus added to the Empire, and the Revenue was augmented by about one third. Commerce also received an impulse from the opening of the Indian market to Persian traders, who thenceforth kept up a regular communication with the tribes bordering the Indus by coasting vessels, which started from the Persian Gulf." Commercially therefore India was known to the immediate West, as far back as the sixth century B. C. This was not all. Phoenicia, says Rawlinson, was in flourishing condition in the eleventh century B. C., and it was in direct contact with India for transferring the valuable products of India to the Western markets. To this we may add the consideration that the history of Judaea, which is admittedly carried so far back as 1650 B. C. is a history which is in several ways connected with the history of India. The religion of Christ owed much to the influence of Iran and Aryavarta, and in the days of David and Solomon, commercial contact existed between India and the kingdom of Israel. We may thus be led to infer that at least so far back as the seventeenth century B. C. India was not merely a vague region in the world, but was a country which at least for trade was coveted by the people of Central and Western Asia. A high state of political and industrial development must have preceded a wide international trade such as India seems to have had at that time.

If Magadha was the third great Empire in India, then we could safely go back several centuries and write out a history of India of the most ancient times. The date of the Maha Bharata war is given as 3100 B. C. and the war of the Maha Bharata was the close of the great kingdom of the Lunar kings. Before the Lunar race rose into prominence, the Solar kings held their sway at Ayodhya, if we should believe in the account communicated to us in the holy Epics of this land. At any rate, the last phase of the ancient history of India is marked by the history of Magadha and Buddhism, and it is from that period that the contact of the West with India may really be said to begin. But with the end of the Indo-Greek rule for a short time in the Panjab, the European race left India for a long time until, as Prof. Rawlinson says, "1400 years later when the thunder of the Portuguese guns was heard beyond the bar by the astonished citizens of Calicut." But as Prof. Rawlinson says, "The Greeks came and went and India was allowed to go on its own way and pass through the whole range of a mediæval history under the rule of the Mahommedans, until at last in modern times, it came under the commercial and political influence of the Nations of the West.

Notes and Comments.

Sri Sankaracharya of Karavir Peetha in the Bombay Presidency referring to the Patel Marriage Bill said:— "The Government of India has no right to interfere with the religion of the people. If the Government goes beyond its powers then we too will resort to Satyagraha. If Mr. Patel will not wisely withdraw his Bill, very dire consequences will result. I solemnly declare that if Mr. Patel's Bill passes I will adopt Satyagraha and will be ready to die for religion." That is exactly what our religious Gurus ought to do. It is their duty to uphold dharma and denounce adharma.

* * *

The Press Act is in full swing at Madras *The Hindu*, in spite of its long and glorious record of public service, has been mulcted of the sum of Rs.2000 as security. This order demanding security came as a bolt from the blue it was quite unexpected. The present Editor of this paper Mr. S. Kasturi Ranga Aiyangar is one the five Indian Editors of newspapers honoured by the British Government with an invitation to visit the Front when the great European War was going on. He has had the rare honour and privilege of an interview with His Majesty the Emperor of India. He is a very highly respected leader of the people and it is well-known that he is as much interested (if not more) as anybody else in the maintenance of the fair name of British rule in India. Under such circumstances it is exceedingly strange that the Madras Government has thought it necessary to proceed against this Journal under the Press Act.

* * *

They have not stopped with "*The Hindu*." The Chief Presidency Magistrate has demanded a security of Rs. 2000 from the *Svadesamitran* Press and of Rs. 1000 from the *Hindu Nesan* Press. The *Svadesamitran* is the premier Tamil daily of this Presidency and was started by that veteran journalist, the late Mr. G. Subrahmanya Aiyar. It has got a very wide circulation and is a valuable medium of popular information and education. Security is now demanded not on account of any article published in this paper but because of two pamphlets printed in the Press in connection with the Satyagraha movement. Then again the Editor and publisher of the *Hindu Nesan* tendered an unqualified apology and even undertook to stop the publication of the paper if security was demanded. But no. The Press was ordered to furnish the security if it wanted to continue any printing work. That every Printing Press in the country is at the mercy of the Executive in the matter of the Press Act cannot be better illustrated than by these cases. We hope for the dawn of better days after the introduction of the promised reforms. Meanwhile our leaders who have now gone to England would do well to draw the attention of the British public and members of Parliament to these cases.

* * *

The General Secretary, Sri Dakshina Bharata Dharma Mandal, Trichinopoly writes:— At the request of this Mandal H. H. The Jagadguru Sri Sankaracharya swamigal of Kumbakonam has been pleased to make over the Tamil Monthly Magazine '*Arya Dharma*' to the Mandal. The Magazine enters on its fifth year of useful work and is being published as the official organ of the Sri Dakshina Bharata Dharma Mandal from this month with new features such as Editorial Notes, special news of educational and religious interest etc. It continues to enjoy the patronage of H. H. Sri Sankaracharya Swamigal of Sringeri and of Kumbakonam and other leaders of the Hindu Community. The annual subscription is Rupees 2 only. The policy of the paper is the same now as before.

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.*)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

But the man of disciplined mind, moving the objects with senses free from desire and anger and controlled by himself, attains peace and clarity of soul.

NOTES:

1. The *Yoga Sastras* describe these methods fully and clearly.

2. This and the succeeding 7 verses are an answer to Arjuna's question: किं प्रजेत What will be the seer's attitude to the objects of the senses?

3. Such मनःप्रसाद (mental equipoise and purity) alone leads to God-vision.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

When such mental peace and purity are attained, the extinction of all sorrow is attained. The discriminative faculty of him whose mind has attained peace and purity is self-poised and steadfast.

NOTES:

1. The Lord shows how equilibrium is attained only by him who has attained peace and purity.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

The knowledge of Atman comes not to him who has not attained mental equilibrium. To him who has no knowledge of Atman comes not the uninterrupted meditation of the Self; to him who has not attained such meditation comes not the great peace of realisation, and to him who has not attained such peace whence can come the bliss of Moksha?

NOTES:

1. This verse shows the great truth that श्रवण, मनन, and निदिध्यासन lead to साक्षात्कार and मोक्षानन्द

2. Only the pure in heart shall see God-that is the substance of the Lord's teaching here.

3. सुख means happiness and not pleasure. Sri Sankaracharya says: इन्द्रियाणां विषयसेवा-तृष्णातो निवृत्तिर्या तत् सुखं न विषयविषया तृष्णा दुःखमेव हि सा न तृष्णायां सत्यां सुखस्य गन्धमात्रमुत्पद्यते इत्यर्थः।

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

The mind which follows blindly in the wake of the roving senses carries away the faculty of discrimination as a storm carries away a boat upon the ocean.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty-armed, the wisdom of that man is steadfast, all of whose senses are restrained from all their objects.

NOTES:

1. Even if one sense is indulged, the succession of disasters already described will follow.

2. By calling Arjuna "mighty-armed" the Lord invites him to his self-conquest also.

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

XVI

I chased many a glittering butterfly of desire in my youth and wasted my precious morning hours in fruitless study and futile work.

The caged bird of my unquiet heart has dashed its head often against the iron bars of life, stung to madness at the sight of the infinite blue of the sky and the flaming rose of the sun. When can it be free?

The stream of my life rejoiced in the leap from rock to rock of thought and then swept slowly into the dark and smoky cities of work. But now the murmurs of the infinite ocean of thy love come faintly to its ears. Can the stream meet the ocean soon and be lost in its fulness of love?

Random Jottings.

[BY A SON OF INDIA.]

What are our Deputations going to do? Their number is legion, and they represent various interests from the reactionary Nairism to the Congress Demands. Time and oft have we been told that the average Britisher is indifferent to, and ignorant of even if interested in, Indian affairs. A vigorous propaganda work will have to be begun and carried on. If, as in Parliamentary elections in England, our representatives pitch their camps opposite to one another, and begin attacking, belittling one another's plans and principles, they will probably be taken for fugitives from the towers of Babel, and those amiable *friends* of India like Lord Sydenham, Col. Yate, and Mr. Archer will be afforded an opportunity to have a base fling at the Indians in general. Our representatives will certainly be showing practical statesmanship if they adopt the *spirit* of the mandate laid on them by their respective constituents and chalk out a common plan of work. This will enable their cases to be put before the English people, shorn of their unnecessary details, and their apparent contradictions. In trying to aim at the seventeen annas of reform, let not the Congress Deputy indulge in cheap sneers at his more moderate, though none the less sincere, brother. What will they do? Echo answers "*Do.*"

* * *

This brings us on to the question of the desirability of holding the next session of the Congress in London. It was a mistake to have held the last year's Congress at Delhi. It is a pity that the leaders did not take up the matter right earnestly. If a session of the Congress had been held in London last December, the path of reform would not remain so thorny, so uncertain as it is to-day. Our leaders could have made out a case—a clear case—for their claims, and the English people would have had an idea not only of the justice, the equity and the fair play underlying those claims, but also of the sincerity of conviction, earnestness of purpose, and the determination of will that have manifested themselves all over the land.

* * *

It is no use crying over spilt milk. 'Better late than never' was never more true in its application. Our leaders are all there, or will shortly be there in England. Let them organise a session of the Congress, and invite thereto all the members of Parliament, and other friends of India. Let our demands be subjected to any lot of discussion, and it needs no assurance, no prophecy to say that they will emerge all the more glorious, all the more holy, all the more triumphant. *Allah Akbar*!

* * *

Dame Rumour has again spoken the truth, and Sir Sankaran Nair has been released. Fetters off, manacles off, gags off! Sir Sankaran can now once again breathe the free air of a patriot, a leader. It is base blasphemy to think that Sir Sankaran will linger here in lotus land, when things of great momentum are taking place in England, when India's destinies are forged on English anvils. With his tall erect figure, his commanding personality, his stentorian voice, his cool but sharp intellect, his vast and varied experience both in the free air of non-official world and in his narrow official cell, his clarity of perception and sobriety of judgment, his love of truth, his fear of god, and fearlessness of man, will all be unsparingly, unreservedly placed at the altar of his motherland, and will constitute no mean help to mother India's cause. May God bless him.

Constitutionl Struggle for Liberty.

(By P. SUBRAHMANYA MUDALIAR B.A., B L.)

(*continued.*)

"You must remember, Mr. Desa Abhiman that it is a transitional stage; friction and conflict are inevitable. There must be forbearance and co-operation."

"Should not forbearance and co-operation be mutual?" asked the Minister "you assert and enforce all your rights under the statute, and even strain the meaning of words. A very strict construction is placed on the rules and statutes relating to elected members, their privileges and transferred departments. The more I consider on the bifurcated division of administration and its practical working, the more I am convinced not by apriori arguments, but by my actual experience, that the wit of man cannot devise a more illogical, a more unpracticable, a more absurd system, than the scheme of partition of administration functions among elected and official members. It is impossible that I would continue to be your minister or dummy machine for registering bureaucratic orders. I cannot, consistent with my self-respect,

indulge in the luxury of running toy parliaments. When my countrymen are arrested and imprisoned without trial and detained for indefinite periods, when independent newspapers are frequently harassed or suppressed, when respectable journalists are treated on a par with habitual criminals, when we have to move, live, and have our being in an atmosphere of racial inferiority, and racial submission, and when I am unable to lift my fingers for redressing such grievances, and for ameliorating the condition of such persecuted persons, and when masses are weighted with grinding poverty, I cannot remain your Premier for the Transferred Departments. Leaving aside agriculture, the Ministry for the transferred departments can exercise no power of control over the industries or the commerce of the province. What powers have I to promote its industrial condition? Can I give any bounties to nascent industries, or stimulate infant industries by any State aid or legislation? Foreign exploitation continues as brisk as ever. In the neighbouring province of Hyderabad ruled by an enlightened chief, the State renders all possible assistance to the coal mines of Singaren, the gold mines of Linsugar, and the Paper Mills at Daulatabad. The carpet industry of Warrangal owes its present prosperous condition solely to the benificent care of its patriotic rulers. Can you point out a single instance of your rendering any aid to any indigenous industry run by Indians; So I have finally made up my mind to resign. I wish you will raise no further objection. My friend Mr. Swarajya also resigns."

"So it is final? Will you recommend any elected member in your place?" asked the Governor.

"I am sorry I cannot" was the reply.

After the departure of the Minister, the Governor sent for Mr. Hard, and Mr. Mulroji Row, and held a prolonged conversation on the subject of selecting ministers from the Legislative Council. Seven or eight members were sent for; and they all declined; and the rest were tapped to no purpose. A representative of the European Chambers of Commerce, Mr. Mopington, accepted the offer. He selected his friend Mr. Lemaire Fry who represented the European planting communities. Messrs Mopington, and Le Fry became Ministers for the transferred departments. They had no majority in the Council. It was not binding on the Governor to select the elected member who had a majority in the Council. That rule applied only in self-governing colonies. For the transitional stages, any elected member, be he a European or an Indian, might be selected as the Minister for transferred departments. Under the Minto-Morley Reforms the Governor was required to have an Indian as a member of the Executive Council, so that non-official opinion would be represented in the Council. A Governor once selected an official Indian, and such a selection was held strictly within the letter of the law. So the Montagu Scheme required an elected member; the Governor Fossilon selected an elected European Member as his Minister, which was quite within the statute. When some Indians lodged a written protest to the Governor that such a selection was contrary to the spirit of the law, the Governor-in-Council threatened to dissolve the Council under the powers vested in him. After a good deal of acrimonious correspondence between the Governor-in-Council and certain elected members, the Legislative Council was dissolved; and a fresh general election was held, and almost the same members were returned with one exception viz., Mr. Gapington was returned in place of Dungall for representing Anglo-Indian mining interests. The Governor hunted for Indian elected members for being his Ministers; and finally he selected Mr. Mopington and Mr. Gapington as his Ministers for the Transferred Departments, as the Governor had experienced a considerable amount of difficulty in inducing any Indian Minister to accept without murmur the amounts allotted to the transferred departments. Let the elected majority shout to any extent; Governor Fossilon and his members of the Executive Council paid no attention to their resolutions, protests and threats of resignation of seats. When matters came to a climax in 1927, the Governor-in-Council sent a long despatch to the Viceroy and the Secretary of State pointing out the desirability of reverting to the days of Lord Cross' Act on the ground that the people were unfit for representative institutions, and the departments should be re-transferred or restored to the Executive Council, and specifying the names of certain elected members who had been making seditous use of certain proclamations dropped from enemy aeroplanes in the streets of Nagpur, and affixing a copy of the proclamation to the Memorandum; and an urgent communication was also sent to the Government of India for formal sanction to deport or intern or prosecute for sedition such of the elected members as were most mischievous, and made inflammatory speeches in the Legislative Council. The following extracts from the enemy Proclamation referred to in the Memorandum would be found interesting:—

"Ye, citizens of India, Do not groan under British tyranny. We will confer Home-rule or Independence on your province. We do not want to retain your country, but want only commercial treaties. The following verdict on British Rule was passed as early as 1906 by that great impartial American Statesman Mr. W. J. Bryan:—

"If India has not yet been fit for free institutions, it is certainly not her fault. If, after one and a half centuries of British rule, India remains where she was in the Middle ages, what a sad commentary must it be upon the civilising influence of that rule! When the British came to India, India was the leader of Asiastic Civilisation and the undisputed centre of light in the Asiatic world. Japan was nowhere. In fifty years Japan has revolutionised her history with the aid of modern arts of progress; and India with 150 years of British rule is still condemned to tutelage. Japan the arbiter of her own destiny and the guardian of her own people, has in half a century bounded from illiteracy to the premier position in the East, and is thought to be worthy to enter into Anglo-Japanese Alliance, while India condemned to political servitude and sacrificed for the commercial advantages of another nation, still sits in darkness."

"And the subordination of the industries of India to the supposed advancement of another nation's trade is as indefensible upon political and economic grounds as upon moral grounds."

"On the Ganges and the Indus, the Briton, in spite of his many noble qualities and his large contributions to the world's advancement, has demonstrated man's inability to exercise with wisdom and justice, irresponsible power over helpless people. He has conferred some benefits upon India, but he has extorted a tremendous price for them."

"While he has boasted of bringing peace to the living, he has led millions to the peace of the grave. While he has restored order, he has impoverished the country by legalised pillage.

"How long will it be before the quickening conscience of England's Christian people will heed the petition that swells up from fettered India, and apply to Britain's greatest Dependency the doctrines of human brotherhood."

The Governor was grieved to hear that such inflammatary proclamations from enemy aeroplanes were not destroyed then and there; but certain editors thought it fit to publish them in their newspapers. No doubt they were careful enough to publish leaders in their journals stating that the Mongols were a treacherous nation, and the horrible atrocities perpetrated by them in Northern Asia showed the true character of the invaders and their proclamations and treaties were mere scraps of paper. It was irritating to the Governor and his Council that not one word was written in justification of British rule as against the malicious attacks of Mr. W. J. Bryan. In the three Presidencies of Madras, Bombay and Calcutta which enjoyed self-government, war loans rose by leaps and bounds; and millions flocked voluntarily to enlist in the army. In his province the response was feeble and intermittent. The Governor called an urgent meeting of his Executive Council to consider the critical situation, Mr. B. D. Hard I.C.S., C.S.I., Mr Mulrojee Row C.I.E., and Mr. Facing-both-ways C.B.E., attended the meeting in the Council Chamber.

"Gentlemen, I have convened this urgent meeting to consider the present situation." Said the Governor. "The Memorandum has been despatched to the Government of India with all the necessary enclosures. I do not know what His Excellency Lord Cotton would think of it. He had been trained in the sturdy principles of liberalism; and he

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has been appointed by the British Labour Cabinet. Times are out of joint; what shall we do to restore peace and order in our own province? I have forgotten to tell you about the latest successes of our forces. The telegrams are on the table. I have no fear that the Invading Army would ever reach Calcutta or Delhi; their days are numbered. We shall soon have to celebrate a day of national thanksgiving in commemoration of our victory. What about our troublesome fellows at home?"

Mr. B. D. Hard, after reading the telegrams, said: "So far they are satisfactory. But I am panting for the day when it would be announced that the Tartar hordes had surrendered. Now, with regard to traitors at home, I say we shall adopt stern measures, and silence the whole gang. It was the late Lord Salisbury who declared that representative institutions were unsuited for the Eastern races; his recipe of strong resolute government for Ireland for twenty years, might be safely applied in this stormy province with regard to the Asiatics; our concessions, our leniency would be mistaken for indecision and weakness. We have reported to the Government of India that the transferred departments should be restored. In all probability orders would be received in a fortnight. Then I would lay out a plan before the Council for effectually curbing the activities of these hordes of sedition-mongers and home-rulers by stern and relentless prosecution, deportation, internment, externment, forfeiture of securities on a promiscuous scale, and suppression of seditious newspapers, proscribing all public meetings under the Seditious Meetings Act and the Defence of India Act. Let us wait for a fortnight. I would make it a model province."

(*To be continued.*)

Olla Podrida.

At the recent United States University Dinner there were two interesting features: "The guests were seated by colleges of which 28 were represented, and a feature of the evening was the songs and yells of those institutions." We know something about songs. But what are the yells of the institutions? Do Universities learn to yell as a part of the University training. Mr. Davis, the American ambassador said that an American Rhodes was wanted. What do they want Rhodes for in America? Rhodes or roads? To go to fresh fields and pastures new?

***

Marshal Haig said recently that the seeds of future armed conflicts could be found everywhere in the world and that the races should be pulled up to western standards of life. We do not know what is to be afraid of more—the danger or the solution!

***

Afghanistan has found out a new rule of procedure. The Amir dreamt that Col. Ali Raza murdered the late Amir. At once the criminal was condemned and bayonetted on 13th April. What is dream to one is death to another!

***

The order of Brahmacharis is organising branches. What shall the world do against this mobilisation? When are the girls to organise themselves?

***

We learn that at Conjeevaram *Shanti Ashram*—the first *ashram* of the order of the Brahmacharis—has been started, that it has begun regular work, and that the first meeting of the order will be on 1st June 1919. A non-Brahmana Brahmachari is the Assistant Secretary. The Theosphical society is to house the Ashram. Sanyasa has been already modernised and we are having Sanyasi husbands and Sanyasi wives going about in white cloths and mystic union to uplift the world. We are now modernising *Brahmacharya*.

***

Sister Balambal lectured recently on Indian Industries at Kumbakonam to a large gathering. At least one industry is now flourishing. Need I say what it is?

SCRUTATOR.

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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.

THE COCOANUT PALM—II.

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

With graceful heads here shine the clust'ring palms
And like a band of pilgrims come from far
They bring a Message from sun, moon, and star
And raptures sweet of deep ecstatic calms
To tortured hearts they bring the healing balms
Of peaceful life that knows no inner war
And rise on Nature's slow procession-car
From birth to fruitage midst the calms and storms.
The changing seasons and the changing skies,
Around them burn and cool and shine and gloom
And bring their fullest dower of shade and light.
They light in souls Joy's happy paradise
And shine with wealth of radiant beauty's bloom
And fill with happiness our heart and sight.

The Hindu Message

THURSDAY EVENING 5, JUNE 1919.

The Minutes of Dissent by Sir Sankaran Nair.

Sir Sankaran Nair has written two minutes of dissent in connection with the proposed Indian Reforms, one on the Despatch of the Government of India dated the 5th of March last and the other on the Southborough Committee Reports on franchise and division of functions. Both of them are masterly documents, unique in the annals of India for their outspokenness and courageous exposition. The more we read them the more are we convinced of the intense patriotism of the master hand that drew those documents. Holding as he did the exalted position of a member of the Government of India and with the sense of full responsibility which that position imposes on him, he has done a distinct service to his countrymen by drawing up these minutes and thereby thoroughly exposing the hollowness of those who claim that they advocate responsible Government for India. But for his onerous position these minutes would not have secured so much attention from all quarters though Sir Sankaran Nair, apart from his office, is held in very high estimation by the public. We were wondering how a man of his stamp possessing such independence of spirit and liberality of views could be a silent party to all the reactionary doings of the Government of which he was a member. We could now easily infer that his position was not an enviable bed of roses and that he had a very rough time of it in placing before his colleagues the Indian view of every question that came up for consideration. His is not the nature to silently acquiesce or to meekly vote. He is not a fatalist and there is no "I cant" in his dictionary. Come what may, he will do his duty honestly and fearlessly. That is why in spite of all annoyances to his conscience he was alert at his post till the moment when he could do the most signal service possible for one to do for his country under the present circumstances. His minutes are sure to influence the course of events in England in connection with the shaping and the passage of the Reforms Bill in the Houses of Parliament. He is not faltering or vague in his expressions. He speaks out his mind clearly and unequivocally. He knows full well that now is the fittest opportunity to speak out candidly and press forward the just claims of India. In the interests of peace, order and good government of the country a liberal measure of reform, marking a substantial step on the road to self-government, is absolutely essential and urgent under the existing conditions of the country. Sir Sankaran says emphatically :—

If sedition had its origin in Bombay, it would be noticed that this was due to the harsh administration of the plague regulations by a Collector, which would have been impossible if the Indian element was powerful in the government of the country. Similarly the course of maladministration by the Government of Eastern Bengal, which was responsible for the growth of real Bengal sedition, would also have been practically difficult. Under the law which we have recently passed and under certain regulations which were passed at the commencement of the last century to meet certain exceptional classes of cases, it would be open to an Executive Government in a province to deprive a man of his liberty and of his freedom of speech without the orders of the Magistrate or any other judicial tribunal. The press may also be deprived of its freedom by executive action, the ordinary courts being deprived of their jurisdiction. The Governor of a province has the power of depriving a person who attacks him of his liberty of person and of his property without affording him a public opportunity of proving his allegations before the ordinary tribunals of the country. Under this law no Indian paper would venture to indulge in criticisms distasteful to the head of a province. Any agitation against the civil service or bureaucratic form of Government would scarcely be possible under the civilian head of a province. The Home Rule agitation, or in fact any constitutional agitation, may be suppressed without the interference of a judicial tribunal solely at the instance of an Executive Government. In these circumstances it seems to me to be imperative that the Indian element and the popular element should be powerful in the Government of a province. Otherwise we will certainly perpetuate all those evils due to the inutility of the Councils which, as forcibly pointed out in the Report, are responsible for the widening gulf between officials and non-officials.

Though the Report rightly points out the growing discontent and the widening gulf between the officials and the non-officials due to the inutility of the legislative councils, this redoubtable champion thinks that it has not brought out sufficiently that this is due to the official attitude. This veteran social reformer considers that "the troubles consequent upon the division of society by races, castes, and creeds, far from being any impediment in the way of reform, calls imperatively for great political reforms; and there is very good reason to believe that if the leaders of the various communities are left to compose the differences themselves, such conflicts will be far rarer, if they will not entirely disappear." He remarks truly that the past record of the Government is such that no weight would be attached in future to its promises and declarations. Says he :

Promises made as regards the admission of Indians into the public services without racial distinctions have not been kept. Reforms in the land revenue administration which are indispensable were promised by the Government and the promise has been withdrawn. The separation of judicial and executive functions was promised by the Government of India. It has not yet been effected. The orders of Lord Ripon and of Lord Morley about local Self-Government have been practically disregarded. The wishes of the King-Emperor as regards education have not been carried out. Steps necessary for the revival of industries have not been taken. In all these we have now passed beyond the stage of promise and, without actual performance, no weight would be given to our declarations.

Thus does he point out clearly that actual performances are absolutly essential if the people are to have any faith in the solicitude of the Government for their welfare.

Passing on to a consideration of the modifications suggested by the Government of India in their Despatch he knocks on the head the proposal that the permanent heads of departments and the secretaries under a minister should have access to the Governor to bring to his notice any case which they consider that the Governor should see. As the result of this proposal would naturally be to weaken considerably the position of the minister in relation to his subordinates, Sir Sankaran Nair is decidedly of opinion that "no secretary or head of a department should have any access to the Governor for this purpose. No

one should come between him and the Minister." After considering in detail the various proposals formulated by the Government of India under the head of "Transferred Subjects" Sir Sankaran Nair concludes thus :—

The cumulative effect of all these provisions is to place the Minister and the Legislative Council in relation to transferred departments not only in a position of no real responsibility but virtually in subordination to the Executive Council. The scheme, therefore, of my colleagues is directly against the announcement of the 20th August; it means altogether a negation of responsibility, and should not therefore be accepted. The departments of which the Minister will be placed in charge are bound to suffer under the proposed arrangement; and I have shown in my review of the present situtions that they are not likely to receive any favourable treatment at the hands of the Executive Council.

In so far as this part of the scheme is concerned my criticism therefore is that while the policy decided upon by His Majesty's Government requires definite responsibility to be laid upon the Ministers for certain acts of the Government, the Secretary of State and the Viceroy would allow such responsibility only under the general supervision of the Governor; my colleagues would practically get rid of all such responsibility by converting the Minister into a subordinate executive officer, and the real Legislative Council into a subordinate body—subordinate to the Governor and the Executive Council, the latter being without any responsibility for the consequences,—though my colleagues in terms disclaim any intention to create an inferior Government under the superior provincial Government.

So far as taxation and budget are concerned Sir Sankaran Nair not only supports, as against the new proposals of his colleagues, the scheme in the Reforms Report but would also go a little further in the same direction by enacting that the Governor's power of restoring any provisions in the budget in the interests of reserved subjects should not be exercised so as to confer any benefits on the service which they would not obtain in the ordinary courses and the Governor should not be allowed without the sanction of the Secretary of State to restore any provision in the inserests of reserved subjects with reference to any matter for which the sanction of the Secretary of State is now required. Sir Sankaran explicitly disapproves of the proposal to constitute Grand Committees. He says: "The Grand Commitee, as constituted is obviously intended as a check on the popular assembly and is in itself therefore an undesirable institution. It creates an undesirable antagonism between a local executive and a local legislative council and if there are other means of attaining the same object in view, it is undesirable to retain it.....It must be borne in mind that the Grand Committee, though technically a part of the legislature, is brought into existence and will always be utilised to register the decrees of the executive government and may therefore be regarded as its agent for enacting measures rejected by the legislative council." Lastly he comes to the Council of State and puts forth his views on it in the following words:—

A Council of State as a second chamber representing interests not properly represented in the Imperial Assembly, I understand, and I raise no objection to it. A Coucil of State for the purpose of securing delay and for greater deliberation of subjects also might be necessary, and I would not raise any objection to such a Council either. But this Council of State is constituted for neither of these purposes. Its avowed purpose is to carry out the will of the Executive Government when they cannot carry it out on account of the opposition of the Legislative Assembly. It is, in fact, an unreal Council. Rather than constitute such a Council, it is much better to lay on the Executive Council itself directly the obligation to pass the law. It will not then be exercised so frequently as it would now be with a State Council to give the measure that it passes an unreal appearance of popular support. It will belittle the importance of the Legislative Assembly and thus create an antagonism between it and the State Council and the Executive Government.

We think we have shown enough of the nature of these dissenting minutes. They make us feel proud of Sir Sankaran Nair. It was indeed very fortunate for the country that the right man was at the post at the right moment. His independence of spirit might have caused much annoyance to his colleagues but all the same, there he was, a factor to be reckoned with. Apart from his splendid past record, these dissenting minutes alone would entitle him to the grateful love of his countrymen. Whether in office or out of it he is certainly a source of strength to the popular cause. India is very much in need of such sons at the present moment and we trust with Sir. D. E. Wacha that his minutes of dissent would attract in England the attention they richly deserve.

Professor Seshadri on a University for Baroda.

(By Rao Bahadur K. V. RANGASWAMI AIYANGAR M. A.)

(*Concluded.*)

On some points however it might be open to disagree from this able Memorandum. It is not easy to see what special claims Political Science has for treatment as a separate branch by itself, in leading to a degree, apart from its associated study with Economics and History. As a teacher of the subject I can but see in the suggestion innumerable openings for defective perception of both the content and range of Politics. The tendency to theorise independently of concrete data is already sufficiently pronounced among Indian students of Political Science without a new University seeking to perpetuate the evil by providing further facilities therefor.

The reorganisation of Sanskrit education within the State is considered by Mr. Seshadri who does not however see any justification for the institution of an independent Oriental College. His eloquent plea for a classical side to the University should make profitable reading, particularly in South India where one is apt to import irrelevant considerations into the discussion of so important a question. Professor Seshadri wisely does not propose to relegate to the scrap-heap the traditional enlightenment of the Pandit but would retain it side by side with more modern forms of linguistic study.

One of the most valuable parts of the Memorandum is section 9, in which Professor Seshadri has entered a well-reasoned protest against what has been inelegantly termed a "Vernacular University." Even extreme advocates of the vernaculars, and "patriots" of the type to which the learning of English is anathema, might agree with a great deal of what Mr. Seshadri has urged. The study of English literature has claims on the whole world and it has very special claims on India. Our obligations are bi-lingual, if not multi-lingual, and it should be possible to recognise the need to develop the vernaculars *side by side* with the development of English studies in our Universities. After all, has not some of the rise of temperature in the discussions of the vernacular question been due, to some extent at least, to the vague feeling that the term "vernacular" implies an admission of inferiority, as compared with the recognised attractions of the word "classical"? One might wonder, at times, whether English, which practically every one wants to keep in our curricula, is a classical language or a vernacular?

A new line in the University admittedly exists for the addition to knowledge by research and the dissemination of knowledge by publication as much as by instruction. Mr. Seshadri has not lost sight of the possibilities in this direction and he proposes to retain in slightly improved forms the existing library organisations and the publishing departments in the State. A reading of his proposals leads however to some amount of dissatisfaction on account of their inadequacy. There appears also to be some misapprehension in regard to the nature of "seminar work" as distinguished from library classes. The conduct of seminars is, wherever seminar instruction has been successful, in the hands of the *leaders* of the branches of study in the University. A great library is of course vital for such advanced work as is postulated in seminar training. But the provision of such a library is different from the suggestion in the Memorandum that seminars might be continued in connection with the University library under the direction of *Tutors*.

It is perhaps the incidental defect of the conservative tradition in which the present writer has been brought up that he is unable to see the connection between the retention of some of the sides of library organisations of Baroda at the present time such as cinema shows, children's sections, story telling classes etc., as well as the suggested provision of courses in such valuable subjects as "enlightened mothering" and the work of a *University*. It might be possible to recognise the unity of education and the inter-dependence of its branches without going so far as to accept such novel features in our University programmes. The treatment of the relations of science and humanism, and the proper planning of vocational and technological training in the Memorandum is what one should have desired. Mr. Seshadri does not recommend the institution of a College of Commerce though he is in favour of advanced schools in Law and Teaching and institutes in Applied Sciences, in the University.

The treatment of such questions as the need to show special consideration for poor and deserving students, the extension of the benefit of university education in the State to those who are not State-subjects, the re-planning of the exmination system so as to avoid the present appalling educational wastage are some of the incidental suggestions thrown out in the Memorandum. These are, however, essentially questions for the University itself to deal with, after its organisation, and emphasis in a Note of this kind is apt to obscure a proper appreciation of the true proportions of the scheme outlined.

Whatever be the aims with which a University might start, however liberally it might be endowed, and however opulent it be in the matter of adequate equipment and eminence in staff, its *continued* success will depend very largely upon the kind of organisation provided for it. This is the reason for the very considerable amount of space allotted to the question of the *constitution* of a University in reports like those of Lord Haldane's Committee on London University and in the weighty monographs of great university experts like President Charles W. Eliot. It is to be regretted that for reasons which are not indicated, the treatment of this important aspect of University-planning, for Baroda is the least satisfactory part of this weighty Memorandum. The defect is to be seen not only in the inadequate space given to the consideration of this question but in the narrowness of the outlook revealed by Mr. Seshadri's all-too-brief suggestions themselves.

Outside a thinning circle of "experts" in our country, it is now almost generally admitted that in framing a constitution for a modern University the things to look to are mainly the safeguarding of the purely academic part of the University's activities by vesting their organisation and control in the hands of ar Academic Body e.g., "Massed" Faculties, composed exclusively of the teaching element in the University, the relegation of the administration in the University, including the financial work to a small, practically permanent committee of business men, who possess a proper University training, and who need not, and *should* not to any great extent be educationists, and the formation of a large general assembly, as the Body Corporate of the University, which should have only the functions of according final sanction to proposals made by the academic and the executive bodies and of pronouncing on the wider public aspects of general University questions, and which should be so constituted as to ensure an intimate connection between the University and the outside world. In Mr. Seshadri's scheme the confusion between academic, executive, legislative and publicity functions that have to be provided for in a University in *different* bodies, and which in our University are often discharged *concurrently* by bodies, like the Senate and the Syndicate, are not merely retained but are even exaggerated. In view of the notable stand made by the "extreme right" of academic opinion in India in favour of a University for the future, in which the Government and the schoolmaster shall dominate, it is pleasing to recognise the admissions in recent reports like the last Quinquennial Review and the Reform Report of the evils that have resulted from the failure to discriminate between the different functions of the University and to take the capacity to discharge a particular function as *the* test of one's eligibility to be on a body designed to discharge that function. It is one of the regrettable features of recent times that in the agitation to get due recognition of the legitimate claims of the teaching profession, teachers have often gone to the length of claiming pre-eminence not only in fields in which such pre-eminence would have been readily conceded them but in more controversial directions as well. In Mr. Seshadri's scheme the University would be practically a limb of the State, and its Senate and Syndicate will be bad replicas of the existing Senates and Syndicates of the older Indian Universities.

The Senate which is to consist of 50 members will have under the scheme about 40 members who would hold their offices ex-officio, leaving a margin of 10 out of which Mr. Seshadri proposes to make provision "for the *adequate* representation of public interests by allowing *some* fellows to be elected by such electorates as local bodies, graduates of the State, non-official associations, etc." not forgetting "the Headmasters of High Schools, since they prepare the students of the University," and the provision of a *few* seats on the Senate which are to be filled up by nomination by the Chancellor so as to secure the advice of outside experts! Unless there is an error in the Baroda Civil List or in arithmetic, it is really difficult to see how all this is to be done unless the *liberal* provision contemplated is to be taken as not more than the fraction of a representative for each of the influential interests for which the need to provide *adequately* is admitted in the Memorandum. The Syndicate, which will be the creature of a Senate thus constituted, will naturally prove only slightly different from the existing syndicates in that it would be more officialised and less academic in character then they are.

In suggesting the *modus operandi* for carrying out the idea of a University for Baroda Mr. Seshadri outlines the scheme for a committee to consider the whole question. We trust that when such an influential body is formed by His Highness the Gaekwar advantage will be taken not merely to provide for its service the wide outlook, great learning and powers of comprehensive vision displayed in this notable Memorandum, but that such limitations as have been indicated in an otherwise admirable scheme will also receive some measure of consideration. Such a step will not only lead to the speedy realisation of the wishes of those who desire a University in Baroda, but will guarantee that the institution so started will be well in line with the best modern ideals in regard to University planning.

Notes and Comments.

Sir Michael O'Dwyer's term of office has at last come to a close as everything in this mundane world does. India may now feel relief. He has left behind him one permanent record. The dictionary is made richer by the addition of the new word *O'Dwyerism*. India will surely not forget him for a long time to come.

His Excellency the Governor of Bombay makes the following statesmanlike observations in the course of his minute on the Reform scheme.

"I am only concerned to express my profound conviction, held before I arrived in India and deepened still further in the few weeks I have been in India, that time is a factor of vital importance in the consideration of the whole question of reform. I am convinced that delay is a greater danger even than an imperfect scheme, and that those of us on whom must fall the heavy burden of putting reforms schemes into actual operation, will be better able to work an imperfect scheme with the goodwill and confidence of all concerned than to operate a more perfect scheme—if one can be devised—when confidence and goodwill has been broken and alienated by disappointment and delay."

How noble is the sentiment and how true are the observations.

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Speaking of the optimistic views he took regarding the chances of the reform scheme, Sir Dinshaw Wacha said that his faith in John Bull's common sense and love of justice was great, and it was this faith which had animated his co-workers like Mr. Dadabhoi Naoroji, Sri Pherozshah Mehta and Mr. Gokhale and he did not know why he should not rely on it. He said that the modifications proposed by the Government of India were no improvements except in the sense they were improvements backwards. He paid a glowing tribute to Sir Sankaran Nair, and said it was of immense value to the country that when the whole Government of India was reactionary, there was one man in it who was not, and who stated the Indian side of the case from their standpoint. If he could rely upon his experiences Sir Dinshaw said, he could safely assure them that the whole of the Government of India's despatch would become insignificant. The question the British Cabinet would ask themselves was to the points raised by Sir C. Sankaran Nair and the eventuality would be that his minute would stand and the whole of the Government of India's despatch would be swept away overboard. He hoped such a fate would overtake the despatch and that was the very natural course which common sense and love of justice would suggest itself to John Bull.

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In the course of his reminiscences in the "Looker-on" Mr. Eardley Norton writes as follows.

The Government sought trouble, and now they have got it. The opposition,—though the Government professes not to believe it—to the Rowlatt Acts is deep seated and sincere. The Government have undoubtedly made out their case for the existence of organised and dangerous conspiracies which sought, however foolishly, to overthrow the British Government by anarchy and revolution, which believed that political enfranchisement could be secured by assassination, and which preferred to the long-drawn agony of constitutional agitation, the assumed celebrity of the revolver and the bomb. When I touch later upon the Alipur case, in which I prosecuted, I shall have some interesting history to offer. But the reply to political revolt is not a suspension of the ordinary safeguards which protect all accused persons and ask to ensure an impartial trial. The Government is as wrong in its belief to-day that the removal of the ordinary safeguards can secure loyalty, as was Barendra Kumar Ghose in his faith that the ordinary routes were too lengthy and that safety lay in the speedier solution with revolver and gunpowder. Barendra's attack has left the British Government unshaken. Deprivation of accustomed protection will leave unshaken the belief that British justice in India is not now-a-days always just. It is far more important in the interests of the State that faith in its impartiality should not be disturbed, than that the rapidity of punishment should strike terror into the hearts of evil-doors.

The evil-doers are few; the citizens numerous. There is no gain in terrifying the few if simultaneously you horrify the many into a state of intellectual revolt against your methods and your morals. If the courts are slow, multiply the courts and appoint judges more conversant with the law. No Government guilty of the scandal of the Delhi finance can make any plea of financial deficiency. Whether you multiply your courts or not, justice is quite speedy enough, I write at first hand. I have witnessed and survived horrors enough in Ceylon and India, where tribunals, exempt from supervision, from appeal, from public opinion, have held themselves free to travel the road to conviction with no respect to the law and less to the facts. And the men who do these things are made Peers! It does hurt one to lose faith in the House of Lords; but it hurts to lose faith in British justice and fair play. Every man is entitled to a fair trial. I have the high authority of a Special Tribunal himself supplementing my own experience. But these Special Courts are not always fair. India is not ripe for unharnessing judges from the security of appeals. Courts are too official, the atmosphere too impregnated with prejudice to deprive an accused of his right to appeal.

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Sir Rabindranath Tagore has addressed the following letter to H. E. the Viceroy:—

The enormity of the measures taken by Government in the Punjab for quelling some local disturbances has with a rude shock revealed to our minds the helplessness of our position as British subjects in India. The disproportionate severity of the punishments inflicted upon unfortunate people and the methods of carrying them out, we are convinced, are without parrellel in the history of civilised governments, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population disarmed and resourceless by a power which has a most terribly efficient organisation for the destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification. The accounts of the insults and sufferings undergone by our brothers in the Punjab have trickled through the gagged silence, reaching every corner of India, and the universal agony and indignation roused in the hearts of our people has been ignored by our rulers, possibly congratulating themselves for imparting what they imagine are salutary lessons. This callousness has been praised by most of the Anglo-Indian papers, which have in some cases gone to the brutal length of making fun of our sufferings without receiving the least check from the same authority relentlessly careful in smothering every cry of pain and expression of judgment from organs representing the sufferers.

Knowing our appeals have been in vain and that the passion of vengeance is blinding the noble vision of statesmanship in our Government, which could so easily afford to be magnanimous as befitting its physical strength and moral tradition, the very least I can do for my country is to take all the consequences upon myself in giving voice to the protest of millions of my countrymen surprised into the dumb anguish of terror. The time has come when the badges of honour make our shame glaring in their incongruous context of humiliation and I, for my part, wish to stand shorn of all special distinctions by the side of those of my countrymen who, for their so-called insignificance, are liable to suffer degradation not fit for human beings, and these are the reasons which have painfully compelled me to ask Your Excellency, with due deference and regret, to relieve me of my title of knighthood, which I had the honour to accept from His Majesty the King at the hands of your predecessor, for whose nobleness of heart I still entertain great admiration.

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.)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

In the time which is night to all beings, the self-controlled man is awake, the time wherein all beings are awake is the time of sleep for the sage of true vision.

NOTES:

1. The Lord contrasts here in felicitous terms the knower and the ignorant man. The night of the ignorant is wisdom because they see nothing in it. In such a night of wisdom the sage is awake. The day of the ignorant is that dense darkness of *avidya* where like owls the ignorant keep up a fitful activity. In relation to such dense darkness the attitude of the sage full of the light of god-realisation is the attitude of one to the darkness of night—a feeling

of dissatisfaction and desire to turn away from it.

2. The meaning may also be put tersely thus—God is like dark night to us but the sage sees Him and enjoys Him like day. The world is like day to us but the sage moves in it as in a dark night.

3. The Scripture declares :

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च निविचेष्टत तामाहुः परमां गतिम् ॥

4. Sri Sankara says well that in the presence of jnana, avidya disappears. विद्यायां हि सत्यामुदिते सवितरि शार्वरमिव तमः प्रणाशमुपगच्छत्यविद्या ।

5. The Vartikakara says :

कारकव्यवहारे हि शुद्धं वस्तु न वीक्षते ।
शुद्धे वस्तुनि सिद्धे च कारकव्यावृतिस्तथा ॥

काकोलूकनिशेवार्थं संसारोऽज्ञात्मवेदिनः ।
या निशा सर्वभूतानामित्यवोचत्स्वयं हरिः ॥

6. The realisation of the unity of everything is thus described by the Scripture : यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येत् यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत् ।

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

He attaineth Peace into whom all desires enter as the water enters the ocean which is ever being filled and is yet ever steadfast and unagitated :—not he who is a desirer of desires.

NOTES :

1. The rivers entering the ocean lose the various specific characteristics of their waters and are assimilated to the ocean. *Nama* and *Rupa* disappear. Even so the sense-enjoyments entering the mind of the man of realisation became transformed into the ineffable peace of Brahmananda.

2. चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् Hence, the mind has to be purified to win god.

3. The mind is either impure or pure. The former binds us and the latter frees us.

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतं ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

He who gives up all desires and lives in dispassion, without selfishness and egotism attaineth peace.

NOTES :

1. शान्ति Moksha. सर्वसंसारदुःखोपरमत्वलक्षणां (Sri Sankara).

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

This is the Brahmic state, O Partha, on attaining which illusion ceases and by being steadfast in which, even at the close of his life, a man attains the bliss of God-realisation.

NOTES :

1. Sri Ramanuja says well : निर्वाणमयं ब्रह्म गच्छति । सुखैकतानमात्मानमाप्नोतीत्यर्थः ।

2. Parikshit attained such bliss and Khatvanga also attained it as stated in the Bhagavata.

विज्ञाय चरमावस्थां देवताभ्यो नृपोत्तमः ।
खट्वाङ्गो नाम राजर्षिर्मुहूर्ते मुक्तिमेयिवान् ॥

Random Jottings.

[BY A SON OF INDIA.]

Our amiable contemporary, the *Pioneer* is not sorry for the resignation of Sir Sankaran Nair. And why should it be? Has he not presumed to 'harangue' the Olympian Gods—no matter where justice lay? Would it not be enough to tire them out? It was indeed lucky for Sir Sankaran to have got out before his opponents resorted to *argumentum baculinum*.

* * *

The Indians have been reputed to be the most grateful people on Earth, but the Pioneer has, true to its name and instincts, obtained the credit for exploding the myth. Sir Sankaran Nair who has been "incidentally produced" by the 'British Raj' against whom he has now turned. And truly may the *Pioneer* lament its lack of poetic genius to portray this act of base ingratitude. But we may be pardoned if we take the liberty to point out that Sir Sankaran Nair was produced not because of, but *in spite of* the 'British Raj.' The Raj may however take credit for the fact that there is but one Sankaran Nair.

* * *

So elections have been ordered to fill the vacancies on the Imperial Legislative Council caused by the resignation of the anti-Rowlatt-law champions. The best way of showing to the authorities that the action taken by the really honourable members has the entire and unqualified support of the constituents would be to return the same gentlemen unopposed. Of course interested individuals will not be wanting who will warily push in the question of the ethics of the resignation and the re-election. But they carry with them their own condemnation.

* * *

Section 101 (2) i of the Government of India Act 1915 lays down that "the Governor General in Council may appoint persons to act as additional judges of any High Court for such period, not exceeding two years." To the layman devoid of any knowledge of the freaks of the law, it would appear that the maximum time for which H. E. the Viceroy can appoint temporary judges without passing through the inconvenient formality of obtaining His Majesty's sanction, and that when a temporary judgeship has been in existence for two years must either be confirmed or abolished. But we forget that LAW can mean one thing to you and quite a different thing to another.

* * *

Titles and Honours! What a rush is there for them. Thank God, all is not darkness yet—we have a few loadstars still left. The same indiscrimination appears to be rank everywhere—not even ideal England excepted: so much so that there the Government have been asked to append the circumstances justifying the award of the title. If the same procedure were to be adopted here in India with retrospective effect, what a ludicrous state of affairs would it disclose! Indiscriminate favouritism, undeserved patronage will all leap out from their dark abodes. Many a haughty head proud in the possession of a title—no matter whether a poor Rai Sahib or an exalted G. C. B.—will have to hang down vexatious and disconcerted.

* * *

The ways of our Government are mysterious. We can understand why the cosmos was created, why a man is not a striped and why out of evil cometh good—more easily more rationally than one can solve the workings of our Government. The other day they deprived a man of his insignificant 'Khan Sahib' or some such thing, but would not for the last twelve months and more take back their honours 'declined' by Dr. Subrahmanya Aiyar and Mr. C. Vijayaraghava Achariar of Salem. The Quarterly Civil list which purports to have been "corrected up to 30th April 1919" still persists in *honouring* these gentlemen who refuse to be so *honoured*. Tagore, India's Poet-laureate has renounced his knighthood. What will the Government do?

The Philosophy of Education.

[By M. S. NATESON.]

"What is education? What is philosophy? And how far are the two connected with each other?" These questions naturally arise in the mind of one who sees the title of this paper. That education means to lead or draw out and that philosophy is the science of things human and divine and of the causes in which they are contained, in brief, that philosophy is the science of science, every one knows or is supposed to know. But I shall attempt in this paper to show how far the two are related the one to the other.

The definition above given of philosophy by Sir V. Hamilton is comprehensive enough. Clearly and distinctly he says that philosophy is the science of things human as well as superhuman and of the cause in which these things are contained. Beautifully has Chaucer described philosophy as practical wisdom. Let me be understood then as representing the practical, not theoretical, wisdom of the science called education.

Education has been spoken of by psychologists as a science whose principles and methods the teacher ought to be acquainted with. Every science is investigable and

when education is spoken of as a science its methods and principles are in duty bound to be investigated. Still more is it necessary to deeply enquire into the science or practical wisdom of the science of education, setting aside for the time being all other considerations.

As an Advaita Vedantin, I hold that man is potentially divine, that somehow or other, as the result of actions in previous incarnations, he feels himself bound to his body, he thinks himself as the body. The Vedanta refers to the innate divinity and perfection of man when it calls upon him in bold and unmistakeable language "EKAM SADVIPRA BAHUDHA VADANTI" and "TATTVAMASI". To make man insignificant in the multitude of universal existence, realise his innate divine nature is the purpose of religion; and what does the educator do? He leads or draws out the potential energy of man to make it reveal itself as kinetic, he manifests the perfection already existing in man. One of the most beautiful definitions of education that I have come across is from the pen of that illustrious scion of mother India, the Swami Vivekananda; he says, "Education is the manifestation of the perfection already in man; religion is the manifestation of the divinity already in man." Dear reader, permit me to add here, "Divinity being perfect, education and religion come to mean the same thing"

Believe me, reader, when I tell you that education and religion mean the same, I do not for a moment confound the one with the other; nor am I dragging you into that controversial of subjects, the field of religion. I know positively that there are among you persons of various religions; and even among those that call themselves Hindus, there are some who are absolutely irreligious. The latter are of two kinds; the reasoning atheists and the not thinking careless men. With the last I have no concern; to all others my point will be extremely clear from the following extracts from Professor Huxley and Herbert Spencer.

"True science and true religion," says Professor Huxley at the close of a recent course of lectures, "these are twin-sisters and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness and their self-denial, than to their logical intellectual acumen."

"The discipline of Science" writes Herbert Spencer, "is superior to that of ordinary education, because of the religious culture that it gives. Of course we do not here use the words scientific and religious in their ordinary limited acceptations, but in their widest and highest acceptations. Doubtless to the superstitions that pass under the name of religion, science is antagonistic; but not to the essential religion which these superstitions merely hide. Doubtless, too, in much of the science that is current, there is a pervading spirit of irreligion; but not in that true science which has passed beyond the superficial into the profound.

"So far from Science being irreligious, as many think, it is the neglect of Science that is irreligious...it is the refusal to study the surrounding creation that is irreligious. Take a humble simile. (The following is an adaptation of a story from the Upanishads.) Suppose a writer were daily saluted with praises couched in superlative language. Suppose the wisdom, the grandeur, the beauty of his works were the constant topics of the eulogies addressed to him. Suppose those who unceasingly uttered these eulogies on his works were content with looking at the outside of them; and had never opened them, much less tried to understand them. What value should we put upon their praises? What should we think of their sincerity? Yet, comparing small things to great, such is the conduct of mankind in general, in reference to the Universe and its Cause. Nay, it is worse. Not only do they pass by, without study, these things which they daily proclaim to be so wonderful; but very frequently they condemn as mere triflers those who give time to the observation of nature—they actually scorn those who show any active interest in these marvels. We repeat then that not science, but the neglect of science, is irreligious. Devotion to science is a tacit worship—a tacit recognition of worth in the things

studied; and by implication is their cause. It is not mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought and labour.

"Nor is it thus only that true science is essentially religious, too, in as much as it generates a profound respect for and an implicit faith in, those uniformities of action which all things disclose. By accumulated experiences the man of science acquires a thorough belief in the unchanging relations of phenomena—in the invariable connection of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which people vaguely hope they may gain, or escape, spite of their disobedience he finds that there are rewards and punishments in the ordained constitution of things; and that the evil results of disobedience are inevitable. He sees that the laws to which we must submit are both inexorable and beneficent. He sees that in conforming to them the process of things is ever towards a greater perfection and a higher happiness. Hence he is led constantly to insist on them and is indignant when they are disregarded. And thus does he, by asserting the eternal principles of things and the necessity of obeying them, prove himself intrinsically religious.

"And lastly the further religious aspect of science, that it alone can give us true conceptions of ourselves and our relation to the mysteries of existence. At the same time that it shows us all which can be known, it shows us the limits beyond which we can know nothing. (NA TATRA CHAKSHUR GACCHATI NA VAGGACCHATI NO MANAH) Not by dogmatic assertion does it teach the impossibility of comprehending the Ultimate Cause of things: but it leads us clearly to recognise this impossibility by bringing us in every direction to boundaries we cannot cross. It realises to us in a way which nothing else can, the littleness of human intelligence in the face of that which transcends human intelligence. While towards the traditions and authorities of men its attitude may be proud, before the impenetrable veil which hides the Absolute its attitude is humble—a true pride and a true humility. Only the sincere man of science (and by this title we do not mean the mere calculator of distances, or analyser of compounds, or labeller of species; but him who through lower truths seeks higher, and eventually the highest)—only the genuine man of science, we say, can truly know how utterly beyond, not only human knowledge but human conception, is the universal power of which Nature and Life and Thought are manifestations."

(To be continued.)

Constitutionl Struggle for Liberty.

(By P. SUBRAHMANYAM, B.A., B.L.)

(concluded.)

"Personally I do not like your model provinces," said the Governor, "When I was first appointed to this province, I knew nothing of the people. You have been here for the last quarter of a century. I entirely relied on you, and signed as you directed me. My friends in England had informed me before starting for India that I must entirely rely on the Members of the Executive Council. I did so. What do I find? The province is in a state bordering on civil war. You want to rule it under a sort of martial law. How often I argued with you, and protested that the educated classes are the natural leaders of the people in every country; you posed as the guardian and trustee of the masses. Whenever there was friction with the Ministers for transferred departments, I advised you to yield to their wishes. But you had your own ideas of prestige, power and authority. I wanted to construe the Instrument of Instructions in a liberal way. But you said that instructions were intended as a sop to noisy demagogues, and never intended to be acted upon. That is the official practice you said. I had no other go but to yield to you. At first I expected that the Indian member of the Executive Council would side me in the matter of any difference between you and me. He more often agreed with you than with me; so it came to pass that you both out-voted me in the Executive Council. I was absolutely powerless. Mr. Facing-both-ways was invariably on your side; his views, ideals and stand-points were almost the same as yours. So my liberalism vanished into the air. All my pious resolu-

tions for playing the part of a constitutional ruler as in a self-governing colony, crumbled to dust. I sometimes think of resigning and going home."

"I deeply regret that such perverse views should dominate your mind at a time when the enemy is at our door," said Mr. B. D. Hard, "If you had been appointed to a self-governing colony or province like Madras or Bombay, you might have been a constitutional ruler, and found inexhaustible pleasure in being a signing machine, revelling in laying foundation stones or unveiling statues, and regularly drawing your salary for discharging the onerous duties of signing all documents placed before you by your ministers. But the Montagu Scheme left the power and the responsibility on the shoulders of the Governor and his Executive Council. We cannot shirk our duties and responsibilities imposed upon us by law. I would request you to read carefully the Montagu-Chelmsford Report on Constitutional Reforms, and the subsequent enactment passed embodying the proposals therein; you would see that the bureaucratic character of the administration is not changed; and certain opportunities are given to elected members for getting themselves trained in the art of popular government. We have been exercising our rights and privileges under the scheme. You complain that we have not surrendered our rights to irresponsible recruits and wind-bags who would have made a mess of the whole thing; you say that the educated classes are the natual leaders of the people. It might be so in England or America; not so in this country. The ignorant and illiterate ryot wants that the British should always rule the country, and has no respect or regard for Indian administrators. How else could it be? These so-called leaders are mostly lawyers, and have no influence whatsoever on the masses. No good thing can come out of them. I would even go to the length of saying that the educated classes have not changed the course of world's history anywhere."

"I see you have forgotten all your history when you became a member of the Indian Civil Service," rejoined the Governor, "By whom were revolutions brought about in France, England or America? It was the educated few who ordered the hanging of Charles I, and brought about the revolution in England in 1688. It was the educated few who were the authors of the French Revolution, and guillotined the French King. It was the educated few who declared the war of American War of Independence. What is the fun of your declaring that in this country alone that the educated few are not the natural leaders of the people and have no influence over them. Indians are as much human beings as ourselves. In every democratic or enlightened country lawyers predominate in legislative assemblies; it is but natural. Those who studied law, and have been trained as lawyers would naturally exert influence in any assembly which sits for making laws, reforming or revising the laws of the realm. As far as I can see, your fault and the fault of those who think like you lies in mistaking human weaknesses, and human frailities for national ones."

Mr. Mulrojee Row intervened at this stage and said: "No doubt, lawyers wield enormous influence in every legislative assembly. But in this country all your generalisations are made subject to the influence of caste. The system is rotten and indefensible. Nevertheless its influence pervades every strata of Indian society. Therefore you are wrong, Sir, in your conclusions. As an Indian, I would like that Indian society was not permeated by the artificial distinctions of caste. It is this vicious factor which falsifies your conclusions."

"Certainly not, Mr. Mulrojee Row," the Governor continued "I am old enough to perceive the fallacy of your contentions. I have lived in England, Ireland, America, France and South Africa. Compare the eternal conflict between the Catholic and the Protestant in Ireland, the ever-increasing strife between the French Catholic Canadian, and the British Protestant Canadian, the frequent friction between the Boer and the Britain in South Africa, and the yawning gulf between a Negro or coloured voter and the white voter in the United States of America; your caste difference pales into insignificance before such terrible instances of social cleavage. Further caste differences do not end in bloodshed and murder. It is convenient to throw the bogey of caste over an educated Indian who pants for liberty in his own country. Further you find that in Madras, Bombay and Calcutta the administration is carried on healthy lines. I feel sure that with the increasing influence of education and enlightened administration such differences will gradually disappear."

"I agree with our Governor", said Mr. Facing-both-ways who had been a silent spectator till now, "that education is a great levelling agency pulling down, and pulling up, levelling and merging all social distinctions. I hear that a deputation of twenty elected members headed by Mr. D. Abhiman will go to Calcutta to lay down their grievances at the foot of the throne. They have drawn up a petition, I am told, and had it printed, requesting the Viceroy to grant Home-Rule Assemblies as at Calcutta and Madras, and complaining that the scheme of Mr. Montagu was too complicated, too impracticable and intricate to suit modern requirements. I am trying to get a copy of the petition. I think it would be advisable to depute Mr. Hard to Calcutta for controverting their statements; otherwise *ex parte* judgment might be passed condemning the scheme. The controversy has reached an acute stage in Nagpore. It should not be condemned unheard."

Mr. B. D. Hard, I.C.S., said that they had already sent a despatch with a memorandum suggesting that, as the province was in a very backward condition, and a few noisy agitators had rendered the harmonious working of the scheme impossible, the Legislative Councils with elected members might be abolished, and a Legislative Council on the lines of Lord Cross' Act of 1892 might be reconstituted with a few well-chosen elected members for official guidance. He thought that no personal representations were needed under the stress of war.

Mr. Mulrojee Row C.I.E. agreed with Mr. D. Hard, and did not like the idea of meeting frothy agitators face to face, thus placing themselves on a level with them. The Governor thought a personal representation would be preferable.

Mr. Hard I.C.S., finding that he might be out-voted in the Executive Council, suggested that the subject might be dropped for the present. He said that, after seeing the petition, they would be in a position to say whether any unfounded statements were made in the petition and whether it would be necessary to contradict them. He further offered to send for Mr. D. Abhiman, and ascertain the truth of the information.

While they were engaged in such a desultory talk, Mr. D. Abhiman arrived, and forwarded a petition to the Viceroy requesting the Governor to transmit it formally. The Governor was also informed that a copy of their Petition of Rights had been posted to the Viceroy.

"You call it a Petition of Rights," said Mr. Hard, "It is strange you have christened it so."

"It is nothing strange, Sir. India is the land of my birth. I want to breathe the fresh air of liberty in my own country. I do not want to be under perpetual tutelage, and be in the leading strings of an alien bureaucracy in my mother-land. The present atmosphere of racial inferiority is choking our life, sapping our vitality, and curbing all our manly self-respect" was the vehement reply of Mr. Abhiman.

"How often will you say it?" asked Mr. Hard.

"As long as my life lasts, till we gain our liberty" replied Mr. Abhiman,

The Governor advised him not to be excited, and promised to send his petition to the Viceroy.

Later in the day, the Governor received an urgent telegraphic communication from the Viceroy, acknowledging the receipt of the Despatch suggesting constitutional changes, and also intimating that a Petition of Rights signed by twenty elected members of the Nagpore Legislative Council had been transmitted to him direct, and a Deputation of the members requested an interview with the Viceroy and his Council. Permission was granted, and 25th has been fixed for hearing the Deputation. The telegram suggested the desirability of deputing Mr. D. Hard the Senior Member of the Executive Council to Calcutta for helping the Viceroy.

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Wit and Wisdom.

The proceedings of the council of ten are the subject of the following animadversions in a London Journal.

Ten Great Big Delegates in a Peace combine.
One posed the Fourteen Points, then there were nine.
Nine Great Big Delegates, debating soon and late,
One yawned himself to death; then there were eight.
Eight Great Big Delegates remaking earth and heaven,
One put in a word for God; then there were seven.
Seven Great Big Delegates, in a Russia fix.
One suggested Prinkipo; then there were six.
Six Great Big Delegates, boasting "How we thrive!"
One muttered 'Yugo-Slav'; then there were five.
Five Great Big Delegates, would force the Danzig door,
The Hun said 'Verboten'; then there were four.
Four Great Big Delegates, discuss indemnities.
One wired for his ship: then there were three.
Three Great Big Delegates, wanting to get through,
One claimed the Rhine frontier; then there were two.
Two Great Big Delegates, with tasks but yet begun.
One displeased Lord Northcliffe; then there was one.
One Great Big Delegate, who'd stick it till he'd done,
He died of old age, and then there was none.

Olla Podrida.

Reuter tells us that Rantzau read out his speech at the Peace Conference sitting. The excuse given was that Rantzau could not trust his knees. We wonder why he became weak-kneed.

***

The House of Lords has passed a Bill to the effect that women can become magistrates. Is there any great virtue in becoming magistrates? The Pope declares: "Fair tresses man's imperial race ensnare." She is to do it in a *literal* sense hereafter and perhaps fail to do it in a figurative sense.

***

Mantime a portion of the Indian womanhood is up in arms. It is demanding the vote. Mrs. Cousins is leading the forlorn hope to victory. By the bye, where is the previous self-constituted leader—Mrs. Jinarajadasa. An Indian lady discovered sometime ago that woman is the barometer of civilisation. Why is she a barometer and why should barometers have votes? Why is that old article by that lady republished in a recent issue of *New India*?

***

These are days of gynarchy. America has got a D. D. C. Do you know what it is? It is the Decent Dress Committee. Now-a-days there are commitees for all sorts of things in the world. Is woman made for fashion or fashion for woman, asks the *Madras Times* on 24th May. Who can answer?

***

The same issue brings us the news that a Bill has been introduced into the State Legislature of Florida making the proviso that "from and after equal suffrage has been established in Florida, it shall be lawful for females to don and wear the wearing apparel of man as now publicly worn by him." Hurrah! Will she go in also for moustaches and beards?

***

Such is the New Reform. At 15 College Square, Calcutta, a society called Hindu Social Reform League has been started for reforming Hindu Society and for the preservation of the Hindu race. Hitherto the upstart Hindu race which did not know how to live was in danger of extinction. Fortunately it is to be saved.

***

At Jalalpur a Mahomedan inspector of schools was asked to lay the foundation stone of a Hindu temple. What wonderful Hindu-Moslem amity! Very soon a Mahomedan may do *puja* also in a Hindu temple. You see he looks like a Rishi.

***

At Veda Vilas Mr. Viresalingam Pantulu died a few days ago. There is a grim irony of fate in this as he was against the Vedas all his life.

SCRUTATOR.

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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,

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A Vision Of India.

THE BILWA.

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

O sacred Bilwa sweetest unto him
Who teaches man earth's transient joy to scorn
And leads from Passion's night to wisdom's morn
The human souls that toil in pathways dim!
Trefoil leaves whose sight doth fill to brim
With pure devotion sweet our hearts forlorn
That yearn for dower of gold and kine and corn
And unresponsive are to song and hymn!
At sight of thee and thy trefoil leaves
That show the oneness of the holy Three
And fill us with deep raptures yet unknown
I turn from earthly life that aye deceives
And seek the grace of truth and purity
That guard for e'er our Lord's Love's golden throne.

The Hindu Message

THURSDAY EVENING 12. JUNE 1919.

The Indian Reforms Bill.

It is now a fortnight since the Indian Reforms Bill was introduced in the House of Commons and still we are kept in the dark as to its provisions. The mere fact of its introduction and first reading was known to us three days after the event and the second reading also has passed and the Bill is referred to a Joint Committee of both the Houses and yet Reuter has not thought it important enough to wire the terms of the Bill to India. Evidently he thinks that India has nothing to do with the Bill though the Bill may have much to do with India. Even our countrymen who are now in England have not considered it necessary to cable at least privately the full terms of the Bill. Evidently they thought that the Government would have published the Bill in this country simultaneously with its publication in England. In the freedom-loving atmosphere of England they seem to have forgotten that we are going to get Responsible Government, though in instalments, only after the passing of the present Reforms Bill. It is nothing short of scandalous that the provisions of the Bill shaping the political future of 350 millions of India are not published simultaneously in this country which is deeply interested in them. Whoever is responsible for this preposterous state of things, we could characterise his conduct simply as culpable negligence. As it is we have to be satisfied with the meagre summary cabled out by Reuter of the speeches of Mr Montagu during the Indian Budget debate and at the time of the introduction of the Government of India Bill and derive from them what consolation we can. Considering the present status of India as emphatically declared by Mr. Montagu in the House of Commons at the time of the Budget debate viz., that India not only had separate access to the Peace Conference and the king had empowerd her representatives to sign the peace but as members of the British Empire Delegation the Indian representatives shared the task of concerting the policy of the British Empire, it is a pity the Indians, whose representatives share the task of concerting the policy of the British Empire, are kept in the dark in the matter of shaping the political destinies of their own country. In the House of Commons Mr. Montagu dwelt on India's bright position in the world and referred to the splendid military and national war efforts which had won her a place in international discussions equal to the British dominions and greater than that of any power in the world except "the Big Five". Mr. Montagu said he was of opinion that "India's entry into the League of Nations and the International Labour Organisation and also the place occupied by Lord Sinha committed Parliament to the view that this position was only justified if we could raise India to the position of a sister nation of the Empire. It was wholly inconsistant with a position of subordination. He would say to the Dominions Colleagus at the Conference table that the position of equality which they had given to India's representatives was wholly inconsistant with the treatment of Indians in the Dominions in South Africa." These are noble words nobly uttered and every Indian is sure to feel flattered by this description until he pauses to reflect calmly on the real situtation in India. India cannot be equal to the Dominion or to the lesser powers kept hanging at the doors of the Peace Conference so long as she is not fully self-governing. Only when she gets *full responsible Government* and not before could she be styled as a Sister Nation of the Empire. Till then it is a mere travesty of truth to call her by thet name. Equality in mere words is as hollow as bloated bellows. The Reform Bill now in the committee stage in the Parliament will show us clearly how far Mr. Montagu has tried his best to translate his words into action. He has stated that "the Bill would substantially carry out the Montagu-Chelmsford proposals. Some amendment suggested in the Government of India's despatch would be embodied in the Bill but he would invite the Joint Committee to decide against others. The Government required all the assistance the Joint Committee could give to improve the Bill, but he begged them not to whittle down the scheme." He has specifically stated that the keystone of the reforms was transference of power from the bureaucracy to the people. Mr. Montagu concluded by summing up his policy as "the maintenance of order, tireless investigation and removal of causes of discontent, eradication of the sources of disorder and courageous, zealous and determined effort to make India a union of great self-governing countries and partner in the Great British Commonwealth." Without the full text of the Bill before us it is impossible to correctly gauge the value of these sweet words which make our mouths wafer. We will patiently wait and see how far reasonable Indian aspirations are satisfied.

Notes and Comments.

The Birthday honours list was issued last week and we congratulate the several recipients on the marks of distinction conferred on them. The Knighthood conferred on Justice Abdur Rahim is certainly the most deserving and will win popular approbation. He is eminently worthy of the honor personally being a true patriot to the core who has shed a halo of lustre round his name, though as acting Chief Justice of the Madras High Court the honour would have come to him as a matter of course. As an upright and conscientious police officer Dewan Bahadur Bhavanandam Pillai richly deserves the title conferred on him. The title of Rao Saheb awarded to our popular Deputy Superintendent of Police Mr. A. K. Raja Aiyar is a very poor recognition of his sterling merits. In his case we would wish that he had not been embarrassed by this title. He has already been the recipient of the King's Police Medal, the highest honour that could be departmentally conferred on a Police Officer for his eminent services. This medal is a unique honour carrying with it special privileges and after a further distinguished record of four more years, to be the recipient of the comparatively very minor title of Rao Saheb is certainly not a matter for congratulation. Still in this small world of ours we have to take things as they come and so we shall conclude with a wish that this devotion to duty coupled with his philanthropic activities towards the relief of his fellow-countrymen in these days of high prices of food and clothing would earn for him due recognition in the shape of well-merited promotion.

* * *

Last week we published the letter addressed by our great poet Sir Rabindranath to the Viceroy requesting to be relieved of his knighthood. The reasons

that drove this 'uncrowned Laureate of Asia' as Lord Hardinge was pleased to style him, to take this extra-ordinary step are succinctly set forth in the letter. In noble and dignified terms has the poet referred to the "enormity of the measures" taken by the Government in the Panjab which "revealed to our minds the hopelessness of our position as British subjects in India." He thinks that "the time has come when the badges of honor make our shame glaring in their incongruous context of humiliation." It is said that great Poets always reflect the spirit of the age in which they live and when Sir Rabindranath considers it necessary to speak out thus openly and plainly it is high time that the Government pauses and reflects. The renunciation of the knighthood last year by Dr. Sir Subrahmanya Aiyar and now by Sir Rabindranath, two well-known leaders of the country is not conducive to maintain the prestige of the honour or of the Government that has conferred it.

* * *

Elsewhere in this issue we extract an article from *the Modern Review* on the present condition of affairs in the Hindu University, Benares, written evidently by somebody in the know signing himself as "Inside view." It is very deplorable reading and the state of affairs it reveals does not at all reflect any credit on our capacity to manage the first and foremost Indian indigenous Educational Institution. We trust Mr. Pandit Madan Mohan Malaviya would devote himself with a singleness of purpose to the task of rectifying all the existing defects and make it a model institution of which every Indian may feel proud. At a time when we fight for Home Rule and *self*-Government it is ridiculous to find that we are not managing properly even the one Educational Institution which we have started.

* * *

The *Nation*, London, writes:—The Introduction of Mr. Montagu's Bill, based upon last year's scheme of Indian Constitutional reforms is preluded by the issue of two reports, the product of the Southborough Committees, which began work in India last November. The framework devised by these bodies is, necessarily, far more elaborate than that which was required for the Morley reforms ten years ago. The First Committee dealt with the new constituencies. It recommends the extension of the franchise to rather over five million electors, many of whom will not be literate in English. The elected members of the provincial Councils today have behind them a total constituency of only 33,000. A property qualification is to be fixed and the rural constituencies will be based upon the land revenue districts, a direct survival of the Moghul rulers. Communal representation is to be given not only to Mahommedans, but to Sikhs, Indian Christians, Europeans and Eurasians. Women's suffrage is rejected. The Viceroy's Legislative Council is to contain 80 elected members. The Second Committee presents a detailed scheme for the division of powers, financial and other, between the supreme and provincial governments. The reports imply that the Committees have worked hard upon a very hard technical problem. The next move is with the Parliament. Anglo-India is afraid of the Montagu-Chelmsford scheme, and has mobilised large resources for its destruction. The revolutionary wing of Indian nationalism is likewise against it, for obvious reasons. Mr. Montagu's task is to convince the House of Commons that only by the grant of responsible self-government can India be made secure.

* * *

The *Bengalee* writes:—His Honour Sir Edward Gait will have a Bengali article in the forthcoming number of *Bharatbarsha*. It is entitled *Purushottum Deber Shashan Patra* and deals with some inscription and is the first vernacular article written by so high a British official in an Indian Journal, which should greatly endear His Honour to the Bengali Community. His Honour has a facile Bengali pen.

* * *

We understand that Mr. T. H. LeMesurier O. B. E., Secretary to the Agent of the South Indian Railway has taken long leave from the 8th inst. preparatory to retirement. From the reports to hand we learn that the growth of the South Indian Railway

was almost coeval with the services of Mr. LeMesurier which extends to over 31 years. He was first in the Engineering Department but his winning manners and powers of organization attracted the attention of the higher authorities and he was soon drafted to the Agent's Office where for nearly two decades, he has done silent, unostentatious but solid work. He assisted no less than six Agents and to mention only a few of the several extensions of the line—the Indo-Ceylon Route via Dhanushkoti, the construction of the Nilgiri Railway and of the Tinnevelly Trivandrum extension with Ghat sections were all completed during his tenure of office. The length of the open lines and the earnings of the Railway almost trebled during his time. What is more noteworthy from the standpoint of the public is, we venture to say, his courteous dealings with the public and his great popularity with one and all of the Railway staff from the lowest to the highest. He is well-known for his very hard and conscientious work and stands as an example of noble and close devotion to duty. We offer him our good wishes during his retirement. We are sure, now that he is out of harness, he will devote his leisure and wonted zeal to the cause of the country and the Trichy District in particular where he has spent the best part of his life.

Sandhya Upasana.

[By RADNUS B. DIVARD.]

In ancient times when Indian princes wielded the sceptre in a true Kshatriya fashion, when Rishis graced this land with their inspiring personalities and guided the activities of men, when the realms of the Goddess Saraswati were free from the contamination of modern civilisation, with its theory of "struggle for existence and survival of the fittest," with its peculiar conception of "diplomacy" and "policy," with its heartless commercialism and other machinery of self-aggrandisement and world-domination and with its own definition of "morality" and "moral courage", when men valued their souls more than money, every man believed, and rightly so, that human life was intended by the Controller of the Universe for something higher than catering to the brutal passions in the name of "a high standard of living". This belief, inherent in all men of the purest Hindu blood, did not, however, make them blind to the fact that it was not within the power of any soul, as long as it was imprisoned in this mortal frame, to discard the world altogether and to have a leap into the Infinite. They knew that the utmost one could do was to keep the passions within reasonable limits, to reduce them to the barest minimum; in short they aimed at extracting the venomous fangs of the hydra-headed monster in the shape of desire, it being the progenitor of all other passions, too numerous to mention here. If man could so shape his life, in other words, so form his character, as to remain unaffected both in happiness and adversity while discharging his social and spiritual duties, he would have gained everything that is worth striving for in this life The duty that lies before a man is therefore of twofold character viz., duty towards his fellow-creatures and duty towards the Self or God. These two have to be so adjusted that they may eventually bring about the liberation of the soul from the rounds of transmigration. To put it briefly, our social duty should only be a stepping stone to our religious duty. The one cannot exist without the other is an established fact, but while discharging his social responsibilities, man should not get himself entangled in the web of passions. The art of performing one's duties disinterestedly, both social and spiritual, is known as Svadharma (स्वधर्म) in the Hindu Scriptures.

The word "Svadharma" translated into English means one's own duty and is only near approach to the true significance of the word. I call it only a near approach to its meaning, as the English language in spite of all its boasted beauty and richness is too poor to supply its own equivalent to the word "Svadharma." To make it clearer, duty is an obligation which is sometimes only of an ephemeral character, for, a man is at full liberty to change his profession and consequently his duties, according to the rules of European societies. A man may be to-day a butcher, to-morrow

he can if he so chooses, be a high priest provided he has the necessary qualifications. Wolsey, the son of a butcher, can be a Cardinal and can command wide respect; but Svadharma requires a man to keep to his post steadfastly, whatever it may be, throughout his whole life, no matter even if death carries him off in the performance of his duties. "स्वधर्मे निधनं श्रेयः परधर्मो भयावहः"—Bhagvat Gita. Death is preferable while performing one's own Dharma; duty not one's own, is dangerous.

Such being the case Svadharma can exist only in societies where Varnashrama Dharma is prevalent. In spite of our Modern Indian "reformers" telling us that the ancient caste system was not as "rigid" as it is to-day (it is very "rigid" indeed now a days! If not, why should cosmopolitan dinners take place with such frequency?) that the qualities alone of the individual went to determine his caste and not his birth, that the system was flexible and that any one could change his caste as one does his coat. This is one of the many brilliant discoveries of modern scholars, who it seems possess an infinite capacity to make discoveries and inventions! They are infallible and their discovery, of course, cannot be mistaken. This accursed caste system is the cause of India's downfall, though the speed of this fall is being retarded by the joint efforts of the Christian missionary and the Hindu "reformer"! There can be no nationality in India until the wretched caste system makes its exit from this land. The caste rules prohibit interdining among men of different castes or religions and is it ever possible to unite the nation in the absence of interdining? The caste forbids the use of intoxicating liquors; but is it right to ask modern men, with their "polished manners", not even to touch the spirits which would certainly put them in good spirit? Without the help of the divine drink how would they be able to pursue their course of leading the people by delivering a series of vociferous lectures on different 'topics of interest' and write volumes of nonsense? The caste imposes hardships on young widows. *Young* widows only deserve pity, old ones can of course be left to themselves safely. Young widows would make good wives to young "reformers" and why should they not pity the former? The caste permits the marriage of girls before they attain maturity and weak progeny is the result. Our fathers were certainly weaker than we are! Thus the caste is the standing curse of India and the moment it disappears from this land, we will be free! No foreigner will dare invade India's shores. She will in no way be molested by enemies, internal and external! Poor British statesmen! Had they but known this remedy, they would not have resorted to such huge preparations for the recent war. The most simplest and easiest way for them to win the war was to have grand cosmopolitan dinners with casks of choicest liquors and the flesh of all known animals, to get married all the young widows in the kingdom and to fix the lowest marriageable age of a woman, nay a girl, at fifty. With these weapons they could have very easily swept back the onslaught of legions of the formidable Germans and beaten them down once for all! But the unfortunate British people had not the good sense to consult our Indian "reformers; this course would have saved them so much trouble and money!

Whatever may be the views of our "reformers", the Indian caste system, unmindful of the wishes of the future generations, fixed a man's station in life according to his parentage and expected him to discharge his responsibilities to the best of his power until he laid down his bones. If mental qualities alone were the only determining factor of one's duties, Arjuna would have been safely let off by Shri Krishna on the battlefield of Kurukshetra, when he was overpowered with pity for his relatives and preferred beggary to fighting which he discarded, though one of the legitimate duties of a Kshatriya. Thus he was losing his characteristic as a Kshatriya and if a man's Svadharma was to change with his qualities, then, Arjuna was the fittest man to do so; but not only did Krishna charge him with impotency but also persuaded him to fight, telling him that he was a born Kshatriya and must fight.

Says Shri Krishna:— चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। I divided the qualities and Karmas (duties) and accordingly created four castes. He says that he has *already created* four castes and has not left it to the sweet will of our modern "reformers" to determine one's qualities and duties. The story of Dharmavyadha in the Mahabharata is an instance in point and goes to show that, though he was according to his qualities a Brahmin, still he would not abandon his duties as a dealer in flesh and play the role of a Brahmin. He adhered to his own calling according to his birth and not qualities. The following verse in the Bhagavat Gita clearly states that a man should not give up his own profession, even though it be in his opinion inferior:—

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥

"Oh Kaunteya, one should not renounce his duty *born with him*, though it be imperfect; verily all actions are enveloped in imperfection even as the fire is by smoke." Thus the system of Varnashramadharma fixes a man's duties at his very birth and a man who does not observe the caste rules has to be considered as a person in open rebellion against the Law of God, according to the Hindu scriptures. This having been established, we have only to consider the object of Svadharma, in other words we have to see of what earthly use it is to us. Even our old parents must be of some use; if not, the proper place for them is a Poor House which it is a pity, modern civilisation has failed to bring with it in this country. Utility, utility! Dear utilitarians, you can, however, rest assured that Svadharma is really of 'earthly' as well as 'heavenly' use to us. It is hoped that the benefits arising from the true observance of Svadharma can better be shown by placing the following two pictures of society before the readers.

(To be continued.)

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

[By M. S. Nateson.]

(continued.)

Turning now my attention to what is commonly called education in these days, let me show how far so-called education has succeeded in its purpose. Most of my readers, if not all, are under the impression that education means school-going, learning some things, most of them valueless, and thereby earning a hand-to-mouth livelihood in the struggle for existence; nor is education what is commonly mis-spoken of as character-forming. Dear reader, it is not character-forming, but character-developing that is really meant here, and this is one of the sign-posts along the path of education. The development of a character that fits man or woman for citizenship is one of the functions of education and not the end and aim of education. Education is not instruction, nor is it an arduous range of mental equipment. Says Sister Nivedita, "All education worth having must first devote itself to the developing and consolidating of character and only secondarily concern itself with intellectual accomplishment. Education is the development of the faculties of soul and mind in harmony one with another."

If such be the ideals of perfect education, how far have Indian schools succeeded in educating the children of India during the last 150 years and more? The remarks of Principal Griffiths of Cambridge regarding the work of schools in England apply in the case of India in all their entirety. He thus speaks of the evils of the present educational system: 'Modern education might quicken wits, but it is giving slight ballast to character. It results in a volatile intelligence, but produces no intellectual grasp. The results are disappointing, the future is doubtful and the expense is enormous. Careless work by boys consequent on heartlessness, labour strikes, the rich man's passionate love for material prosperity at the expense of his less wealthy neighbour, the poor craving for money and comfort, such comfort as is enjoyed by the affluent, dimness of ideal, faltering of judgment, absorption in trivial amusements, in brief, want of character—these are some of the visible signs. Teachers everywhere are discontented, managers of schools are ambiti-

ous for power, the clearness of the ideal and of the goal is wanting. *There is neither passion nor faith in the workers, not a spark of life there is in the boys, but all alike listlessly follow a mere routine,*—these are what modern education has reduced the country to. Money spent on such education is sheer waste."

My criticisms on the educational evils of the day are certainly not destructive, but they are offered in a sympathetic and good-natured way. It is likely that I arouse in some of my readers a mechanical reverberation, but as a worker in the field I understand my business, quietly investigate, face facts and make suggestions.

Educational institutions under the present scheme manufacture an amount of intellectual cynicism and indifference. Boys disbelieve in the pleasure and interest of intellectual things. The examinations are a helpless compromise and sacrifice stimulus. The older Universities insist on a meagre kind of specialism, while the later ones insist on a specialised kind of specialism. Culture and knowledge are separated; no man of originality is produced; people do not even commit clever mistakes. It must be recognised that the existing forms of higher education frankly bore several boys and girls who are otherwise capable of becoming useful citizens. Scholastic ideals of scholarship make no appeal to them at present. Are they therefore incapable of being educated?

The above are rather bold assertions; let me take the curriculum of the Indian school subject by subject, and show how far every one of the subjects tends towards the general degradation.

(*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.*)

GENERAL OBSERVATIONS.

1. Thus in this chapter the foundations of the entire philosophy of life as taught in the Gita have been laid. It teaches us the eternal verities, the auspicious path as duty that leads to God-realisation, and the man of consummated life who has risen through the blessed *sadhanas* (means) to the blessing of God-attainment. It is compendiously called the सांख्ययोग.

2. These truths are well brought out in the following beautiful stanza by Sri Madhusoodana.

ज्ञानं तत्साधनं कर्म सत्त्वशुद्धिश्च तत्फलम् ।
तत्फलं ज्ञाननिष्ठेत्येष्वध्यायेऽस्मिन्प्रकीर्तितम् ॥

3. Dhanapati brings out the same idea in his Bhashyotkarsha Deepika thus.

तदनेन द्वितीयाध्यायेन तत्पदलक्ष्यं परमात्मानमेव त्वंपदलक्ष्यत्वेन प्रतिपादयता साक्षाच्छोकमोहनिवृत्तिहेतुभूतां ज्ञाननिष्ठां लक्षणसहितां प्राधान्येन तदुपायभूतां योगनिष्ठां च गुणभावेन प्रदर्शयता उपायोपेयभूतं निष्ठाद्वयं प्रकाशितम् ।

4. Sridhara Swami also says that Sankhya and Yoga are taught in this chapter.

शोकपङ्कनिमग्नं यः सांख्ययोगोपदेशतः ।
उज्जहारार्जुनं भक्तं स कृष्णः शरणं मम ॥

5. Yamanucharya's Gitartha Samgraha brings out the main topics in this chapter thus.

नित्यात्मासंगकर्मेहागोचरा सांख्ययोगधीः ।
द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

6. Sri Ramanuja sums up the teaching thus.

एवमात्मयाथात्म्यं युद्धाख्यस्य च कर्मणः तत्प्राप्तिसाधनतामजानतः शरीरात्मज्ञानेन मोहितस्य तेन च मोहेन युद्धान्निवृत्तस्य मोहशान्तये नित्यात्मविषया सांख्यबुद्धिः तत्पूर्विका चासंगकर्मानुष्ठानरूपकर्मयोगविषया बुद्धिः स्थितप्रज्ञता योगसाधनभूता द्वितीयेऽध्याये प्रोक्ता.

7. Advaitins say that this chapter teaches first Brahma Svarupa, then Karma Yoga, and finally the stage of God-realisation resulting therefrom. Vishishtadvaitins say that it describes the Jiva; then Karma Yoga; and the seer who realises the pure *chaitanya* of the jiva, such wisdom leading up to Bhakti described later on. Sri Madhva says that it describes God; karma yoga; and the resultant God-vision.

8. From all points of view, the chapter treats of jnana yoga, and karma yoga, and at the end refers to the man who by *dhyana* and *bhakti* and *jnana* attains the *brahmi sthiti* (God-realisation) and thus contains the basic teaching developed in the succeeding chapter.

Are Idolaters deluded?

[By G. HARISCHANDRA RAO.]

When any heterodox preachers jeer at us, saying that we mistake the idols themselves for the Creator, some of us are tempted to defend our position thus—"Do you think that we have no common sense enough to perceive the distinction between man-made images which are limited in every way, devoid of intelligence, and incapable of responding to our prayers, and the great Being who is our Creator, who is infinite, omniscient, and capable of ministering to our wants? Idols are designed to remind us of the invisible, or even, perhaps, to help us in acquiring mental stability. No sane man would induce himself to believe that an idol itself is the Lord."

But, why should we be ashamed of what we are doing when it is honourable, reasonable, and perfectly justifiable according to our sacred scriptures? Are we not liars if we deny what we are actually doing? For, we are every day looking upon our favourite idols as the Supreme Being, representing our grievances to them, and invoking their blessings upon us. Our false defence, therefore, is caused by the mistaken notion that the charge brought against us is really so odious that no effort for our acquittal can be blameworthy.

It is true that our five senses do not at first comprehend the divinity of our idol; but we are called upon by Revelation to cultivate the idea of divinity in direct opposition to the verdict of sensuous perception until at last the sensuous harmonises with the supersensuous. The form and functions of Vishnu or Siva, as depicted in our authoritative works, have to be super-imposed upon a piece of stone or a lump of clay, so that the conception of the Diety replaces the conception of the image in the mind of the idolater.

Is not this super-imposition self-deception? It may be so; Yet, if we want to be undeceived, we should deceive ourselves! He who sees two Moons in the sky should revolve the idea "There is only one Moon," though this may be contradicted by his eyes for the time being, for, the time will come when they confess their mistake and acknowledge the unity of the Moon. Not all kinds of *Bhavana* or delusion are dangerous; for, what is called *Samvadi Bhrama*, which is always profitable in the end, may be involved in the contemplation of an idol, so that, just as one who, mistaking the Godavari for the Ganges, adores the former with all the devotion due to the latter, will be crowned with success, so also will the man, who regards an idol as God and serves it devoutly, ultimately gain the grace of the Lord. First, the idolater sees aright. Second, even granting that he is deluded, he will be amply rewarded for his delusion!

Now, how long is image-worship to be practised? It should be done until the notion of difference between the idol and the Deity vanishes from the mind of the devotee. The bee begins to convert worm into the form of a bee; and when the difference between the two disappears, the process of conversion comes to a close. Similarly, the devotee brings an idol, and tries to render it into the Almighty by contemplating upon the same; when he realises the Lord in the image, he has consummated idol-worship. Now, I quote a verse from *Suresvara Acharya's Taittiriya Vartika* (I—66):—

"शास्त्रापितधियोपेत्य स्वात्मात्मन्यभिमानतः ।
चिरासनं भवेदर्थे तदुपासनमुच्यते ॥"

This may be translated thus—(Approaching an object with the idea inculcated by Scripture, and dwelling there long up to a conviction of their identity—this is called *upasana.)* In other words, taking an image, we are to conceive that it is of the form of Vishnu or Siva as described by our scriptures; this conception is to be continued uninterruptedly till, forgetting the notion of the object as merely an image, we come to recognise that it is no other than God Himself.

Sayana Vidyaranya the famous commentator of the Vedas, has referred to the above verse and clearly explained it (towards the end of the 3rd *Anuvaka* of *Siksha Valli*, in the same Upanishad):—'यद्यपि यस्मिन् प्रतीके

यत् देवतादृष्टिः विहिता तत्प्रतीकं तद्देवतारूपमिति निरूढः अभिमानः यावत् संपद्यते तावत् आवर्तयेत् ...सिध्यतीति" The extract is so valuable that I am tempted to translate it thus:—(Though no limit to the repetition of the conception is anywhere prescribed, as, for instance, is the number of times for which the mantras are to be repeated in connection with *Homa* in *Purascharana*, yet till the firm conviction that the image which symbolises a particular diety is itself that Diety is secured, is the conception to be meditated upon. Just as enlightened ministers crown some boy of a royal race, and protect him by all means, being always on the alert, till, in the case of all the people, obedience to his commands is secured because of the notion that he is the king, so also is this matter to be understood. And when a belief in the Divinity of the symbol is once secured, that view will no longer depart. How? In a dilapidated temple, the idea of God continues even when we find an idol devoid of worship from a distant date. Therefore, the fruit spoken of will accrue to one who meditates on the symbol till the moment of an unshakeable faith in its Divinity.

The present condition of the Hindu University.

RAPID DISSOLUTION.

The Hindu University of Benares has taken from the Indian public donations amounting to 72 lacs of Rupees in cash and the capitalised value of annual grants and landed endowments, besides 21 lacs more of subscriptions promised but not yet paid. The Government of India has agreed to give it an aid of one lac of Rupees a year. The fate of such an institution is a matter of national concern. Bad is its present condition undeniably is judging from the public reports of its internal disorders and the resignation of its eminent Vice-Chancellor Sir Sivaswamy Aiyer, its future is absolutely hopeless unless radical reforms are effected and men with sole devotion to educational work and academic experience are placed at its head and supported against factious opposition and capricious and reckless demands for changes of policy.

A new University requires for its success three things: money, a learned professoriate, and a devoted and heroic leader. The first is not wanting in this case. As for the second, the Hindu University of Benares has at present so small a staff of teachers that it is intellectually incapable of doing the work of a decent first-grade *college* even, not to speak of the higher, more varied and more responsible work of a self contained self-governing *university*. We give here a list of the University Professorships that are vacant at Benares, from which the public will be able to judge in how many branches of study this University cannot do any teaching work of the higher kind:—

Ancient Indian History, vacant since	6 Aug. 1917
Economics, vacant since	6 Nov. 1918
Applied Chemistry vacant since	1 Apr. 1919
English, Philosophy, Physics, Organic Chemistry, Botany, Zoology	none appointed since the foundation of the University!

We learn from the papers that there will soon be a *tenth* vacancy, as Mr Jadunath Sarkar, the University Professor of History, is resigning in disgust, so that *only one University Professor, will be left*, viz., Dr. Ganesh Prasad (Mathematics) to run a full-fledged modern University! The Hindu University came into statutory existence on 1st October 1917, since when nearly two years have passed and it cannot be argued that it has had no time to complete its staff. In addition to the above vacancies the old C. H. School is without a Headmaster and the newly founded Teachers' College without a Principal! The able Registrar, Mr. Gurtu, M.A., is also going away.

Such a state of things is not creditable. Sir Sivaswamy Aiyer as the responsible working head of the Hindu University set himself strenuously to remedy the evil. But after exactly one year of office he has resigned the Vice-Chancellorship as the situation has been made intolerable to him and he finds it impossible to promote the interests of the University or even do any kind of useful work in the face of Pandit Madan Mohan Malavya's opposition.

WHY VICE-CHANCELLOR RESIGNED.

In his letter of resignation Sir Sivaswamy points out, what every right thinking man will admit, that in an infant University, where much constructive work of a preliminary kind has to be done, the Vice-Chancellor, as executive head, should enjoy plenty of initiative and support from the Council. The principles having been settled by the Court (or Council) he should be held responsible for carrying them into practice, without being hampered by the discussion of endless legal subtleties, interference with details, and capricious changes of opinion or policy in every individual case by the members of the Council Otherwise, the work would come to a standstill, as it actually has done. He writes that the efficient and prompt working of the University and the reform of its abuses would have been very easy for him with Mr. Malavya's ready co-operation. As Mr. Malavya now collects funds for the University—since Sir Sundar Lal is dead and the Maharaja of Darbhanga has ceased to go out on begging tours,—he quite naturally wields influence over the University Court and Council. Sir Sivaswamy regrets that it has been his misfortune that he has not been able to see several things eye to eye with Mr. Malavya and that Mr. Malavya's opposition and constant procrastination have made it impossible for the Vice-chancellor to hold his office with any chance of doing good to the country or satisfying his self-respect. He, therefore, tenders his resignation, leaving Mr. Malavya free to run the University as he pleases. Sir Sivaswamy had made his proposals of reform to Mr, Malavya in private as early as January last, and the latter had verbally agreed to some of them, but he had since then constantly been begging for more time and putting off a final decision. At last, when pressed for a clear yea or nay, Mr. Malavya replied by springing on the Vice-Chancellor some absolutely new counter-proposals, which Sir Sivaswamy regarded as futile. Hence no course was left open to him except to resign.

MR. MALAVYA'S MANOEUVRES.

The resignation of Sir Sivaswamy clearly proves that even the Vice-Chancellor is powerless against Mr. Malavya who was so long the "Hidden hand", the power behind the throne. If the people who are now working to get Mr. Malavya elected as Vice-Chancellor succeed, the Hindu University will no doubt be saved from the danger of his wielding power without responsibility, for in future the public will hold him to account as Vice Chancellor for the success or failure of the University. But this course has disadvantages of a serious nature. Mr. Malavya. B.A., L.L.B., is a charming speaker. But even his admirers have never credited him with scholarship, range of reading, or capacity to understand the scholar's point of view and the needs of scholarship. He has had absolutely no previous experience of the inner working of a respectable University like that of Allahabad, having never sat on its Syndicate, and for only ten years on the Faculty of *law* (a technical body). The result of making him Vice Chancellor will be that a mere platform orator, absolutely innocent of academic training and scholarly habits of thought, will be placed in supreme charge of an academic body of the highest conceivable rank.

Mr. Malavya is a politician of all-Indian position and interests; he must attend to Bombay and Rajputana, Madras and Nagpur as well as to Benares or Allahabad. If we can judge of the future in the light of the past, he will visit Benares for only a few weeks in the year, whereas the work of the Vice-Chancellor of the Hindu University in the present state of its growth requires his constant presence on the spot. Sir Sivaswami had spent at Benares exactly half the time since the reopening of the colleges in July 1918, and his stay would have been even longer but for the influenza epidemic which detained him at Madras for a month. On the other hand, Mr Malavya, in January last secured the resignation of a veteran educationist and local resident like Rai Bahadur G. N. Chakravarti from the Pro-Vice Chancellorship by declaring in Court that he objected to the latter's being appointed for three years, then accepted the office for himself, but attended his duties at Benares for *only 29 days out* of *105* from January to April 1919, though the P. V. C. is expected to be a resident officer!

The loss which the Hindu University will suffer from the withdrawal of Sir Sivaswamy can be best understood from the judgment of Mr. Malavya himself (Dr. Ganesh Prasad concurring, as supporter). When proposing

Sir Sivaswamy for election as Vice-Chancellor (Marsh, 1918), Mr. Malavya said, "After having given the matter my most earnest consideration, I came to the conclusion that the *best man whom we could select* as the successor of Sir Sundar Lal was Sir Sivaswamy Aiyar. By his *distinguished ability, experience, character and position* he seemed to me to be *eminently fitted* to fill the place..' (*Minutes*, Vol. H. II. B. p. 513.) And such a man has found his position at the Hindu University intolerable owing to Mr. Malavya's action! The inference is obvious.

HOW THE COLLEGE IS BEING RUN.

So much for the administration. On the academic side matters are in an even more deplorable condition. Paragraphs are frequently inserted in the Allahabad papers that the C. H. College is growing like the Prophet's gourd,—it had only 510 students in Sep. 1917, but 674 a year later. In the 30th March meeting of the Senate, Dr. Ganesh Prasad stated that he had M. Sc.'s of Allahabad and Calcutta on his rolls as students of the D. Sc. class, and that three of them are actually teachers at Calcutta, who occasionally visited Benares. Evidently these latter gentlemen took their instruction from the Hindu University by something like the Pelman system of training the memory by correspondence. It is not considered necessary for them to reside at the Hindu University ever in life, in order to qualify for its highest degree!

We have evidence that these "students" were enrolled and the notification inviting them was published without the Vice-Chancellor's knowledge or permission. In justification of this measure which cuts away the very roots of a Residential University, Dr. Ganesh Prasad referred to Regulations chapter 34, para 1. But Regulations chapter 14 para 1, chapter 26, para 1 and certain other paras make it imperative for students of other Universities to *live and study for 2 years at* the *Benares* University before they can take any of its degrees. Only the passing of the Benares Matric, I. Sc. and B. Sc. is excused in the case of students who had passed the equivalent examinations at Allahabad or any other university; but the next two years' study at Benares is always insisted upon even in their case. No Allahabad or Calcutta M. Sc. is by any of these Regulations exempted from passing the Benares M. Sc. (which necessitates a two years' previous residence and study there) and permitted to apply for the D. Sc. degree of Benares without, it may so happen, formal admission to this University, even a single day's residence there and the passing of a single one of its examinations.

The same indecent haste to secure pupils is betrayed by a resolution which Dr. Ganesh Prasad moved and carried through the Senate in spite of opposition (11 to 6) that Government should be requested to pass a transitory regulation to the effect that, notwithstanding the rules to the contrary, any graduate who has passed the first part (called *Previous*) of the M. A. or M. Sc. examination of the Allahabad University would be eligible for studying and being examined in the second part (called *Final*) of the same course at the Benares University in 1919. Now, the M.A. course is one compact unit, though its teaching is spread over two years and the candidates are examined by compartments. Under the proposed transitory regulation, if the Government of India be so ill advised as to sanction it, a candidate will keep one term at Allahabad and another term at Benares and come out with the label of M. Sc. of the Hindu University! A cheap and quick way for a university to become the mother of a large brood! At a recent meeting of the Syndicate it was stated by the Registrar that a rusticated student of Allahabad had been admitted to the C. H. C, without the permission of that University.

The undergraduate classes of the Central Hindu College—which is the *only* Arts and and Science College under this University,—are in a still worse plight in consequence of this mad race for increasing the number of pupils on the rolls and bringing grist to the financial mill. Quantity is the only thing cared for.

MACHINE WORKED BY SHIFTS.

Admissions have been recklessly made till the number of pupils in the C. H. C. far exceeds what can be properly accommodated in the existing buildings. The Principal. Dr. Ganesh Prasad, with the approval of Pandit M. M. Malavya, has been holding the classes by two shifts from 6 A. M. to 3-30 P. M. Some professors have to work in both shifts, and the Laboratory assistants and office servants have to attend all the time!

To add to the bewilderment of students, teachers and college bearers, and to render the teaching work a farce, Dr Ganesh Prasad regulates the lecture periods most capriciously,—some "hours" being of only 35 minutes' duration, some forty, some forty-eight, &c. And, again the starting point for college work is suddenly changed from time to time often at less than a day's notice to the students and staff and sometimes no notice at all!

Thus, college work was ordered to begin at 6-20 A. M. in September. In winter it was shifted to an hour later. Since then the beginning of the college day has been repeatedly put back by a few minutes at a time, thus by 10 minutes on 3rd March, 10 minutes more on the 10th, 10 minutes more on the 14th, and twenty minutes more on the 21st of the same month! It is difficult to imagine any place outside a lunatic asylum where regularity and method are so little cared for.

While students are being enrolled with such reckless eagerness and disregard of lecturing arrangements, the teaching staff is being depleted as we have shown above.

Unless the Court of the University wakes up to the gravity of the situation and elects such men to the management and Council of the University as have academic experience, sense of duty, and strength of character enough to fight for true ideals, a catastrophe cannot be averted. As things stand, the much advertised Hindu University is rushing straight to the brink of a precipice.

THE ROOT CAUSE OF THE EVIL.

1. The election of non-educationists, representatives of "the wisdom of our grandfathers," and men sure to be absentees, as opposed to local men and teachers.

2. Neither Court nor Senate, has any homogeneity, as the members are a miscellaneous lot representing different types and stages of culture and polar diversities of thought. The majority are ignorant of and indifferent to the modern educational ideals, problems and experiments of Europe and cannot be of one mind expect after many hours of discussion, and sometimes never at all. The last meeting of the Faculty of Arts lasted for 3½ hours. and yet the only work done by it was to refer back to a sub-committee a scheme for a course of domestic science and to come to no conclusion at all as to an Honours Course!

The result is that all men who value their time, all the European members (except good old Mr. Keightly) and all the five representatives of Government have long ceased to attend the Senate or the Faculty, as a hopeless waste of time. For the same reason Dr. Ganganath Jha and Mr. Chintamani have again and again tendered resignation of their seats on the Council and other bodies.

3. A passion for raising legal subtleties and making hypercritical objections which tend to "make the law an ass,"—on the part of some voluble speakers who possess local influence. Thus real business is put off till doomsday.

4. "Procrastination is writ large on the portals of this University," as Sir Sivaswamy publicly declared. The majority, partly through sheer weariness at hearing endless legal discussions, always vote for postponing decision even on urgent and important matters. Thus, a minimum of work is done, while the volume of the H. U. Minutes, exceeds that of every other Indian University!

5. The absence of clear academic ideals. We only hear vague vapoury clap-trap, "popular" dreams on education, which wrangle with one another, so that the university with its prodigious expenditure of time cannot *advance* one step, but only moves in a circle.

6. The "hidden hand" of Mr. Malavya, who will not help in the deliberations by residing at Benares, and yet will upset what others have done in his absence. He secured his own election as President of the C. H. School Board, but the most pressing affairs of the school has to remain undecided because the President would not come to successive meetings, even on days when he had written that he would be present!

7. The divorce of power from responsibility in Mr. Malavya. He will not undertake any definite and public position in the management of the university—even in accepting the P. V. C. ship after jockeying Mr. Chakravarti out of it, Mr. Malavya declared that he would hold the post temporarily and would try to induce some friend to relieve him of it! And yet as Sir Sivaswamy's letter proves, no responsible head of the university can do his duty unless he bows to the will of Mr. Malavya and takes

his orders from him. You can no more fix any responsibility on the slim and slippery Pandit than catch an eel with your bare hand. To aggravate the evil, he is daily changing his opinions, and also making glib promises from a hundred platforms, which it is not humanly possible to carry out. The result of this attitude is—dead-lock, waste of time, and eternal uncertainty.

QUEER CHOICE OF MEN.

The quality of University entirely depends on the scholars and administrators in its service and that of the outside public who can be induced to assist it with their advice and co operation. Now, Benares is a third-rate district town with very few men of high modern learning in the ranks of the independent professions. It is rightly known in India as "the city of the dead and of the dying." A University at such a place, if it is to impart *modern* learning and carry the modern *scientific* spirit into the realm of thought, is bound to rely almost entirely on its professoriate for its mental guidance and even administrative efficiency. But the policy of those who rule the Hindu University is clearly one of distrust and exclusion towards educationists and preference of absentee lawyers, old type Sanskrit Pandits, Hindi writers and Urdu poets. At the last elections to the Court by the donors, Prof. N. C. Nag, F. I. C., who is well-known to the scientific world for his researches in Chemistry and has had 20 years' teaching experience in the U. P., was rejected in favour of a clerk of the Registrar's office, whose only qualification is that he had served for some time in one of Harkishen Lal's insolvent banks! At the last elections to the Executive Council of the University, Prof. Jadunath Sarkar got in at the very bottom of the poll, while the men who secured more votes included a somnolent octogenarian (Pandit Cheda Lal) and an absentee Engineer of Lahore!

This jealous exclusion of University teachers from the conduct of University affairs often produces results that would have been comic had not the fate of a great educational experiment been jeopardised by it. The supreme governing body of the Hindu University, called the Council, has 32 members. And yet, owing to the exclusion of University teachers, and the deliberate election of far off pleader-politicians, invalids and known absentees, many meetings of the Council have failed for want of the legal quorum and many others have been attended by just seven (the minimum legal quorum). Thus the most important works of the University, including the expenditure of tens of thousands of Rupees, have been done with the consent of *less then one-fourth* of the Council! In 1918, 33 meetings of the Council were summoned, out of which three held on the same days as meetings of the Court also (when many people come from outside) were attended by 10, 10, and 15 members only. Of the remaining 30 meetings, *four failed for want of a quorum, nine were attended by the barest minimum of seven*, only six by 11 to 13 members, and *none by more then thirteen*!

Inside View.

The Modern Review.

Random Jottings.

[BY A SON OF INDIA.]

Speaking of honours and titles reminds us of His Majesty's Birthday honours. They were few and went, most of them, to His Majesty's *Servants*. Non-officials were generally speaking, left severely alone, except probably in regard to the lowermost berths, irrespective of whether they have been burning incense at the shrine of power, maligning their country, and condemning themselves, or have manfully, heroically withstood the onslaughts of might over right, or have found a safe half-way house. The official organ of the anti-brahman *alias* non brahman association lashes itself into a fury over this lack of appreciation on the part of the Government of the *loyal* stand taken up by that body through thick and thin even against the best interests of the unhappy country as whose sons they have had the misfortune to be born. The *Justice*—what is there in a name? A name need not necessarily be connotative. Brushes made from the tails of the Russian and Siberian squirrels go by the name of Camel-hair brushes; sealing wax contains no wax; heart-burn has nothing to do with the heart and India rubber is not an Indian product. the name *Justice* can therefore be appropriate even if its views and citicisms are just

or not—The *Justice*, as we were saying fretted and fumed the other day when at the time of the New Year Honours Rao Bahadur P. Theagaroya Chetty was made a poor Dewan Bahadur, and the other luminary Mr. O. Kanda Swami Chetty was awarded a Rao Bahadurship and was "brought to the level of a mere reporter to an Anglo-Indian Newspaper." The Government inferred—erroneously of course—that the liberal federation was not quite relishing titles and have therefore refrained from wounding their susceptibilities by awarding them any honours. The *Justice* grasped the real situtation and promptly came out with a leaderette in the folllowing strain:

"There are of course some people who speak in disparagement of the award and acceptance of the titles and honours, but such utterances in most cases have their origin in individual disappointments at not being included in one or other of these periodical distributions."

But what is the psychology of those that have been so included in these 'distributions' but have renounced their titles or honours? Our thanks are due to your contemporary for enlightening us on this head. It says, "we belive that even those who for theatrical purposes and notoriety flippantly discard their titles after having had a surfeit of the benefits that titles carry with them have been as ardent hunters of their titles as the vainest of men."

We are not aware of any benefits that titles and honours "carry with them" except the Mahamahopadhyayaship or its Muslim equivalent. But certainly *the Justice* knows better.

* * *

To court and cherish honours is a weakness common to humanity from which very few are exempt. The Canadians, the other day, petitioned His Majesty—most respectfully of course—to refrain from bestowing English honours and titles on Canadians. The Canadians must be hypocritical in their request or above humanity. Which is it?

* * *

The Lord Chancellor of England wanted the provision of a lift and an additional bath-room for his official residence and this was refused though the cost was comparatively trifling. But here in India there is a provision of Rs. 15000/ or so a year for the Governor of Madras' charities, a provision of some thousands for a superintendent who looks after the pictures in the Government House, and we do not know what amount is being annually provided for repairs and improvements to the Government House. This is a difference between a country with responsible Government and a land of irresponsible Government.

* * *

The collector of Coimbatore who was camping at Satyamangalam the other day, would appear to have seen, while on a walk, a man standing under a tamarind tree on the roadside, whereon was his son plucking leaves. The collector's zeal to safeguard public property and his sense of the loss of tamarind leaves which were decidedly, and undisputedly the property of the local Board which he was administering were so much that he arrested both the father and son and sent them on to the local justice of the peace who made a short work of it by charging the accused of theft or dacoity or what not, examining them, finding them guilty and fining them. Instead of thanking the authorities for not having charged them under 124 A of the Defence of India Act, the accused foolishly get up the plea that the leaves were wanted for the preparation of a certain medicine. Never in the history of civilisation and law, has leniency been so misused as in the present instance!

* * *

This incident is on all fours with what is known as the Chingleput Salaam case of a few years ago. A European civilian officer of long standing, an M. A. to boot, could not put up with a Good Morning from an Indian lad of six. The Sequel is too well known to need a narration. Oh for a Carmichel!

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Olla Podrida.

We are told that hereafter we are going to have ships built of concrete. Houses are going to the built of concrete. The new age of concrete is going to supplant the iron age. There is a bright feature about it. I suppose that people will then cease to abstract.

* * *

An aerodrome is to be built in Allahabad and 250 acres have been set a part there for it. Hence the new age is to be an airy age. We will have airy talk. But I have a doubt. Would we not be there nearer the moon? But we are already that.

* * *

The women are protesting against the refusal of the franchise to them. They are clamouring for equality with men. Are they not already better than men—better halves and all that? Perhaps we are having The Descent of woman as we have already had The Ascent of Man!

* * *

Is not this the age of surprises? The newspapers are our purveyors of truth. The older ages were only ages of rumour and fiction. This is the age of newspapers and truth. The best illustration of this is that we are now being told that the lezar and his family are alive!

* * *

This age is further the age of political enlightenment and higher civilisation. Hence the national Association of Loyal negroes has been formed to send back the American Negroes to Africa. Perhaps there are artistic colour—schemes in the garden of God.

* * *

Mentime the American courts have held that a Hindu can acquire American nationality as he is a member of the white Aryan race. Hence we have ceased to be blacks. Let None call us dark here after. Is whiteness so very wonderful?

* * *

The battle for peace is going on what is to be the issue?

Temperance Topics.

(In food, drink and sport.)

(By W. Dorasamy Iyer.)

(1) Think not the least to feed on beast or *fowl*—*foul* murder is no least; "slaughter" is no "laughter"! It is not *meet* to eat *meat* that bloody meal—for "Mamsa" comes from "Himsa"; I *see* our *real* ideal food in *Cereal* only since we work and own it!!

* * *

(2) Give up beef and brute and live upon leaf and fruit, for the more rude your food the more lewd your mood!

* * *

(3) Name that, which, when you *lick* you *err*? *Liquor*! By drinking *what*, you will not at all *err*? *Water*!

* * *

(4) "Alcohol" will *haul all* only to *cow* them down and *toxin poison* will *tax* your brain and upset your *poise*!

* * *

(5) *Ale* deadens your *ail* and when you are dead-drunk with *beer*, you must be taken in a *bier*, as it were!

* * *

(6) *Brandy* will *brand* you, it is liquid fire; Drink *whisky* and *wine*, you will *whisk* and *whine*!

* * *

(7) If you drink toddy you forget your body, and a dose of opium may relieve you from your tedious woes, but only temporarily; so also *arrack* will work your *rack* and ruin in the long run.

* * *

(8) *To Bacchus* must be dedicated *Tobacco* too for when you smoke it you literally cloud your heart and again you must not also *chew* it but *eschew* it as spittle! Ah even *snuff* does *enough* mischief to the brain and hence have no *belief* in that Devil's *leaf*!!

* * *

(9) Temperance is the best insurance. Nefalism is no failing as the nefarious dipsomaniac suggests. On the other hand St. Martin has marred many, for even if you begin as a *moderate* drinker, you are sure to increase it at a *mad rate* in course of time, hence drinking was styled as a "mahapataka" or major sin!

* * *

(10) It is indeed a nice and fashionable vice to play at dice—the Devil's bones—and then for want of pice and rice to serve as a syce as the noble Nala did of old, for, "death and dice level all distinctions."

* * *

(11) "Gambling" was very well defined as "the son of Avarice and the father of Despair"—Despair being the grandson of Avarice is a truly monistic conception and an excellent example of Extremes meeting!

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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.

THE BILWA TREE.

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

And at thy base aglow with heavenly light
The Goddess ocean-born was born again
The golden goddess of all earthly gain
And heavenly bliss with endless raptures bright
She dwells in thy green leaves so fair to sight
As gladly as she shone upon the main
Beneath the sweet and sacred sparkling rain
Of flowers let fall in showers from heaven's height.
And in high Venkata's most holy hill
God Vishnu doth accept beyond all flowers
Thy leaves as sweet Devotion's offerings.
Such is thy guerdon by His gracious will.
Let me have sight of thee in morning hours
And sunsets fit for God-Love's blossomings.

The Hindu Message

THURSDAY EVENING 19, JUNE 1919.

India and Economic Reconstruction—I.

We are afraid sufficient attention is not being paid by our active politicians to the great economic menace with which we are threatened by the new economic policy of the Empire and vigorous attempts that will be made presently for the exploitation of our material resources for the benefit of the British capitalist and profiteering classes. This had long been coming, though we did not take sufficient note of it here; and the late war has brought this thing to the very forefront of imperial problems.

When the war was on, we heard of Imperial Reconstruction on all sides; and took it with characteristic innocence or ignorance that this reconstruction would lift India from her present position of a dependent to that of an equal partner in the Empire. But, after the meeting of the Imperial Conference in 1917, at which two Indians, the Maharaja of Bikaneer and Sir Satyendra Prasanna Sinha were invited for the first time, as nominees of the Government of India, there were no rational grounds for the idea that this would be attempted. For the Conference unanimously decided to leave the question of political or constitutional reconstruction of the Empire for future leisurely settlement, contenting itself in the meantime, by laying down certain broad principles that should regulate the course of Imperial policy and evolution. Those principles were formulated in the official statement of the decisions of the Conference published by the Colonial Secretary Mr Long, who presided over its sittings, and were in the following terms:—

1. The full recognition of the Dominions as autonomous nations of the Imperial Commonwealth;
2. The recognition of India as an important part of the Imperial Commonwealth;
3. The recognition of the right of the Dominions and of India to an adequate voice in the foreign policy and foreign relations;
4. The working out of effective arrangements for continuous consultations on all important matters of common imperial interest and for such concerted action, founded on consultation, as the several Governments determine.

In plain English this meant thst the Government of India which had hitherto no place or voice in the determination of Imperial policy will henceforth have a place in the Imperial Conference or Cabinet along with the Dominions Governments. This will give to Great Britain two additional seats in this Cabinet to protect special British interests as against the interests of the Dominions, if these should ever come in conflict with each other. The recognition given to India here is really the recognition of her status as a Dependency of Great Britain if not, indeed, of the whole of the self-governing group of the Empire. The statement made in Parliament by Mr. Lloyd George made this meaning absolutely clear. He said: "In the constitution of the Empire the Imperial War Cabinet would consist of the

British Premier and such of his colleagues as dealt with Imperial affairs, and Dominions Premiers or special representatives and an Indian representative appointed by the Government of India."

"It was hoped," the Premier added, "that this annual meeting (of the Imperial Conference) would become an accepted convention of the British constitution. In its present form the institution was elastic. They had not attempted to settle what constitutional developments this might lead to." The whole question of constitutional reconstruction of the Empire was reserved for future consideration.

But, while the question of constitutional reconstruction was thus reserved for future consideration, the Conference unanimously resolved to adopt Imperial Preference as the fundamental economic policy of the Empire. This clearly showed that while political reconstruction might wait, economic exploitation must be continued, and indeed, carried on more vigorously than ever before.

In the adoption of Imperial preference as the economic policy of the Empire, the Dominions proposed really no revolution in their own economic policy or traditions. They had always been great protectionists. But Great Britain had long given up protection in favour of free trade. This new policy of Imperial Preference, which was a form of protection, proposed, therefore, to revolutionise British economics. With the abandonment of Free Trade, the last anchor of old British Liberalism was destroyed. It meant the complete victory of the TIMES-MILNER School of British Imperialism. Indian politicians should seriously ponder over this fact, and try to realise what this means to their political and economic future.

Just ten years ago, on the 24th of May 1909, in its Empire-Day Supplement, *Times* published a very significant statement of the nature and ideals of this Imperialism which throws very considerable light on recent developments of Imperial policy. No one who does not clearly understand what this school of British Imperialism really stands for and strives after, will be able to seize the inwardness of all that is happening about him just now.

The fundamental postulate upon which this Imperialism stands is that the British Empire is really not one, but two Empires, (i) the self-governing Empire composed of the United Kingdom and her self-governing Dominions; and (ii) the depending or dependent Empire, including India and the Crown Colonies and Protectorates. These two parts of the British Commonwealth supplement each other, are indeed, each essential to the maintenance and progress of the other.

The TIMES-MILNER School of British Imperialism while frankly recognising the divergence, and even the mutual opposition of these two divisions of the British Empire, does not, however, regard them as really incompatible. On the contrary, the self-governing Empire and the depending Empire are "each essential to the other." Because, that which justifies the closer constitutional union and co-partnership between the members of the self-governing group, including the Dominions and the United Kingdom, equally justify the maintenance of the depending Empire, including India and Egypt.

The "essential justification of the

desire for a permanent constitutional union of the various self-governing communities of the Empire" is: (a) the sense of kindred, the pride in a common type of civilisation; (b) the consideration that "the break-up of the Empire would mean loss of kinship, estrangement, possibly even conflict"; and the consequent "danger and difficulty to the national life of each part from the aggression, economic or military, of foreign powers,—and in that category would inevitably be included the states that had at one time been united under the British flag;" and (c) the consideration that the constitutional union of the self-governing communities of the Empire would mean mutual peace, greater power for defence against conflicting civilisations and economic co-operation."

But though, as the *Times* admits, racial kinship, the desire to maintain a common civilisation, do not demand the maintenance of the Dependent Empire, "even here there is something akin to these grounds." Because the *Dependent Empire offers a large field for the propagation of British ideas, and institutions, and the working out of the problem of modern civilisation.*

But there are other and more practical considerations which demand the maintenance of the Dependent Empire at all cost. These considerations are two: first, military, and second economical.

From the military point of view, the population, and resources of the Dependent Empire, represent, positively, a direct addition to the defensive strength of the Empire, as a whole; and negatively, it takes away from the potential military resources of the rivals and possible enemies of the Empire.

From the economic point of view, the Dependent Empire affords, (i) a great market for Imperial industries, and (ii) an almost unlimited source of supply of raw materials for these industries. *From the economic point of view, "the Dependent Empire, which is also the tropical Empire, is an essential and indispensable correlative to the self-governing Empire which lies almost wholly in the temperate zone".*

And the *Times* adds:—"At present it is mainly the United Kingdom *which profits by this integral connection between its industries and the raw materials and consuming power of its tropical dependencies. But the other self-governing states of the Empire are rapidly passing from the purely agricultural to the industrial state, and as that process develops, will become increasingly conscious of the value of the Dependent Empire, which, indeed, is in many respects the biggest asset which the United Kingdom will contribute to the common stock when it enters into real partnership with them."*

In justice to this TIMES-MILNER School of British Imperialism, it should be frankly recognised that it has something to offer to the Dependent Empire also, something which is essential for its security against (a) external aggression, (b) internal disorder, tyranny, and oppression, and (c) for its economic development and advance to a higher civilisation.

"Imperial rule means for the dependencies security against external aggression, freedom from domestic anarchy and oppression, the development of their resources, a market for their products and a steady progress towards a higher civilisation. The union of the self-governing Empire would in no way lessen these advantages. It will furnish the military and naval protection which England alone cannot furnish indefinitely. It will provide the tropical regions of the Empire with an ever-increasing market in the temperate zone."

And we are further assured that "the maintenance of Dependent Empire, *its development to its highest economic capacity, its contentment, its political progress, are of vital interest to the future of every part of self-governing Empire.*" And two conclusions follow from all these considerations, regarding imperial policy and endeavour in the immediate present: these are the duty

1. of "strengthening and uniting the governing portion of the Empire;" and
2. "of developing and helping forward the governed."

But, as the first of these, namely, the union of the self-governing Empire and the substitution of "the partner State" in the place of the United Kingdom, as the power responsible for the peace and progress of the Dependent Empire, will take time, and must await future turn of Imperial and world-politics, the way towards it can be prepared in several directions. The *Times* frankly indicated these lines of advance.

"In the first place, preferential trade relations between the Dominions and the Crown Colonies and India can do much to awaken the consciousness of mutual interest and to increase on the part of the Dominions, their knowledge of the nature of the inheritance which they are to administer in the future."

In the second place, an effort should be made to enlist the energy and ability of the growing manhood of the Dominions in the government of the Dependent Empire.

"At present that administration is open to them in theory. But in practice the opportunity is very limited. The way into the Indian Civil Service is made easy and smooth for the young Englishman. The examination has been intentionally adapted to the ordinary Oxford or Cambridge course, so that he can make up his mind to compete at the last moment. The examination itself is held within two hours' journey of his University. It is absurd to say that the Canadian or Australian youth has the same opportunities unless he cuts himself off from the ordinary studies of his country and comes over at a great expense to study in England. The Rhodes scholarships may help to surmount the difficulty, but the only really satisfactory method is to allot so many places to each of the Dominions and to hold examinations locally or accept the nominations of the local Universities authorities."

Finally,—and this is the most significant item in the programme of this school of Imperialism,—the old policy of *laissez faire* must be definitely abandoned in the administration of the Dependent Empire, the chief idea of which has hitherto been, to preserve order, and impose (?) justice, trusting to individual enterprise to bring about economic progress. Such a policy is no longer possible.

"A positive policy of development, by preferences, by bounties, by steamship subsidies, by the vigorous building of railways, by well-equipped agricultural and forestry and mining departments, must be carried out if the dependent Empire is to play its proper part in the whole economic and defensive scheme, and if it is to be fit for any degree of political progress. The latter can only come by gradual stages, and on lines suited to the peculiar conditions of each part, and not by the hasty application of principles only workable under entirely different circumstances. The rapid extension of self-government to the communities of British race was only possible because each individual contained in himself the whole political system which it had taken centuries to build up in Great Britain. Its extension in the dependent Empire must not only be gradual, but must follow the inherent bent of the particular community,

and can only approximate satisfactorily to the British type as the mind of the community itself approximates to that type."

In the meantime, however, British and Dominions Imperialists must apply themselves to the double task of :—

(i) "strengthening and uniting the governing portion of the Empire", that is, the United Kingdom and her self-governing Dominions, with a view to work together in

(ii) "developing and helping forward the governed" which means India, Egypt and the Crown Colonies. And in the performance of this task, "a positive policy of development by preferences, by bounties, by steamship subsidies, by the vigorous building of railways, by well-equipped agricultural and forestry and mining departments," must be carried out.

This is the real nature of the economic reconstruction which will be, in fact is already being, attempted, with a view to revive and extend the trade of the United Kingdom and the Dominions which has become so absolutely necessary for the maintenance of the credit of the Empire and for meeting the heavy obligations which the war has imposed upon the British Exchequer.

We shall consider this aspect of the question in our next article.

BIPIN CHANDRA PAL.

Notes and Comments.

His Honour Sir Edward Gait of Behar and Orissa has recommended the "largely increased admission of Indians into the superior services which have considerable influence in shaping legislation and regulating the conduct of the administration, and has strongly urged the Indianisation of the "superior services up to the limit of one-half as the immediate goal of endeavour." No wonder he has lost caste with *the Englishman and Co* and refused to sign the precious memorandum of "the little five" who have tilted against the Montagu-Chelmsford scheme of reforms.

* * *

Swami Shraddhananda the leader of the Satyagraha movement at Delhi has resigned his membership of the Satyagraha Sabha and in his letter of resignation has clearly stated his reasons thus :—You have suspended the civil breaking of laws *temporarily* because in your opinion 'a crisis has arisen in the country and it was not suited to the occasion.' You, however, hope that 'when tranquility was restored in the country and the people had thoroughly imbibed the true principles of it (Satyagraha),' the movement would be started again. Now I am convinced that so long as the present system of Government lasts, there is no hope either of tranquility being restored in the country, or the people at large being allowed to imbibe practically what you call 'the true principle of Satyagraha' through the signing of vows of sympathy on paper. I am therefore convinced that under the present conditions in India, the civil breaking of laws without producing upheaval among masses, (for which neither you, nor any Satyagrahi is morally responsible) is impossible. Hence consistently with the views you hold, the time for the civil disobedience of laws other than the Rowlatt Act, will never arise in the near future. I am further of opinion, that, when real tranquility is restored in India, the Rowlatt Act will have gone out and again no occasion of civil disobedience of laws on its account will arise. The result is that the actual result of my signing the Satyagraha vow formulated by you having disappeared I beg your leave to withdraw my name from the Satyagraha Sabha founded by you.

This is a clear exposition of the unsuitability of the high ideal of Satyagraha to the present conditions of the country.

* * *

Pandit Madan Mohan Malaviya who resigned his seat in the Imperial Legislative Council as a protest against the passage of the Rowlatt [illegible] has been once again returned unopposed by the United Provinces. Though we shall always be glad to see this veteran publicist in the Legislative Chamber ready to expound the popular point of view on every question that crops up therein, still we are not much enamoured of the inconsistency shown in the resignation and the re-election and the handle thus given to cynical critics to sneer at us. On the other hand we have nothing but admiration for Mr. B. D. Shukul who still sticks to his gun and will not budge an inch. Replying to a letter asking him to be re-elected, Mr. Shukul writes :—Reasons which led me to tender my resignation are too widely known to need reiteration and nothing to my knowledge has transpired since then which could enhance my confidence in the efficacy of the non-official Indian voice in the deliberations of that august Assembly. Rather I, for one, feel still more depressed particularly in view of the circumstances under which even Sir Sankaran Nair found his position as a member of the Government of India's Executive Council untenable and is reported to have resigned his seat just lately. In these circumstances I regret I cannot see my way to change my position and thus to abide by the general wishes of the people.

Sandhya Upasana.

[By RADNUS B. DIVARD.]

(*continued.*)

Two Pictures.

Here is a description of Hindu society as it was in former times when Emperor Dasharatha had the reins of Government of this country in his own hands and when people had not acquired the art of scoffing at Varnashrama dharma in the name of learning.

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः ।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः ॥

In that great city lived men who were happy, the very souls of dharma, learned, contented with their own wealth, free from covetousness and upholders of truth.

नाल्पसंनिचयः कश्चिदासीत्तस्मिन्पुरोत्तमे ।
कुटुम्बी यो ह्यसिद्ध्यर्थोऽगवाश्व धनधान्यवान् ॥

There was none in that best of cities who was poor in wealth, nor any householder who had his wants unfulfilled, nor one who possessed no cows, horses, riches and grain.

In those days men did not look upon mere heaps of gold and silver alone as wealth. They knew that in times of famine and war, the glittering metal could neither satisfy their hunger nor quench their thirst. As regards horses, modern science can dispense with them, for the automaton and other mechanical craft would decidedly lighten the work of the horse as a beast of burden while the cow is still a little useful as mordern science has still to invent the means of supplying the delicacies of the dinner table which at the present time is enriched by the flesh of the cow !

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुं शक्यमयोध्यायां नाविद्वान्न च नास्तिकः ॥

It was impossible to find in Ayodhya a man who was subject to cupidity, or one who was miserly or cruel or one who was not learned or one who was a heretic.

They say, in these days, education has recently advanced everywhere by leaps and bounds but it has to be borne in mind that every one of Dasaratha's subjects was educated. Without the help of platform oratory, without any fuss for compulsory primary education, without crying for educational grants, without sanitary buildings to conceal the meanness of the instructions imparted in it' and without trained teachers all the people of Ayodhya could acquire knowledge. They were not only learned but their learning was combined with faith in God. We have quite an army of professors now-a-days but how many of them sincerely believe in the existence of God? Learning is now too common and so is heresy. God has gradually to yield ground to science which surreptitiously pries into His secrets and officiously denies His existence.

सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः ।
मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः ॥

All men and women were steadfast in Dharma like pure Maharishis and found

pleasure in good character and good conduct.

स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः ।
दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे ॥

The Brahmanas were interested in their own Karma and had their senses under full control; charity and study were their characteristics; and they exercised restriction in receiving gifts.

What a world of difference between them and their descendents of to-day! The Modern Brahman, abandoning his own Dharma, devotes himself heart and soul to servitude. The Vaidic Brahman (all Brahmans are Vaidic but only the priestly class is now designated by this term) thinks it his only duty to receive *Dakshina* or gifts while in making gifts he considers himself learned to observe the virtue of self-control.

नास्तिको नानृती वापि न कश्चिदबहुश्रुतः ।
नासूयको न चाशक्तो नाविद्वान्विद्यते क्वचित् ॥

There was none who was an atheist or a liar or who had limited knowledge, or, who was envious, or who was weak or who was not learned.

In this verse it is stated that all the men of Ayodhya were strong physically as well as mentally. Our present-day men while having intellectual attainments beyond reproach, sadly lack in physical strength. A graduate is almost always a skeleton of a human being, with short-sighs, sunken cheeks narrow chest, grey hair and withered books! These are the future props of India!

नाषडङ्गविदत्रास्ति नावतो नाबहुश्रुतः ।
न दीनः क्षीणचित्तो वा व्यथितो वापि कश्चन ॥

There was none who was not well versed in the Angas, nor one who was not firm in vows nor one who had not wide knowledge nor one who was miserable, nor one who was of restless mind, nor one who was subject to suffering.

दीर्घायुषो नराः सर्वे धर्मं सत्यं च संश्रिताः ।
सहिताः पुत्रपौत्राश्च नित्यं स्त्रीभिः पुरोत्तमे ॥

In that best of cities, men whose support was truth and dharma, lived a long life with their wives, sons and grandsons.

क्षत्रं ब्रह्ममुखं चासीद्वैश्याः क्षत्रमनुव्रताः ।
शूद्राः स्वकर्मनिरतास्त्रीन्वर्णानुपचारिणः ॥

The Kshattriyas respected the Brahmans, and the Vaishyas followed the Kshattriyas; the Shudras who took interest in their own Dharma, respected the other three castes.

Thus we see that the society was an ideal one in those days. The people were happy, rich, strong and long-lived, learned and god-fearing. What else can one desire in life?

Here is a picture of the current Yuga from the Mahabhagavata:—

यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम् ।
शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ॥

When people indulge in illusion, falsehood, lethargy, oversleep, killing, despondency, grief, delusion, fear and wretchedness it is said to be Kali, the product of darkness.

यस्मात्क्षुद्रदृशो मर्त्याः क्षुद्रभाग्यमहाशनाः ।
कामिनो वित्तहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः ॥

The Kali makes mortals mean-minded, mean in fortune, greedy, passionate, and indigent and it makes woman unrestrained and licentious.

दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः ।
राजानश्च प्रजाभक्षाः शिश्नोदरपरा द्विजाः ॥

The villages will be the haunts of Dasyus (devils), Vedas will be saddled with heretical interpretations, kings will devour their own subjects and the Brahmans will be solely bent on the satisfaction of the stomach and the sexual organ.

अव्रता बटवोऽशौचा भिक्षवश्च कुटुम्बिनः ।
तपस्विनो ग्रामवासिन्योऽसिद्धार्थेलोलुपाः ॥

The Brahmacharis will lead a life of impurity and unbridled passions; ascetics will be house-holders; Men given to self-mortification will live in villages with a view to satisfy their craving for wealth.

ह्रस्वकाया महाहारा भूर्यपत्या गताह्रियः ।
शश्वत्कटुकभाषिण्यश्चौर्यमायोरुसाहसाः ॥

The people will be short in stature with a disproportionate capacity for eating in addition to that of producing quite an incredible number of children and with a total absence of modesty. They will be always harsh of speech and daring in committing acts of robbery and deceit.

पण्यैर्विष्यन्ति वै शूद्राः किराटाः कूटकारिणः ।
अनापद्यपि मंस्यन्ते वार्तां साधुं जुगुप्सिताम् ॥

Mean-minded and deceitful merchants will have all trade in their own hands and detestable speech will pass for the best even in normal times.

पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्याप्यखिलोत्तमम् ।
भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः ॥

Servants forsake the best of their masters amidst poverty and masters also dismiss their ancestral servants in the midst of calamities; so also cows when they no longer give milk are left uncared for.

पितृभ्रातृसुहृज्ज्ञातीन्हित्वा सौरतसौहृदाः ।
ननन्दृस्यालसंवादा दीनाः स्त्रैणाः कलौ नराः ॥

Men, who will be wretched and sensuous in Kali Yuga, will desert their parents, brothers, friends and kinsmen and will form friendships with persons having their relations arising from sensuality (that is, those related to the wife.) The wife's brothers and sisters will find favour in their eyes.

शूद्राः प्रतिग्रहिष्यन्ति तपोवेषोपजीविनः
धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ॥

Sudras will put on the garb of penitants for the sake of their subsistence and will receive gifts; men who know nothing of dharma will preach sermons on dharma from the pulpit.

नित्यमुद्विग्नमनसो दुर्भिक्षकरपीडिताः ।
निरन्ने भूतले राजन्नावृष्टिभयातुराः ॥

Men, always melancholy and crushed by famine and heavy taxation, will live in constant fear of drought, there being scarcity of food.

वासोऽन्नपानशयनव्यवायस्नानभूषणैः ।
हीनाः पिशाचसंदर्शाः भविष्यन्ति कलौ प्रजाः ॥

People in Kaliyuga will be without clothing, food, drink, lustre, bath and ornaments and will present the appearance of devils.

कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः ।
त्यक्ष्यन्ति च प्रियान्प्राणान्हनिष्यन्ति च स्वकानपि ॥

Man, for the sake of even little gain will sever connection with their friends and abandon them; they will even commit suicide and murder their own people for the sake of money.

न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि ।
पुमान्सर्वार्थकुशलान्क्षुद्राः शिश्नोदरंभराः ॥

Men will not protect their parents and the latter also mean and intent on satisfying the sexual organ and the stomach will not take care of their sons, though they (the sons) be clever in everything.

कलौ न राजन्जगतां परं गुरुं
त्रैलोक्यनाथनतपादपङ्कजम् ।
प्रायेण मर्त्या भगवन्तमच्युतं
यक्ष्यन्ति पाखण्डविभिन्नचेतसः ॥

In Kali, people, whose mind will be distracted by their heretical views, will not worship the Lord Achyuta, who is the greatest Master of the world and at whose feet fall the masters of the three worlds.

Olla Podrida.

A few days ago Reuter wired that the English Police were going to strike. This certainly ought to arrest attention. Naturally it will arrest attention as it relates to the Police whose duty it is to arrest.

* * *

We learn that a Spartacist leader, Levine by name has been condemned to death for high treason. When governments are set up and pulled down day after day, we wonder what is treason and what is not treason.

* * *

Quite recently some of the women of India have demanded voters at the tongue's point. We must await the result of this new campaign.

* * *

There is not only a change of functions in the world in the realm of womanhood. But the world is moving fast elsewhere also. Quite recently we heard about shooting cameras. The photographic apparatus in airships is used to record the path of bombs directed from aeroplanes.

* * *

We are thus living in very striking and stirring times. But is all movement necessarily progress!

SCRUTATOR.

Indian Reforms Bill.

Full Text Measure.

OFFICIAL PRESS COMMUNIQUE.

The accompanying text represents what the Government of India believe to be the language of the Bill to make further provision with respect to the Government of India which has been introduced in Parliament but its absolute accuracy cannot be guaranteed owing to the difficulty of conveying by telegraph all the textual changes made in earlier versions.

A Bill.

To make further provision with respect to the Government of India.

Whereas, with a view to the progressive realisation of responsible government in British India as an integral part of the Empire it is expedient gradually to develop self-governing institutions in that country:

And whereas concurrently with the gradual development of such Institutions in the Provinces of India it is expedient to give to those Provinces in provincial matters the largest measure of independence of the Government of India, which is compatible with the due discharge by the latter of its own responsibilities:

Be it, therefore, enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

PART I.

LOCAL GOVERNMENTS.

1. (1) Provision may be made by rules under the Government of India Act, 1915, as amended by the Government of India (Amendment) Act; 1916 (which Act, as so amended, is in this Act referred to as "the principal Act"):—

(*a*) for the classification of subjects, in relation to the functions of government, as central and provincial subjects, for the purpose of distinguishing the functions of local governments and legislatures from the functions of the Governor-General in Council, and the Indian Legislature.

(*b*) for the devolution of authority in respect of provincial subjects, and for the allocation of sources of revenue, to local governments;

(*c*) for use under the authority of the Governor-General in Council of the agency of local governments in relation to central subjects, in so far as such agency may be found convenient; and

(*d*) for the transfer from among the provincial subjects of subjects (in this Act referred to as "transferred subjects") to the administration of the Governor acting with the minister in charge of the subject, and for the allocation of provincial funds for the purpose of such administration.

(2) Rules made for the above-mentioned purposes may—

(i) regulate the extent and conditions of such devolution, allocation, and transfer;

(ii) provide for fixing the contributions payable by local Governments to the Governor-General in Council and making such contributions a first charge on provincial revenues;

(iii) provide for constituting a finance department in any province and regulating the functions of that department;

(iv) provide for regulating the exercise of the authority vested in the local Government of a province over members of the public services therein;

(v) provide for the settlement of doubts arising as to whether any matter does or does not belong to a provincial subject, or a transferred subject and for the treatment of matters which affect both a transferred subject which is not transferred; and

(vi) make such consequential and supplemental provisions as appear necessary or expedient:

Provided that without prejudice to any general power of revoking or altering rules under the principal Act, the rules shall not authorise the revocation or suspension of the transfer of any subject except with the sanction of the Secretary of State in Council.

PROVISION AS TO POWERS OF CONTROL OF GOVERNOR-GENERAL IN COUNCIL.

(3) The powers of superintendence, direction and control over local Governments vested in the Governor-General in Council under the principal Act shall in relation to transferred subjects be exercised only for such purposes as may be specified in rules made under that Act, but the Governor-General in Council shall be the sole judge as to whether the purpose of the exercise of such powers in any particular case comes within the purposes so specified.

(4) The expressions "central subjects" and "provincial subjects" as used in this Act mean subjects so classified under the rules.

Provincial subjects, other than transferred subjects, are in this Act referred to as "reserved subjects."

REVISED SYSTEM OF LOCAL GOVERNMENT.

2. (1) The Presidencies of Fort William in Bengal, Fort St. George, and Bombay, and the provinces known as the United Provinces, the Punjab, Bihar and Orissa, the Central Provinces, and Assam, shall be governed in relation to reserved subjects by a Governor in Council and, in relation to any transferred subject, save as otherwise provided by this Act, by a Governor acting with the minister appointed under this Act and in charge of the subject.

The said presidencies and provinces are in this Act referred to as "governors' provinces" and the two first-named presidencies are in this Act referred to as the presidencies of Bengal and Madras.

(2) The provisions of sections forty-six to fifty-one of the principal Act, as amended by this Act, shall apply to the United Provinces, the Punjab, Bihar and Orissa, the Central Provinces, and Assam, as they apply to the presidencies of Bengal, Madras, and Bombay.

APPOINTMENT OF MINISTERS.

3. (1) The Governor of a Governor's province may, by notification, appoint ministers, not being members of his Executive Council or other officials, to administer transferred subjects, and any ministers so appointed shall hold office during his pleasure.

There shall be paid to any minister so appointed such salary as the Governor, subject to the sanction of the Secretary of State, may determine.

(2) No minister shall hold office for a longer period than three months, unless he is or becomes an elected member of the local legislature.

(3) In relation to a transferred subject, the Governor shall be guided by the advice of the minister in charge, unless having regard to His Majesty's instructions he sees sufficient cause to dissent from the opinion of the Minister, in which case he may require action to be taken otherwise than in accordance with that advice.

(4) Provision may be made by rules under the principal Act for the temporary administration of a transferred subject where, in cases of emergency owing to a vacancy, there is no minister in charge of the subject by such authority and in such manner as may be prescribed by the rules.

QUALIFICATION OF MEMBERS OF LOCAL EXECUTIVE COUNCILS.

4. (1) The Provision in section forty-seven of the principal Act, that two of the members of the Executive Council of the Governor of a province must have been for at least twelve years in the service of the Crown in India, shall have effect as though "one" were substituted for "two" and the provision in that section that the Commander-in-Chief of His Majesty's forces in India, if resident at Calcutta, Madras or Bombay, shall, during his continuance there, be a member of the Governor's Council, shall cease to have effect.

(2) Provision may be made by rules under the principal Act as to the qualifications to be required in respect of members of the Executive Council of the Governor of a province in any case where such provision is not made by section forty-seven of the principal Act as amended by this section.

BUSINESS OF THE GOVERNOR IN COUNCIL AND THE GOVERNOR WITH MINISTERS.

5. (1) All orders and other proceedings of the local Government of a Governor's province shall be expressed to be made by the Government of the province and shall be authenticated as the Governor may by rule direct.

(2) The Governor may make rules and orders for the more convenient transaction of business in his Executive Council and with his ministers, and every order made or Act done in accordance with those rules and orders shall be treated as being the order or the Act of the Government of the province.

The Governor may also make rules and orders for regulating the relations between his Executive Council and his ministers for the purpose of the transaction of the business of the local Government.

LOCAL LEGISLATURES.

6. (1) The aggregate number of members of the Governor's Legislative Councils, the number of members elected by general, communal and other electorates respectively, and the number of nominated non-official members shall be in accordance with the table set out in the First Schedule to this Act:

Provided that—

(*a*) rules under the principal Act may provide for increasing by not more than five per cent. the aggregate number of members of any Council as specified in that Schedule, and for varying the proportions which the classes of members specified in that Schedule bear to one another; so, however, that at least seventy per cent. of the members of every Governor's Legislative Council shall be elected members and that not more than twenty per cent. of the aggregate shall be official members; and

(*b*) the Governor may, for the purpose of any Bill introduced or proposed to be introduced in the Legislative Council, nominate in the case of Assam one person and in the case of other provinces not more than two persons having special knowledge or experience of the subject-matter of the Bill and those persons shall, in relation to the Bill, have, for the period for which they are nominated, all the rights of members of the Council and shall be in addition to the aggregate above referred to.

(2) The powers of a Governor's Legislative Council may be exercised notwithstanding any vacancy in the Council.

(3) Subject as aforesaid provision may be made by rules under the principal Act as to—

(*a*) the term of office of members of a Governor's Legislative Council and the manner of filling casual vacancies occuring by reason of absence from India, inability to attend to duty, death, acceptance of office, resignation duly accepted, or otherwise, and

(*b*) the conditions under which and manner in which persons resident in India may be nominated or elected as members of Governor's Legislative Councils, and

(*c*) the qualifications for being, and for being nominated or elected, a member of any such Council, and

(*d*) the final decision of doubts or disputes as to the validity of any election.

4. Subject to any such rules any person who is a ruler or subject of any State in India may be nominated as a member of a Governor's Legislative Council.

MEETING OF GOVERNOR'S LEGISLATIVE COUNCIL.

7. (1) A Governor may appoint such times for holding the sessions of his Legislative Council as he thinks fit, and may also by notification or otherwise prorogue the Council.

(2) Any meeting of a Governor's Legislative Council may be adjourned by the person presiding.

(3) All questions in a Governor's Legislative Council shall be determined by a majority of votes of the members present other than the person presiding, who shall, however, have and exercise a casting vote in the case of an equality of votes.

(4) A Governor's Legislative Council may be dissolved at any time by the Governor by notification, but in that case the Governor shall appoint a date not more than six months after the date of dissolution for the next session of his Legislative Council.

POWERS OF LOCAL LEGISLATURES.

8. (1) The Local Legislature of any province has power, subject to the provisions of this Act, to make laws for the peace and good government of the territories for the time being constituting that province.

(2) The local legislature of any province may, subject to the provisions of the sub-section next following, repeal or alter as to that province any law made either before or after the commencement of this Act by any authority in British India other than that local legislature.

(3) The local legislature of any province may not, without the previous sanction of the Governor-General, make or take into consideration any law—

(*a*) imposing or authorising the imposition of any new tax unless the tax is a tax (in this Act referred to as a "scheduled tax") scheduled as

exempted from this provision by rules made under the principal Act ; or

(*b*) affecting the public debt of India, or the customs duties or any other tax or duty for the time being in force and imposed by the authority of the Governor-General in Council for the general purposes of the Government of India, provided that the imposition or alteration of a scheduled tax shall not be deemed to affect any such tax or duty ; or

(*c*) affecting the discipline or maintenance of any part of his Majesty's naval, military, or air forces ; or

(*d*) affecting the relations of the Government with foreign princes or States ; or

(*e*) regulating any central subject ; or

(*f*) regulating any provincial subject which has been declared by rules under the principal Act to be, either in whole or in part, subject to Indian legislation, in respect of any matter to which such declaration applies ; or

(*g*) affecting any power, expressly reserved to the Governor-General in Council by any law for the time being in force ; or

(*h*) altering or repealing the provisions of any law which having been made before the commencement of this Act by any authority in British India other than that local legislature is scheduled by rules under the principal Act as a law which cannot be repealed or altered by the local legislature without previous sanction ; or

(*i*) altering or repealing any provision of a law passed by the Indian legislature after the commencement of this Act which, by the terms of such law may not be repealed or altered by the local legislature without previous sanction ;

Provided that an Act or a provision of an Act made by a local legislature, and subsequently assented to by the Governor-General in pursuance of this Act, shall not be deemed invalid by reason only of its requiring the previous sanction of the Governor-General under this Act.

(4) The local legislature of any province has no power to make any law affecting any Act of Parliament.

BUSINESS TO BE CARRIED ON BY LOCAL LEGISLATURES.

9. (1) Sub-sections (1) and (3) of section eighty of the principal Act (which relate to the classes of business which may be transacted at meetings of local Legislative Councils) shall cease to apply to a Governor's Legislative Council, but the business and procedure in any such Council shall be regulated in accordance with the provisions of this section.

(2) The proposals of the local Government for the appropriation of the provincial revenues in any year shall be submitted to the Council for its assent in the form of resolutions ;

Provided that

(*a*) the local Government shall have power, in relation to any such resolution, to act as if it had been assented to notwithstanding the withholding of such assent, if the resolution relates to a reserved subject, and the Governor certifies that the expenditure provided for by the resolution is essential to the discharge of his responsibility for the subject ;

(*b*) the Government shall have power in cases of emergency to authorise such expenditure as may be in his opinion necessary for the safety and tranquility of the province or for the carrying on of any department ;

(*c*) nothing in this sub-section shall require proposals to be submitted to the Council in regard to expenditure which is declared by rules under the principal Act to be a permanent charge on provincial revenues ; and

(*d*) no proposal for the appropriation of any such revenues for any purpose or for the increase of the amount of expenditure authorised or proposed to be authorised by any resolution shall be made except on the recommendation of the Governor communicated to the Council.

(3) Provision shall be made for the appointment from among the members of the Council of grand committees on which a majority of the members shall be nominated members, selected by the Governor, with power, in cases specially referred to them, to pass or reject laws without the assent of the Council, which laws shall, if passed, have the same effect as laws passed by the Council.

(4) Where any Bill relating to a reserved subject has been introduced, or is proposed to be introduced, or an amendment to such a Bill is moved, the Governor may certify that the Bill or any clause of it or the amendment is essential to the discharge of his responsibility for the reserved subjects, and the Bill, clause or amendment shall thereupon be referred to a grand committee.

(5) Where any Bill has been introduced, or is proposed to be introduced, or any amendment to a Bill is moved, or proposed to be moved, the Governor may certify that the Bill or any clause of it or the amendment affects either—

(*a*) the safety or tranquility of his province or any part of it, or of another province, or

(*b*) the interests of a specified reserved subject ;

and may direct either that no proceedings or no further proceedings shall be taken by the Council in relation to the Bill, clause or amendment, or, if he thinks fit and if the council so desire, that the Bill, clause or amendment shall be referred to a grand committee, and the Bill, clause or amendment shall be dealt with in accordance with such direction.

(6) Provision may be made by rules under the principal Act for the purpose of carrying into effect the foregoing provisions of this section and for regulating the course of business in the Council, and as to the persons to preside over and for the preservation of order at meetings thereof ; and the rules may provide for the number of members required to constitute a quorum and for prohibiting or regulating the asking of questions on and the discussion of any subject specified in the rules.

(7) Standing orders may be made providing for the conduct of business and the procedure to be followed in the Council, in so far as these matters are not provided for by rules made under the principal Act. The first standing orders shall be made by the Governor in Council, but may, subject to the assent of the Governor, be altered by the local legislatures.

(8) There shall be freedom of speech in the Governor's Legislative Council. No person shall be liable to any proceedings in any courts by reason of his speech or vote in any such Council or by reason of anything contained in any official report of the proceedings of any such Council.

ASSENTS TO ACTS OF LOCAL LEGISLATURE.

10. (1) Where a Bill has been passed by a local Legislative Council, the Governor, Lieutenant-Governor or Chief-Commissioner may, instead of declaring that he assents to or withholds his assent from the Bill, return the Bill to the Council for reconsideration either in whole or in part, together with any amendments which he may recommend, or in cases prescribed by rules under the principal Act may, and, if the rules so require, shall reserve the Bill for the consideration of the Governor-General.

(2) Where a Bill is reserved for the consideration of the Governor-General, the following provisions shall apply :—

(*a*) The Governor, Lieutenant-Governor or Chief Commissioner may, at any time within six months after the date of the reservation of the Bill, with the consent of the Governor-General, but not otherwise, return the Bill for further consideration by the Council with a recommendation that the Council shall consider amendments thereto, and such Bill, when so returned, together with any recommendations relating thereto, shall be dealt with by the Council ;

(*b*) After any Bill so returned has been further considered by the Council, together with any recommendations made by the Governor, Lieutenant-Governor or Chief Commissioner, relating thereto, the Bill, is re-affirmed in accordance with the appropriate procedure, with or without amendment, may be again presented to the Governor, Lieutenant-Governor or Chief Commissioner ;

(*c*) Any Bill reserved for the consideration of the Governor-General shall, if assented to by the Governor-General within a period of six months from the date of such reservation, become law on due publication of such assent in the same way as a Bill assented to by the Governor, Lieutenant-Governor or Chief Commissioner, but if not assented to by the Governor-General within such period of six months shall lapse and be of no effect unless before the expiration of that period either—

(*i*) the Bill has been returned by the Governor, Lieutenant-Governor or Chief Commissioner for further consideration by the Council ; or

(*ii*) in the case of the Council not being in session, a notification has been published of an intention so to return the Bill at the commencement of the next session.

(3) The Governor-General may (except where a Bill has been reserved for his consideration), instead of assenting to or withholding his assent from any Act passed by a local legislature, declare that he reserves the Act for the signification of His Majesty's pleasure thereon, and in such case the Act shall not have validity until His Majesty has signified his assent to the Governor-General through the Secretary of State in Council, and his assent has been notified by the Governor-General.

VACATION OF SEATS IN GOVERNOR'S LEGISLATIVE COUNCIL.

11. An official shall not be qualified for election as a member of a Local Legislative Council and if any non-official member of a local Legislative Council, whether elected or nominated, accepts any office in the service of the Crown in India, his seat on the Council shall become vacant, provided that for the purposes of this provision a minister shall not be deemed to be an official and a person shall not be deemed to accept office on appointment as a minister.

CONSTITUTION OF NEW PROVINCES.

12. (1) The Governor-General in Council may, by notification with the sanction of His Majesty previously signified by the Secretary of State in Council, constitute a new Governor's province, or place part of a Governor's province under the administration of a deputy-governor, and may in any such case apply, with such modifications as appear necessary or desirable all or any of the provisions of the principal Act relating to Governor's provinces, or provinces under a Lieutenant-Governor or Chief Commissioner, to any such new province or part of a province.

(2) The Governor-General in Council may declare any territory within any Governor's province to be a backward tract, and the Governor-General in Council may, by notification, with such sanction as aforesaid, direct that the principal Act and this Act shall apply to that territory subject to such exceptions and modifications as may be prescribed in the notification.

13. (1) The validity of any order made or action taken after the commencement of this Act by the Governor-General in Council or by a local Government which would have been within the powers of the Governor-General in Council, or of such local Government, if this Act had not been passed, shall not be open to question in any legal proceedings on the ground that by reason of any provision of this Act or of any rule made by virtue of any such provision such order or action has ceased to be within the powers of the Governor-General in Council or of the Government concerned.

(2) The validity of any law passed by the Indian Legislature or any local Legislature shall not be open to question in any legal proceedings on the ground that the law affects a provincial subject or a central subject, as the case may be.

(3) The validity of any order made or action taken by a Governor-in-Council, or by a Governor acting with a minister, shall not be open to question in any legal proceedings on the ground that such order or action relates or does not relate to a transferred subject, or relates to a transferred subject of which the Minister is not in charge.

PART II.

Government of India.

INDIAN LEGISLATURE.

14. Subject to the provisions of this Act, the Indian legislature shall consist of the Governor-General and two Chambers, namely, the Council of State and the Legislative Assembly.

15. (1) The Council of State shall consist of the Governor-General, the members of the Governor-General's Executive Council, and members nominated or elected in accordance with rules made under the principal Act.

(2) The Council of State shall consist of fifty-six members (exclusive of the Governor-General), the number of non-elected members shall be thirty-two, of whom at least four shall be non-official members, the number of elected members shall be twenty-four.

(3) The Governor-General, when present, shall preside in the Council of State and shall have power to appoint, from among the members of the Council of State, a vice-president and other persons to preside in such circumstances as he may direct.

LEGISLATIVE ASSEMBLY.

16. (1) The Legislative Assembly shall consist of the members of the Governor-General's Executive council and of members nominated or elected in accordance with rules made under the principal Act:

(2) The Legislative Assembly shall consist of one hundred and twenty members, the number of non-elected members shall be forty, of whom twenty-six shall be official members, the number of elected members shall be eighty-eight.

Provided that rules made under the principal Act may provide for increasing by not more than five per cent the aggregate number of members of the Legislative Assembly as fixed by this section, and may vary the proportion which the classes of members bear one to another; so, however, that at least two-thirds of the members of the Legislative Assembly shall be elected members, and at least one third of the other members shall be non-official members.

(3) The Governor General shall have the right of addressing the Legislative Assembly, and may for that purpose require the attendance of its members.

DURATION AND SESSIONS OF LEGISLATIVE ASSEMBLY AND COUNCIL OF STATE.

17. (1) Every Council of State shall continue for five years, and every Legislative Assembly for three years, from its first meeting:

Provided that—

(*a*) either chamber of the Legislature may be sooner dissolved by the Governor-General;

(*b*) any such period may be extended by the Governor-General if in special circumstances he so thinks fit; and

(*c*) after the dissolution of either chamber the Governor shall appoint a day not more than six months later for the next session of that chamber.

(2) The Governor-General may appoint such times for holding the sessions of the Indian Legislature as he thinks fit, and may also from time to time by notification or otherwise, prorogue the Indian Legislature.

(3) Any meeting of either chamber of the Indian Legislature may be adjourned by the person presiding.

(4) All questions in either chamber shall be determined by a majority of votes of members present other than the presiding member, who shall, however have and exercise a casting vote in the case of an equality of votes.

(5) The powers of either chamber of the Indian Legislature may be exercised notwithstanding any vacancy in the chamber.

VACATION OF SEATS IN INDIAN LEGISLATURE.

18. (1) An official shall not be qualified for election as a member of either chamber of the Indian legislature and if any non-official member of either chamber accepts office in the service of the Crown in India, his seat in that chamber shall become vacant.

(2) If an elected member of either chamber of the Indian Legislature becomes a member of the other chamber, his seat in such first-mentioned chamber shall thereupon become vacant.

RULES AS TO CONSTITUTION, ETC., OF LEGISLATIVE ASSEMBLY AND COUNCIL OF STATE.

19. (1) Subject to the provisions of this Act, provision may be made by rules under the principal Act as to—

(*a*) the term of office of nominated members of the Council of State and the Legislative Assembly, and the manner of filling casual vacancies occurring by reason of absence of members from India, inability to attend to duty, death, acceptance of office, or resignation duly accepted or otherwise; and

(*b*) the conditions under which and the manner in which persons resident in India may be nominated or elected as members of the Council of State or the Legislative Assembly; and

(*c*) the qualifications for being nominated or elected as members of the Council of State or the Legislative Assembly; and

(*d*) the final decision as to doubts or disputes as to the validity of an election.

(2) Subject to any such rules, any person who is a ruler or subject of any state in India may be nominated as a member of the Council of State or the Legislative Assembly.

RULES AS TO BUSINESS CARRIED ON BY INDIAN LEGISLATURE.

20. (1) Sub sections (1) and (3) of section sixty-seven of the principal Act (which relate to the classes of business which may be transacted by the Indian Legislative Council) shall cease to have effect.

(2) Provision may be made by rules under the principal Act for regulating the course of business and preservation of order in the chambers of the Indian Legislature and as to the persons to preside at the meetings of the Legislative Assembly; and the rules may provide for the number of members required to constitute a *quorum* and for prohibiting or regulating the asking of questions on, and the discussion of, any subject specified in the rules.

(3) If any difference of opinion arises between the chambers of the Indian Legislature, in relation to legislation, the Governor-General may refer the matter for decision to a joint sitting of both chambers, or may return the matter for reconsideration by either chamber.

(4) Where the Governor-General in Council certifies that it is essential for the safety, tranquility, or interests of British India or any part thereof or for the purpose of meeting a case of emergency which has arisen that any law shall be passed, the Council of State shall have power to pass laws without the assent of the Legislative Assembly, which laws shall have effect as laws passed by both chambers.

(5) Rules made for the purpose of this section may contain such general and supplemental provisions as appear necessary for the purpose of giving full effect to this section.

(6) Standing orders may be made providing for the conduct of business and the procedure to be followed in either chamber of the Indian legislature in so far as these matters are not provided for by rules under the principal Act. The first standing orders shall be made by the Governor-General in Council, but may with the consent of the Governor-General be altered by the chamber to which they relate.

(7) There shall be freedom of speech in both chambers of the Indian Legislature. No person shall be liable to any proceedings in any court by reason of his speech or vote in either chamber, or by reason of anything contained in any official report of the proceedings of either chamber.

COMPOSITION OF GOVERNOR-GENERAL'S EXECUTIVE COUNCIL.

21. (1) The provision in section thirty-six of the principal Act, that three at least of the members of the Governor-General's Executive Council must have been for at least ten years in the service of the Crown in India, shall have effect as though "two" were substituted for "three", and any other provision in that section directing that such members must possess any special qualifications and any provision in that section imposing any limit on the number of members of the Governor-General's Executive Council shall cease to have effect.

(2) Provision may be made by rules under the principal Act to the qualifications to be required in respect of members of the Governor-General's Executive Council, in any case where such provision is not made by section thirty-six of the principal Act as amended by this section.

(3) Sub-section (2) of section thirty-seven of the principal Act (which provides that when and so long as the Governor-General's Executive Council assembles in a province having a Governor, the Governor shall be an extraordinary member of the Council), shall cease to have effect.

PART III.

Secretary of State.

PAYMENT OF SALARIES, ETC., OUT OF MONEYS PROVIDED BY PARLIAMENT.

22. The salary of the Secretary of State, the salaries of his Under-Secretary and any other expenses of his department may, notwithstanding anything in the principal Act, instead of being paid out of the revenues of India, be paid out of moneys provided by Parliament, and the salary of the Secretary of State shall be so paid.

CONTROL OF SECRETARY OF STATE AND GOVERNOR GENERAL.

23. The Secretary of State in Council may notwithstanding anything in the principal Act, by rule regulate and restrict the exercise of the powers of superintendence, direction, and control vested in the Secretary of State, the Secretary of State in Council, and the Governor-General in Council by the principal Act or otherwise in such manner as may appear necessary or expedient in order to give effect to the purposes of this Act.

Any such rules shall be laid before both Houses of Parliament as soon as may be after they are made and if an address is presented to His Majesty by either House of Parliament within the next thirty days on which that House has sat after the rules are laid before it praying that the rules or any of them may be annulled, His Majesty in Coucil may annul the rules or any of them and those rules shall thenceforth be void, but without prejudice to the validity of anything previously done thereunder.

PART IV.

The Public Service in India.

24. (1) Subject to the provisions of the principal Act and of rules made thereunder, every person in the civil service of the Crown in India holds office during His Majesty's pleasure, and may be employed in any manner required by the proper authority within the scope of his duty, but no person in that service may be dismissed by any authority subordinate to that by which he was appointed.

(2) The Secretary of State in Council may make rules for regulating the classification of the public services in India, the methods of their recruitment, their conditions of service, pay and allowances, and discipline and conduct. Such rules may to such extent and in respect of such matters as may be prescribed delegate the power of making rules to the Governor-General in Council, or to local governments, or authorise the Indian legislature or local legislatures to make laws regulating the public services.

(3) The right to pensions and the scale and conditions of pensions of all persons in the civil service of the Crown in India appointed by the Secretary of State in Council shall be regulated in accordance with the rules set out in the Second Schedule to this Act. The rules set out in that Schedule may be varied or added to by the Secretary of State in Council and shall have effect as so varied or added to but any such variation or addition shall not adversely affect the pension of any member of the service appointed before the date thereof. Nothing in this section or in any rule thereunder shall affect the provisions in relation to pensions contained in the East India Annuity Funds Act, 1874.

(4) For the removal of doubts it is hereby declared that all rules or other provisions in operation at the time of the passing of this Act, whether made by the Secretary of State in Council under the principal Act or by any other authority, relating to the civil service of the Crown in India, were duly made in accordance with the powers in that behalf, and are hereby confirmed; but any such rules or provisions may be revoked, varied or added to by rules or laws made under this section and any rules or provisions confirmed by this sub-section which affect pensions shall have effect subject to the provisions of the Second Schedule to this Act.

25. (1) Notwithstanding anything in Section ninety-seven of the principal Act the Secretary of State may make appointments to the Indian Civil Service of persons habitually resident in India in accordance with such rules as may be prescribed by the Secretary of State in Council with the concurrence of the majority of votes at a meeting of the Council of India. Any rules made under this section shall not have force until they have been laid for thirty days before both Houses of Parliament.

(2) The Indian Civil Service (Temporary Provisions) Act 1915 (which confers power during the war and for a period of two years thereafter to make appointments to the Indian Civil Service without examination) shall have effect as though "three years" were substituted for "two years."

PUBLIC SERVICE COMMISSION.

26. (1) There shall be established in India a public service commission, consisting of not more than five members, of whom one shall be chairman, appointed by the Secretary of State in Council. Each member shall hold office for five years, and may be reappointed. No member shall be removed before the expiry of his term of office, except by order of the Secretary of State in Council. The qualifications for appointment, and the pay and pension (if any) attaching to their office, shall be prescribed by rules made by the Secretary of State in Council.

(2) The public service commission shall discharge, in regard to recruitment and control of the public services in India, such functions as may be assigned thereto by rules made by the Secretary of State in Council.

FINANCIAL CONTROL.

27. (1) An auditor-general in India shall be appointed by the Secretary of State in Council, and shall hold office during His Majesty's pleasure. The

Secretary of State shall, by rules, make provision for his pay, duties, and conditions of employment by rules.

(2) Subject to any rules made by the Secretary of State in Council no office may be added to or withdrawn from the public service, and the emoluments of no post may be varied except after consultation with such finance authority as may be designated in the rules, being an authority of the province or of the Government of India, according as the post is or is not under the control of a local Government.

PART V.

Statutory Commission.

28. (1) As the expiration of ten years after the passing of this Act the Secretary of State shall submit for the approval of both Houses of Parliament the names of persons to act as a commission for the purpose of this section.

(2) The persons whose names are so submitted, subject to the approval of, and to any alterations made by Parliament, shall be a commission for the purpose of inquiring into the working of the system of government, the growth of education, and the development of representative institutions, in British India and the provinces thereof, and matters connected therewith, and the commission shall report as to whether and to what extent it is desirable to extend or modify the degree of responsible government then existing in any province.

(3) The commission shall also inquire into and report on any other matter affecting British India and the provinces, which may be referred to the commission by the Secretary of State.

PART VI.

General.

29. Notwithstanding anything in section one hundred and twenty-four of the principal Act, if any member of the Governor-General's Executive Council or any member of any local Government, was at the time of his appointment concerned or engaged in any trade or business, he may, during the term of his office, with the sanction in writing of the Governor-General, or, in the case of ministers, of the Governor of the province, and in any case subject to such general conditions and restrictions as the Governor-General in Council may prescribe, retain his concern or interest in that trade or business, but shall not, during that term, take part in the direction or management of that trade or business.

POWER TO MAKE RULES.

30. Where any matter is required to be prescribed or regulated by rules under the principal Act, different rules may be made for different provinces, and where no special provision is made as to the authority by whom the rules are to be made, the rules shall be made by the Governor-General in Council with the sanction of the Secretary of State in Council, and shall not be subject to repeal or alteration by the Indian legislature or by any local legislature. Any rules to which this section applies shall be laid before both Houses of Parliament as soon as may be after they are made and if an address is presented to His Majesty by either House of Parliament within the next thirty days on which that House has sat after the rules are laid before it praying that the rules or any of them may be annulled, His Majesty in Council may annul the rules or any of them and those rules shall henceforth be void but without prejudice to the validity of anything previously done thereunder.

AMENDMENTS OF PRINCIPAL ACT TO CARRY ACT INTO EFFECT, ETC.

31. The amendments set out in the Third Schedule to this Act, being amendments to carry out the provisions of this Act, and further amendments consequential on or arising out of those provisions, shall be made in the principal Act, and any question of interpretation shall be settled by reference to the principal Act as so amended.

DEFINITION OF OFFICIAL.

32. In this Act the expressions "official" and "non-official," where used in relation to any person, mean respectively a person who is or is not in the civil or military service of the Crown in India: Provided that rules under the principal Act may provide for the holders of such offices as may be specified in the rules not being treated for the purposes of the principal Act or this Act, or any of them as officials.

SHORT TITLE, COMMENCEMENT, AND INTERPRETATION.

33. (1) This Act may be cited as the Government of India Act, 1919, and the principal Act, as amended by any Act for the time being in force may be cited as the Government of India Act.

(2) This Act shall come into operation on such date or dates as the Governor-General in Council, with the approval of the Secretary of State in Council, may appoint and different dates may be appointed for different provisions of this Act and for different parts of India.

On the dates appointed for the coming into operation of the provisions of this Act as respects any Executive or Legislative Council all the members of the Council then in office shall go out of office, but may, if otherwise qualified, be re-appointed, re-nominated or re-elected, as the case may be, in accordance with the provisions of the principal Act as amended by this Act.

(3) Any reference in any enactment in force in India (whether an Act of Parliament or made by any authority in British India) or in any rules, regulations or orders made under any such enactment, or in any letters patent or other document, to any enactment repealed by the principal Act, shall for all purposes be construed as references to the principal Act as amended by this Act, or to the corresponding provision thereof.

(4) Any reference in any enactment in force in India (whether an Act of Parliament or made by any authority in British India), or in any rules, regulations, or orders made under any such enactment, or in any letters patent or other document, to any Indian legislative authority, shall for all purposes be construed as references to the corresponding authority constituted by the principal Act as amended by this Act.

(5) If any difficulty arise as to the first establishment of the Indian legislature or any legislative council after the commencement of this Act or otherwise, in first giving effect to the provisions of this Act, the Secretary of State in Council or the Governor-General in Council, as occasion may require, may by order do any matter or thing which appears to them necessary for the purpose of removing any such difficulty.

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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.

THULASI.

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

Thou bring'st to trustful men the double grace
Of happiness and health on heaven and earth
Thou in the milky ocean hadst thy birth
And as the fruit of penance and of praise
Of God, thou in the fulness of thy days
Became His goudess dowered with bridal mirth
And thy leaves have a higher psychic worth
Than Kalpaka or laurel leaves or bays.
What higher rapture can there ever be
Than thine that liest at His lotus feet
In fragrance lost in fragrance deep divine
That spreads from there like thrills of melody.
Ah dead though dowered with life's joys warm and street
Is he who does not feel thy fragrance fine.

The Hindu Message

THURSDAY EVENING 26, JUNE 1919.

India and Economic Reconstruction—II.

The dominant British Imperialism of our time is represented, as we have already said, by the TIMES-MILNER School whose ideals, as adumbrated ten years ago, in the columns of the *Times*, have been fairly indicated in our last article. The main objective of this Imperialism, so far as the Dependent Empire is concerned, is to develop the resources of these dependent countries "by a positive policy of preference, by bounties, by steamship subsidies, by the vigorous building of railways, by well-equipped agricultural and forestry and mining departments."

If any one fancied that the experiences of the last five years of war may have more or less modified this plan and purpose, he will be disillusioned by a glance at a series of very significant articles on "the Elements of Reconstruction" that appeared in the *Times* in July and August 1916, and that have since been reprinted and published as a small book by Messrs. Nisbet and Co Ltd., with an Introduction by Lord Milner.

The most important part of these essays is that which indicates the lines of coming evolution of trade and industry in the United Kingdom and the Empire. It distinctly proves the impossibility of continuing the old policy of competitive free trade which the conditions of sixty years ago called for. As Lord Milner points out,—"the world has been moving at a tremendous pace, and the industrial and commercial methods and maxims of fifty or sixty years ago have, under the changed conditions, lost much of their virtue.

They were the natural products of the transitional epoch which followed the Industrial Revolution. The mistake which most people then made was in thinking that the principles of Go as you please and the General Scramble, which may have been necessary and even appropriate during the inevitable break-up of the Old Order, could possibly be the permanent foundations of the New. But we all recognise now that there must be a fresh effort of economic and social organisation.

We see the formidable beginnings of it already in the growth of mammoth businesses and combines and in the huge federations of Labour. They are a product of the vast scale of modern enterprise resulting from the achievements of science in the development of mechanical power, and they render the position of the small isolated business and of the so-called "free," that is, unassociated labourer constantly more precarious and untenable. The drawback and evils of these great agglomerations are obvious, but they are after all the necessary raw material of the New Order.

And Lord Milner rightly says that this process of agglomeration is going on. There is no way out of it. At the same time this is fraught with grave evils which, unless provided against in time, will work red ruin not only to the industries themselves but to the whole social and political fabric. "From the heart of the business world come," therefore, as Lord Milner says, "the most urgent warnings against excessive unregulated competitions and the loudest appeals for organisation on co-operative lines and for the helping hand of the State."

This is, however, only one side of the question. There is another side to which Lord Milner did not feel called upon to refer, but with which the Dependencies of the Empire are vitally concerned. The mammoth businesses and combines, to which Lord Milner refers, as "a product of the vast scale of enterprise resulting from the achievements of science in the development of mechanical power," depend upon markets capable of consuming their enormous products, and also upon raw materials which generally speaking are not found in the United Kingdom or even in the self-governing Dominions. The control of these raw materials on the one hand, and of these markets on the other, is, therefore, as much essential for the success of these enterprises as "organisation on co-operative lines" and "the helping hand of the State."

Given adequate opportunities, there is no reason why, for instance, a country like India or Egypt, should not be able to utilise her raw products herself for the production of commodities that may supply her needs or be exported to foreign markets instead of being imported to her own shores from foreign lands that had taken her raw materials to work these into articles of use or luxury. The political and economic consciousness that has helped the progress of modern European peoples has already commenced to quicken in India and Egypt; and they have already commenced to more or less strongly resent the exploitation of their natural resources by foreign capitalist and commercial interests.

The New Order, by which Lord Milner evidently means here the New Economic and Industrial Order, therefore, require the indefinite continuance of the present state of political dependence and helplessness of the "Dependent Empire." Though Lord Milner does not say so, the authors of these Essays on "The ELEMENTS OF RECONSTRUCTION" clearly do it. Their ideal of the Empire is that it must be essentially British, if not by race and history, in any case, at least by the assimilation of a common culture and the acquisition of a common character which will have the British stamp upon it. They say therefore, that

"So far as the Dominions go that are predominantly of British descent, the Dominions that are pleased to be called Britain's beyond the seas, it is quite conceivable that there may be political unifications of a very thorough sort, but so far as the great masses of non-British people go, peoples with alien racial and national traditions, the idea of assimilation is equally unacceptable with the idea of continuing and unending subjection.

Ireland has taught the British the folly of rash and premature experiments in amalgamation, and it is clear that the future of the non-kindred parts of the Empire, such as Egypt or Rajputana or Bengal, lies along line of education and autonomous development to the position of free and equal allies in one great Imperial confederation.

So far as these non-British peoples are concerned it may be questioned whether the setting up of any common Imperial Council to include them is advisable. *So far as they are concerned it may be wiser at present for the trustee to continue to administer.* (These italics are mine.)

Further on the writers say that it is difficult to foretell tha future course of Imperial evolution; and all that must, therefore, be done in the meantime, is for the Imperial Government *"to keep things going;"* and *"in and out of season steadily, persistently, to set up and maintain in the minds of the ruling race and subject race alike this idea of the trustee, the idea of 'when you are ready to take it back, your land is yours.'"*—(The italics are mine.)

This trustee-idea is however, no new thing in the literature of British Imperialism. The time has, however, come, when the utter hollowness of it should be fully shown up to clear the ground of all confusion of thought and language which seriously stand in the way of a helpful understanding of the real problem of the Empire that faces British and Indian and Egyptian statesmanship just now. Without at all questioning the honesty of it, it must be pointed out that this trustee-idea is as false in theory as it is hurtful to vital interests of the dependencies, in practice. It is logically untrue, morally unjustifiable, and practically impossible;—owing first, to the presence of undeniable and inevitable conflicts of interests between the trustee and his charge; and second, to the absence of any Power or Authority which, standing over both the trustee and his trust, might remedy any wrong that the former might be tempted to do to the latter. It is quite time that all parties frankly recognised this obvious fact; because this recognition is essential for the discovery and application of some rational and just principle of reconciliation between legitimate British and undoubted Indian interests in the political and economic administration of this country, a reconciliation that alone can be expected to safeguard and perpetuate India's Imperial connection upon which hangs the future, both of India and the Empire.

Be that, however, as it may; the important thing to us here in this statement of Imperial policy is the light which it throws on the problem of economic Imperial reconstruction. In plain English it means that while we must patiently wait for the attainment of political autonomy, and train ourselves for it "step by step" the process of economic exploitation must go on with increased velocity, "developing" our natural resources and giving employment to our cheap and teeming labouring population thereby.

Of course, this exploitation is no new thing in India. This has been the permanent motive, one might even say, the regulative idea, of the evolution of British Administration in this country. The British Empire in India was founded not by great world-conquerors like Alexander or the Cæsers or the Pathan or Mogul invaders of India, but it was really found (not founded) by a body of traders who came to exploit the fabulous wealth of Ind. And even after the sceptre of Mogul fell into their hands, the agents and servants of the East India Company paid far more attention to their trade than to the affairs of the people committed to their charge.

Whatever the Minto Professor of the Calcutta University might essay to prove, it is too well-established a fact to be controverted at this late hour, that India produced large quantities of fine silk and cotton fabrics which found highly profitable markets in Europe. And this was only at the beginning of the last Christian century. As Horace Hayman Wilson points out in his edition of Mill's History of India:

> It was stated in evidence in 1813 that the cotton and silk goods of India, up to the period, could be sold for a profit in the British market at a price from 50 to 60 per cent lower than those fabricated in England.
>
> It consequently became necessary to protect the latter by duties of 70 to 80 per cent on their value or by positive prohibition.
>
> Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have been stopped in their outset, and could scarcely have again been set in motion even by power of steam.
>
> They were created by the sacrifice of the Indian manufacture."

Sir Sankaran Nair in his Minute of Dissent on the Government of India's Despatch on the Reforms dated March 5, 1919, reminds us of this "deliberate policy of active discouragement in India and prohibitive duties in England" which has reduced India from an agricultural and manufacturing country to a purely agricultural one; and says that—

> The general policy of the subordination of Indian to English commercial interests has continued to the present day. India has been utilised for the exploitation of her natural resources, for the investment of English capital, and for the dumping of English goods.

The official plea that English capital and English trade and commerce have not "exploited" but simply helped to develop the material resources of India and have thereby increased its wealth, instead of depleting it will not hold water for a single moment.

The undeveloped resources of a country when developed by native brains, native capital, native enterprise and native labour, undoubtedly add to the wealth of the people and help to increase their economic staying-power. This increase of wealth comes through the profits of these enterprises which remain in the country forming new centres of national capital.

In the case of "development" by foreign capital all the profits of these enterprises go out of the country; what remain with the people are wages of local labour and the small profit of the middlemen who work for the exploiters. But the proportion of profits of these foreign enterprises compared to what goes out of it is contemptible. And even this is largely eaten up by the increased cost of living due to causes to which this very foreign exploitation makes the largest contribution. In the case of India, a very large proportion of the wages of labour in foreign enterprises goes out of the country in the shape of the value and freight of foreign articles that have practically pushed similar articles of our own production from our home markets.

The absence of fluid capital and Industrial enterprise in the country stood and still stands in the way of the adequate development of our immense natural resources, it is true. Foreign capital was and is even today very largely needed for the development of India's material resources. This need cannot, and indeed need not, be denied or ignored. But the question, is,—how would a national government meet this necessity? Would it invite foreign capitalists to come and engage themselves in unrestricted exploitation of the economic possibilities of the country? Or would it not simply either directly borrow or encourage the borrowing by private national concerns if necessary on the guarantee of the national credit, whatever money was required from foreign markets. The British Government in India could have easily adopted this policy. It could have easily offered the credit of the State, if need be guaranteed by the Government of the United Kingdom as trustee of the Indian people,—to indigenous concerns and thus help them to put their shares even with a minimum dividend guaranteed by it upon the British market and other foreign markets; and thus induce foreign capital to come to this country. And although part of the profits of

these enterprises would go out of the country, the working expenses would go to the pockets of the people and be spent entirely in the country. And what is far more important, the training and experience which the management of these businesses would give to the people would be an intellectual and moral asset of the nation of almost incalculable value, which would encourage indigenous capital to have confidence in national business enterprises and thus gradually help the economic freedom and self-sufficiency of the nation. This policy was, I think, largely followed by Japan, in working out her industrial regeneration.

And, above all else, a national government even if it did encourage the flow of foreign capital for the development of the agricultural and mineral resources of the country would strictly preserve the sovereign rights of the people to their own land and to every thing which it held in its bosom, by an absolute prohibition of the acquisition of any right on these by any foreigners. Where private ownership of land was recognised or conceded, the right of transferring it to foreigners might well and legitimately be taken away from these private owners by positive legislation. Even where temporary leases to foreigners might be permitted, the conditions of such lease might be determined by law with a view to prevent hurtful exploitation. Lastly, where foreign capitalists employed native labour upon any large scale a national government would certainly safeguard national interests by special fiscal and factory legislation, specially devised to preserve to the labour and to the state a reasonable share of the profits of these enterprises and to provide adequately for the physical health and intellectual education of the labour population.

These are the test questions by which we must decide whether British capitalist exploitation can reasonably claim to have helped the real economic development of this country.

BIPIN CHANDRA PAL.

The need for religious education in India. *

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

The importance of the subject of religious education in schools cannot be better expressed than by quoting Lord Minto's reply to the all-India Hindu deputations on 10th March 1908: "I fully agree with you that it is from religious foundations that the national character of a people derives its strength and its power of further development. You seek to deepen and to nourish the springs of religious life and your object is a noble one." Our Christian and Mahomedan brethren have already solved the problem in a large measure and it is only the Hindus—I mean we modern Hindus—that hesitate, and hesitate, and hesitate and talk and talk and talk and do nothing else in such an important matter.

Religion is the name given to the response vouchsafed to man's humble and earnest and reverent interrogation about the deepest and eternal element of his being. If man is not mere body or the senses or the mind, if there is in him a principle called the soul which uses the body and the senses and the mind as the owner of a chariot uses the chariot, the horses, and the charioteer, then we cannot allow the horses and the charioteer to take us where they will but must determine what is the goal of existence and what is the means of attaining the goal. Each great religion tells man what is the immortal principle in him, what are the real means

* A speech made at the recent Provincial Educational conference in support of a Resolution on the subject.

of its auspicious self-realisation, and what is the final and blissful goal of life. Hence religion can never be mere belief: it is a settled conviction blossoming into the attainment of a self-dedicated life of service and renunciation and a life of perfect purity in thought, word, and deed and attaining the heavenly fruit of the ineffable bliss of God-love and God-realisation. In the Hindu religion, especially, we are taught to practise daily physical and mental discipline, to discharge our duties in social life in a spirit of detachment and dispassion and as a love-offering at the lotus feet of God, and to rise on the wings of love and wisdom to the Throne of Grace. A great passage in the Upanishads says that if we so live our life that we are able to attain God-vision, great is our gain as their is nothing higher or sweeter in life, and that if we die without that bliss being realised great is our loss. Again, we have all realised the value of direct and indirect moral education. I am not here talking about the foundations of morality but I wish to impress upon you that it has been accepted by the best thought that if there is no Eternal Lawgiver there can be no Eternal Law and that Law is not an end into itself but must lead to Light and Love and Bliss.

"The wages of sin is death, if the wages of virtue be dust
Would she have the heart to endure for the life of the worm and the fly?"

Modern life is substituting quantity for quality, movement for progress, self-assertion for self-control. The great leaders of western thought pray for India's religious idealism to correct the barren though gaudy trivialities of modern meterialism. Shall we alone be lost in the wandering mazes of empty discussion and lose our lives in the vain seeking of the minor things of life?

Therefore I ask you, are you entitled to starve the souls of our youths while feeding their bodies and senses and mind? Even as regards these the body is neglected, the senses have not been given free play in the realm of art, and the mind is not trained in a synthetic way. We forget that the boys have souls and when their souls cry out in mute pleading for the bread of life we give them the stones of words, words, words. What do we say about men who neglect the foundations and build the upper storeys of a house? Do we accept their wisdom? I shall not point the moral.

We are unable to realise the supreme and all-pervading value of religion as we were not trained early *to live it and love it*. There is no royal road to religion any more than there is a royal road to the smaller peaks of life. We are committing slow suicide by neglecting religion. Shall we add the murder of the souls of our boys to our many accomplishments in life?

If the great War has demonstrated anything to the world distracted by ignorance and desire, it has shown that religion should become an animating principle of action in life. Religion is not only a subject or a method but is an entire transfiguration of being and a perpetual bliss. You may have it or reject it as you like. If you shut your eyes to the sun and walk with blindfolded eyes the sun will not cease to shine. I only plead that you should not put out the eyes of others.

I shall dispose of the difficulties urged by some people in regard to the matter of religious eduction. The difficulty of framing syllabuses and writing books embodying the common phases of Hinduism need not appal us. The difficulty is more imaginary than real. It is the Giant Despair of the modern educated man in India. Even if the difficulty is real, we must conquer it. Do we shrink from other duties of national reform because they are difficult, nor is there difficulty about the supply of teachers. Do not our teachers attend courses of lectures on various subjects? Can they not attend lectures arranged by the community for fitting them for training their pupils in religion? We pay for all sorts of things—good, bad, and indifferent. Can we not pay for this? There is a college of divinity in northern India. A similar college can be started here. It is said by some that the public revenues should not be utilised for imparting denominational re-

ligious instruction. The revenues ought to be used for all purposes of public welfare. Some say that religious instruction should be given in the home. But the modern parent has delegated his educative functions to the teacher and I fail to see how the delegate can shove back the duty to the parent. The teachers should make the future homes of the nation happy and righteous. They must not leave to the homes the duty of religious education while they have to fashion the homes aright by religious education.

This resolution may or may not be accepted by you but it will be pressed on you till contempt is turned into toleration, toleration into respect, respect into reverence and reverence into the bliss of eternal love. The Lord has said in the *Gita* अध्यात्मविद्या विद्यानां (I am religion among the Vidyas or the sciences.) What is the good of education if in the sky of the mind religion does not shine in glory attended by the sciences like the full moon attended by the stars?

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 Triplicane.)

ADHYAYA III.

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

If, O Janardana, Buddhi (Jnana or wisdom) is regarded by thee as superior to karma (action) why, O Kesava, dost thou order me to do this cruel work. With speech which seems to be confused and perplexing you seem to bewilder my mind. Therefore tell me with certainty that one thing, by which I can reach the highest good.

NOTES:

1. The Lord had closed Chapter II with the praise of the Brahmisthiti which is the consummation of the Sankhyayoga. In the earlier portions of Chapter II He had praised the Karmayoga also. Arjuna wants to have a clear idea of the interconnection and graduatedness of these two holy and auspicious paths.

2. The Gita is a *Samvada* wherein by means of a dialogue truth is brought home to the hearer's mind. It is a more natural and effective method than mere exposition or dialectics.

3. Sri Sankaracharya shows that the opening portion of this Chapter shows the diverseness of Jnana and Karma and the certainty of Jnana being the sole means of self-realisation. If Jnana and Karma are equally necessary, would Arjuna, who is a pure and quanned disciple, regard them as separate and disconnected? Would the Lord reply in the same strain treating them so? Moksha is not a result of action. It a realisation. मोक्षस्य चाकार्यत्वान्मुक्तेः कर्मानर्थक्यम् । The mere non-doing which is a negative thing cannot produce a positive result. Sastra is ज्ञापक (a reminding agency) and not कारक (an agency enjoining action). Hence Karma and Jnana have reference to workers on two different planes (भिन्नपुरुषानुष्ठेये)

4. The steps in the golden ladder of self-realisation are thus beautifully described by Sri Madhusoodana एवं तावत्प्रथमेनाध्यायेन उपोद्घातितो द्वितीयेनाध्यायेन कृत्स्नः शास्त्रार्थः सूत्रितः । तथा हि आदौ निष्कामकर्मनिष्ठा ततोऽन्तःकरणशुद्धिः ततः शमदमादिसाधनपुरःसरः सर्वकर्मसन्न्यासः ततो वेदान्तवाक्यविचारसहिता भगवद्भक्तिनिष्ठा ततस्तत्त्वज्ञाननिष्ठा तस्याः फलं च त्रिगुणात्मकाविद्यानिवृत्त्या जीवन्मुक्तिः प्रारब्धकर्मफलभोगपर्यन्तं तदन्ते च विदेहमुक्तिः । जीवन्मुक्तिदशायां च परमपुरुषार्थावलम्बनेन परवैराग्यप्राप्तिः दैवसंपदाख्या च शुभवासना तदुपकारिण्यदेया । आसुरसंपदाख्या तु अशुभवासना तद्विरोधिनी हेया । दैवसंपदोऽसाधारणं कारणं सात्त्विकी श्रद्धा आसुरसंपदस्तु राजसी तामसी चेति हेयोपादेयविभागेन कृत्स्नशास्त्रार्थपरिसमाप्तिः ।

5. Thus Madhusoodana points out that the entire Sastra is stated in nutshell in a Chapter II. Nishkama Karma is dealt with in detail in Chapter III and IV. In Chapters V and VI Sarva Karma Sanyasa due to the pure mind perfected by *Sama*, *Dama*, etc, Thus in Chapters I to VI the त्वंपदार्थ (the soul) is clearly described to us तत्पदार्थ (God) is described to us. तत्पदार्थ God is described in Chapter VII to XII. In Chapter XIII the identity of तत् and त्वं (God and soul) is shown. In Chapter XIV we are taught त्रैगुण्यनिवृत्तिः In Chapter XV Davi Sampath which is the supreme guide of परवैराग्य is shown. In Chapters XVI and XVII The Satviki Sraddha leading to दैवी संपत् and its opposite are described. Thus in Chapters XIII to XVII we are taught सकला ज्ञाननिष्ठाः In Chapter XVIII we have the उपसंहार the conclusion and summation of the teachings of the Gita.

6. Sri Ramanuja says that the knowledge of the soul is a means to Bhakti and that Chapters II to VI describe the realisation of the soul as a means to Bhakti.

7. Professor Rangachariar's interpretation of *Budhi* as the disposition of the mind is quite against the trend of the teachings in Chapter II. Arjuna regards the choice as a choice between *Karma marga* and *Jnana marga* and not as one between action and notice.

8. Sri Madhwacharya says that the action regarded as lower than jñana is only mercenary action (काम्यकर्म) The discussions bearing on this in Mr. Padmanabhacharyar's book on the Gita show more subtlety than truth All are agreed that liberation is through wisdom and that Karma is a means to wisdom. Hence Karma without love of fruit is higher than Karma with love of fruit but is lower than wisdom, because each higher plane is necessarily above each lower plane.

9. Professor Rangachariar's translation of (निश्चित्य) or "after ascertaining well" does not seem to be quite correct as it would imply a doubt in Arjuna's mind about Sri Krishna's knowing the truth well.

श्री भगवानुवाच—

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

The Blessed Lord said.

In the beginning (of creation), O sinless one, the two fold path was taught by me in this world—the path of wisdom for the Sankhyas and the part of Karma Yoga for the Yogins.

NOTES:

1. The Lord here shows the distinction of path (मार्ग) according to the distinction of Adhikari. Sri Venkatanatha says in his Brahmanandagiri: जन्मान्तरसुकृतवशात्स्वतः शुद्धान्तःकरणस्य साक्षाज्ज्ञान एव स्थितिः । अतथाभूतस्य तु चित्तशुद्धिपर्यन्तं ज्ञानाङ्गे कर्मणिस्थितिरिति ।

2. Sri Madhwacharya instances Sanaka and Janaka as instances of the ज्ञानयोगि and the कर्मयोगि respectively. द्विविधा अपि जनाः सन्ति । गृहस्थादि कर्मत्यागेन ज्ञान निष्ठाः सनकादिवत् । तत्स्था एव ज्ञाननिष्ठाश्च जनकादिवत् । मद्भक्तस्थ एवेत्यर्थः

3. There is no inconsistency in these views. A person becomes fit for ज्ञान only through Karma. Among those full of Jnana, some are like Sanaka and some like Janaka.

4. Sri Ramanujacharya says well; न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीमेव ज्ञानयोगाधिकारे प्रभवति । अपि त्वनभिसंहितफलेन केवलपरमपुरुषाराधनवेषेणानुष्ठितेन कर्मणा विध्वस्तस्वान्तमलोऽभ्याकृतेन्द्रियो ज्ञाननिष्ठायामधिकरोति ।

5. The absolute need for purification through Karma is thus strongly laid down in the following verses:

अनाद्यधीखिलान्वेदानिखिट्वाखिलासुरान् ।
अनुत्पाद्यसुतान्विप्रोनसन्यसितुमर्हति ॥

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अकुर्वन्विहितं कर्मनिन्दितं च समाचरन् ।
प्रचरन्निन्द्रियार्थेषु नरः पतनमृच्छति ॥

It is said further:

परं ब्रह्म परिज्ञाय प्रव्रजेद्ब्राह्मणोत्तमः ।
अन्यथा कर्मकुर्वाति नप्रमाद्येत कर्हिचित् ॥
स्वे स्वेऽधिकारे या निष्ठा सगुणःपरिकीर्तितः ।
विपरीतस्तु दोषः स्यादुभयोरेष निश्चयः ॥

(To be continued.)

Notes and Comments.

The NATION writes:—

An important speech by Mr. Montagu, introducing the Indian budget last week, has been followed by the issue of documents on the Reform Scheme and the introduction of the Bill. The despatches show that official opinion in India is strongly against the diarchy, the division of powers between the provincial governments, which are to be responsible to the new electorates and the supreme Government, which is to remain substantially unchanged. In his Budget speech Mr. Montagu made an elaborate defence of the Rowlatt Coercion Act, the universal unpopularity of which he admitted. His argument was that the Government of India must have special powers of summary punishment in reserve, though it may never use them. Presumably Mr. Montagu estimates that the concesion of such powers to the bureaucracy will tend to the maintenance of order and to the diminution of Anglo-Indian hostility to any large scheme of reform. In the plainest terms Mr. Montagu announces that the cabinet stands by the immediate grant of responsible self-government to India; but it has to be said that the outlook for this year is not encouraging. The Bill is to be referred to a joint select committee of both Houses, and the Committee's procedure will include the hearing of outside witnesses, official and non-official British and Indian. That means delay.

* * *

The HINDU writes:—

No time ought to be lost in bringing the case of Mr. Kalinath Roy to the notice of the higher authorities, legal and executive. Madras has done its duty by protesting against the injustice perpetrated by a Martial law tribunal, and has started a fund to which we trust there will be prompt and generous response. The deputations now in England should be immediately informed of the full facts of this case and of other measures taken in various parts in India in respect of the Indian Press. The Reforms, the British public should be told, will not be worth anything if even after their enactment into law, such violent and high-handed measures of repression affecting individual liberty and the freedom of the Press, could be put into force at the sweet will of the executive.

* * *

The London Correspondent of "Mahratta" writes under date May 29: The Deputation at last arrived here on the 25th instant. The Members were received at the station by some Indian gentlemen on behalf of the London Indian Association here. Dewan Madhava Rao and Mr. Satyamurti are accommodated in a separate flat near Mr. Tilak's house, while the Hon. Patel and Mr. Kelkar are living with him. Dewan Madhava Rao's address is 40 Castlellian Mansions, Castlellian Road, Maida Vale, W. 9. Mr. Khaparde is expected here Sunday week, that is on the 8th June. When he arrives, the work will be begun vigorously. At present Mr. Patel and Mr. Kelkar are engaged in preliminary negotiations with the British Congress Committee, and in surveying the situation. Mr. Montagu's Bill will be introduced in the House of Commons very shortly. The Deputation may therefore be said to have arrived just in time for actual work.

The Philosophy of Education.

[By M. S. NATESAN.]

(continued.)

THE TEACHING OF ENGLISH: Till very recently, English, as such, was not studied. I remember the words of Lord Jesus in this connection; "places unfit for the stabling of a good horse are made the habitations of man." Similarly, books of all kinds, good, bad and indifferent, irrespective of their

suitability or otherwise, are adopted as text-books.

The aim of Lord William Cavendish Bentinck in opening schools in India was the creation of a class of people who would expound the wishes of the Government to the people, who would stand midway between the Government and the people and would at the same time tread upon the necks of those who are below. Lord Curzon seeing that the ideals of William Bentinck were not being realised, seeing that the educated classes instead of expounding the orders of the Government to the people began to represent to the Government the grievances of the people, dealt a death-blow at higher education. The new system of 'Direct Method' or as I would put it the specialised 'over-directness of the direct method' is dealing blows at thought-getting; and there are even men who want Indian children to confuse even the alphabet by introducing a second script and teaching two scripts simultaneously to them even in their earliest ages!!

THE TEACHING OF COMPOSITION: The introduction of oral composition, which quickens the pace of the composing powers of the pupil, connects composition with history and literature. But abstract subjects should not be taken up. Unity and oneness in design with due subordination in detail are still far from being the teacher's central pre-occupation. The pupil's work is very often an oscillation between a shapeless conglomeration of facts and a mixture of undigested rhetoric. In every composition writing, the making of a regular skeleton or plan with its various bifurcations should be insisted upon. Literary precis of great authors of antiquity is more advantageous than a system of unsatisfactory paraphrase, because the former gives time to pupils to think; then and then alone would children learn to analyse and classify their own thoughts and put them in proper logical order. But the plan or the skeleton itself is not the be-all and end-all of composition. Taste, imagination, and feeling are necessary to clothe and animate the skeleton; and clarity of expression can only rise from clearness of thought. In a word, the pupil must see, as a French author puts it, "*the colour of the images*" and must feel "*the music of the sentences.*" *Literary contour and relief are a writer's best defence against boring his readers.*

And in the near future a stupenduous change in the teaching of English in Indian schools may be looked forward to.

THE TEACHING OF MATHEMATICS AND SCIENCE: Every one of my readers will remember how little of science and mathematics is being taught to Indian children. Herbert Spencer in his essay on "What knowledge is of most worth" waxes eloquently hot on the supreme importance and utilitarian value of the knowledge of science. But one redeeming feature is that the matter and the manner of the teaching of these subjects are slowly improving. The average mathematical and scientific, and therefore strictly accurate, knowledge of the average schoolboy of to-day is a thousand times higher than what it was a few years ago. But one must be careful not to stop with that. The world is growing; humanity is progressing and the cultivation of knowledge must also progress. There should be no stopping still; otherwise the nation will die. The standard of efficiency should be constantly rising higher and higher.

THE TEACHING OF GEOGRAPHY: Wherever one turns, he sees that there is a want of recognised general principles on which Geography is to be taught. A time there was when maps, pictures, photographs, stereos and the magic lantern were regarded as too childish to be used for serious educational or scientific purposes. Out-door work was undreamed of. Only recently has the subject evolved from the place-name system to contour colour system. But if the study of Geography should really prove useful, two books upon the subject must be consulted—L'Estrange's Comparative Geography and B. Narayanaswami Aiyar's Practical Lessons in Geography. The various heads under which Geography should be taught are 1. the principles of Geography, 2. survey of the natural regions of the globe, 3. land forms and the morphology of the continents, 4. meteorology, climatology and oceanography, and 5. Geographical methods and notations. Above all, accounts of travel should be presented to children; the lives of Samudra Gupta, Yuan Chung, Darwin, Johnston, Cook; Marco Pole, and a host of others both Indian and foreign—the teacher should be acquainted with. These are the real

developers of the science of Geography. Side by side should also be cultivated a system of historial Geography—subjects like the growth and decay of Latin or Buddhistic civilisation, disposition of Roman, Anglo-Saxon and Danish towns with Geographical reasons, political and economical opposition of the East with the West from the very ancient times to the present day ought to form portions of higher Geographical studies.

The Teaching of History: And this brings me on to the teaching of history. While that kind of information which in schools usurps the name of history—the more tissue of names and dates and dead unmeaning events has a conventional and a marketable value only and that before a board of examiners, it has not the remotest bearing on human actions.

History is not the chronological synopsis of events. The teaching of the latter is quite easy, but quite valueless. "The information commonly given under the head of history in our schools is quite useless for purposes of guidance. Scarcely any of the facts set down in our school histories illustrates the right principles of political action. The biographies of monarches, and our children learn little else, throw scarcely any light upon the science of society. Familiarity with court intrigues, plots, usurpations or the like, and with all the personalities accompanying them, aids very little in elucidating the causes of national progress. We read of some squabble for power; that it led to a pitched battle; that such and such were the names of the generals and their leading subordinates; that they had each so many thousand infantry and cavalry and so many cannon; that they arranged their forces in this and that order; that they manoevred, attacked and fell back in certain ways; that at this part of the day such disasters were sustained, and at that such advantages gained; that in one particular movement some leading officer fell, while in another a certain regiment was decimated; that after all the changing fortunes of the fight, the victory was gained by this or that army; and that so many were killed and wounded on each side, and so many captured by the conquerers. And now, out of the accumulated details making up the narrative, say which it is that helps you in deciding on your conduct as a citizen. Supposing even that you diligently read, not only the "fifteen decisive battles of the world," but accounts of all other battles that history mentions; how much more judicious would your vote be at the next election? But these are facts—interesting facts you say. Without doubt they are facts; and to many they may be interesting facts. But this by no means implies that they are valuable. Factitious or morbid opinion often gives seeming value to things that have scarcely any. A tulipomaniac will not part with a choice bulb for its weight in gold. To another man an ugly piece of cracked old china seems his most desirable possession. And there are those who give high prices for relics of celebrated murderers. Will it be contended that these tastes are any measure of value in the things that gratify them? If not, then it must be admitted that the liking felt for certain classes of historical facts is no proof of their worth; and that we must test their worth, as we test the worth of other facts, by asking to what uses they are applicable. Were some one to tell you that your neighbour's cat kittened yesterday, you would say the information was valueless. Fact though it may be, you would call it an utterly useless fact—a fact that could in no way influence your actions in life—a fact that would not help you in learning how to live completely. Well, apply the same test to the great mass of historical facts, and you will get the same result. They are facts from which no conclusions can be drawn—unorganisable facts; and therefore facts of no service in establishing principles of conduct, which is the chief use of facts. Read them if you like, for amusement; but do not flatter yourself that they are instructive.

"That which constitutes History, properly so called, is in great part omitted from works on the subject. Only of late years have Historians commenced giving us, in any considerable quantity, the truly valuable information. As in past ages the king was everything and the people nothing, so in past histories the doings of the king fill the entire picture, to which the national life forms an obscure background. While only now, when the welfare of nations rather than the rulers is becoming the dominant idea, are Historians beginning to occupy themselves with the phenomena of social progress. The thing it really concerns us to know is the natural

history of society. We want all facts which help us to understand how a nation has grown and organised itself. Among these, let us of course have an account of its government; with as little as may be of gossip about the men who officered it, and as much as possible about the structure, principles, methods, prejudices, corruptions, etc., which it exhibited; and let this account include not only the nature and actions of the central government, but also those of local governments; down to their minutest ramifications Let us of course also have a parallel description of the ecclesiastical government—its organisation, its conduct, its power, its relations to the state; and accompanying this, the ceremonial, creed, and religious ideas—not only these nominally believed, but these really believed and acted upon. Let us at the same time be informed of the control exercised by class over class, as displayed in social observances—in titles, salutations and forms of address. Let us know too what were all the other customs which regulated the popular life out of doors and indoors including those concerning the relations of the sexes, and the relation of parents to children. The superstitions also from the more important myths down to the charms in common use should be indicated. Next should come a delineation of the industrial system; showing to what extent the division of labour was carried, how trades were regulated, whether by caste, guilds or otherwise; what was the connection between employers and employed; what were the agencies for distributing commodities; what were the means of communication; what was the circulating medium. Accompanying all which should be given an account of the industrial arts technically considered: stating the processes in use, and the quality of the products. Further the intellectual condition of the nation in its various grades should be depicted; not only with respect to the kind and amount of education, but with respect to the progress made in science, and the prevailing manner of thinking. The degree of æsthetic culture, as displayed in architecture, sculpture, painting, dress, music, poetry and fiction should be described. Nor should there be omitted a sketch of the daily lives of the people—their feed, their homes and their amusements. And lastly, to connect the whole, should be exhibited the morals, theoretical and practical, of all classes: as indicated in their laws, habits, proverbs deeds. (Such a complete history is the Mahabharata—foot note.) These facts, given with as much brevity as consists with clearness and accuracy, should be so grouped and arranged that they may be comprehended in their ensemble, and contemplated as mutually dependent parts of one great whole. The aim should be so to present them that men may readily trace the consensus subsisting among them; with the view of learning what social phenomena co exist with what others. And then the corresponding delineations of succeeding ages should be so managed as to show how each belief, institution, custom and arrangement was modified; and how the consensus of proceeding structures and functions was developed into the consensus of succeeding ones. Such alone is the kind of information respecting past times, which can be of service to the citizen for the regulation of his conduct. The only history that is of practical value, is what may be called descriptive sociology. And the highest office which the historian can discharge is that of so narrating the lives of nations as to furnish materials for a comparative sociology; and for the subsequent determination of the ultimate laws to which social phenomena conform."—thus writes Herbert Spencer.

Facts are merely the tools in the hands of the intelligent historian. He has to and he should teach the supreme value of accuracy and permanently impress the same on children's minds; Children should not be made to sit in judgment of great historical characters and sum up their verdict in a well-chosen word or a few well-chosen words of approval or condemnation. Let me explain myself. Take the life of Sivaji. Sivaji, the disciple of Ramadas, by his preachings and exhortations did invaluable service in rousing the Mahratta minds from a state of religious torper and in directing them to an enthusiastic observance of the Hindu religion. Once it happened that Sivaji was attacked by the Mahamadans who surrounded his capital and the great Maharaja found it impossible to carry out a certain vow. Sivaji seeing that the enemy was very strong and that all advised him not to go out in risk of his life, vowed in despair to do nothing, not even attack his enemies, till Ramadas was seen and consulted. And the story goes on how

Ramadas suddenly appeared before him and blessed him, how Sivaji was thenceforward placed under the special care of Mother Bhavani.

(*To be continued.*)

Europe out-of-work.

The text-books of Political Demonology tell of two powerful spirits—Supply and Demand—whose word the labor-power of man is supposed to obey. The spirit of Demand sets going all the powerful operations of industry and commerce, and the spirit of Supply hastens to goad the sons of toil to the fulfilment of his bidding. The happiness of man consists in an equipoise and constant co-operation of these two powerful demons, and the markets of the world are troubled if their balance is broken or their co-operation disturbed. The demon of Demand has a Christain name—he is Economic Demand, not to be confused with his less powerful, though good-natured, brother, Human Demand, with whom he is often in violent disagreement.

The two are in conflict to day. Five years of war conditions have stripped the world of material commodities; both in the form of articles for consumption and in the form of machinery needed for the restoration of productive power. The human demand for goods is vaster than it has ever been. Belgium is crying out for food, for raw materials, and for machinery; Roumania must have harvest machinery if she is to garner her crops; Russia is starving for want of mechanical appliances of every kind: there is not a country in Europe that does not require substantial re-equipment. Yet the demons of Supply and of Economic Demand remain resolutely hidden. Their co-operation has been broken by war conditions, and none seems to know how to restore it. The mechanism of international exchange has been dislocated: the commercial relations and the distribution of purchasing power among the nations have been rudely disturbed; and there seems to be no statesman brave enough to set things right.

A result of this situation is the pan-European phenomenon of unemployment. The need for work has never been so great; the opportunity for it seldom so small. Men are unemployed almost because there is such need for their employment, for the immense destruction of property and of the products of industry have made their replacement more difficult by upsetting all the old economic relations. Unemployment is an international, even more than a national, phenomenon, and it can be dealt with on the scale required only by an international policy.

Our lot in this country is far better than that of most of our Continental neighbors, both because we were richer before the war, and because the war has never disturbed our economic system as profoundly as it has disturbed those of the Continent. Yet, even here, we have well over a milion workers unemployed, and, having no policy for dealing with the situation, we are spending many millions of money in doles which do nothing to make it better, though they relieve the position of the unemployed, and somtimes add to their number by offering a preferable alternative to work under the conditions offered. It is true that a large proportion of our unemployed are women; but we have heard so much of the vast unexploited source of labour-power which women present that we cannot be much comforted by the reflection that no use is being made of it, and that it is, in fact, at the moment a serious burden on the National Exchequer. Even the building industry, despite the huge demand for housing accommodation, contributes its quota of 60,000 men to the number of the unemployed, though here, at least, is an industry which we might expect to be comparatively, unaffected by the general depression.

The plain fact is that unemployment will continue until nations and individuals know where they stand, and until there has been a real attempt to deal with the international financial situation. It is easy to place huge burdens on a beaten enemy, and to expect by that means to escape from the financial *impasse*. But a German indemnity will not really forward matters by an inch; for Germany with her financial problem is in the same boat with the rest of us. The only way of securing the restoration of normal economic demands is by a heroic policy of mutual forgiveness of debts, and, failing that, the only way of getting even of a partial restoration is by a real internationalization of credit. The creditor countries must either say to the debtor countries: "We wipe off our loans to you as bad debts: let us start again." Or, if they will not do that, they must at least say: "Let us behave for the next few years as if you did not owe us anything. Then, when we have got things going once more, we can begin to talk about debts."

These considerations, no doubt, affect primarily the United States and, to a certain extent, Japan; but they also affect this country to a considerable degree. It is to our immediate interests to get industry everywhere re-started, even to the extent to helping our competitors on to their legs! for it often happens that a nation's strongest trade competitors are also its best customers. At present the uncertainty of world markets, far more than any uncertainty in the internal position, is holding back capitalists and financiers from launching out into new enterprises and from re-fitting their works to suit future conditions. They are holding on, making in many cases large profits on a small output, restricting production in fact, until they can be certain of the commercial future.

Such restriction may pay the individual; but it does not, and cannot, pay the nation. It means widespread unemployment, lack of purchasing power at home, or where nominal purchasing power is artificially maintained, inflation and the continuance of high prices. It involves us in a suicidal policy of continued borrowing, and makes us still employ our borrowings, not for capital development or for the restoration of confidence, but for unproductive immediate consumption. The out-of-work donation is absolutly necessary, but future generations, if they remember it at all, will regard it as the final futility of the bureaucratic State in industry. We could have saved needless expenditure if, instead of endlessly appointing a new unemployment committee to report on the findings of its predecessor, we had, before the war ended, brought into being a reasonable scheme of unemployment provision administered as far as possible through the trade unions; for these, having their own funds to safeguard, have every inducement to administer benefits in a sensible manner. But, however good and judiciously adminstered a scheme of unemployment maintenance may be, it cannot touch the heart of the problem, which lies in the provision of work and the prevention of unemployment.

It is more than an arguable proposition that if, the day after the Armistice, we had set every available man and woman to work at making the things which our Continental Allies and other foreign countries require, without taking thought at all of their ability to pay or of the commerical conditions, the action would have been handsomely profitable to us in the long run, even in the purely commercial sense. For, instead of a bankrupt Europe, which threatens to involve us in its own economic dislocation, we should have had the prospect of an early restoration of other countries to a condition of economic prosperity which would have profited us no less than it would have helped them. Instead, we have starved even Belgium of necessary commodities, or put her off with promises, while we are still maintaining an idiotic blockade of Russia and the Central Empires, with the apparent object of making the world safe for European Bolshevism.

There is, of course, a just conceivable alternative to the policy of international restoration, the key to which is the internationalization of credit facilities. We might just conceivably wash our hands of Europe, and set out to become a self-sufficing nation or Empire. We might "scrap" our export trade, concentrate our shipping on Imperial routes, tell Europe to go to Bolshevism, and abandon once and for all the ideal of the League of Nations. But not one of us has the smallest intention of going through with any such policy. We intend to re-enter the world market, because we are quite convinced that self-sufficiency, even if it were practicable, would not pay. But we are flatly refusing to accept the implications of our position in the world market. We are tinkering with Imperial Preference, talking a great deal—and doing very little—about the development of Empire resources, and ignoring the fact that we are plunging after the other nations of Europe into a financial abyss. The persons who rule over us have perhaps economic sagacity enough to add two and two and make four; but any more complex economic proposition is usually too much for them.

For example, they are, to judge from their public utterances, almost entirely ignorant of the fact that unemployment at home is

due to internationai conditions. They talk endlessly about the need for "restoring confidence in private enterprise"; they explain that, if only Capital and Labour would agree, or if only Labor would stop restricting output, there at once would be work for all. Does no echo reach them of the voices of blind statesmen saying the same things all the world over? And can they not understand that, although a wise economic policy might do much to lighten the burden at home, the real key to the problem of unemployment is in the hands of the world-politiciāns? Two things are necessary as a minimum to any substantial restoration of economic conditions —first, the redistribution of financial facilities according to need, without any reference to immediate ability to pay; and secondly, the restoration without delay of free intercourse among all nations—in fact, the raising of the blockade against Central Europe and Russia. These two measures would do far more than any internal arrangements to prevent unemployment, and so make superfluous the continuance of huge expenditure on maintaining the unemployed as a necessary concession to the economic power of organized Labour. It would also secure a very much bigger thing—an era of peace which human industry would soon employ for the speedy restoration of national and international prosperity, social as well as economic.

The Nation.

Olla Podrida.

Mr. Narendra Nath Bose, Editor of *Health and Happiness* experimented on himself by trying to live on mangoes alone for a week. He was reduced to extreme weakness and was about to go to the other world. Perhaps that explains the name of the fruit.

***

Paris has produced a Blue beard in the person of Landfru. His performances are described in the Madras Mail on 18th June. He has disposed of eleven wives but has been inseparably attached to their properties. His seems to have been a burning love because it appears that he sought the aid of fire to dispose of the unwanted wives.

***

Do you want to know about the Bolsheivst religion? Here is a gem found in the Madras Mail on 19th June. Waller preaching a sermon in the Church of Werre said: 'The Lord as Autocrat and Slaveholder keeps the inhabitants of Paradise in the dark but the Devil as instructor and revolutionist opened Eve's eyes and gave in this way all the good ideas to man. God is a despot and autocrat. The Devil was the first revolutionist who has indicated the right way. To you, my comrades, I communicate in the name of the Devil that you may all belong to the Devil; may the spirit of the Devil accompany you and give you strength to maintain the revolution of the workman." After this sermon the holy vessels of the Church were divided among the people present and the whole church robbed. This is civilisation indeed! We do not want it here.

***

In the same issue we are told that the Commissioner of Police stated that disregard for life was a feature of after-war crime in England. Is the modern age a very happy and enlightened age after all?

***

In Trichinopoly two great events have happened recently. A mahomedan presided over the non-Brahmin conference and applauded the so called non-Brahmin revolt against the Brahmins. This is I suppose, one proof of the so called Hindu-Moslem Entente. The second great event is that a Trichinopolitan has arranged for daily Theosophical classes in his house. Give us this day our daily bread!

***

There has been another great sign of the times. One Balasubramania Iyer an M.A. student somewhere found that Christianity satisfied his soul. But his parents wanted him to marry according to Hindu rites. He agreed; on the day of marriage he fled in single blessedness to the house of a Christian Deputy Collector. What was the cause, I wonder?

SCRUTATOR.

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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

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A Vision Of India.

THE ARECANUT TREE.

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

With youthful slimness like a maiden fair
At that sweet junction of her radiant years
When love's full moon in loveliness appears
In response sweet to Passion's yearning prayer
It shines with dancing plumes with beauty rare
In serried ranks and nature's music hears
And by its sight allays our passions fierce
And makes us glad and quick doth vanish care.
I feel as if I were a youth again
With psychic radiance in my inner dawn,
And seem to have regained my vanished bloom,
I feel released from all my strivings vain.
My ancient weight of grief hath from me gone,
The light of joy has vanquished inner gloom.

The Hindu Message

THURSDAY EVENING 10, JULY 1919.

India and Economic Reconstruction—III.

No body refuses to admit that under the peculiar conditions of India foreign capital was, and is still wanted for the development of our resources and the evolution of our economic life along what may be called modern lines. The circumstances in which the British East India Company found us when it first came to trade with us soon commenced to change. It was no longer possible for India to keep pace with modern economic and industrial evolution in the wide, wide world about her, with her old and simple systems of trade and credit and her ancient appliances of production. All these things must be freely admitted.

But what the Indian economist and politician contend is that they should have been encouraged and helped to advance along their own national lines, consistently with the preservation of their special social and economic structure and the character of their special culture and civilisation. The processes of economic exploitation started by the nation which had acquired political authority over them, however, ignored the past of their subjects, refused, practically, their claims to any high civilisation or social evolution, and sought to force upon them their own ideals and impose upon their primitive moulds the heavy frame-work of an alien economic and industrial society. And herein lay the grave evils of the so-called economic "development" which has been worked in India with the help of British capital and the agency of British capitalists and adventurers. And the greatest tragedy of it all is that the Government in India has never had any appreciation of these fatal consequences. And the result has been that the process of this fatal foreign exploitation thoughtlessly encouraged in the earlier years of our British connection, has gradually developed into a conscious aim and has become now a part of the settled and organised policy of modern British Imperialism.

The last war, which has worked many changes in the life and outlook of the British people and their rulers, has not only worked no change in this economic ideal of British Imperialism, but on the contrary has lent fresh strength and inspiration to it. After-War Economic Reconstruction, of which we heard a good deal during the progress of the war and especially in the earlier years of it, obviously means better and more effective methods of this Imperialist exploitation. This is the real meaning and intention of the abandonment of the Free Trade and the adoption of what is called, Imperial Preference, which is an admittedly aggressive policy of Protection, by the British Cabinet.

But this new departure in British economic policy means, indeed, a good deal more than what the term Imperial Preference connotes on the face of it. It is really the beginning of a far-reaching economic revolution in British policy and Imperial development. Economic Protection ordinarily means the protection of home industries from hurtful foreign competitions by the imposition of preventive or prohibitive tariffs upon foreign imports competing with home products in home markets. This protection is a sound economic policy only when it protects infant or nascent national industries which have reasonable prospects of attaining a healthy and vigorous state if they are not killed by unfair competition of fully-developed foreign industries. After a national industry has attained what may be called full maturity, there can be no justification for the maintenance of any protective tariffs. Viewed from this stand-point, economic protection means only a measure of national insurance for the benefit of growing and hopeful national industries. One generation pays more for the articles it uses and which enjoys this protection, so that another generation may pay less, even under a state of normal free-trade. Wherever protection is adopted with this object, it is fully justified. But at best it must always be a temporary device, just like the railings with which valuable saplings are protected from harm from animals that love to make their meals out of them. When the sapling grows up into its proper stature and strength and is protected by its own trunk and bark from the depradations of its enemies, there is no need for keeping up the artificial protection. Even so must be the case with infant and weak industries.

In this view, India needed protection for her nascent or latent economic or industrial possibilities. This protection she needed mainly against Great Britain herself. But no Cabinet at Westminister dared give her this much-needed protection for fear of losing the Lancashire vote, which was the greatest stronghold of British Liberalism for so many decades past. On the contrary, even when an import duty on cotton had to be imposed for purely revenue purposes, it had to be abandoned under pressure from Lancashire. When India began to start cotton mills and the produce of these mills commenced to threaten the Eastern Asiatic trade of Lancashire mill-owners, they brought all their political influence to bear upon the Government in London and through them upon the Government of India to impose an excise duty on Indian cotton yarns and cotton goods of certain counts in regard to which there had grown up a competition between Bombay and Manchester. All these are familiar facts which go to show how Indian economic interests have been systematically sacrificed to satisfy British capitalist interests.

There is absolutely no reason to hope that all this will change in the near future. On the contrary, the new economic policy which is being insidiously advanced by the dominant school of present-day British Imperialism offers a very serious menace to India's economic freedom and future. This policy, as we have seen, had been foreshadowed ten years back in the remarkable pronouncement of the *Times* which has been noticed in our previous articles. But while the *Times* pleaded for protective tariffs and steamship and other subsidies for helping private capitalist enterprise to exploit the immense natural resources of the dependent Empire which is also the tropical Empire, for the industries of the self-governing Empire, which is almost wholly situate in the temperate zone, the latest development of this economic policy of the Empire has called for the more radical policy of direct and open participation of the State in these material exploitations of

the resources of the dependent Empire. And here in lies the very serious menace which the economic reconstruction of Empire-resources and Empire-industries seem to offer to India.

Although so far the only change in the British economic policy that has been publicly announced is the abandonment of the old principles of Free Trade and the adoption of Protection in the shape of Imperial Preference, this is clearly not the only revolution which is in contemplation in regard to the economic principles and policy of the Empire. What this contemplated revolution is, was foreshadowed in the *Times* by the authors of the "Elements of Reconstruction" to which we have already referred in my previous article in this series.

The central plea of these neo-Imperialist economists is that the days of small "individualistic" businesses are gone, just like the days of small isolated sovereign states are practically gone in world-politics where the future of small nationalities lies in their ability to combine and confederate themselves into big Empires. National industries, to thrive and hold their own in world-competition, must be combined and amalgamated into big concerns commanding large capital and organisation. This is the first step. This step is already being taken by many cognate concerns. Because, "big businesses, progressive methods, and scientific research come together, and must come together. Syndicating businesses and organising scientific education and research are two aspects of the same job."

For a long time past, an increasing number of British politicians and economists have been trying to induce their people and their Government to pursue the advanced industrial policy of Germany for the preservation and revival of their national industries. The war has pushed this school to the front; for the war has fully revealed the superiority of German methods to the British methods. Germany combined superior technological and scientific education and research with industrial works. The same thing must be done by the British also. "Those who are attacking the problem of the industrial re-organisation of the Empire and those who are working for educational reconstruction must join hands." In plain English it means that big business amalgamations must be formed with immense resources in money and men at their command. These combines will be in a position to maintain adequate scientific establishment furnished with well-equipped laboratories for research work cognate to their particular industry. They will be able to keep pace with progressive inventions and discoveries with such establishments at their back. In the next place, with the large capital at their back these combines will be able to deal with labour in such a way as will make strikes and lock-outs and other troubles more or less impossible. Because they will be able to retain their men for exceptionally long periods, train many of them specially, and pension the old men off; and they will do all this, with no pretensions to philanthropy but because it will pay. As those writers point out—

> But no small hundred-thousand-pound concern can afford to do anything of the sort; it works on a narrower basis for two immediate ends. A chemical industry on an Imperial scale can, on the other hand, do things on a far wider basis, can work for larger and remoter advantages, and turn its vast profits far more directly to the enduring benefit of the community. It can plan such a liberal and comprehensive treatment of labour as no smaller employer can attempt. The minor employer deals with his men by the hour, day, or job; he has to take them as they come "out of the unknown" to him; he is unable to treat them generously as they age; he is powerless to help their children; indeed, to do his duty in any way beyond the immediate business in hand. But a nationalised industry can see the life of labour as a whole, and can deal with its own section of organised labour not through a mere string of isolated jobs, snatch-profit occasions, and petty disputes, but as a scheme of lives; can guarantee ease presently in return for energy now, and can formulate and realise big, thorough, efficient, economical, and racially beneficial schemes of education, training, selection, direction, and research.

But these huge business amalgamations may be a possible danger to a democratic State. The tendency of these will be to run the Government in the interest of the capitalist. This is a thing which has no chance of being acceptable to the vast body of British working-men who have got sufficient political power in their hands to turn out any Government they like, and in case this is resisted, to hurl the country into a bloody revolution.

These Imperialist writers are fully conscious of all this. And they propose, therefore, a compromise between the working classes and the capitalist interests which their school of Imperialism practically represent. The British working-men, like the majority of their class all over Europe are more or less Socialists.

For a long time past this Socialism has been very largely influencing European political and economic evolution. The central demand of Socialism has been that neither land nor "works" by which is meant large organisations for national industries, should be owned by private profiteers but should be claimed for the nation by the State which represents the life and authority of the totality of a people. While it has not as yet been fully accepted anywhere, there has been a clear movement of what is known as State Socialism in almost every European country during the last decade or two that has undoubtedly been moving towards this Socialist ideal. Though the late war may have, as the authors of the "Elements of Reconstruction" seem to think, marked the "end of the Socialist movement," even they have been forced to recognise that Socialism has achieved great and abiding results in that it has completely killed the old doctrine of *laissez faire*. "But the movement combined general ideas of the utmost sanity with methods of utter impracticability; and while the sounder elements of the Socialistic proposal have so passed into the general consciousness as to be no longer distinctive, its rejected factors shrivel and perish as things completely judged, and its name becomes a shelter for "rebels and faddists."

So that while on the one hand the bulk of reasonable men in the Empire have come over to the primary Socialist assertion that food production, transport, all the big industrialism are matters not for the profit-seeking of private ownership, but for public administration, it has also come to the completest realisation that it is impossible to wrench these services suddenly from the hands that control them now. We cannot cut to-morrow off from yesterday; the world will be of the same men. Without any preachment or propaganda we all find ourselves today drifted into a virtual agreement upon the reasonable course of economic development. It is development

towards nationalisation: so far we go with the Socialist, but it is development not by the Socialist's panacea of "expropriation" at all, but by amalgamation, by co-ordination and co-operation, by bringing the State into partnership, and an increasing partnership, in the big businesses that result from these amalgamations, by developing the crude beginnings of the "controlled establishment," by the *quid pro quo* of profit-sharing and control in the national interest in exchange for the national credit and a helpful tariff.

It will be observed that this is practically a repetition in different wording and in another context of the policy of the TIMES-MILNER School noticed in a previous article, which pleaded for direct State action in the work of the economic development of the depending Empire. And it is just here that the new ideals of Imperial economic reconstruction offer so serious a menace to us.

BIPIN CHANDRA PAL.

The Simile in Literature

[BY P. R. KRISHNASWAMI M. A.]

I

The use of figures of similitude is of universal literary practice. It is also a primitive habit. Sheer comparisons enter more largely into the language of the simple folk than in that of the advanced. Uneducated people, or rather, those that have not had a high literary education are even apt to be more figurative in their speech than those who are well-versed in literature. The speech of the lower classes and women in this country is generally very figurative. In their vernacular expression, if a girl is described to be pretty, she is said to be like a "parrot"; if a man is handsome he is described as being like a Rajah; a well-built house is like Lankapuri; a fruit that is sweet tastes like sugar-candy and so on. Of course hyperbole often enter into these descriptions.

The primitive character of the use of figures of similitude is well exemplified in the education of little children. These comparisons are very largely resorted to in instructing them. The earth is described as being like an orange, tennis-ball or an egg. When comparisons are introduced in the class-room they must subserve absolute *correctness*. Their appeal is to the understanding. The necessity for the frequent use of figures of comparison in the instruction of little children is the fact that it is easier for children to comprehend the qualities of concrete objects, than the qualities when abstracted from the objects themselves. It is easier for the child to perceive a green blade of grass to retain a sense of *greenness*, to feel the shape of a tennis ball than to conceive mentally roundness.

Because figures of similitude are most necessary for the primitive understanding, their literary value is not the less. All literary creation subserves a kind of the renaissance of wonder and what is a primitive experience is often the best staple of poetic expression. But the appeal of the literary simile is not to the understanding only. It is a poor conception that limits it to the understanding. It can appeal to the imagination and to human emotions as well.

Even where the understanding only is concerned similes can vary in their character from being very simple to great complexity. In the use of complex similes writers will have to be very careful excluding all that is irrelevant and distracting. A good deal of cleverness, and ingenuity, sometimes, may be requisitioned in the conception and employment of the complex similes. But the canons of *correctness* formulated by grammarians are not absolute for poetic and imaginative similes. Poetic gift surpasses these.

नैव व्याकरणज्ञमेति पितरं न भ्रातरं तार्किकं
दूरात्संकुचितैव गच्छति यथा चण्डालतश्छान्दसात् ।
मीमांसानिपुणं नपुंसक इति ज्ञात्वा निरस्यादरा-
त्काव्यालंकरणज्ञमेव कविताकन्या वृणीते स्वयम् ॥

Ingenuity in comparisons is exercised very greatly in Sanskrit literature. A very appropriate analogy holds between the tendencies in English poetry of the

sixteenth and seventeenth centuries and those in Sanskrit poetry. Ingenious comparisons are abundant in the work of the metaphysical poets. Among numerous examples, the comparison of a lover and the beloved, the one sitting at home and the other wandering abroad, to the arms of a compass is well known.

Apart from ingenuity, coarseness was another bane of the conceits of the "metaphysical" poets. Nor can the Sanskrit poets be entirely acquitted of this imperfection. A lecturer once expounding some Sanskritic similes, mentioned, as an admirable instance, a comparison in which an adulterous husband faced by his wedded wife is said to be like one suffering from sore eyes, looking at a bright lamp. Surely, the highest poetic simile is not intended to be prostituted to express such an unedifying comparison.

"Homeliness" in comparison is indeed a different quality, which can be no blemish except in the highest flights of the sublime, but it is quite essential to guard homeliness from tending to become coarse.

In the affinity we have noted between English poetry of the 16th, 17th centuries and Sanskrit literature, the tendency to hyperbole and idealism is noteworthy. It will be very easy to pick examples from Sanskrit to illustrate these qualities.

सौभाग्यभाग्योदया
आकारे मदनः
परिपूर्णचन्द्रवदना
सङ्गीताम्बुनिधेःसुधाकरकलाम् ॥

We may cite a couple of similar comparisons in Mathew Arnold. Sohrab "has the wild stag's foot, the lion's heart." He sprang aside "quick as a flash." Of course, the obvious pitfall in these idealistic and hyperbolic comparisons is the tendency to the grotesque. Long eyes may be beautiful but eyes that extend to the ear are absurd.

कर्णान्तायतलोचना

Whether in the west or in the east picturesqueness and beauty have been readily admitted as worthy qualities in similes. The following description though ingenious in one or two details is sufficiently beautiful and picturesque:

तापोपशान्तिनटनात्कृतलोकहर्षावर्षानटी गगनरङ्गतला-
त्प्रयाता । अम्भोधिवाद्यमचिरेण शशाम सर्वं निर्वापिताश्च
तटित्प्रदीपाः ॥

Here is a bold simile from Mathew Arnold "his soul set to grief, As the vast tide of the bright rocking ocean set to shore At the full moon."

A beautiful nature simile is below:

"As, in the country, on a morn in June,
When the dew glistens on the pearled ears,
A shiver runs through the deep corn for joy,
So, when they heard what Peran-Wisa said,
A thrill through all the Tartar squadrons ran
Of pride and hope for Sohrab, whom they loved."

II

We may note here that similes vary in the nature of the objects of their comparison. At the simplest stage one concrete object is compared to another concrete one. Then comes the analogy between a mental and emotional feeling, as in the examples above, and a concrete object. When the hermit in Parnell's poem entertains doubts about the wisdom of Providence his mind is like a quiet sheet of water in a pond which is sent into never-ending ripples by the dropping of a stone. In still higher stages of literary conception, the order is even reversed and a physical or concrete object is compared to a mental or emotional experience. In Sanskrit literature the quiet of a lake and its surroundings has been compared to the peace of mind possessed by a sage.

The similes of highly advanced thought institute comparisons between the intellectual and emotional experiences of the most different spheres. In the famous sonnet by Keats *On Reading Chapman's Homer* we first have a splendid figure to connote the world of poetic creation:

"Much have travelled in the realms of Gold,
And many goodly states and kingdoms seen,

Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had, I been told
That deep-brow'd Homer ruled as his demesne,
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold;"

But the imagination that will associate the delight of reading new poetry with the exultation of an astronomer or an explorer and conqueror is certainly as striking as it is fascinating.

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise
Silent, upon a peak in Darien."

In the love romance of "Bilhana" the lover when standing under sentence of death for impudence in winning for himself the royal princess recollects in a series of intense lyrical outbursts all his past happiness with his beloved. In more than one place the deafness of his sweet memories is likened to the memory of the remembrance of the learning imparted by his Guru:

यथैव गुरुक्तविद्याम् ।
विद्याप्रमादगलितामिव चिन्तयामि ।

III

The advice is not infrequently offered to literary aspirants in the country, that they may well exercise in comparative studies of eastern and western literatures. Considering the difficulties that beset such a task it is perhaps well that comparative studies are not so generally attempted. The genius of English litrature is different from that of Sanskrit, but English and Sanskrit are, more or less equally entitled to be proud of their literatures. The realism of the one and the idealism of the other are both worthy qualities of literary creation. But the catholicity of taste that will justly evaluate the treasures of both is not easy to possess. It is not only catholicity of taste but also depth of learning that is needful in comparative studies. After all, there are bound to be more points of agreement in the principles of art, of different literatures than of disagreement. But the discoverer of this essential unity of all literatures must possess an equally deep knowledge of each of them.

An Englishman once speaking on art in the East and the West, spoke derisively of Indian music, suggesting its incapacity for emotional appeal. The speaker at the same time confessed his ignorance the principles of Indian music. In this instance there was an unwarranted parading of ignorance and incapacity, No Englishman who has not taken the trouble of studying the principles of Hindu music to apprehend its capacity for emotional appeal, has a right to pass judgments on it. On another occasion, an Indian learned in Sanskrit, and possessing some acquaintance with English literature, presumed to offer a comparative study of similes in English and Sanskrit. He cited several *correct* and *ingenious* similes from a Sanskrit drama and at the same time picked up a few *epic similes* from English poetry, and tried to insinuate the absurdity of the latter. Here was a person who did not know what the "epic simile" was, one who did not suspect that the simile can appeal to the imagination as much to the understanding, and that "learned associations" are a legitimate pride of the similes introduced in heroic and sublime poetry.

The present writer is not sufficiently learned in Sanskrit to trace in it the analogue to the English epic simile. But some of the possibilities shown by English poets may be drawn attention to here. An epic simile is a long-winded simile. Rules of grammarians like Baine are cast to the winds. Exactitude of Comparison is not the ideal. Pictures and images are introduced whose only justification is their own beauty. In Paradise Lost is the following:

"Fairy elves,
Whose midnight revels by a forest side
Or fountain some belated peasant sees,
Or dreams he sees, while overhead the moon
Sits arbitress."

In another place Satan's progress suggests the vision of a trading fleet to India,

As when afar off at sea a fleet descried
Hangs in the clouds, by equinoctical winds
Close sailing from Bengala, or the isles
Ternate and Tidore, whence merchants bring
Their spicy drugs.

In Mathew Arnold's "Sohrab and Rustum" in describing the slaughter of the son by the father unknowingly, the poet introduces a splendid simile of a pair of eagles, one of which has been shot by a hunter and it lies a heap of feathers in some lone corner of the valley, and the clear lake will no more glass her in her flight. The other bird, her mate, missing her in the nest, desperately flies, circling about the spot in poignant grief.

The learned associations of Milton are well known. He cannot think of the moon but will at once think of Galileo viewing it with his optic glass. The use of suggestive proper names is another quality. "The leaves of Vallombrosa" have a decided poetic quality, though thick autumnal leaves may crowd in many other parts of the world. Nor is the effect of placing the long-necked cranes in Arnold's poem, in Elburz, negligible. It is not impossible to imagine similar effects in Sanskrit. Scenes connected with the Himalayas, with Kashmere, the Indus, the Ganges or the Jumna may conjure a sublimity of associations which may not be possibe with other scenes.

IV

There are other effects that are possible in the simile. A certain degree of humour may also be accomplished in it. It is a question of apt and humourous comparison. Speaking about a python's fighting Kipling has the following: "If you can imagine a lance, or a battering ram, or a hammer weighing nearly half a ton driven by a cool, quiet mind living in the handle of it, you can roughly imagine what Kea was like when he fought."

Patient search will enable one to describe adequately the possibilities of humour in the simile. The discursive treatment here is not presumed to be scientific, but the writer's purpose will be fulfilled if he has suggested an interesting line of literary enquiry.

The Philosophy of Education.

[By M. S. NATESAN.]

(*continued.*)

On another occasion, when Sivaji was in the fort at Satara, Ramadas was seen bogging in the city below. At once he wrote an order which was immediately put in the hands of Ramadas. The latter asked, "Does paper appease hunger?" But when asked to open the paper, Ramadas saw that it contained the gift of the whole kingdom to him. Wishing to test Sivaji, the Guru asked him to go and beg for alms. Unmoved, Sivaji went from house to house even in Satara and collected food for himself and his Guru; when asked to keep the kingdom, he did it only in trust for Ramadas, like another Bharata; only in the place of the sandals, this time was a flag of Gerrua cloth. Such a great and pure soul is branded down in history as a mountain-rat, a freebooter and a treacherous man! Shame, and Sivaji's very sons do teach this monstrous lie to Indian children.

Or, take again the ancient home of the Aryans. Various places are assigned as their ancient homes. The source of the river Oxus in Central Asia is commonly referred to in school-books! There is a second theory that they lived in the Arctic regions. Others again there are that say that the Aryans lived on the borders of the Swiss lakes. There are patriotic Englishmen who say that the Aryans were all red-haired or blue-eyed. But where is the proof? Mere guess-work.

Another story about the Aryans that is commonly believed is that India was full of dark aboriginal tribes, that the Aryans conquered them and took their lands. In what Veda, in what Sukta, is it said? The foreigners remember their own occupation of Australia. Africa and America, and think that the Aryans too must have done the same. But they do not see how came this institution of Varnasrama among the Aryans. Nor do they see the fact that the Aborigines, if any, would have eaten up the few Aryans who came, would have made chutney of them if battles were fought. So then the pill of the foreigner should not be too readily swallowed.

To the great dead, one must offer his admiration, his gratitude where he can,—and if not, his silence. He must not presume to judge his forefathers, but he may and must

judge the issues that confronted them. The true historian is a prophet, a man in whom the past calls to the present and the present calls to the future. History gives man a season ticket over the railways of the past. The craze for excitement that is no characteristic of the present times is simply the outcry of a people bankrupt of the resources of the mind—uneducated in history, the faculty of imagination, the faculty of sympathy, the records of courage, faith, fellowship, patient effort and splendid sacrifice. The main principle of teaching history should be to concentrate the mind on the forces and influences that have made and are making the nation. It is also a pageant as well and the teacher must never lose sight of the fact that behind the pageant is the process, that all the noise and colour and movement mean something. The pageantry of history is sacramental, it has an inward spiritual import that redeems it from a charge of nothingness. It is a great religious drama that moves on from age to age with the world for its stage and all humanity for its actors, and who knows what an assemblage of unseen spectators is beyond the footlights? Unless a teacher feels something at least of this spiritual significance of history, he had better not teach history at all. The vocation of a history teacher is one of the highest to which a man or a woman might be called—the revelation of God.

The same may be said of other subjects. The paper is becoming too long and let me hasten to conclude.

What is now wanted is intensive cultivation, higher quality rather than more quantity. Culture and knowledge should not be separated. All teachers alike from the instructor of gymnastics to the lecturer on the classics, must note that they are all helping to fashion the citizen of the future and that the narrow conception of teaching as the purely intellectual training of a group must give way to a wider and more catholic view of the training of whole men into a whole nation; they must learn to look upon themselves as instruments in this training whether they work on the basic development of the intellect or on those special forms of culture which have been in the past, but which should not be in the future, too often divorced from intellectual training. In addition to the vernacular and Sanskrit, for with these is culture and the Indian mind has to acquire culture,—I do not mean that culture is entirely absent in foreign languages —a REAL mastery of at least one modern language, say English, must be first secured. This must be the first article of the new educational creed, and time, space and energy should be ruthlessly provided to secure these. The knowledge of natural sciences, mathematics, history, geography, etc., must be adapted to this one central necessity. The fault of our Universities lies in nurturing a rather sterile and rigid ideal of culture and in dismissing subjects which appeal directly to the interests and enthusiasm of students as optionals. Linguistic gymnastics need not be neglected; but it is advisable that all people should be taught to deal with thought and expression directly in the natural medium of their own mother-tongue. Subjects that occupy the leisure part of life should occupy the leisure part of education.

Two fundamental principles must receive full recognition; there must be continuity in our system and there must be no sudden cessation before the youth is satisfactorily and appropriately educated. Teachers should make every one of the millions reach the "WORTH AND DIGNITY OF INDIVIDUAL MAN, THAT GLORIOUS CREATURE, NOW TO BE FOUND ONE ONLY IN TEN THOUSAND."

The salaries of teachers of every grade are inadequate. The cost of living has risen and is still rising. The conception of what a teacher should know and should be is rising. If the profession should attract sufficient talent and hold the place which friends of education desire, it must be better paid. The teacher should not be overworked as to take out of him the force and freshness essential to the best kind of teaching. He should read, read, read and should have leisure for thought. The strength of classes should be considerably lessened. What subjects and what sort of teaching of these subjects are best calculated to train men to think, to enable the mind to see facts as they are, to analyse them, to draw just conclusions from them, to rise above prejudices, to play freely round the phenomena of life? It has yet to be seen if the subjects of the modern school curriculum such as mathematics and physics and chemistry and botany and if the ways in which they are taught are sufficient for this purpose. Early specialisation should be avoided. The Universities should have a

hold on the business life of the country. Fuller provision should be made than now for political economy, the science of administration, commercial geography and the elements of finance. Universities should not be unduly multiplied. It is better to have a few strong than many weak seats of learning. The standard of efficiency should be constantly rising higher and higher. The boy should care more for his work in school and care more for knowledge after he has left school. Other competing interests of recent growth that are portentously engrossing children's interest, the athletic sports, for example, should not be permitted to grow so rank as to choke the love of knowledge. Lord Bryce says that the test of a good education is that it fits man to enjoy the best pleasures and among them a love of knowledge, art and nature, giving him springs of joy that well up from within, springs that do not fail with that decline in bodily activity and with that pressure of cares and occupations which old age brings, but that do supply refreshment and consolation through all the chances and changes of this mortal life.

As I am saying these things, my mind recollects the following lines of Alfred Lord Tennyson. "Self-knowledge, self-reverence, and self-control, These three alone lead life to sovereign power." Yes; these ideas, these sentiments, must be instilled into the minds of the pupils by a practical educator; those lessons learnt in the earliest ages, later on lead the student to that supreme faculty of self-reliance. The English or American school-boy believes in his own powers; he thinks he can do anything. But how many of Indian boys, young men and sometimes old men too, can boldly and honestly speak of possessing such sentiments?

His Holiness Srimat Swami Sharvananda of the Order of Sri Ramakrishna thus writes in the introduction to small book written by me:* "Self-respect, self-reliance and self-help are the three elementary virtues that constitute the motive power of the rising of a nation. And what feeds these three virtues is the nation's own self-knowledge. In the degree a nation becomes conscious of her inner nature and its possibilities, she learns to respect herself and place reliance upon her own inner resources: and having the self-respect and self-reliance as her goal, she cannot but develop the spirit of self-help which urges her on into activity. Thus quickened with life by the aforesaid tried virtues she finds the gradual unfoldment of her inner self. That is, all the sleeping forces and dormant capacities of her soul are wakened up, one by one, and brought to bear upon her onward march of life, till she attains her salvation. The Vedanta philosophy holds that man is potentially divine,—he hides his infinite possibilities within the thick vesture of unconscious ignorance that he has put on himself. Today he feels he is bound, he is miserable, he is weak. Because he has hypnotised himself through ages past with the suggestions of limitations, misery and weakness. If he wants to regain his apparently lost divine heritage, he must wind up his course in the opposite direction to the one he is following now;—he must de-hypnotise himself with the opposite suggestions of freedom, power and bliss; in short, he must acquire the self-knowledge that will take him ultimately to self-realisation and self-fulfilment. Hence it is clear that self-knowledge leads to freedom and self-ignorance to bondage. As it is true with an individual, so also with the nation which is nothing but individual units grouped together.

"The present decadence of India is much due to the want of these threefold national virtues of self-reliance, self-respect and self-help."

And finally a teacher should also be a patriot. Three things are necessary to do great things. First you must feel; do you feel that three hundred and fifteen millions of India's children are sinking in degradation, are in a condition worse than that of brutes? Does this feeling make you restless, sleepless, foodless? Are you obsessed day and night with this one phantom? Well, then, you may feel; have you devised a way to come out of this living hell? Instead of spending all your energies in frothy and useless talk, have you found out a way to work? This is the second step. Are you able to put in practice what you think is right? Have you the strength of will to withstand mountain-high obstacles? You may be praised or spoken ill of; your wife and children, father and mother, brother and sister, all may desert you; your name, fame, wealth, all may go; yet, would you still dare to do what

* "Swami Vivekananda: A sketch—Price As. 6.

you think is right? Would you pursue your path even if the whole world stands against you with sword in hand? Then and then are you a patriot and a teacher should be a patriot of this type.

A few words more and I will have done. Without the aid and co-operation of woman, none of the tasks of the present can be finally accomplished. Once such a form of education as depicted above shall have been successfully thought out and its adequacy demonstrated, and a new era of woman's education will dawn. What is the type of woman we most desire? She should be strong, resourceful, inspired, fit for moments of crisis, saintly, poetic, mystic, queenly, great in administration, possessing the qualities of a perfect maiden, wife and woman. Is history wanting in women-heroes of the standard described above? Look at Padmini, Chand Bibi, Ganga Bai, the Rani of Jhansi, Meera Bai, Bhavani, Ahalya Bai, Sati, Savitri, Sita, Uma Himavati, Gandhari, Kunti and Draupadi. The holiness, simplicity, and sincerity of these ladies of antiquity, in a word, their character, is and should be the subject of inspiration and contemplation for Indian women. Their education must be efficient, national and civic. Wandering Bhagavatas, Kathakas, schools and literature, mostly vernacular, can bring about this desired consummation.

So, teachers, glorious is the ideal before you; bright and shining is the path before you; hopeful and life-giving are your prospects; then march on, run on, but look not back, no, not even if you hear the cries of the dearest and the nearest, but forward march!!

The Law of Karma.

(By the late S. PADMANABHA AIYAR B.A. Travancore.)

It is one of the fundamentals of the Hindu religious Philosophy that, in the series of lives that a man is born into again and again, he is a free agent and not a slave. "Man is the architect of his own fortune," "God helps those who help themselves," "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that he hath," "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap;" are common sayings in English. They express a profound Verity. Man's life and happiness here are no doubt affected by his thoughts, words, and deeds. But his thoughts, words, and deeds have an influence which is indefinitely far-reaching and not confined to the present life. He is no slave except as he chooses to make himself one from ignorance or wilfulness. His body, parentage, family, community, and nationality are what his own past karma has qualified him for and will be strictly conditioned hereafter by what he is at present. There is, however, one limitation to his freedom. When the universe including man and super-human beings was created by the thought-power of Brahma it came into being subject to certain laws, physical, moral, and spiritual which in their totality are known in Sanskrit as *Niyati*. This *Niyati* lasts as long as the *Brahmanda* lasts and all beings have to obey it. These laws are unalterable save by the will of their maker and He is both सत्यकाम and सत्यसंकल्प a lover of truth and a willer of truth. The unalterability of *Niyati* is like the indestructibility of matter and energy, in the physical world. Just as physical forces are mastered by first learning and obeying them, so the moral and spiritual forces could be made to serve, only by thoroughly understanding them. Subject to the *Niyati*, man is free to shape his destiny as he will. Such is the teaching of our sacred books.

We have spoken above of man's thoughts, words and deeds, or briefly, thoughts and actions. We first desire, then think, and then act. Action is thus primarily based upon desire and thus the Gita teaches. When Arjuna asks what incites a man to commit Sin, although reluctantly and as it were constrained by force, Sri Krishna answers:

1. काम एषः क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

(It is desire, it is wrath, all consuming, all polluting, know thou this as our foe here on earth).

2. धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

3. आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

(As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion or caul, so this, Viz. knowledge or wisdom is enveloped by it which is the constant enemy of the wise and which is as insatiable as a flame.)

4. इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

(The senses, the mind and the reason are said to be its seat. It envelopes wisdom and bewilders a man by these.)

5. तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

(Therefore, O Arjuna, first master the Senses and then slay this thing of Sin, which is destruction of knowledge and wisdom.)

6. इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

(It is said that the Senses are great; greater than the Senses is the mind; greater than the mind is the Reason (higher mind); but what is greater than the Reason is He.)

7. एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

(Thus understanding Him as greater than Reason and restraining the lower Self by the higher Self, slay Thou, O mighty-armed, the enemy whose form is desire and who is difficult to overcome.)

Elsewhere Sri Krishna says, कामकारेण फले सक्तो निबध्यते which may be freely rendered thus: whoever is impelled by desire and attached to the fruit or object of desire is bound. For desiring a thing, the mind constantly thinks of it, and it is psychological law that a man tends to become that which he thinks. If he thinks nobly, he will become noble; if he thinks basely, he will become base. It is said in the *Chandogyopanishad*, अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति which means "Now verily man is thought-formed; as a man thinketh in this world, so having gone away hence, he becometh." The same teaching is found everywhere in our Scriptures, notably in the *Devi Bhagavata* and the *Santi Parva*.

There is a point connected with the law of Karma which may be specially noticed in this connection. There are many persons who are prone to justify lack of effort and a disinclination to use their will by citing Karma and bemoaning what they choose to call their fate or destiny, whatever that may mean. Some even go to the length of blaming their God in order to account for their misery, saying "we suffer by God's will, God has so written on our heads, Daivam is angry with us, and so on. Except as denoting past Karma which is a man's own doing and for which he is solely responsible, the terms fate and God's will are altogether absurd in the case. If a man could create good or bad Karma in the past by his own will and act, he can do the same in the present. If he overeats and puts his stomach out of order to-day, he knows what he should do to-morrow to counteract the evil. If instead of trying to get well to-morrow, he mopes and bemoans his fate or curses his God well, so much the worse for him and for his sanity.

Again, to take a more complex example, if a traveller tried to boil an egg in a pan at the top of Mount Blanc which is three miles high, he might boil it for hours, but the egg would not harden. He might fret and fume and curse the egg and blame his God. But nothing would avail to secure him a well-cooked egg on Mount Blanc unless and until he knew that there is some connection between boiling-point and pressure, that water boils on Mount Blanc at 85° and not 100°, that to harden an egg a temperature of 100° is necessary, that at higher altitudes this temperature could be secured by increasing the pressure, and that he should therefore arrange for the increased pressure by boiling his egg in a tightly closed and strong vessel. This God-made relation between boiling-point and pressure should be understood by our traveller before he could rectify his failure. And the effort to rectify an action is as much an act of Karma as the action itself. "A man is not a helpless being, but he becomes that which he daily chooses as desirable—badness or goodness." As for efforts, he cannot help making them, that

being his nature. His only choice lies in trying to move in one direction rather than in another. If he prefers to keep quiet, he merely chooses to let past choices have their way and to go in accordance with them. He does not eliminate the element of choice by doing nothing. He must desire, think, and act in the right way and he can make his Karma what he chooses.

"The main thing is to see in Karma not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being re-made by its maker." Bhishma in the *Santi Parva* and Vasishta in the *Yoga Vasishta* both arrive at the conclusion that *Purushakara* is superior to Daivam, that exertion is more powerful than destiny. The Bhagavat Gita teaches the same doctrine. The Lord says: (III 33, 34, V 14, 15, XIII 31)

Even the man of knowledge behaves according to his own nature; beings follow nature; what shall restraint (mine or another's) avail? In each sense there abides affection or aversion for its objects; let no one come under the domination of these two passions; they are the enemies in his path. In the world of Jivas, the Lord creates neither doership nor deeds nor the joining of an action to its fruit; but the law of Nature operates. The Lord takes neither the evil nor the good done by any one. Wisdom is enveloped by unwisdom by which men are deluded. Being beginningless and without qualities, the unchanging Paramatma, though seated in the body, does nothing nor is affected by anything."

Commenting on one of these Verses, Sankarananda the author of *Atmapuranam* and illuminating commentaries on several *Upanishads*, the *Brahmasutras*, and the *Bhagavat Gita* makes a *Purvapaksha* or preliminary statement from the point of view of an opponent, and, after examining it, states the final interpretation. He says substantially as follows:

"How is one to explain passages like the following: 'एष एव साधु कर्म कारयति तं यमेभ्यो लोकेभ्यः उन्निनिषत एष एव साधुकर्मकारयति तं यमेभ्यो लोकेभ्यो निनीषते' 'पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृत मश्नामि प्रयतात्मनः' 'अनेक-जन्मार्जितपापसञ्चय हरत्यशेषं स्मृतमात्र एव' 'तस्मात्संकीर्तनम् विष्णोर्जगन्मङ्गलमंहसां— महतामपि कौरव्य विद्धयैकान्तिकात्यन्तिकाभिव्यक्तिं' 'एका विनिष्कृतिः शंभोः सकृदेव हि कीर्तनं' 'एष एव साधु कर्म कारयति तत्वस्यैष प्रवृत्तकः' ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति' 'भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया' 'सर्वाधिपत्यं कुरुते महात्मा,' 'धर्मावहं पापनुदं भगेशम् वरदं देवमीड्यम्' 'प्रभुः प्रीणाति विश्वभुक्'

What is the position of the Gita in the face of these passages from the Sruti and Smrities, and how could it be said that the Lord is not responsible for the actions of men? Well, by attributing to the Lord what is really done by the Upadhis, the scriptures seek to inculcate the worship of Him in order that those desirous of escaping from the bonds of Samsara may purify their hearts. Praising and, worshipping is a process of purification of mind by which the sins of the ignorant are no doubt washed away, but such process cannot render the Supreme Being liable to change, that is, partial and cruel. As stated already, such passages are intended to create a taste for worship so that the mind of the would-be *mukta* may be purified which is of the highest importance and which he cannot do without. Unless this view be adopted, we shall be in the untenable position of being opposed to the majority of the teachings of the Sruti, and to the accepted canons of their interpretation.

I have presented as well as I could an intellectual statement of the law of Karma, divested as much as possible of emotion and sentiment. Very often popular misconceptions about the law make it operate as a depressant rather than a stimulant. with regrettable frequency it is twisted into an external superhuman obstacle called *Destiny* or *Kismet*, and put forward as a plea for discouraging right endeavours instead of one for inciting and encouraging them. If the system of Dharma taught by our sacred books is remarkable for anything, it is the thoroughly philosophical and scientific basis on which the system is built. The *Paramatman*, *Easwara* and the hierarchy of beings, super-human, human, and sub-human, the becoming of a world-system, and the laws governing it, are the corner-stones of that basis. Of these laws the law of Karma and that of the continuity of existence of the *Jiva* are as beautiful as any other.

त्वदंशस्य ममेशान त्वन्मायाकृतबन्धनम् ।
त्वदङ्घ्रीसेवायादिश्य परानन्दं निवर्तय ॥

*In defence of Varnasrama-Dharma.

M. R. Ry., K. Sundararama Aiyar, in his preliminary observations made at my suggestion, referred to the present situation and the outlook for Varnasrama Dharma in our country. His chief point was the growing menace to the Brahmana ideal and community. There are two ways of looking at the question,—one from the secular standpoint, and the other from the spiritual standpoint of Dharma. From the former standpoint we have nothing to feel anxious about. We are therefore only concerned at present with the latter. If the menace from the worldly point of view resulted from opposition to our Dharma then the question deserves our careful and anxious consideration. But there is no reason to think so, for although many people mechanically repeat what they hear about the non-Brahman movement and its causes, the vast majority of people belonging to the various existing divisions of Chatur-varnya continue to believe in their own Dharmas. The idea that the non-Brahmin movement is growing in the land and will produce much evil to the cause of Varnasrama Dharma is due to the fact that a few English-educated non-Brahmins are agitating in the Press, whereas the majority of non-Brahmins are still faithful to the precepts and principles of our religion. Similarly the prevalent feeling that the Varnasrama Dharma movement is a revival of a by-gone institution is also due to the fact that of late a good deal about it is written in the Press by few Varnasramites. The majority of the non-Brahmins and also the majority of Brahmins who are not English-educated are, as they have always been, faithful to our Dharma.

The chief cause of the antagonism to Varnasrama-Dharma is the ignorance of what it really connotes. Varnasrama-Dharma is nothing new. Not *Hinduism but Varnasrama-Dharma* is the true name of our religion. The name Hindu is explained variously and is unknown to our religion. Varnasrama-Dharma holds that Dharma of a previous birth fixes the jati, i.e. brings on the jiva's birth into one of the four divisions of caste system. Now, a good deal is spoken about communal representation as necessary to political salvation. This implies opposing and conflicting class-interests, but no such classes exist here, as they do in the West where classes arise from the war of worldly professions and interests and are not due to Dharma and the consequent janma or jati as among us. The present agitation for commercial representation will produce conflicts of interest among Hindus and disturb the harmony of our non-competitive co-operative system.

There is a common misconception that our Sastras make special rules in favour of Brahmins. A true knowledge of the Shastras shows the reverse. While the Sudras are allowed to lead an easy life with all worldly advantages and have the assurance of spiritual salvation by easy methods, the Sastras place Brahmans under the severe restrictions of spiritual discipline to gain the same goal and with few or none of worldly conveniences and pleasures of life. Another charge against our Sastras is that they have made knowledge the monopoly of the Brahmins. The latest discoveries of science have led to the appreciation of our Sastras, for they contain the very truths that are now discovered. If the greatness now recognised of the Shastras is due to the mighty Rishis, who gave them to us, we should

*The substance of a discourse by His Holiness Jagad Guru Sri Sankaracharya Swami of Sri Kanchi Kamakoti Pita, Kumbakonam, at a *Sadas* held on Vijayadasami day, 25th October 1917, for awarding medals and prizes to the successful students at a competition for a Varnasrama Dharma Prize Essay.

show our regard to them by observing the duties of Varnasrama Dharma which are also declared by them in those same Sastras. It is a wrong canon of interpretation to accept one part of the Sastras as true and reject the other as false, according to the perverse inclinations of the interpreters. So also one part of the Bhagavad Gita is accepted, while another is rejected, and this is due to a similar perversity. The Bhagavad Gita insists also on Varnasrama-Dharma. Varnasrama-Dharma is Hinduism, and one cannot be a Hindu without accepting Varnasrama-Dharma. Varnasrama-Dharma is eternal and so it cannot be good at one time and bad at another, as supposed by some. Still another point is made of Varnasrama-Dharma being the cause of hatred between various castes. A little reflection will show that this is not true. The misunderstanding is due to ignorance of what Varnasrama-Dharma. There is really no hatred between the Brahmins and the non-Brahmins. It is the competition for appointments among English-educated men and the agitation made in the press by a few men that produce the false appearance of enemity between them. The present agitation for the secular advancement of the non-Brahmins might very well have been carried till it bears fruit, while the long-standing religious and social union between all sections of the Hindu community, is maintained and even strengthened. Misunderstandings are natural among men and need not be due to circumstances connected with birth or creed. Are there not often misunderstandings between children of the same parents. When spiritual discipline brings on Sama and Atma-prama, then alone there can be real unity. The mind has to be purified, and this depends on physical purity. Mind, speech and body which depend upon such other must all be purified. Mind is the most difficult to control of all; speech is less so than mind, and body still less. The control of these three *karanas* or organs cannot be effected if each person follows his own ideas of what means are efficient for the puspose. It is here that the aid of our great scriptures and sages has to be sought. The ideas of our sages are now being more and more appreciated their greatness admitted throughout the civilised world. It is these sages that have prescribed Karmanushthanam as the means to gain the purity of mind—speech, or, as it is called, *trikarana-suddhi*, that is Varnasrama-Dharma. It is the tendencies born with us as the result of our good or bad deeds in past lives which constitute the greater or less development of the individuals character which we call *buddhi-parikam*. This is what is meant when we say that adhikara-bheda depends on samskara-bheda. The Ante-natal and organised tendencies which each man brings with him at birth determined the capacities and functions allotted to the fourfold divisions of caste. (*To be continued.*)

Local News.

We took a holiday last week on account of the formal closing of the Great War by the signing of the Peace Treaty. We pray that the peace of the world may not be disturbed for long years to come.

* * *

On Friday the 11th inst., at 6-30 A. M. at the Empire Cinema Hall, Western Bouleward Road, Trichy, Mr. Pratap Narayan Vajpeyi, who is sent by the Patna Hindi Sabha to work under the guidance of the Hindi Prachar Sabha, Madras, conducted by Mr. Gandhi, will deliver a lecture explaining the necessity of Madrasees learning the Hindi language. Mr. P. N. Vajpeyi will open classes and teach free of charge Hindi to those who are desirous of learning the same. The public in general and the students in particular could benefit themselves by attending to-morrow's lecture.

* * *

We learn that a motor service has been started to ply between Trichinopoly and Lalgudi. It would surely be heartily welcomed by the public as it would relieve them from the sufferings incidental to a journey in the rickety Jütkas.

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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.

THULASI—II.

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

Both morn and eve the maidens round thee go
With chiming anklets and with bracelets bright
Which charm with lustre our enraptured sight
And kindles in our hearts devotion's glow.
They watch thy dark-green leaves in beauty grow
Upon a platform open to the light
And dreaming through the fragrant moonlit night
What time the gentle southern breezes blow.
A kunkum spot like ruby on it burns;
A tiny lamp its blessed base illumes:
Thy form doth gladden all the hearts and eyes.
My heart from thee a heavenly message learns.
A deeper calmness in its kingdom blooms
And brings sweet hints of holy paradise.

The Hindu Message

THURSDAY EVENING 17, JULY 1919.

India and Economic Reconstruction—IV.

The war has largely revolutionised the character of British policy; but in nothing has this revolution been so complete as in regard to economic and industrial matters. In the first place the marvellous successes of the operations of the enemy during the earlier months, indeed, for the earlier years of the struggle revealed the close connection that German national industries, specially the chemical researches originally started for obvious industrial objects, had with the manufacture of munitions of war. Great Britain had therefore to initiate similar researches both at home and in her dependencies, particularly in India, with a view to organise improved methods of the production of munitions and other necessaries of the army and the navy, on the one hand; and, on the other, to acquire and temporarily "nationalise," so to say, many of the great industrial plants owned by private capitalists, for the purposes of making munitions. Practically, therefore, the entire industrial organisation of the country was temporarily converted into a huge department of the State. This was, though forced by the necessity of the war situation, a very valuable experiment of very far-reaching consequences in a new form of State-Socialism beyond the imagination of the most ardent Socialist.

The war did another thing also. The scarcity of food due to the stoppage of the Continental trade of Great Britain, necessitated the organisation of measure for the exercise of food economy on the one hand, and the production of food products in the country under direct State control. The authors of the "Elements of Reconstruction" from which I have already drawn largely to show the trend and nature of the new Imperial economic ideal and policy, have prominently noticed this new development:

> It is not one of the least of the compensations for this war that it has necessitated experiments upon an otherwise impossible scale in the handling and rationing of the people's food and drink, and upon the conversion of private into quasi-public businesses. There has been haste and no doubt there has been waste and a considerable variety of incidental inaccuracies and abuses, favouritism, jobbery, the wrong man in this place and the crooked man in that, but on the whole this series of improvised "nationalisations" is full of suggestion and encouragement for the more deliberate and permanent readjustments that must be made after the war. The most striking demonstration has been of the practicability of the State coming as the food buyer and distributor, and of the great possibilities of control and participation that this opens out to us, first, of the already very extensively syndicated popular provision trade of the country, and secondly, of the cultivator. The State can step in here with a minimum of social disturbance. It need expropriate nobody, it need confiscate nothing, it leaves the landlord his acres, the farmer his farm, the wholesaler his ware-house, and the retailer his shop, but on the one hand it can insist upon certain standards of quality, wholesomeness and cheapness, and on the other certain standards of cultivation. The great advantage of the quasi-public big business is that the profit the State partner seeks is not a dividend but the public welfare. It can afford to buy even at a loss a crop which is socially beneficial, it can afford to sell even at a loss a product which is wholesome or socially stimulating. Its aim is a highly cultivated country and a well-fed, energetic population. Big business, and particularly State business, means wide views and distant ends, and they are attainable in no other way.

There are others also whose views on these subjects have been more or less revolutionised by the experiences of the war. Among these Sir Chiozza Money, at one time regarded as a great authority on economic matters among advanced British Liberals may be counted. He published a scheme in 1916 which practically supports the new economic policy advocated by the authors of the "Elements of Reconstruction"; and has been approvingly cited by them. Sir Chiozza Money's scheme proposes, roughly speaking, that the "State by co-ordinating the present wholesalers and distributing agencies, should buy all the food in the country and hand it to retailers. It would buy first the national produce, and this it would buy with a view to developing the highest and most beneficial forms of cultivation. It would then supplement this supply by buying through the Colonial Governments and importing the Colonial output. Finally it would, if necessary, complete its needs by buying in the cheapest foreign market. It would, of course, buy at three price levels, and it would in effect subsidise the home grower, who would have as his encouragement not a protective tariff but a bonus price. And the cost of this encouragement would fall not upon the poorer sort of consumer, as a tariff would do, but upon the general community, which would be profiting by the security and prosperity of agriculture and by the increased national safety to which a well-maintained agriculture conduces.

All these things have very important bearings upon our own economic future. Like the Government of the United Kingdom the Government of India also had to organise whatever industries we had in the country, for war purposes; and a Munitions Board with Sir Thomas Holland as President, and some leading British merchants in the country as members, was formed here. In their attempt to organise munition-making here, Sir T. Holland's Board had to make a very careful survey of our natural resources, both agricultural and mineral. The experiences thus gained will be bound to be of very great value in the coming economic reconstruction of the Empire. All this will be bound to be utilised very largely for the new economic exploitation which will have to be undertaken first for the revival of British and Empire trade which had been woefully disorganised by the war; and second, for meeting the heavy financial obligations which the last five years of war have placed upon the British nation; and thirdly, for devising means for the exclusion of the erstwhile enemies of the Empire from the Empire-markets. Though President Wilson had declared that there must be no after-war economic war upon the German people or their allies in the last war the general trend of British and Imperial opinion on this subject, has as yet held out no manner of hope whatsoever that the European Allies of Dr. Wilson will readily accept at least this one of his historic Fourteen Points.

In the next place, as in the United Kingdom so also here in India, our Government had to organise to some

extent measures of food and cloth control. This has so far been done only in the matter of distribution, and specially in regard to price. But attempts have already been made to take stock of both food and clothes stored in the country; and more particularly in the regulation of imports and exports. All this, however, has worked, it seems, somewhat differently from what happened in the United Kingdom. This official "control" has not, in any case, helped to reduce the price either of food or clothing to the poor people. All that has practically happened is the entrance of the Government in the field of private commercial enterprise, now as "controller"; and it may gradually lead to the introduction of the principle of profit-sharing partnership between the Government in India and foreign and possibly even indigenous capitalist exploiters. And it is just this which we all must carefully mark, note and inwardly digest.

And it should also be noted that the principal recommendations of the Industrial Commission also seem to clear the way for this new economic exploitation. Sir Sankaran Nair has fully grasped the significance of these recommendations and has noted them in his Note of Dissent from the Government of India's Despatch on the Reforms proposals dated March 5, 1919:

We know (says Sir Sankaran) now that there are Trade Commissioners whose business it is to find out the natural resources and facilities for trade—English trade in particular—that exist in the country. The results of their observations are to be made the basis of expert advice as to the best mode of utilising those resources in the interests of English trade. It is true that the information would be equally available to the Indian public, but we know that it is the commercial organisations in England that would be able to utilize them.

Hitherto, the Government in India pursued the policy of *laissez faire* following the dominant political and economic philosophy of the British nation from the second half of the last century, and did not directly engage itself in any large measure of State socialism, especially in the matter of our industries. All that it did was to offer protection to foreign exploiters and in special circumstances give them facilities through the administration of land-laws and rail-road construction and the granting or securing mining leases that have always been subject to the sanction of the Government of India; and, in the case of the Assam tea industry by especially favourable labour laws. A good deal of this was, however, left more to the discretion of local officials whose social relations with the European trading and mercantile community offered peculiar facilities to the latter to expolit these relations for their personal profits in connection with their business enterprise.

It was Lord Curzon who for the first time realised the supreme value of this British capitalist exploitation to the British Indian Empire; and his Lordship openly declared the intimate and organic relation that exists or ought to exist, between administration and exploitation in this country. Addressing the leaders of the coal-mining industry in Chotanagpur, assembled at Jheria Lord Curzon declared that administration and exploitation were parts of the same duty in the Government of India. I have not his exact words just now before me, but his Lordship gave expression

to similar ideas in his address to the tea planters of Silchar, which has been preserved in his published Indian speeches, published with an introduction by Sir Thomas Raliegh, Legal Member of the Government of India during Lord Curzon's administration, in course of which he said:—

I look upon all Englishmen in this country (and if any Scotchmen or Irishmen are present, pray do not let them think that I am excluding them) as engaged in different branches of the same great undertaking. Here we are all fellow-countrymen, comrades, and friends. The fact that some of us earn our livelihood or discharge our duty by the work of administration, and others by cultivating the resources of the soil, does not differentiate us one from the other. These are merely the subdivisions of labour. They are not distinctions of object, or purpose, or aim.

Further on he said that he maintained that it is a part of the duty of the Government in India "to hold out the hand of friendship to industrial or commercial enterprises, to endeavour, by careful study, to understand its conditions, and to secure its loyal co-operation." This was the motive of the establishment of the new Department of Commerce and Industry in 1905, with a special and high-paid officer to work it.

The object of this new Department was the acquisition and dissemination of industrial information, the introduction of new and the stimulation of existing industries. For this purpose provincial Directors of Industries were appointed, who were advised by a board of officials and business men; and with their help and of a competent staff of experts, the Directors were to "pioneer new industries and to experiment in improved methods and domonstrate their application to certain existing industries on a commercial scale."

This new policy, initiated by Lord Curzon, received however scant support from the Liberal Government in London when they came to power soon after his Lordship's retirement from India; and the "essential feature of experiment and domonstration by Government agency on a commercial scale" entirely failed to secure the approval of the new Secretary of State for India. Lord Morley declared that the "results of the attempts to create new industries were not of a character to remove his doubts as to the utility of State effort in this direction, unless it were strictly limited to industrial instruction and avoided the semblance of a commercial value." The office of the Director of Industries was however retained, but Lord Crewe who succeeded Lord Morley as Indian Secretary, defined his duties as follows (Report Industrial Commission, p 79.)

1. to collect information as to existing industries, their needs and the possibility of improving them or of introducing new industries;
2. to carry out and direct experiments connected with such enquiries:
3. to keep in touch with local manufacturers, to bring the results of his experiments to their notice and to obtain their co-operation in the conduct of operations on a commercial scale;
4. to supervise the training of students; and
5. to advise Government with regard to technical matters involving legislation.

"Even after Lord Crewe's despatch," continues the Report, "the Government of India seemed to be in doubt as to how far they would be justified in sanctioning proposals for demonstration plants, financial assistance and other forms of direct aid to industries. Their desire to move in these matters,

which had not so far reached the stage of active fulfilment, had received a decided set-back. The difficulties were increased by the fact that they had neither the organisation nor the equipment to give effect even to the comparatively limited policy sanctioned by Lord Morley. It was not however, till some time after the outbreak of war that they resolved to examine the question in a comprehensive way, and to that end appointed our Commission."

This Commission has recommended a closer and more organic association of Government with the industrial and commercial development of the country than in the past. With this end in view it has recommended, among other things, the organisation of an Indian Chemical Service, which will entirely devote itself to the pursuit of research in the domain of industrial chemistry or chemical industries. The results of all research work, either by the Chemical or any other scientific department connected with the Government Department of Commerce and Industry, should be regarded as the property of the Government; and the decision of the expediency of publishing these must rest with the "controlling authorities." But care should be taken that this in no way precludes the confidential communication of any such results that may not be published for general information to "persons who may be interested in it, or who may be in a position to make use of it advantageously." The Commission further recommend that the Government Department of Scientific Research in relation to industry, should always be ready to help "pioneer industries or existing industries undertaken under new conditions" free of all charges; and these industries should be able also to "have research work taken up on their behalf in Government laboratories, without charge."

Another important recommendation of the Commission is in regard to the acquisition of land for industrial undertakings. Para 199 of the Report discusses the present situation in this matter, and may be profitably quoted here:—

"Many witnesses, representing both large and small interests, complained of the handicap imposed on industrial enterprise by difficulties in obtaining land for the sites of factories and other industrial concerns, and the surface rights of mines, in cases where mineral rights are not the property of Government. These difficulties are said to lie, first, in the trouble experienced in obtaining a good title, in view of the complicated system under which land is held in certain parts of the country, especially in Bengal, and in the absence in some provinces of an authentic record of rights; second, in provincial laws, designed to prevent the expropriation of tenant interests; and last, in the attitude of landholders, who are too apt to exploit unduly the necessities of an industrialist whose choice of the site for a new venture is limited by considerations of transport, water supply, etc., while he is still more fettered when he desires to extend an existing factory. There are also often cases where the land required belongs to a large number of small owners, and when any one of these declines to sell, his refusal may render the consent of the rest useless. We have also received complaints regarding the obstinate and dilatory attitude often taken up by landholders in negotiating transfers."

This matter was carefully considered, we are told, by the Bombay Advisory Committee, who suggested the following formula as a guide to Local Governments in the exercise of their discretion on behalf of an industrial concern:

When such acquisition is indispensable to the development of the industry, and.....

the development of the industry itself is in the interests of the general public.

Sir T. Holland's Commission recommend that this formula may be accepted with the following modifications—

"The Local Government may acquire land compulsorily from private owners on behalf of an industrial concern, when it is satisfied—

(1) that the industry itself will, on reaching a certain stage of development, be in the interest of the general public;
(2) that there are no reasonable prospects of the industry reaching such a stage of development without the acquisition proposed;
(3) that the proposed acquisition entails as little inconvenience to private rights as is possible, consistently with meeting the needs of the industry. In this connection we wish to draw particular attention to the desirability of avoiding, as far as possible, the acquisition of areas largely covered by residential buildings.

Sir T. Holland's Commission add further that *when Government considers an industrial undertaking deserving of substantial assistance in other ways at the public expense, especially when it adopts such a course as an alternative to carrying on the industry itself, there seems no reason why land, when necessary, should not be acquired compulsorily.*

The italics are ours. This recommendation of the Indian Industrial Commission shows clearly the trends of the coming industrial and economic policy of the Government of India, which must, we think, to be correctly appreciated, be read along with the bolder and more unreserved, because un-official, statement of the authors of the "Elements of Reconstruction" to which pointed attention has been repeatedly drawn in this series.

Chapter XIV of the Report of the Industrial Commission is of special importance in this connection. It deals with a form of State Socialism which has a very strange affinity with the new form of it suggested in the "Elements of Reconstruction." This chapter indicates "in somewhat greater detail *the special necessity which exists in India for direct Government participation in the initiation and improvement of industries...*" In Para 212, the Report deals with "Industries of national importance" in this connection, which says:

In our chapter on the industrial deficiencies of India, (Ch. IV) we have given some account of the work which will have to be done to place India on a firm basis of economic self-sufficiency - and of self-defence; and it is clear that, from this point of view, there are strong arguments for a policy of direct Government assistance in respect of essential new industries.

We contemplate that only in exceptional circumstances will Government itself carry on industrial operations on a commercial scale; but it is necessary to establish and maintain Government factories for the manufacture of lethal munitions, and to exercise some degree of control over private factories upon which dependence will be placed for the supply of military necessities.

This, in most cases, could be obtained in return for guarantees to take over a definite proportion of the output, and should be exercised only to ensure that adequate provision is made to meet the prospective demands of the country in times of war.

But the partnership of the State with private industrial enterprises will not be confined, if the recommendations of the Commissions are accepted, only to this particular class of industry with which the Government Military Stores and Munitions Departments

may be intimately related. For the Commissioners say:

Besides industries essential to the safety of the country in time of war, we have mentioned others which will be of considerable economic importance and add to the industrial strength of the country in peace time.

And while the actual inception of these undertakings will usually be a matter for private enterprise, and the necessary assistance in regard to these may be given by the Provincial Department of Industries, "they will sometimes be of such importance to the country generally, and require employment by Government of so costly and specialised an agency to work out the preliminary data, that it will be beyond the scope of any Local Government to do all that is needed." And in these cases the Imperial Government must come to the assistance of private enterprise.

The Industrial Commission has not gone the length of suggesting that in the matter of these industries of national importance, as they call them, the State should enter into any profit-sharing partnership with them; but it may be noted that they do imagine "instances," where the "conditions may be such that the expense of production will always exceed the cost at which articles of similar quality can be imported, and in such cases the industry can only be maintained by the grant of direct financial assistance or by the indirect operation of protective duties; but in either case, the burden will really fall upon the Indian tax-payer.

We have no desire to discuss the recommendations of the Industrial Commission in this series; and if we have at all referred to some of these, it is only to indicate that there is a suspicious family-likeness between the economic policy of the dominant school of present-day British Imperialism, as represented by the *Times* and Lord Milner, and the policy indicated in the Report of our Industrial Commission. And this fact should be borne in mind by every Indian politician and economist seeking to solve the problem of our economic reconstruction.

BIPIN CHANDRA PAL.

Notes and Comments.

A writer in one of the British Reviews makes a distinction—and wisely—between "acquisitive" and "functional" societies. The former exist only for the acquisition of wealth; and all modern societies are of this kind. They recognise no limitations to the operation of this motive, and call on all their citizens to devote their energies to the acquisition of wealth and power for the individual and the community to which they belong. None feels the call to discriminate between the different sources of wealth or the various kinds of human activity, for the simple reason that all kinds of weath or activity stand on the same level of worth in their estimation. Every one is invited only to seek for opportunities of gain, and none cares for, or recognises, the calls and restraints of ethical duty or the obligation to fulfil the mandates of a higher power possessing a supernatural sanction. Acquisitive societies also mercilessly exploit the resources of all weaker communities and recognise no moral obligations and responsibilities towards them. The state and society are organised on the principle of militancy and care only for the opportunities of making easy gains and driving hard bargains in all their dealings.

***

If we turn to India, we find that, from the earliest period of our history, society has been based on the principle and criterion of *Function*. Ours is what has been called a Functional Society,—*i. e.*, its

intent and aim has been to promote the service of God and man,—to impose limitations on the kinds of labour and of gain on which men can set their hearts in order that they may grow in their higher nature so as to attain to that spiritual peace and perfection which leads to the realisation of the Atman which alone is the One Blissful Existence beyond all material worlds and bodies. Under the impulse to the acquisition and exploitation of wealth and to the active organisation of the institutions of state or society which promote national power and resources, communities in the West may inherit the whole earth or seize and control extensive tracts and regions of its surface, but they cannot gain Aryavarta's objective of the Atman,—they cannot go in for true wisdom or spiritual peace and freedom. These can only be gained by the acceptance of the limitations on purely material growth on which the Vedic seers and sages have ever set the highest value. It is the Indian Vedic practices of devotional and ceremonial religion that alone can restrain man from absorption in the pursuit of material aims and the infliction of misery in various forms on his fellow-men of other communities which purely worldly aims and ambitions induce him to undertake without compunction or scruple under the operation of the most powerful of all instincts—the instincts of acquisition and greed. India alone has solved the problem of raising a purely Functional Society which makes the discharge of ethical and social obligations its immediate aim, and the gaining thereby of the realisation of the Atman the ulterior purpose and objective of human life. India must not thoughtlessly abandon the essentials of her great social fabric and civilisation, but must strenuously strive to preserve them in order that she may ever fulfil her mission of being the *Karmabhumi* and *Punyabhumi* of the world.

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We, Indians,—that is, those of us who have fallen under the spell of western ideals of material progress and strive to found a new India on the model of Western nationalities and empires—ought not to shut our eyes to the shady aspects of the "acquisitive" ideal of Western industrial society. Is not the power of Western communities, are not their resources, founded on the wicked basis of exploiting the weaker and unorganised communities of men? Let us by all means strive to win Home Rule, but let us aspire to build up our new Indian nationality upon a *Functional*—and not on an *Acquisitive*—basis. *Secondly*, industry in the West is not based on the ideal of service or function in society, but as a means to the acquisition, possession, and display of wealth, magnificence, and power. Men speak of the dignity of work, but those who rise to social rank and public esteem do not regard workmen and labourers as their equals, but as a kind of common people lower in rank and sordid in their modes of living,—as only redeemed by their work from falling into the proletariat class. There is nothing in the West like the idea of *Svadharma* in India, and this alone can raise man—men of all sorts engaged in industry—to a true sense of one's own dignity and importance in the machinery of society, of the true equality in worth of all kinds of economic work and activity. *Lastly*, Western society is ever disturbed by economic strife between capital and labour,—often amounting to a war of interests on a gigantic scale and leading to the breaking of countless heads and bones. In the present condition of Western industrialism, what one industrial group gains is another's loss. This is due to the prevailing ideal of merciless competition among all groups. The Indian ideal of Svadharma working under the social system of co-ordinated industrial compartments or castes has enabled Indian society to develop into an organism of which the several parts are linked together by the feeling of mutual need and co-operation into a harmonious whole. This is the true ideal of the system of Indian Varnasrama; and, if we have deteriorated or fallen from the ideal, the system itself as it stood in its ancient integrity and purity, is not at all to be blamed. It is only a society based on the idea of Function and the separation of functions among its various parts or classes that can enjoy social peace and harmony. In modern societies in the West, on the other hand,

men and classes are ever engaged in the sacred work of driving hard bargains against each other; and all are bent upon making use of every possible advantage or opportunity to exploit those who are engaged in rival occupations or have conflicting interests. Such societies live and prosper simply because their energies are now largely spent in the exploiting of the unorganised communities of the world. But organisations of all kinds are now springing up everywhere, and it will be difficult to maintain the peace of the world if the nations do not strive to prevent the economic strife which is looming before all in the near future. The Western Communities will, we trust, see the wisdom of early abandoning their present national organisation for purposes of territorial acquisition and exploitation. They must organise themselves as purely Functional Societies, if they would avoid the fate of the modern Huns. They should also strive after the Indian objective of the spiritual realisation of the Atman, if they would bring peace and harmony of material interests to a world suffering from the present conflict of jarring economic and material ambitions and aggressions.

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 III.

(Continued.)

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

Man does not enjoy self-poised freedom from action by abstention from action nor does he attain the realisation of wisdom by mere cessation from action.

NOTES:

1. The Lord answers an unexpressed question by Arjuna as to why if the two paths—of work and of wisdom—are to be followed by men of two different types of attainment he should be directed to follow the path of action.

2. The plexus of tendencies and results known as Karma has to be unwound and cast off by the processes of selfless duty, devotion, concentration, and wisdom and cannot be overcome by mere quiescence and quietism. Mere quietism may bring about a state of inactivity of the senses but the impurity and sinfulness of the mind will increase by morbid thought about sense-contacts and sense-pleasures. It is not work that binds but it is motived work that binds. The *Isavasyopanishad* says.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

3. It has been well said:

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः ।
यथादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि ॥
अभयं सर्वभूतेभ्यो दत्वा नैष्कर्म्यमाचरेत् ।

4. Sri Ramanuja says thus in a beautiful sentence about this truth: अनभिसंहितफलैः कर्मभिरनाराधितगोविन्दैरविनष्टानादिकालप्रवृत्तानन्तपापसंचयैरव्याकुलेन्द्रियतापूर्विकात्मनिष्ठा दुःसंपादा ।

The same idea is tersely stated by Sri Sankara thus: कर्मारम्भस्यैव नैष्कर्म्यावाप्तिहेतुत्वात् ।

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

Verily no one can for even a moment rest without doing any action. For every one is driven to action irresistibly by the *Gunas* (qualities) inherent in Prakriti.

NOTES:

1. The Prakriti Gunas drive us to action. Hence to attain self-poise and bliss by cessation from action is useless, for the cause viz., Prakriti Gunas remain unsubdued. We must overcome the cause to subdue the effect.

2. Sri Ramanuja points out that by past Karmas the satvic, rajasic, and tamasic element in us have been fed and are in full and vigorous operation and cannot be overcome by inaction but only by Dharmic Karma.

प्रकृतिसंभवैः सत्त्वरजस्तमोभिः प्राचीनकर्मानुगुणप्रवृद्धैः गुणैः ।

3. If mere inaction can procure salvation then trees would be liberated souls. Sri Madhwa says well यदि कर्माकरणेन मुक्तिः स्यात् स्थावराणाम्

4. God-realisation leads to liberation and it cannot come till *Karma* is vanquished by Dharma.

अतोऽविरत्वा परं देवं मोक्षाशा का महामुने ।
निष्कामं ज्ञानपूर्वं तु निवृत्तमिति चोच्यते ।
निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् ॥

The Bhagavata says:

कर्मभिः शुद्धसत्त्वस्य वैराग्यं जायते हृदि ।

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

He who restraining well the organs of action sits contemplating in his mind the objects of the senses is of deluded understanding and is called a hypocrite.

NOTES:

1. The idea is well stated by Sri Venkatanatha thus: अतश्चित्तशुद्ध्यभावे केवलकर्मेन्द्रियनिग्रहमात्रस्यानर्थकरत्वात्र तद्रूपः संन्यासः ।

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

But O Arjuna, he who, controlling the senses by the mind, begins and performs karma yoga by the organs of action in a spirit of non-attachment excels (the impostor described above.)

NOTES:

1. The man who desires to dwell in an upper storey must build the basement and the first floor. Even so must the man yearning for the self-poise and bliss of Moksha do Nishkama karma.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥

Perform thou the obligatory duties because action is superior to inaction. If thou art inactive even the preservation of thy body could not be achieved.

NOTES:

1. The Hindu view is that the body should be preserved in full vitality because it is through *Karma* that the soul mounts up devotion and wisdom which lead to self-liberation and self-realisation. Sri Ramanuja says well; यावत्साधनसमाप्ति शरीरधारणं चावश्यं कार्यम्

2. If work causes bondage, higher and purer work removes the bondages as one thorn removes another and both are thrown away.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

The world is in the bondage of action which is other than action done for the sake of the lord. Therefore, O Kaunteya, do work for His sake and without attachment.

NOTES:

1. यज्ञ means The Lord here. It means also sacrifice. Sri Ramanuja says that only wealth got for Dharmic actions saves us through the Lord's grace यज्ञादिभिः कर्मभिराराधितः परमपुरुषोऽस्यानादिकालप्रवृत्ततद्वासनामुच्छिद्य अव्याकुलात्मावलोकने ददातीत्यर्थः ।

2. It has been well said also that right action is that which does not bind us. तत्कर्म यन्न बन्धाय It is also said कर्मणा बध्यते जन्तुः motived action hold us in the bondage of tendencies and results.

3. In sacrifice and worship, there is the predominant element of self-denial. This self-denial blossoms into self-realisation.

4. The Sruti says in a great passage: तमेतं वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसानाशकेन ।

(To be continued.)

In Defence of Varnasrama-Dharma.

(continued.)

Another source of ill-will or complaint against Brahmins is the charge that they have monopolised Veda-adhyayana and prohibited it to Sudras. But they forget that, along with them, are coupled our women and our children till they reach the age of eight against whom we can have no enmity. Different Sadhanas are prescribed for differnt adhikaries, and these differences in Karma constitute the institution of Varnasrama-Dharma, and that is

Hinduism. Our first duty therefore is to maintain Varnasrama-Dharma, and that is the most efficient of all means to secure unity and co-operation. Varnasrama-Dharma is eternal and existed before all other religions. It has withstood all attacks and no ephemeral agitation can destroy it. Our Dharma has remained unchanged in essentials throughout the ages. It is the tapas of the Rishis, the greatness of the Isvaras and the grace of Parameswara that have maintained our Dharma.

The existence of untouchables in Hindu society is another source of discontent in many quarters. Men forget that untouchableness is similar to pollution—a practice which is observed by Brahmins themselves towards each other in certain circumstances.

While elsewhere men divide themselves into classes from purely worldly considerations, here in India it is the ante-natal tendencies which constitute the Dharma of each individual and determine his status or caste in the Hindu social constitution. It is the supreme duty, therefore, of the follower of Varnasrama-Dharma to spread correct ideas regarding it and also put them into practice themselves. Some think that our Dharma could be changed to suit modern conditions. Dharma is eternal and unchangeable. All we can do is to concert measures to overcome the obstacle to the practical observance of Dharma in modern life. Spiritual progress consists in getting out of the bondage of samsara which again is the corruption of Manas by the controlled impulses of desire (Raga) and hatred (Dvesha). Varnasrama Dharma is the sole means to the attainment of this end. The bondage of the soul due to the deleterious effects of raga and dvesha is natural to all embodied existence. To remove this bondage we have to resort to another bondage, viz., that which produces its effects on the character of the jiva through the Shastraic restrictions for securing *trikaranasuddhi*, which, in short constitutes the Varnasrama-Dharma that has among us the free play of those impulses of raga and dvesha which every true Hindu must regret. Let us pray to Isvara to enable us to carry out into all the details of all the aspects of our life, individual and social, the dateless and deathless ideals of Varnasrama Dharma.

Notes by a Rambler.

It was magnanimous on the part of the Government of India to have ordered the release of "*certain* prisoners" *sentenced* for offences against the state or for *kindred* offences under other laws. The wording of the Press communique is rather vague and indefinite. It is sufficiently elastic to allow *carte blanche* to an unsympathetic bureaucracy to minimize the extent of the Royal or Vice-regal generosity so as to exclude all those political convicts obnoxious to it. It deserves to be noted that the convicts or those to be released should have been sentenced in a court of law. So hundreds of political suspects who have been interned under the Defence of India Act or the Deportation Regulations, would not be subjects of Royal clemency. Whereas various political associations have been crying themselves hoarse over the continued detention of persons politically interned, and have been demanding their release in commemoration of the termination of the war, the Government of India seem to have scrupulously avoided showing any clemency to the victims of the Defence of India Act and Deportation Regulations. Evidently when the Rowlatt Act comes into force on the 28th December 1919, such interned persons will be dealt with under its provisions.

* * *

The ex-Kaiser is to be on his trial in London, staying as an honoured guest in the historic Tower of the Metropolis; The wheels of fortune sometimes turn in aweful eccentricity. The great Imperial Kaiser at whose word prior to July 1914 the world seemed to nod, has now become the subject-matter of international extradition proceedings at the instance of 22 Governments. It would have been better in the interests of the traditional dignity of the Hohenzollern family if he had voluntarily launched himself into eternity, and slept on the cold marble in some graveyard in Berlin after his abdication. It is an irony of fate that one who had been sounding a tocsin of alarm to all European diplomats about the 'Yellow Peril,' a phrase which he is said to have invented or given currency to in political parlance, should be tried by a tribunal containing a Yellow Japanese Judge. Apparently he does not seem to have been satiated with the charms and pleasures of life, but be clinging like a leech to the vanished phantom of glory with impossible or unrealizable hopes of regaining his lost throne. A tree should be judged by its fruits. He had inherited and lost a splendid and awe-inspiring empire from his father or grandfather, which had reached an abnormal pinnacle of glory during his regime. But his over-weening ambition carried him far beyond his depth; and he sank like the victims of his own submarines. His sons are piteously crying that their father's neck might be saved from the gallows or the guillotine. His own minister offers himself as a scape-goat for the sins of his imperious master. Perhaps like his great Napoleanic model, he wants to pass his days in inglorious inactivity in some St. Helena, waging daily conflicts with the Governor of the island appointed by the League of Nations.

* * *

The Publicity Board that is to be constituted by Lord Willingdon, no doubt with the best of intentions, is not likely to thrive or be a handy weapon for bureaucracy for explaining the acts or the policy of Government. If it confines its attentions to issue pamphlets and leaflets on such matters as sanitation, agriculture etc., it might be a useful body for dissemination of popular scientific knowledge. But when it trenches on current political problems, such as constitutional reform, the Rowlatt legislation, it would turn out an official boreau for publishing press communiques of the Government; or extracts from rabid foreign journals explaining the policy or measures of Government. The Government might as well pay subsidies to such journals to issue special editions of the paper dealing in such controversial questions. In all probability the recent non-official conference of Lord Willingdon with all its academic discussions will turn out to be a case of a mountain in labour. If its object was to create a non-official agency for checkmating the influence of nationalistic journals like the *Hindu* and *New India, Swadesamitran* and *Desabhaktan*, it is doomed to failure. If its object was to create a knowledge-Diffusion Agency on such matters as sanitation agriculture etc., the gubernatorial flourish of trumpets need not have been resorted to for such commendable purposes. It is a pity that some of the non-official gentlemen who attended the Conference, should not havecandidly advised our well-intentioned Governor about the futility of such bureaucratic devices to undermine the influence of national organs of public opinion.

* * *

The appointment of a Joint Committee of the Commons and the Lords on the Reform Bill may be regarded as a vote of censure on the labours of Mr. Montagu and Lord Chelmsford in India. They visited important political centres, invited leading men of all sorts and conditions, received addresses and schemes of constitutional reform, discussed with them about the feasibility and utility of such schemes, and framed their Joint-Report after mature consideration for months. The Government of India and various local governments also sent their despatches on the reports. Mr. Montagu had to digest them all and finally brought in his Bill based on the Joint-Report, with the sanction of the Cabinet. It seems a cruel joke now to say that a new committee must be appointed to take evidence and discuss alternative schemes, and suggest its own scheme which might or might not be the same as the Montagu Scheme! It was a clever adroit move of the Sydenhamites to have shunted the reform car to a side-track for delaying the immediate passing of the Bill. It is no wonder that even Mr. Fisher, and Sir Donald Maclean warned against any delay by such a reference to a Joint-Committee, and Mr. Montagu reconciles himself to the new situation by appointing himself as a member of the Committee, so as to prevent his opponents from wrecking or whittling down his scheme. That is the true significance of the protests made for the inclusion of Mr. Montagu's name in the Committee.

Sandhya Upasana.

[By RADNUS B. DIVARD.]

(continued)

Dear readers, look at this picture and that and consider what makes this Brobdingnagian difference between the two. What made the ancient Hindus so great? The secret of their greatness lay in their scrupulous observance of rigid self-control in all its details, They did not suffer themselves to be mastered by anything in

this world and tossed about here and there like a foot-ball. Even their daily routine of life carried with it a charm and magnanimity which finds no place at all in modern life.

The ancient Hindu got up before dawn with the name of sweet Hari on his lips. Natural calls occupied then a little of his time; this being over, he turned his steps towards a riverfull of crystal water, cleaned himself by a refreshing bath, performed ablutions and offered prayers with deep devotion and undivided attention. Then the worship of the sacrificial fire and the household diety kept him engaged for a short time. Next, he performed his Madhyanhika Sandhya and Brahma Yagnya in honour of the old Rishis and his departed fore-fathers and thus practically acknowledged his indebtedness to them. His kindness towards the lower animals of God's creation and the scum of the human society took concrete shape in his performance of Vaishvadeva and his anxiety for the welfare of mankind translated itself in his feeding of the guests (Atithis). He had no speeches to make on kindness to animals; brotherhood of man and the uplifting the country by means of associations and societies which always talked much and seldom acted accordingly. He helped the 'depressed classes' by regularly feeding them without the aid of 'Depressed Class Missions' and cosmopolitan dinners. Dinner being over, he took a little rest and then attended to other businesses till sunset. Then came evening Sandhya and his visit to the public temples. Next followed supper. Then he rested for a while and hummed the name of Shri Hari till innocent sleep placed the seal on his day's activities and left him free in the next morning for his daily pursuits. What a nice figure does the Modern Hindu cut when compared with his ancestor! He almost beats Kumbhakarna in respect of enjoying long sleep. The night time being quite insufficient for this purpose he does not hesitate to snatch a few hours in the morning also for enjoying the bliss in the form of sleep. He gets up early in the morning at about 8-30, or 9 o'clock and discharges the sweet duty of enshrining in the stomach that brisk beverage commonly known as tea and without which India will, no doubt, fly to pieces. Newspapers full of civilized forms of abuses and anything but sense keep him engaged for a while and this paper-reading ceremoney, it should be noted, answers well to the morning Sandhya vandanam! When India was used to be in her senses, one could hear in the morning melodious verses of the following type :—

प्रातः स्मरामि शरदिन्दुकरोज्ज्वलाभां
सद्रत्नवत्सकलकुण्डलहारभूषाम् ।
दिव्यायुधोर्जितसुनीलसहस्रहस्तां
रक्तोत्पलाभचरणां भवतीं परेशाम् ॥ १ ॥

But now-a-days sounds such as 'a double s ass, ass, ass,' 'f double o l fool, fool. fool,' 'Bob drinks brandy', 'Daniel rides on a donkey,' 'Earnest eats eleven eggs' are usually heard. I wonder if there is anything of consequence in the world except 'Earnest's eggs' and 'Daniel's Donkey'. Newspapers and journals full of news partly faked and partly having only a grain of truth command the greatest respect and a person who regularly wastes his time in reading them is marked out as a "well-educated and up-to-date man." Having done with the newspaper our modern 'gentleman' goes cigar in hand to the treasure house of filth, for the adoption of which Indians should be grateful to Western civic life, to empty himself of the questionable superfluities forced down the throat on the previous day. Then he cleans his teeth with some powder, prepared from unknown ingredients in unknown lands, and subjects them (the teeth) to the welcome ministrations of a fashionable brush made of hog's hair. Then he breaks his fast with foreign-made cakes and biscuits 'untouched by hand' and hot tea. After loitering here and there for a few minutes he hurriedly takes his bath in a whole bucketful of water, taking care to wash his body with some soap made of fat. Next comes dinner which is taken only sparingly owing to poor appetite caused by stuffing the stomach with biscuits &c. There being little time left for taking rest after dinner he has to run to office with a speed natural only to a member of the great canine family with a view to avoid a deluge of choicest opprobrium from his superior officer. He remains tethered in the office till sunset and after leaving office comes home and takes tiffin. Then he goes to the tennis court or to some club, and after exercising his muscles in the most effiminate fashion betakes himself to the club table and does more than ample justice to the innumerable delicacies served up there. He then wends his way home late in the night, takes supper and sleeps.

It would appear, then, that modern life is meant only for eating and sleeping and making money at the sacrifice of health and ordinary comforts. Such a career cannot be expected to be conducive to happy results. The remedy, therefore, lies in following the foot-prints of great men who lived in the past in this holy land; but some of the staunchest advocates of modern civilization seem to entertain a fear that we would go back to barbarism if we fall back upon pure Hindu Culture. It would be worth while to see how far modern civilization has succeeded in making any wholesome effects on the people so as to deserve any special claims in preference to the Hindu civilization.

The greatest achievement of modern civilization, it must be admitted, is its conquest of time and distance resulting from its scientific inventions. It has also given peace and safety to the people. Education, if the term is to be taken to mean literacy, has no doubt advanced to an incredible extent. This is the bright side of modern civilization; but, it ought to be borne in mind, that there is a dark side as well. Railways and telegraphs and other kindred mechanical crafts while being of immense use in well-governed countries, can be proved to be evils in countries where the people have to bow to outside authority, as these very things are employed for purposes other than beneficial to the people. As regards peace and safety, one may ask, of what use is it to have an outward peace akin to that of a grave while the heart is in a state of constant ferment? An education which makes man callous, conceited, selfish and mean cannot long pretend to benefit the people and therefore cannot hold water. In short if modern civilization means an 'insatiable hunger for gold,' the rule of the machine as against that of man, the domination of falsehood and hypocracy in the name of policy and diplomacy and selfishness and egotism in the garb of nationality, and concentration of wealth in certain countries and abject poverty and acute suffering in others, then one should rather prefer to remain a 'barbarian' of the type that existed in ancient India. If barbarism means contentment, kindness and mercy, honesty and straight-forwardness, generosity and freedom, prosperity and plenty—if it means all these—then down with modern civilized barbarism! In fact, the notion that ancient Hindu civilization was tantamount to barbarism has no shadow of truth in it and deserves therefore to be mercilessly knocked on the head. It would be clear to any reasonable person that the downfall of India is directly attributable to the neglect of Vaidic Dharma.

What is Vaidic Dharma? Says Sri Sankaracharya in his preface to the Bhagavad Gita :—"The Dharma laid down by the Vedas is two fold viz,, the path of Pravritti (action) and the path of Nivritti (renunciation)." Dharma is defined by him as follows :—"That which keeps the world intact and that which brings about direct prosperity in this world and ultimately leads to complete liberation is Dharma. This Dharma is observed by the Brahmans and other Varnas and men in all the four Ashramas. Though the Pravritti Dharma is meant for worldly prosperity of the four Varnas and Ashramas, and though it can win heaven for them, still, when it is practised without an eye on the fruits thereof and solely as a dedication to God, it brings about the purification of the heart. A man with a purified heart being qualified for divine perception (Gnana) gets it and through that attains liberation." Thus it will be seen that this Pravritti Dharma, otherwise known as Karmakanda is a means of prosperity and when put into practice disinterestedly it is also a means of purifying the heart and preparing it for the

reception of wisdom or Gnana. Quack philosophers who are never tired of harping on the importance of Gnana only would do well to note that all talk about Gnana is meaningless as long as the mind has not reached a state of complete purity through disinterested action (निष्कामकर्म). Says Sri Krishna संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । Renunciation (i.e., Gnana, ज्ञानं सन्यासलक्षणम्) is difficult of attainment without yoga i. e., Karma yoga, the Path of Action. In modern times Divine wisdom has become a cheap commodity. The ability to read a few works on Vedanta and a moderate power of understanding is all that is needed to purchase it. A gambler, a drunkard, a liar, a cheat, a thief, a hypocrite and a cut-throat can all attain wisdom without going through any particular training of the heart. Books are cheap, lectures are cheaper and the audience cheapest, why should we not then produce hosts of philosophers to be let loose on the world with their stump oratory. But it is a matter for regret that these philosophers have little personal experience of what they say. Philosophy with them is a matter of intellectual exercise which they can never dream of bringing into action. The ancient Hindu philosophers stood altogether on a different footing. They first experienced the Divine Light and then spoke about it to persons who were fit to receive it. In fact all their theories were verified by personal experience. They rejected all thoughts which had not even the remotest chance of being translated into action. It is no wonder then that their works are even to this day the marvel of the whole sensible world. Their methodical pursuits of rigid austerity and unalloyed purity led them to the perception of truth in its native splendours; but alas! where do we stand to-day!

The Brahman class which was once at the helm of Hindu Society and which enjoyed almost divine honours in this land, stands today humbled to dust. The ancient Brahmans commanded wide respect without demanding it as they firmly adhered to their post. They were the very personification of self-control, austerity, purity, forgiveness, straight-forwardness, knowledge, wisdom and unshakeable faith in God. What an ocean of difference between these great men and their descendants of to-day! We must, however, bear in mind that these men did not win their greatness in a day. They had to pass through many courses of spiritual exercises before they reached the goal and we have today to do the same thing, if we wish to gain the consummation of life. It is a matter of common knowledge that the modern Brahman has degenerated many ways. Physically as well as mentally he is feeble, morally though superior to foreigners, he is not up to the mark when compared with his forefathers. Even in respect of material prosperity he is lagging behind other communities. His intellect is still somewhat keen but that alone does not carry much importance. Salvation therefore, lies in treading the beaten path of the Rishis. Svadharma is the only liberator. The first step in it is Sandhya and the last is Brahmagnana; in other words the Sandhya represents the alphabets in the language of Hindu religion and without mastering the alphabets further progress must necessarily be impossible. Now the question arises as to why Sandhya Upasana should be performed in preference to other multifarious ways of worshipping the Almighty and the answer to this question is attempted in the succeeding articles.

(*To be continued.*)

Olla Podrida.

Mr. Justice Coleridge said recently that divorce cases are growing in numbers and that he has had to dispose of 1000 cases recently. Whom God had put together he has been sundering. But that is modern life. Are we not working for unity? We shall begin with domestic unity.

* * *

At a recent non-Brahmin marriage a non-brahmin priest officiated. But the most important news is that Reverend Swami Balasaraswathi was present at it and discoursed on the right of Sudras to study Vedas but he is only a *Bala* Saraswathi.

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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.

The Ricefield, the Bamboo Cluster, and the Nanal.

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

The radiant ricefield like an ocean heaves
With dancing crests with sunlit splendour rare.
The breeze with it as with a maiden fair,
Doth toy and dowers with fruit of golden sheaves.
Near shines the bamboo cluster with thin leaves
Like emerald showers suspended in mid-air.
It vocal aways in breeze as if in prayer
And it the bliss of rain with joy receives.
Beyond it flows the broad rain-swollen stream
Upon whose banks do shine the Nanal spears
Like sentinels that stand with burnished arms.
To me their white and shining blossoms seem
Like banding warrior plumes when high appears
The chieftain sun to save from night's alarms.

The Hindu Message

THURSDAY EVENING 24 JULY 1919.

India and Economic Reconstruction—V.

The new economic policy of the Empire, namely, the energetic exploitation of the immense economic resources of the tropical and dependent Empire as the *Times* has so aptly described it, by a system of profit-sharing partnership between the State and private capitalist amalgamations, has, in fact been forced upon Imperial statesmanship by the imperious obligations which the last five years of war have placed upon the British Exchequer. A high financial authority, Mr. Edgar Crammond, in a speech to the Institute of Bankers, London, recently estimated the total cost of the last war at 52,000 millions sterling; of this more than 25 thousand millions had to be borne by the Allies. "There had been nothing," he said, "approaching this destruction of capital wealth in the history of the world, and this stupendous conflict had produced the greatest economic revolution of which there was any record."

On February 1st, 1919, the net amount of British national debt was 6099 millions sterling, and the interest and sinking fund charges might be estimated at 350 millions per annum. The pre-war national debt of the United Kingdom was 650 millions sterling, and the annual charge on it was 24 and a half millions only. So it will be seen that the war has added 5450 millions to the national debt and 325 millions to the annual charge.

After the war, the British Peace Budget will probably stand at 825 millions. In 1913 14 the cost of the Imperial Government was 198 millions. How to meet this increased demand is the most acute financial problem just now before the Imperial Government. The Budget for the current year has been built practically upon the balance of the last year which the sudden close of the war in the middle of the year, left in the treasury. As the Calcutta *Statesman* pointed out, the British Budget for the current year is worked upon very misleading figures. For instance the "revenue" actually includes 300 million sterling of deferred payment under last year's excess profits taxation, and a first instalment of 200 millions derived from the realisation of war assets, the sale of which is rendered possible by the early conclusion of peace. On the other hand, the departmental expenditure is kept down to the extent of 254 millions by similar realisations, which do not appear as revenue at all. Thus the nation is still living in a large measure on the results of expenditure which it authorised during the war period; and the *Statesman* opines that for some years to come it will appear for the same reason to be better off than it really is.

The stern fact is that the Imperial Exchequer will be put to very great strain for a pretty long series of years to come to meet the heavy financial obligations which the war has placed upon it. Some attempt will, no doubt, be made to recoup part at least of the war debt by the indemnity-claim from the beaten enemy; but considering the condition of the enemy-countries and the general attitude of their populations, particularly of Germany from which the largest war indemnity is claimed, it is exceedingly doubtful if these hopes will be substantially materialised.

Indeed, British politicians and financiers seem to be quite wide awake about this matter; and from the commencement of the war various committees have been at work seeking to discover the most effective means of meeting the obligations of the war on the one hand, and of practically killing continental, and particularly German, competition in home and Colonial trade after the war.

All through the five years of war British imperialists and financiers had been seriously engaged in tackling this question of finding a way out of the grave financial and commercial crisis which was likely to be brought about by it. As early as the middle of 1917, a non-official, but very influential committe was at work seeking to solve this problem. It is known as the "Empire Resources Development Committee." Mr H. Wilson Fox M. P. was the Secretary, and Sir Starr Jameson of the Jameson Raid fame, (since dead) was Chairman of this Committee, which counted among its members Lord Islington, the late Under Secretary for India, Sir Arthur Lawley one-time Governor of Madras, Lord Grey, Mr. Ian Macpherson, the present Secretary for Ireland, Sir Henry Page Croft the leader of the newly-formed National Party in the British Parliament, and a good many other prominent British politicians and Imperialists of the *Times*-Milner school. Mr John H. Harris, writing to the *Westminister Gazette*, in May 1917, said that this Committee "has come into existence with the laudable object of providing the British public with an easy method of paying the war-debt."

The Committee (said Mr. Harris) is a private body, but its membership includes several ministers of the Crown and other gentlemen ....The driving force on the Committee is that of the Rhodesian Chartered Company; Sir Starr Jameson, President of that company, is the Chairman of the "Empire Resources Development Committee." Mr. Wilson Fox, another director, is honorary secretary, whilst the Rhodesian conception of colonisation is writ large upon every one of its proposals as explained by Mr. Wilson Fox.

The manifesto of the Committee is fairly innocuous, because it is limited to laudable generalities, but the speeches of the honorary secretary disclose the whole programme in all its absurdity and crudeness. *The objective thus disclosed is that of exploiting the natural resources of the Dependencies in order to obtain "hundreds of millions sterling per annum" for the war debt, by securing these virgin assets as "Crown Estates," to be worked by monopoly syndicates, to whom would be accorded "special positions" in return for a participation in the profits by the mother-country.*

And the most significant part of the programme of the Committee, as pointed by Mr. Harris is that

It is not proposed, for the present, to apply these proposals to the Dominions, but to the Crown Colonies, Protectorates, and to India. The oil palms of West Africa and the cocoanut palms of the South Seas, India, Ceylon, and the Straits Settlements are the first raw products to be attacked.

The *Daily News* (London) described this scheme as "dangerous" particularly, because "it was said to have the support of five Ministers of the Crown, and was endeavouring to commit the state to a policy of Colonisation involving (to use the words of Lord Henry Cavendish Bentink, M.P.) a flagrant departure from the bed-rock principle upon which the British Empire is founded—that Government should exist for the good of the governed."

The Annual Report of the Anti-Slavery and Aboriginies Protection Society (1916—17) put it on record that

"The proposals of Mr. Wilson Fox M. P. Hon. Secretary of the Empire Development Committee, have in them every one of the vicious principles of the old Congo regime—State exploitation, monopoly of vegetable products, and the diversion of revenue from the colony which, if carried out, cannot fail to reduce the native to servitude." (Quoted by *New India* May 30, 1917.)

Lord Henry (quoted by the same paper, evidently from the report of the annual meeting of the Anti-Slavery Society) asked: "Are they (i. e. the natives of South Africa) to be dispossessed of their property and treated as mere wage-earners and labourers? This question is assuming a character of the very greatest importance. *There is no doubt about it—a movement is on foot in this country to take away from the natives* their rights as citizens of the British Empire."

Mr Morel explained the project of the "Empire Development Committee," as one which implies "a patnership between the state and financial corporations seeking profits for investors of capital."

"In that system (he said) and in that partnership, all the past Colonial tragedies of the world have their root. For Mr. Wilson Fox the native is merely an undeveloped national asset. All West Africa, in his view, is State land. But that land belongs to the native communities of British West Africa and no one else—by treaty, by solemn obligations, by hundreds of agreements entered into by the Government of this country. It would mean converting not one treaty, but hundreds of treaties, into scraps of paper. It would be comparable only to the system introduced by Leopold in the Belgian Congo, ..."

All these criticisms seem to be fully justified by a mere glance at the "aims and proposal" of the Committee as appeared from a statement published by it in the early part of 1917. The opening words of it are:

"We, the undersigned, realising the immense latent resources of the Empire, and the possibility of developing this great and varied wealth for State-purposes under State auspices, and so *lifting from the peoples of the Empire the burdens caused by the War*, have formed ourselves into a Committee for the following purposes :—

These purposes include (a) the advocacy of the conservation for the benefit of the Empire of such natural resources as are, or may come, under the ownership or control of the Imperial Dominions or Indian Governments (b) The development of selected resources of the Empire under such conditions as will give to the State an adequate share of the proceeds.

The statement next publishes some of the suggestions that have been made to it, among which occur the following namely, that "the State should control the production of vegetable oils and fats raised in the tropical possessions of the Crown;" and it observes:—

The facilities at the disposal of the State are obviously such as no individual or corporation can command—unlimited credit, unique source of information, power of legislation, special means of rewarding its servants, and power to conclude arrangements with foreign Governments.

And it is suggested that those facilities should be utilised for the exploitation of the natural resources of the Dependencies with a view to lift the burden of the War from the peoples of the Empire.

To work this plan out the Government will have to appoint an Imperial Board of Controllers or Directors. It should be composed of not more than twenty prominent business men, with whom should be associated a small number of leading Civil Servants.

The Committee divided State enterprises under their scheme into two classes: (i) Undertakings which the State proposes to develop *ab initio* on its own account; and (ii) Existing businesses or trades in which the State may elect to participate. How the second class of undertakings are to be organised has been indicated as follows: The State may proceed in this class of enterprise—

(*a*) by buying out all existing interests for cash.

(*b*) by arranging to employ individuals or corporations already engaged in the business, under such conditions as would ensure to them a prosperous future, while securing to the State ownership and control ;

(*c*) by federating all interests concerned, possibly on a share or debenture basis, under arrangements which gave to the State ultimate control, and a considerable share of the profits—say one half—the State in return giving assistance and facilities for the extension of the business, particularly in connection with the raising of further capital.

As regards the effect of this great economic development upon the course of political freedom or responsible Government in the subject or dependent countries, it may be clearly realised from the following remarks of Mr John H. Harris in the *Westminister Gazette*, already referred to in the above:

"The third cardinal principle which these proposals would violate," says Mr. Harris,".....the supreme necessity of recognising indigenous law and custom, especially in so far as they affect land ownership. It is useless to say that under this scheme Mr. Wilson Fox does not aim at the expropriation of native state ownership of land. It is impossible to import any other meaning than expropriation into the following :

"There is no reason to suppose that these territories will ever receive any large measure of local self.government, and there will be the less difficulty in regarding them mainly from the standpoint of estates of the Crown, which should be developed for the general benefit of the Empire, and at the same time of their native inhabitants."

And again:

"The adoption of sane, just, and practical views in regard to native ownership of land and native labour is above all essential."

"There is no need to waste time over sentimental nonsense about the welfare of the natives : there has never yet been a servile system of exploitation which did not loudly assert that its main object was the good of the native, who, by the way, detests sentiment, and only asks for justice."

It would be a mistake to think that the "Empire Resources Development Commitee" of Sir Starr Jameson and Mr. Wilson Fox had no formal official backing from the Imperial Government. It will be remembered that an official Committee was appointed with exactly similar aims and objects namely to examine and report upon the means of the economic development of the Empire with a view to preserve and increase the trade and commerce of the Empire and organise measures for after-war trade, so that in the future the enemy nations might not be in a position to hurt the Empire in these respects. Lord Balfour of Burleigh was the Chairman of this Committee.

It should also be noted that the Dominions Royal Commision practically support the suggestion of the

Empire Resources Development Committee, in the matter of the formation of an Imperial Development Board. The Dominions Royal Commision declared that

"It was vital that the Empire should as far as possible be placed in a position which would enable it to resist any pressure which a foreign Power or group of Powers could exercise in time of peace or war, in virtue of a control of raw materials and commodities essential to its well-being.'

A Committee appointed to enquire into post-war trade affairs submitted a Report unanimously recommending:

1. In the light of experience gained during the War, we consider that special steps must be taken to stimulate the production of foodstuffs, raw materials, and manufactured articles within the Empire wherever the expansion of production is possible and economically desirable for the safety and welfare of the Empire as a whole.
2. We therefore recommend that His Majesty's Government should now declare that adherence to the principle that preference should be accorded to the products and manufactures of the British Overseas Dominions in respect of any Customs Duties now or hereafter to be imposed on imports into the United Kingdom.
3. Further, it will, in our opinion, be necessary to take into early consideration, as one of the methods of achieving the above objects, the desirability of establishing a wider range of Customs Duties, which would be remitted or reduced on the products and manufactures of the Empire, and which would form the basis of commercial treaties with Allied and Neutral Powers.

It will thus be seen that while our active politicians were quarelling over such trivialities as to whether we should or should not accept the Montagu-Chelmsford reforms, and whether we shall declare them as worthy of our grateful acknowledgment or deserving of our rejection unless substantially modified, the leaders of the Empire were engaged in the far more vital questions concerning the development of the resources of the Empire in the interest of the capitalist enterprises of the United Kingdom and the Dominions, paving silently and insidiously the way to the gradual materialisation of the ideal and policy foreshadowed ten years ago by the *Times*.

BIPIN CHANDRA PAL.

Notes and Comments.

In every state and body-politic, all are entitled to have justice meted out to them,—that is, all privilege must be abolished, equality of opportunity must be assured to all citizens, and ability—wherever it exists—must be recognised, utilised and rewarded. This is the true ideal of democracy. To go beyond these principles and to promote measures, tendencies, or dispositions which prevent the proper utilisation of character and endowments due to race, caste, or family peculiarities can only end in disaster. It is these peculiarities that give rise to the undoubted and ineradicable inequalities that we find among men.

* * *

Neither education nor environment can destroy the characteristics or endowments due to race, caste, or family. These peculiarities—of race, caste, and family values—are not the results of struggle and survival, as stated by Darwin. For, they are not the products of a process of evolution and hereditary transmission. That acquired characters are not transmitted or heritable is now conclusively established by the investigations of Weismann and others. The inequalities which inhere in the blood—*race-values* or *race-types*, as they are called—are *mainly* due to the male element in human species, as stated by Manu, the greatest of the world's lawgivers and eugenists. Even when the males of a certain race, caste or family, marry women of a lower type, the male type tends to persist and returns again and again after a succession of such matings.

* * *

An American writer—Mr. Cram—who is fully alive to the importance of the above facts in history and in human nature proposes the following measures in order to preserve all truly racial and family types and values. *First*, "every people must jealously guard the purity of its stock by stringent regulations restricting the immigration of those of low race-values." *Secondly*, "families of high race-values must consciously guard their heritage and contend for its preservation." *Thirdly*, "Radical difference in character, intelligence, and capacity, as between races, families, and individuals—a difference that cannot be altered by education, environment, or experience—must be accepted as a basis of social organisation, and recognised in the distribution of rights, privileges and duties.

* * *

If we notice the organisation of Indian society in its origin and its developments during the ages preceding its decadence under foreign rule or influence, we shall find that the Indian Rishis and lawgivers took all these precautionary measures and many others as important—such as the regulations regarding intermarriages, the age of marriage, the ceremonials of marriage, &c., —with a view to the preservation of all race and family values.

* * *

In Europe, too, the existence and variation of race-values was long preserved and proved a creative force of undoubted efficiency in the civilisation of that continent. The great wars incessantly fought in Europe since the dawn of the modern epoch down to the present world-war have tended to the destruction of all such values. Moreover, the new industrial regime has required as its leaders not men who are noted for wide and penetrating vision, for love of the right, and for honour and charity, but such as are shrewd men of business, unscrupulous, quick-witted, avaricious, daring, hard-headed, and aggressive in their aims and activities. Not perfection of human nature, but adventurous and successful exploitation of weaker men is the goal of the modern social and state regime and of its leaders,—the goal of modern civilisation and of the big imperial states and people who have figured in the history of our industrial epoch.

* * *

Mr. Cram—the American writer above referred to—expresses his final judgment on the present topic as follows:—"Denial of race-values, refusal to profit by them in the organisation and development of society, or action carried out on the theory that education, environment, and cumulative heredity will automatically and quickly wipe out all differences and disparity, will, any one of them, bring civilisation to an end in dishonour and disaster wherever it is attempted." This prediction is already being verified in the West. A noble instinct, a fine sensibility, the force and fulness of true charity flowing from the love of man and god have almost disappeared from the face of the earth. The goal of human effort is no longer a sublime philosophy, a serene and perfect life, an exalted religion leading to the realisation of the soul's perfection, but in the building up of "a new aristocracy of power,"—*i.e.*, an empire-state or world-power, insolent and unscrupulous and aiming only at the acquisition of dominion and territory. The Modern Huns carried out to their logical perfection the measures needed for the attainment of this goal, and their phenomenal rise and their strange downfall are full of lessons for the guidance of men and communities in the future of the world's history.

An Appeal.

Dear Sir,

His Excellency the Viceroy appeals for *funds for the Imperial Indian Relief Fund*, and I request you to do what you can to help the Fund.

As you are no doubt aware, the primary

objects of the Fund are to relieve distress among the families of soldiers absent on service and to assist the widows and orphans of those who have died in service; and a secondary object of the Fund is to relieve distress among the poorer classes of the people caused directly by the war.

There are in this District many cases of the kind which the Fund is intended to benefit. There are many soldiers' widows left in poor circumstances. There are many mothers and other dependents of soldiers with barely enough to live on. There are several cases of families heavily indebted whose circumstances could be bettered by a small donation, and many who have been compelled to mortgage their houses and other property to meet unavoidable expenses.

I earnestly request you to assist the Fund both by subscribing to it and by inducing others to subscribe.

I remain,
Sir,
Yours truly,
C. G. AUSTIN,
President, District Soldiers' Committee.

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It affords us much pleasure to give publicity to the above appeal made by the Collector of our District on behalf of the Imperial Indian Relief Fund. The objects of the Fund are indeed very laudable and as such it behoves every one to help to the best of one's ability to relieve the distress among the families of soldiers and the poorer classes caused directly by the war. As Mr. C. G. Austin assures us that there are many cases in this District of the kind which this Fund is intended to benefit, we earnestly appeal to the generosity of the well-to-do class of people in this District to come forward promptly and help this most deserving cause with a liberal hand. We are glad to learn that Mr. Pethatchi Chettiar, the Zamindar of Andipatti, has, with his usual generosity, given a donation of Rs. 2000/- in aid of this Fund. The Arya Gana Sabha gave a benefit performance at the Palakarai Theatre in aid of this Fund and were able to add Rs. 500 thereby to the Fund. Mr. R. Seshasayee, the proprietor of the Empire Cinema has also kindly agreed to give two benefit shows and thereby add his quota to augment the Fund. The date of these benefit shows will be announced later. We hope every one of our readers would do all in his or her power to swell the Fund and thus help this noble cause. All remittances sent to us will be gratefully acknowledged and remitted to the proper quarters.—*Ed.*

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 III.

(Continued.)

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

Having created mankind along with sacrifices the Creator said at the beginning (of creation) to them: "By this shall ye grow. This will be to you the fulfiller of all desires."

NOTES:

1. Some of the commentators point out that this is an *Arthavada* to make us realise the duty and blessedness of unselfish action. In the case of an *Arthavada* the emphasis is on the governing idea rather than on the form or the accessories. A familiar example is काश्यां तु मरणान्मुक्तिः. Arthavadas deal with praise and dispraise of acts and omissions, and give us illustrative stories and traditions स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः (Gautama Sutras).

2. Sri Sankara points out that this episode is introduced to make us realise the indispensableness of a life of unselfish action. Sri Ramanuja says that it is introduced to emphasise the difference between the results of the conduct of life on the basis of accepting as our food what remains after sacrificial offering and on the opposite basis.

3. Professor Rangachariar tries to bring into his exposition the conclusions of the faithful student of our religion and the faithful student of comparative religion. The faithful student of our religion is a devotee whose clarity of vision is the result of his faith. The student of comparative religion is like a pedagogue asking each religion in the world to stand up and deliver an account of itself. While a pedagogue deals with living boys, the student of comparative religion deals with mummies and living boys in the shape of dead and living religions and has a special fondness for the former. The two methods of treatment are best kept apart. Sri Krishna emphasises the supreme need of sacrifice as a purifier and uplifter of the soul. We cannot allow His doctrine to be weakened by references to any tentative conclusions propounded by the bumptious pedagogue of comparative religion.

4. What is यज्ञ? Some take it in the larger sense of unselfish action in general and others take it in the narrower sense of sacrifices. Here the latter meaning is the more appropriate having regard to the text and the context. Our religion emphasises the need for a moral and unselfish life of service to man even more than other religions. But that is the matter for exposition elsewhere. Here the Lord deals with the question of offerings to the Devas. Unselfish service to man no doubt pleases them. But in the case of the Gods who give everything to us what can we give and what do we give to them? In the case of our relations and friends who give a little to us, we owe a deep debt of gratitude and seek to repay it by service and love. In the case of the Gods who give us everything—nay, sustain life for us even when we are in deep sleep—what can we give? Scripture which alone declares beyond doubt their existence and nature tells us how to please them. We can only give them a fraction of what they have provided in plenty for us. It is not the giving that is of importance as much as the spirit of the giving. What is given to them as a sacrificial love-offering is again given to us by them with renewed and increased sustaining, purifying, and uplifting power. Food eaten by us without being offered to them will be as much subject to the processes of digestion and assimilation as the food offered to them. But in the former case our appropriation of what they give is hardly a decent act worthy of self-respecting beings. In the latter case our sacrificial act declares and proves our gratitude and is sure to result in the sacrificial love-offering coming back to us with added fruitfulness and blessedness. As Prahlada says beautifully.

नैवात्मनः प्रभुरयं निजलाभपूर्णः
मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधात मानं
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥

5. But are there such gods or divine agencies in nature? The final and incontrovertible evidence about their existence is in Scripture. शास्त्रयोनित्वात्. From the standpoint of reason we can well see that in the case of human phenomena will is the cause of design, order, symmetry, etc. In nature we see design, order etc. What right have you to say that there is no operation of will there? What right have you to ascribe them to chance or to unintelligent nature? Have you seen in the world of human phenomena anything to justify your ascription of such a cause to the natural phenomena? Again, will and radiance and energy co-exist in the case of the kingdom of man. You find intenser radiance and power in the world of nature. On what basis do you deny the co-existence of will and intelligence in relation to them? On the other hand if the function of logic is to proceed from the known to the unknown you should ascribe such higher and intenser radiance and energy to higher and intenser will and intelligence. You say that the gods should manifest themselves before your vision. Are they school boys to obey the call of you, their pedagogue? In the case of the lower energies of nature you are willing to take the intermediate steps required for the direct perception of such energies. If you want to make electricity to light your room you do not issue a verbal command to it to do so. You generate it, you store it, and then you

apply a proper switch. Should you not take the proper steps required for the realisation and perception of the higher energies of life? *Mantras* and *Japas* and meditation and devotion are the means for the realisation and perception of the divine spiritual energies of life. Emotion and intuition and the ethical sense are certainly at least as valuable elements of us as reason and their affirmations should not be ignored.

6. The divine agencies in the universe preside over nature's energies and over the even more wonderful energies of the senses and are great *bhaktas* who are *adhikarikas* or powers entrusted with certain special tasks of guidance and control by the command of the supreme Iswara. Remember the life of Dhruva; MaxMuller's view that we have transferred to natural phenomena the principle of life in us by an illogical shifting of centre is absurd. Our view is not that our sages were children playing with the facts of life as with dolls. In respect of the facts of nature and the functions of life science merely gives a long name and a longer description and calls these an explanation of their cause. We say that the divine agencies are the causes and that the physical predecessors of effects are only preliminary effects of other causes though science dignifies these as causes. Suppose a man looses his sight through small pox. You say that small pox is the cause of the loss of vision. I say that the sun who is inspirer and illuminer of the power of vision has withdrawn his *anugrahu* owing to our sin and the first effect is small pox and the second effect is blindness. Max Muller's *henotheism* theory is equally absurd as he seems to think that mankind ran in blinkers seeing only one thing at a time or that the Gods were made to come into the field of vision one after another by the gyrating machinery of a spiritual bioscope. Our Vedas tell us एकं सद्विप्रा बहुधा वदन्ति। The sages call each god the Supreme Iswara. If man could be divine why could not the deities presiding over the different energies of nature be realised as the Supreme Lord? Such theories as these are only one step removed from blindness of vision when compared with such ridiculous theories as those propounded by Mr. T. Paramasiva Iyer about the Veda embodying geological facts e.g., that gayatri is marsh gas etc.

7. Vaishnavas concentrate their gaze on the universal Lord who is the summation of all aspects of creative, preservative, and destructive power. Smarthas devote their love and attention to Him as well as the various aspects above said which are the various gods with scripture-declared forms and powers. There are some Vaishnavas who are devotees of these as well.

8. There is a certain significance in the offering of food to the Gods. The beauty of the golden corn is lost upon us like the beauty of the sun as familiarity breeds contempt. The sweetest thing in life is food. Indeed we express other needs by the terms hunger, appetite etc: if there is any divine element in life it must attach to what is the main bulk of life's action by eating and marriage leading to self-preservation and race-preservation. If one is asked to choose between going without food for three days and going without votes for three months there would not be a moment's hesitation about the choice. Food is taken to sustain life. The sense of taste acts as a door-keeper allowing healthful things alone to go in. So far as the primary need of life is concerned, if we can have an external selective agency the sense of taste might as well be abolished. If food be taken for mere enjoyment, we should always keep it on the tongue. We should surrender to the gods what we hold dearest because such an act brings about a threefold blessing: it generates in us habits of detachment, dispassion, and unselfishness; it pleases the gods who give us in abundance the things that sustain, delight, and purify life; and what is offered comes back to us with an added power of gracious blessing. Is it anything wonderful that we should have a sacramental conception of food? Indeed any other conception of it would be ungrateful or hardly even decent. Food should be pure, prepared by pure hands, free from impurity of environments, warm, and rendered even purer by *mantras*. It should then be offered to God and then partaken by us.

9. Thus it is through sacrifices that we learn our first lessons in the finest art of life—the art of unselfish and active and dispassionate blessedness. Sacrifice for blessings here and hereafter eventually leads us work in a spirit of detachment and as a love-offering to God. The spiral of ascent is like this. Sacrifice teaches us dependence on a higher power and lessens our ravenous sense of proprietorship. यज्ञः is देवतोद्देशेन द्रव्यत्यागः (Giving up wealth for the sake of God). The emotion of gratitude soon ripens into the higher emotion of love. The emotion of brotherhood is generated and intensified by sharing with our fellow-worshippers the food offered to God. Slowly the energies of dispassion and detachment and love fructify in us till the true spirit of Karma Yoga—सर्वं कृष्णार्पणमस्तु—is realised by us and this leads us to the supreme heights of God-Love and God-realisation (*Bhakti and Jnana*). Hence the highest peaks of the inner life really rest on the solid ground of a proper scheme of life as work and sacrifice.

10. सहयज्ञैः is another reading for सहयज्ञाः Both the readings mean the same thing. The former means that mankind and sacrifice were created simultaneously and the latter suggests that they were indissolubly bound one to the other. Sacrifice is the means to attainment. The good things of life come of their own accord though the sacrificer has his eye on God and not on them, just as though a man plants a mango tope for fruits, he gets fragrance and shade as well. Even if they do not come there is the supreme blessedness of loyalty to Dharma. As Apastamba says:

तथथाम्रे फलार्थे निर्मिते छाया गन्ध इत्यनूत्पद्यते एवं धर्मं चर्यमाणं अर्था अनूत्पद्यन्ते नो चेदनूत्पद्यन्तेन हानिर्भवति ॥

11. Sri Ramanujacharya well points out that at the beginning of creation God gave sacrifice to the human soul as a chart of life so that the soul may be freed from its accumulated load of karma.

पुरा सर्गकाले स भगवान् प्रजापतिः अनादिकालप्रवृत्ताचित्संसर्गविवशा उपसंहृतनामरूपविभागाः स्वाभिप्रलीनाः सकलपुरुषार्थानर्हाश्चेतनेतरकल्पाः प्रजाः समीक्ष्य परमकारुणिकस्तदुज्जिजीवयिषया स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सहे ताः सृष्ट्वेदमुवाच ॥

12. इष्टकाम—includes also Moksha. Actions and sacrifices done in a spirit of love of results brings such results. If done in a spirit of detachment and as a love-offering to God they bring to us the result of Moksha through *chittasuddhi* and *bhakti and jnana*.

(*To be continued.*)

New Hope for India.

If we wish to find in the parliamentary history of India, an event comparable in significance with the introduction of Mr. Montagu's Bill, we must go back sixty years, to the assumption by the Crown of the powers vested in the East India Company. Even that, however, furnishes only an imperfect parallel: for the Act of 1858, while making an imperial change of great moment, left the Indian system itself practically unaffected. In the course of two generations that extraordinary machine has been modified in countless ways. It has been gradually transformed in detail, and of course the general atmosphere of India has changed beyond description. A Secretariat official serving under Dalhousie, or a district magistrate trained in the heroic methods of John Lawrence, would certainly feel himself extremely uncomfortable in the India of our day. Two generations of Western influences, to say nothing of Curzon and Morley and Hardinge, have worked out to remarkable results. And yet it is true that, for all the multifarious changes of circumstance, and the gradual shift in direction, the British Government in India has preserved its essential character as a vast centralized bureaucracy.

Indians are elected to the legislative councils. A very few Indians have seats on the executive councils. But the rule of India is British. The Governor-General remains an autocrat. The legislative councils do not legislate in any sense recognizable by a self-governing people. Elected members of Council have wide freedom of debate. They vote on pretty nearly everything. Sometimes, as in the recent case of

the Rowlatt Sedition Act, they all vote together in opposition. But their action has no effect upon the course of policy, if the Executive has made up its collective mind, as nearly always it has. Lord Morley's Act of 1909, establishing the reformed councils, marked a noteworthy stage in constitutional evolution. But its principle was not that of responsible government. Before the war no prominent statesman in England had got as far as the enunciation of that principle in relation to India. By 1917, however, some of them had. On August 20th in that year a declaration was made, in brief and unequivocal terms. The goal of British policy was defined, in a statement read to both Houses of Parliament, as "the progressive realization of responsible government in India as an integral part of the British Empire." The Bill to make further provision with respect to the Government of India, now at the second reading stage in the Commons, has been designed as the first step in the fulfilment of this pledge.

Mr. Edwin Montagu became Secretary of State for India in 1917. He spent the ensuing winter in India, and a year ago, jointly with Lord Chelmsford, the Viceroy, he put his name to the elaborate and interstsing Report which forms the basis of the present Bill. Among those who know the working of the Indian system, there has never been any question as to the central difficulty of Mr. Montagu's task. Lord Morley's Councils carried to their furthest practicable limit the old expedient of providing for discussion and criticism without definite responsibility. Unless the problem of a gradual transition to responsible government is to be given up as insoluble, a bridge must be devised between the despotic and irresponsible executive, developed by the Company and continued under the Crown, and some modern form of responsible government, expressed in elective assemblies directed by Ministers dependent upon their support.

It is no secret that Mr. Montagu, approaching this new problem during his stay in India, was attracted by the ideas of Mr. Lionel Curtis. That interesting architect of constitutions, realizing that his design for an Imperial Commonwealth was imperfect in at least one most important aspect, was at this very time in India completing his own education, and to him is due the project of dual government, which Mr. Montagu has adapted to his scheme of provincial autonomy. After second reading, the Bill is remitted to a Joint Select Committee of both Houses: and, since the main conflict in committee will almost certainly turn upon this one question, we may consider Mr. Montagu's statement of the case for the diarchy.

In the explanatory memorandum issued with the Bill, he says that the new provincial governments are to be of a composite character. The executives are to be modelled upon the system of council government now existing in the greater provinces. That is to say, the Governor will still be assisted by a very small council, with four as a maximum, the leading members being European officials of long standing. This Executive, as now, will act as the Governor-in-Council. On the popular side the Government will consist of the Governor, with Ministers who will be elected members of the Legislative Council. Each half of the Government will have its allotted sphere of duty, and the respective shares are to be defined in such a way as to fix on each section responsibility for its own work. A large share of the affairs of the province will come under the head of "transferred subjects," and will provide the ground for experiment in autonomy, while other subjects, chiefly those touching the interests of all India, will be "reserved" to the Governor-in-Council. The Ministers in whose hands will rest the administration of transferred subjects must not be officials; but, though responsible to the Assembly as elected members, they are to hold office at the Governor's pleasure, not to be removeable by a hostile vote.

So far as we are able to discover, this scheme of elected Ministers separate from the Executive is presented by the authors of the Bill as the only plan which allows for the gradual transfer of power to the representatives of the electorate. It has inevitably been subjected to elaborate criticism; but only one alternative proposed by the Indian bureaucracy is deemed worthy of specific mention in Mr. Montagu's memorandum. This provides for an executive council, consisting of an equal number of official and non-official members, and no division of functions. It is the alternative suggested by the governments of five provinces, and is rejected by the Secretary of State, mainly on the ground that "it does not enable responsibility for any act of government to be fixed on any member of the executive" Mr. Montagu's explanation implies, we think, that the diarchy stands because no body of opinion in official India has been found advanced or courageous enough to acknowledge the urgent necessity of a change in the executive control of India: to accept the fact that the transfer of power must come, and to see that it can only come without disaster if the best and ablest members of the bureaucracy show themselves ready to face the situation.

So crucial is this matter of the autonomous province and the means devised for attaining it, that secondary attention only will be given in committee to the proposed change in the supreme government of India. The Indian argument always is that provincial self-government, even within narrow limits, is impossible unless two great reforms are attained: the control of the purse by a responsible executive, and a thorough reconstruction of the authority officially known as the Governor-General-in-Council. The Montagu Bill is very cautious in the first matter; in the second, it assuredly does not provide for any diminution of the immense powers of the executive Government of India. The Viceroy's Legislative Council numbers at present 68. Its membership is to be enlarged to 120, with 80 elected. But this Chamber is to be balanced by a new Council of State, to consist of fifty-six members, half-official: a Second Chamber more than powerful enough to ensure that "the capacity of the Government of India to obtain legislation which it regards as essential shall remain unimpaired." In a word, the provincial Assemblies may legislate, the Viceroy's Legislative Council may use its large elected majority: but the Governor-General-in-Council must continue in his unimpaired supremacy.

Mr. Montagu has set himself a task of extraordinary difficulty; a task by comparison with which that accomplished by Lord Morley ten years ago was simple and almost easy. His foes are of three kinds: the Anglo-Indian extremists, who refuse to admit that anything should or can happen in our Eastern dominion; the Indian extremists, who have no interest in constitutional change: and the inert mass, in Parliament and without, for whom India is anything save a great responsibility and opportunity. But one thing is certain: this Bill, or a better Bill, must pass if India is to become in any real sense a member of the Imperial Commonwealth.

The Nation.

What is Patriotism?

[By G. Harischandra Row.]

There is a world of difference between the patriotism of India and of other countries. Though the westerns, for instance, love their respective countries, they do not love them with the fervour with which the inhabitants of Hindustan do their mother country. For, their is no sacred element in the patriotism of those nations. Many of them are fond of their countries for no other reason than that they were hurled down there for the first time from above. Some value their lands for their diamond mines or coal mines, gold fields or corn fields, mountains of snow or hills of sand, forests of rich timber or jungles of underwood, lakes of crystal water or marshes of salt crystals, lions or jackals, cows or pigs, horses or donkeys. Others, again, are fanatics, regarding their own countries to be the best in every respect; they are like the frogs in a well. In fact, the mother country of any of these peoples is gross, low, "earthy, material," in the words of Carlyle. The love or regard which a citizen of a foreign country professes for it is not spiritual; it is entirely material. It is evinced even by some beasts and birds, which defend their homes with a greater self-sacrificing tenacity than any of the most patriotic men of the occidental world. There is nothing grand or commendable, therefore, in this sort of patrio-

tism, which, on the other hand, often impels people only to deeds of unjustifiable aggression and petrifying cruelty. Again, these nations or tribes are not yet free from their nomadic habits; they have no fixed home or habitation; their lives are mostly spent on the elements or in hotels; they are constantly on the look-out for mere islands and continents. When colonies are established, there is in many cases a tug of war between these and the mother country; for, the colonists generally struggle for absolute autonomy while the inhabitants of the original country endeavour to preserve their suzerainty or at least the bond of fraternity.

The Aryan idea of patriotism is different. We are not only to be proud of our land as the source of all comforts and luxuries, but also to be devoted to her as a Goddess of Wisdom and Bliss. We are to cherish for our mother-country not merely the temporal affection characterising the non-Hindu races of the world, but also the reverence due to a *Devata* or Goddess. In short, we are required to deify our land. Again, as our scriptures describe the earth as a wife of Vishnu, we should worship her as reverently as we do Vishnu Himself. Further, as our mother is to be reverenced, so is *Matru Bhumi* (Mother Earth); for, the Vedas exhort us to regard our mother as a Goddess "*Matru Devo bhava.*" Again, if you consider the system of pilgrimages in India, you will come to understand how pure and lofty an opinion we entertain about the rivers, lakes, mountains and forests of our vast country. Our pious people who live near Cape Comorin will proceed on a pilgrimage to Badarika Aranya on the Himalayas. Similarly devotees from Srinagar in Kashmere will travel all the way to Rameswar which sanctifies the southern coast. Bhakti or reverence is not to be found among those who are too materialistic to regard anything holy. Do they ever adore their rivers just as we do our Ganga or Narmada? It is Hinduism and Hinduism alone that has the boldness and charitableness to proclaim to the world that one attains the *summum bonum* of life even by a dip in the Ganges or a sip of her sacred water. Moreover, one of the reasons why we do not like immigration so much as other nations do, is that the patriotic sentiment is too strong in us to admit of our absence from home for a considerable period. We wish to be born in India; we are anxious to lay our bones on the Indian soil, like the late Dadabhai Nowroji who, when his health had failed, purposely returned to India to die peacefully at home. Some of our so-called educated men, who have no respect for the past, who disown their ancestors, deny their traditions, despise their religion, and denounce their country-men, are no patriots, because by a country we mean not only the dry bones of mountains and forests but also the people dwelling in it together with their traditions and religious beliefs. Lastly, patriotism is not an import from abroad; it is indigenous; only the Hindu product is purer and more refined than any other.

Sri Dakshina Bharata Dharma Mandalam, Trichinopoly.

(By T. V. SWAMINATHAN, General Secretary.)

1. A public meeting of the Sanatana Dharma Hindus of Trichinopoly was held in the Hindu Secondary School on Sunday the 15th instant at 5 P. M. to concert measures for the holding of the next "Mahadhiveshan" of the Benares Mahamandal in this province.

Among those present were the Hon'ble K. V. Rangaswami Iyangar of Kodiyalam, Messrs. K. S. Ramaswami Sastri, District Munsiff, Srirangam, Pandit Padmanabha Sastry of St. Joseph's College, Professor L. R. Ramachandra Iyer of the Presidency College, M. K. Acharya of Madras, Rao Saheb L. A. Rengaswami Iyer, Dr. T. A. Swamiapillai, Ambil Narayana Iyangar, K. V. Venkatasubba Iyer B.A., B.L., and M. S. Natesa Iyer.

On the motion of the Hon'ble K. V. Rengaswami Iyangar, M. R. Ry. K. S. Ramaswami Sastrigal was voted to the chair.

It was resolved to hold the "Mahadiveshan" for 3 consecutive days, at Srirangam, about the time of the Ekadesi festival, the time to be fixed later on, either in the last ten days of December, or first 10 days of January next.

A strong influential Reception Committee representative of all Sanatana Dharmis in South India, Rajahs, Zemindars and other gentlemen and consisting of more than 100 persons, with power to add to their number, was formed and a Managing Committee consisting of the Hon'ble K. V. Rengaswami Iyangar, (President) N. D. Subbarama Iyer. (Treasurer) Messrs. A. V. Gopalachariar, and T. V. Swaminatha Iyer, Rao Saheb. L. A. Rengaswami Iyer and Kutthankottam Pandit Srinivasachariar (Secretaries) was also formed to collect donations and subscriptions.

The Hon'ble K. V. Rengaswami Iyangar, has been elected Chairman of the Reception Committee and the Hon'ble H. H. Maharajah Sir Rameshwarsingh Bahadur. G. C. I. E. and K. B. E. of Darbhanga has been elected President of the "Mahadhiveshan"

It is estimated that the celebration of this Grand Hindu Religious convocation will cost nearly Rs 7000 including presents to Pandits and it is requested that all subscriptions and donations may be remitted to the General Secretary, Sri Dakshina Bharata Dharma Mandal, Teppakulam, Trichinopoly.

Fee for membership of the Reception Committee has been fixed at a minimum of Rs. 10.

The Week.

The Hon'ble Mr. Mian Mahomed Shafi C.I.E. has been appointed to succeed Sir. Sankaran Nair as the Executive Member of the Imperial Council. The appointment has not created any enthusiasm whatever. The *Mahratta* thus writes:—"It is rather unfortunate for Mr. Shafi that while his appointment was being approved of by His Majesty he should be subjected to a damaging criticism by the Martial Law Tribunal of Lahore. That Tribunal says that 'Mr. Shafi and the Rais class are not persons of influence in Lahore. On the contrary there is ample evidence of a *convincing* kind that the people of the city regard them as time-servers and title-hunters'. It also insinuates that the threats given by the public leaders had influenced Mr. Shafi so much that he had given his vote against the Rowlatt Bill solely on account of them. The commissioners further remark that Mr. Shafi and others are in no way leaders of the public, but are led by them. The sentences we have cited do not do any credit to Mr. Shafi. His public career otherwise is also not very promiscuous and it is certainly disappointing to see him succeed Sir Sankaran Nair."

* * *

We offer a hearty welcome to H. H. the Maharaja of Bikaneer on his return home after an absence of about eight months spent in furthering the cause of India. His Highness holds the proud position of having been the only Indian on the spot authorised to sign the Peace Treaty on behalf of India. We owe it chiefly to His Highness that India has been included as a member of the League of Nations As the Maharaja himself has stated 'it was not as easy a matter as it may appear to an ordinary man in the street' and it was left to him alone to conduct the final negotitations succesfully. India is certainly proud of His Highness for the noble work he has done for her and rejoices with him on the importance she has achieved through his instrumentality. Further, his famous speech on the Indian Reforms in which His Highness gave a crushing blow to the Sydenhamites and solemnly warned the British Government against delay and vacillation will long be gratefully remembered by the Indians.

* * *

The news of the death of Dr. T. M. Nair in England will be received with profound regret throughout the Presidency. But for the propaganda of class antagonism which he advocated for the past three years as the champion of the non-Brahmin movement and by which he has done not a little to sow seeds of dissension among the public, we could acclaim him as a great man on account of his varied talents and conspicuous ability. In civics and local self-government he was an authority. His powerful onslaught on the Government early in the current year in the local Legislative Council to which he was nominated as an expert, for their niggardly, illiberal, and halting attitude in introducing an unsatisfactory measure to reform the Madras Corporation will be too fresh in the memory of our readers to need recapitulation. Professionally he had a very lucrative practice as an expert in ear and throat diseases. His enthusiasun for the medical science was so great that he not only wrote a treatise on diabetes but also founded and edited a medical journal called "The Antiseptic."

Olla Podrida.

Is this all that modern swamis are doing? Swami Rudra-Kotiswara of the Health Brigade at Madras is to deliver health lectures at Mayavaram. Health Brigade

indeed! We shall, I suppose, be soon hearing of meditation regiments and devotion battalions.

* * *

We learn that there has been an epidemic of strikes, including a strike by the weather which stands at 105° and refuses to budge in many places.

* * *

Russia is specialising in cholera and typhoid. Grand Duke Boris has been expelled from France and is not wanted in Spain. Such is the world!

* * *

The great event of the day is the slaughter of the innocents. Now that the great war is over and men are tired of fighting with equals, they have begun to, wage war against infants. We are having daily wails in the papers about the S.S.L.C. tragedy. What is S. S. L. C., I wonder? Slow Sure Life Crusher? Our boys crowd at the gates of this Giant Despair and pray for the privilege of his fatal grace.

The S. S. L. C. (what a South Sea Island name!) is once again prominently before the public gaze like Cain after he disposed of Abel. The slaughter of the innocents is being successfully accomplished. In some campaigns the success is always on the one side continuously.

* * *

It is pleasant to turn from tragedies to comedies. *New India* conveyed its heartiest congratulations to the bridegroom and the bride on the occasion of a recent wedding. But what is the secret of the recent increase in the number of *Devis* in the world. Whoever is patronised by New India is called a Devi. The marriage ceremonies also are undergoing strange transformations. Flowers, incense, music, toasts, feasts, presiding *Pracharaks*, smart and well-fed and well-groomed, in frock-coats and gold spectacles in the place of the old ill-clad vaidiks; newspaper reporters, motor cars, stiff collars, etc. etc. etc. are in evidence everywhere. Holy Hymen in a new garb!

* * *

We are very glad that peace has been signed. There might be mental reservations. But not even the Devil knows the mind of man.

Meantime, Influenza is starting on his third campaign. What is his budget of human lives this time, I wonder!

* * *

There are some peculiar features about the peace viz., that even now Russia is having the negation of peace and that the bigger nations are having big programmes of naval construction during the coming year. Happy modern humanity!

* * *

Quite recently a paper-chase was advertised to be held. What is a paper-chase? Is it the chasing of papers?

* * *

Quite recently when holding a durbar and conferring a sunnud the recipient of the honour was congratulated on his advancing the cause of social reform and filling up the gaps in the education of women. So social reform activity is a passport to titles, is it? We live and learn.

* * *

On 2-7-19 Mangalore had a shower of red rain. I suppose it can have plenty of red-letter days.

* * *

A Parsi correspondent writing recently to the *Times of India* takes credit for his community having been the first to adopt European Costume and to have women instructed by English teachers. What a wonderful accomplishment!

* * *

How newspapers chronicle even petty details about great men! When Sir Sankaran Nair came to Madras a few days ago, the papers chronicled who sat beside him in the carriage and stated also which High Court Vakil sat besides the coachman!

* * *

The Editor of *New India* has begun to pour his shower of compliments on Madras speakers. What a wonderful command of superiatives he has got!

* * *

Quite recently the Hindu Missionary Society of Bombay converted James into Sridhar. Bravo! Well done.

SCRUTATOR.

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THE

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Editor: 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,

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A Vision Of India.

THE SUGARCANE.

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

In gold and ruby raiment brightly shine
The canes of sugar full of beauty's dower
And draw from earth and light and air and shower
Their sweetness great by Nature's rare design.

With shining emerald leaves, line upon line,
They stand erect and tall like beauty's tower
Awaiting as a bride awaits her lover
Man's sweetness-seeking taste discerning fire.

And added sweetness comes with added height
As to a poet's mind that heavenward grows
In beauty as in wisdom true and great.

And hence our Devi's form of heavenly light
Hath in Her hand thy form of gold and rose
The shining symbol of Mind's regal state.

The Hindu Message

THURSDAY EVENING 31, JULY 1919.

The Peace Treaty and After.

The Greatest War of the world, the war greater than the great Mahabharata war, the war which threatened the extinction of civilisation altogether, the war of all the forces of civilisation against the mite of barbarism, the war in which all the latest inventions of science were mercilessly used in the art of exterminating humanity, the war in which several millions of strong and robust men were engaged in slaughtering each other, the war of democracy against autocracy, of liberty against militarism, in short, the war to end war has happily come to a close. The whole world, relieved thus of German greed and Prussian Militarism after enormous sacrifices of men and money, naturally looked forward to the Delegates assembled at Paris to enthrone the ideal of right and end Militarism in the world once for all. Every one expected that an ideally just settlement would emerge, that democracy would be made secure. What is the actual result? The Peace Delegates met at Paris. They conferred and conferred and conferred. They drafted, redrafted, and revised the Treaty. They presented it to the enemy who returned it for further revision. They re-revised it and with what result? Mr. Lloyd George failed to revise it at the last opportunity just as Mr. Wilson failed to improve it at the first drafting and in spite of all special pleading we imagine that the plain fact is there is perhaps not one individual member of the British or American delegations who regards the final result with satisfaction. Save in one detail viz a plebiscite (under unknown conditions) is to be accepted in Upper Silesia, the Treaty emerges from revision substantially unaltered. In spite of the immense feat of idealisation successfully advertised with the powerful aid of Mr. Wilson's eloquence, the resultant settlement is so purely autocratic in the manner of its negotiation as to be unexampled in history. The settlement tosses nationality and history up and down like a juggler playing with balls. When one of the two fails to justify an annexation the other is called in. The people of the Rhine Provinces are to live for five, ten or fifteen years under martial law administered by foreign soldiers. The German workers of the Saar Valley are placed for fifteen years under the French State as the sole employer, with Polish immigrants at hand to take their places. The "impartial" review of Colonial questions turns out to mean the division of all the German Colonies between Britain, France and Japan. Danzig remains an autonomous dependence of Poland and on this whole borderland, some two and a half million German-speaking citizens are removed from this State. Nationality has been violated again and again. The League of Nations has emerged as a partisan alliance. As for the end of the war there are innumerable small wars in progress even at this moment. Conscription will be universal in Europe save in Germany. The British are keeping 900,000 men under arms; America raises her standing army to 500,000. The British Navy remains at full strength though the German rival disappears. These anomalies make our disillusion complete. The ruling forces in the world, the dominant tendencies of our present-day society are precisely the forces that have produced this settlement. If it is found that the various ideals and generosities in which Liberalism believes have only faintly tinged the result, then the conclusion is that these forces in the modern world are weak. The true meaning of our ancient ideal of Dharma has been lost sight of in our mad race after the glittering trivialities of the modern world. It is one of the peculiarities of these days that we are all of us singularly liberal where the interests of others are concerned.

It was the Liberal statesmen and the Liberal press of England that first unfolded the banner of the ideal for the fighting of a war for the protection of the rights of small nations, for the enthronement of public law in Europe, for the destruction of militarism and the substitution of the arbitration of justice for that of force. The most passionate resentment of the Liberals in 1914 was directed against the brutal violation of the principle which is the foundation of all Liberalism *viz.*, the right of every people to manage its own affairs, political or other, in its own way, to employ its own human and material resources for its own benefit, to be at liberty to make its own mistakes and to learn from them. Mr. Asquith, the Prime Minister at the time the war commenced, said at Newcastle:— "The war was for us not a war of aggression but of emancipation, and its aim and end was a peace which while ensuring adequate punishment for the wrongdoers and adequate reparation for the victims, should be a peace not of vindictiveness sowing the seeds of future enmity and conflict, but a peace of security, a peace of finality—what I have more than once described as a clean peace which would not only put an end to rival armaments; but would provide a workable means for safeguarding the world for all time to come from the desolations and the wastes of war." Are these principles and professions adhered to in the terms of the Peace Treaty now concluded? "If this peace goes through in its present form" wrote *the Nation* of London, "the high statesmen of the Allies, mumbling the bones of their fallen enemies in their Paris cave, and apportioning the lives and property of the survivors among themselves in lasting bondage, history must rudely sweep aside the idealism of 'the war to end war' as a mere rhetorical device, serviceable to stir patriotic sacrifices in the actual progress of a war, but to be laid aside as soon as victory is won." The old-world Peace treaty invariably began by restoring provisionally the commercial treaties in force before the war. Even Germany did this in the Treaty of Brest. We have omitted that formality and we can discover no single clause in the Peace Treaty which accords to Germany any commercial rights whatever. Very precise and drastic conditions are imposed upon Germany in the matter of her tariffs her railway rates, rights of residence, and trade for Allied subjects and the like. There is no reciprocity however, in any of these matters or even any approach to it. We may exclude her trade, shut off her raw materials and generally control what she may sell and what she may buy. In short as a Liberal Minister once put it "we do not intend that German trade shall ever again raise its

head." Peace simply means that one stops shooting Germans, releases prisoners, and stops blockading her ports, but that is all it means. We do not suppose, of course, that all raw materilas will be refused, or all imports prohibited. But these concessions will be made, not as a matter of right, but as a matter of expediency. "Can any honest man read this Peace Settlement" asks Mr. H. N. Brailsford "without drawing the conclusion that for us economic interests (which we interpret today in a peculiarly narrow way) are the decisive considerations?" The same writer continues :—"We had the chance of making a lasting peace. We might have ended militarism; we might have dictated a good settlement of the various European questions of nationality. We could not do that however save on one condition—that we were prepared to renounce gains for ourselves. If we had been content to come out with empty hands, we might have opposed French or Japanese annexations. As it is, we had in the end to consent to the usual acts of barter. We wanted the German Pacific Colonies, therefore Japan must be allowed to rob China of Shantung; we wanted Mesopotamia, therefore France must have Syria. We wanted our trading monopoly, therefore France must do as she pleased in Europe. And since the whole settlement reduces the German race to the status of helots, we have quite logically drawn the conclusion that our armaments must be maintained. We were free to follow our own real impulses. The conclusion is clear. The impulses which we have palpably followed are the real impulses of our present-day society." A victory less complete might perhaps have destroyed militarism instead of transplanting it. As it is, the end of the great war has neither broken nor discredited militarism. As *the Nation* remarks :—"The new map of Europe is to be drawn on lines of military strength and economic rapine." Is this all to be the result for which the great Liberals of England submissively and even fulsomely sacrificed all the liberties for which their fathers had fought in past generations—freedom of speech, press and meeting, trade and commerce, *Habeus Corpus* and the precious right of *Magna Carta*? Is this the goal to attain which they accepted military and large measures of industrial conscription, imprisonment without trial, police espionage, and all the most degrading features of Kaiserism and Tsardom? Pathetic indeed is the disillusionment caused to these Liberals by this Peace the attempted enforcement of which will keep Europe war-ridden, impoverished and anarchic. This 'Peace to end peace', as it is termed by Mr. James Salmon, will make it impossible to change the lopsided, clumsy, autocratic structure of the present covenent of the League of Nations into a true organ of pacific internationalisation and to supply it with the spirit it requires to do the work it purports to undertake. By this Treaty we are nowhere in sight of stability and nowhere near to the reality of peace. As *The Nation* observes "This Treaty indeed, is no more than an episode in the process of attaining it. It brings no appeasements. It brings no hope."

Notes and Comments.

The phenomena of spiritualism have received a large amount of attention within recent years in European countries. Many men of eminence,—learned, cautious, and even at one time sceptical—have subsequently convinced themselves that communications from the spirits of the dead *do* occur,—and that after having made their own investigations into facts. Among these may be mentioned Sir Oliver Lodge, Sir William Crooks, F. W. H. Myers, A. R. Wallace, Richard Hodgson, and, especially, the late Professor William James,—truly, as a writer remarks in a recent issue of "*The Nineteenth Century and After*," "a formidable list of learned and level-headed men." Hence, even though it will continue to be true that "miracles do not happen"—it can no longer be stated that the allegations regarding the occurrence of the phenomena grouped under the name of spiritualism are absolutely false, or that the phenomena themselves are accomplished by clever rogues.

* * *

First, we have "automatic writing,"—*i.e.*,—certain persons, known as "mediums," hold a pencil over a sheet of paper and write, not what passes in their own minds, but what purports to be communications from deceased persons. Often, also, there are instances of "cross-correspondences"—*i.e.*, different parts of one and the same communication are conveyed to different "mediums" and have to be put together in order to render them intelligible. Then, we have instances of "levitation,"—the lifting of material objects (including the human body) when there is no visible agent engaged in such an operation,—the playing on a piano when no one is near, the handling of live coals and the "materialisation" of the head, feet, and even the whole body of *spirits* (or what are taken for such), when there are none present except those who are engaged in the investigation of the alleged phenomena. In these cases of "materialisation," photographs have been taken to prove their objective reality. Where "raps" have been heard, phonographic records have been taken and preserved. Similar phenomena can be easily multiplied.

* * *

It is, indeed, easy to say that the occurrences above stated may be due to "telepathy" from the living, and not to the "survival" of deceased persons. It is not easy to disprove the hypothesis: and, indeed, in spite of all that is found in the writings of Sir Oliver Lodge. It may be properly held that nothing is definitively established or known regarding the phenomena of "telepathy." There is always the possibility in such cases of the communication of knowledge to the "mediums" by means unknown to them. Such cases of unconscious "telepathy" do exist, and cannot be ignored. The writer in the "*Nineteenth Century and After*," already referred to,—to whom we are indebted for these facts—says truly that "*no single case, considered in isolation, can be accepted as proof of survival.*" If so, we cannot set a high value on the *cumulative* effect of the phenomena in establishing the fact of survival,—and the existence of actual cases of communication from those who have died and remain as spirits on the "other side" of death.—Another explanation of the facts alleged is that they emanate from subliminal consciousness of the controlled "mediums." The late Professor James wrote :—"In certain subjects at least, there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether." We have not only our waking self, but a latent and subliminal personality. In addition, however, to the fact that very little is known regarding this subliminal self, we must, in this connection, not fail to remember that the phenomena of "cross-correspondence" already mentioned—if established—are opposed to the explanation from the hypothesis of the sub-conscious personality. It is then, that we have to fall back on the other explanation, already referred to, from telepathy, which is itself largely problematical and of doubtful validity.

* * *

On the whole, we are inclined to accept the conclusion of the writer in *The Nineteenth Century and After* that "on the whole, it would seem wise to suspend judgement on their interpretation until we have more evidence than exists at present."

We cannot also forbear quoting the opinion of Mr. Gerald Balfour that "there is much in the facts that cannot be satisfactorily explained except upon the spiritistic hypothesis."

* * *

If the facts of the continuance of the human personality after death and their re-incarnation are established, then it will go to show that the materialism which now reigns without a rival as the one creed of men in Europe which has any value in practice must be abandoned. It also shows that to hanker after a future state of life for the soul is as foolish as to desire an indefinite prolongation of the life on earth with all its imperfections and its unsatisfied longings. The *Mahabharata*, also, says,—

इन्द्रलोके महद्दुःखं प्राजापत्ये तथैव च ।
विष्णुलोके च रौद्रे च दुःखमेव विचारतः ॥

"In the world of Indra, there is great misery; so also in that of Prajapati. In the worlds of Vishnu and Rudra also, only misery reigns, if we truly consider the matter." The truth is that which is declared in the Veda in the following:—"न ह वै सशरीरस्य सतः प्रियाप्रियोरपहतिरस्ति," "To him who is possessed of a body, there is no getting rid of likes and dislikes."—"अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः" "No likes and dislikes touch him who is without a body." Embodied existence is necessarily associated with misery or suffering of one kind or another. Even the pleasures which alternate must remain unsatisfying because they are transient and fleeting. Hence, the Vedantin seeks, as the sole objective of life, the One Noumenal Existence,—the Realisation of the Innermost Bliss of love,—the Brahman (or Atman) which is the fundamental verity proclaimed by the Eternal Veda of the Indian Rishis.

The Hindu Social System.

(By P. Ananthaswamy.)

1. The Stages of Life.

One of the most striking features of Hindu Society is that it is a cluster of communities and that the variety of internal life presented by them is infinite. The extreme acuteness of some of these distinctions is very well marked while others so merge into one another, as to be well-nigh indistinguishable. Such, nevertheless, is the *vis inertiae* of the society as a whole and such its laziness in the matter of reforming its *status quo* that it sits with almost perfect quiescence over matters affecting itself—matters which form the subjects of animated discussion and vitriolic comment among spectators. It is this general adhesiveness in the midst of much rottenness and looseness that has led to the strange survival of Hindu life amidst internal bickerings and dissensions and amidst the horrors of foreign conquests and dominations.

At one time Religion was the great cementing force. It met the Hindu at the cradle and did not even stop with his death. It followed him even beyond the cremation-ground up to the blissful shades of Elysium or into the dark and slimy region of Pluto. And it traced him out even among the thick mists of previous and and successive births. It was the most dominating feature in the land. It was the greatest *Acharya* and its rule was the most paramount one conceivable. From the time of the settlement of the Aryans on the banks of the Indus, Religion exercised a visible and vigorous influence upon them and their children. Its basis was two-fold, one social and the other purely religious.

The perfect catholicity that characterised its infancy was soon exchanged for a hierarchical rigidity founded on a social federation to which all its members were at first consenting units. Each unit of this federation began to serve itself and all the others as well, not so much through the fear of temporal punishments or through promptings of temporal rewards as in obedience to a deep-seated religious faith. This faith was induced and inspired by the noble examples of thorough disinterestedness, spotless saintliness and austere self-sacrifice set up by intellectual and moral leaders who are this day the wonder of the whole world. All the resources of philosophy, of dialectics and of a prudential and calculative imagination were spent upon the

cementation and perfection of this federation in general and upon rendering satisfaction to sticklers, sceptics and total unbelievers in particular.

The earliest form of the Hindu faith was thus based on mutual love and willing co-operation on every side. This was the state of things during the major portion of the Vedic period. The Aryans welcomed the conquered aborigines into their ranks and there were then no hard and fast lines dividing them. The priest chanted the hymns; the warrior wielded his sword on the battle-field and the cultivator broke up the sods. Towards the fag-end of this period, a wreath of dark clouds arose The enervation of the people had slowly set in. The clouds expanded more rapidly and with the dawn of the Epic period the priest and the warrior asserted their right to supremacy.

Hinduism worked itself up also into a purely religious federation. It saw to it that it was not exposed to the undermining and destructive influences of Buddhism which was then flourishing. It should here be remembered that the Brahmins were the most potent factors in the evolution of Hindu Society. The two-fold basis of Hinduism may, to use the words of the late Mr. R. C. Dutt, be said to move in a series of concentric ripplets on the placid surface of the whole society, expanding from the inmost circle of the Brahmins—the founders and supporters of the organisation—and gradually dying away to the farthest limit. The different classes of Hindu Society lived as though in the life of the Brahmins. The system of life started by them thus came to be the warp and woof of our daily working creed.

One of the main characteristics of Indian Social life was its division into four Ashramas—*Brahmacharya*, *Garhasthya*, *Vanaprastha*, and *Sannyasa*. These stages were "graduated processes of mental and physical application and discipline, by the practice of which individuals are to recover the absolute illumination, being and bliss enjoyed by all human souls." Brahmacharya was the ground-work upon which the future life of the student was built. After the Upanayanam or the investiture of the sacred sacrificial cord, which was performed in the 7th or 8th year the boy was free to enter the *Sanctum Sanctorum* of Vaidic and spiritual study. In view to facilitate this object, he left the house for that of his Guru, who was usually "an illuminated Brahmana sage whose love and affection for the pupils in his charge and anxious care and efforts for the unfoldment of their souls are not equalled by those of even their parents." What Carlyle says of Abelard that any body who wanted to know what Abelard knew, must go and listen to Abelard, was singularly applicable to the Brahmacharins of the time. Whoever in those days wished to enter on a course of 'sacred learning' had consequently to go to a Brahmin "in whose family it is hereditary, who himself possesses it and who is devout in following the law." In this connection it is useful to remember that the Aryan sages classified all knowledge into the Lower Science and the Higher Science. The subject-matter of the Higher Science is the Supreme Brahman. Everything else belongs to the Lower Science. The Lower Science prepares the way for the higher. The higher includes the lower. The Higher Science is *Raja Vidya* or the Royal Science. The problem of man and his destiny pertains to the Higher Science and finds adequate treatment in the principal Sacred Books of India. We must also bear in mind that for the pursuit of the Higher Science of man, everyone carries with him his own laboratory. The instrument of research is his own mind which should be made both sharp and clean by *Vichara*, *Sadhusangama*, and *Satchhastra*; that is, reflection and meditation, association with the wise and study of right books. The highest ambition of man was the realisation of God or, in the words of the *Gitangali*, "to dive down into the depth of the ocean of forms, hoping to gain the perfect pearl of the formless." The student had to undergo a long course of training in the Lower Science before he became fit to study the Higher Science. And to realise this sublime ideal, the boy submitted himself to concentrated and organised self-discipline, collected wood for the holy fire, begged food of relations, slept on a low bed and performed such

other offices as it might please the preceptor to assign to him, until his return to the house of his natural father.

A spirit of emulation was thus aroused among pupils, for the quick development of noble qualities, chief among them being humility and respect for elders. In fact, the supreme purpose and passion of the Guru was to make the student a man among men. To Mathew Arnold, "Conduct is three-fourths of life"; but to our ancient Hindus, conduct was the whole of life. Various facilities were provided for the cultivation and practice of reverence, *Dharma* and other godly virtues. It was very seldom that specimens of the swaggerers and swashbucklers of shallow knowledge and shallower wisdom who form a percentage of the student-population of the present-day, could be met with in those good old days. Religion was both the foundation and the coping stone of Education in ancient India and they lived for it, fought for it and died for it. They were not strangers to the creed which declares that

"There shall never be one lost good! what
was shall be as before;
The evil is null, is nought, is silence
implying sound;
What was good shall be good, with for evil
so much good more;
On the earth the broken arcs, in the heaven
the perfect round."

This creed might be "Caviare to the General," to the people of the present "God-forsaking, logic-chopping age;" but it was nectar to those who lived it in their own lives in ancient India. Such shocking scandals as those at the Calcutta Presidency College, the Wesley College and the Palghat Victoria College could never have been dreamt of in those times of Dharma and Religion. The ancient system of education taught the students above everything else the value and importance of "inhibition" which, according to Professor Harris, is "the knowing when and where to stop; and when not to act, not to speak; the keeping of things within bounds, of gaining moral perspective, of subordinating self and the present for the sake of the race and the future." In other words the aim of all their education was to enable the student to unravel the mystery of the cosmos, to prefer weighty, lasting and spiritual pleasures to paltry, ephemeral and animal ones, to suppress the ego and elevate the non-ego and to realise on earth itself those forms of everlasting bliss which popular imagination mistakenly locates in some unknown region called heaven.

The following words which our Brahmacharins of old are said to have uttered on the completion of their Ashram life, fully embody, the ideal of the ancient system of education viz, clear antagonism to the wild folly of the world which values the perishable and lets the pearls go by:

"To-day my time of discipline is finished. I have by your love gained strength. My body has become strong and my mind bright and happy. I have seen the glory of the sun and the moon and have felt a Power in the glowing fire. I have tasted the joys of the six seasons of the year. The peace and tranquility of the forests have taken up their abode in me and the fresh living spirit of the birds and beasts, of the trees and creepers, has entered my heart. I have come to understand that the food which we eat and the wood of the trees which we burn in the fire are to be deemed sacred because they do us good. Air, water, sky, and light are sacred also, and all are filled with divine sweetness and goodness."

Let us now turn our attention to the changes that have come upon the first stage of Aryan life. The ancient ideal of studentship has gone glimmering into the dream of things that were. The *Upanayana* ceremony has become a mere farce. The student does not leave his house to stay and study with his Guru. The Guru no longer feeds him or clothes him. Manu's recognition of the strong and intimate connection between mind and body and his stern and uncompromising insistence upon physical purity and mental chastity, now evokes only ridicule. No longer do students journey to important and famous seats of learning and enjoy the benefits of travel. The study of the Vedas, the Upanishads and other sacred writings is disregarded or despised, though in some quarters there is a strong movement in favour of School and College Education, combining the scientific training of the West with the religious and moral training of the East. The ideal of celibacy during studentship is trampled under foot in practice. *Brahmacharya* and *Garhasthya* have become a curious blend. And the natural and necessary outcome of such combination is ineffectual life and premature death. The moment the student is thrown into marrige, he becomes "a chartered libertine in the order of householders, wrecking his wife's health, forcing her often into early death, surrounding himself with a family so numerous that he is financially ruined." Unable to struggle with the strong and fierce current of competition, he breaks down without fulfilling the law.

Surely this is a sad though chronic state of thing, and unless remedial measures are applied soon, the chances are that we shall become nationally obsolete. Now this is a consummation which has to be devoutly avoided. But how? The present pernicious practice of early marriage which like a vampire-bat, is sucking our life-blood—must immediately be knocked on the head. We must familiarise the people with the condition of things in society, taking care to dot the i-s and cross the t-s. Slowly and quietly we must shatter their inertia and inoculate them with the germ of progressive ideals. For this, we must have associations of students and associations of grown-up men, and arouse a sufficient volume of public opinion in the matter. Social and eugenic considerations should be cautiously pressed in, and Shastraic injunctions set great store by, and always kept in the fore-front. Ceaseless attempts should also be made to rouse the educational conscience of our Universities and Government to see to the welfare of our young men and women. Government should try to devise a better system of education—for the present one is extremely heartless—which will develop the social instincts and the healthy human interests of the students, which will elevate their character and broaden their mental outlook, in short, fit them for the "healthy, breezy battle of life." This is doubtless a supremely difficult task, but then no sacrifice can be too great for National elevation and National emancipation.

(*To be continued.*)

The Catastrophe of Paris.

(By J. L. Hammond.)

I.

The men who met in Paris last December held in their hands a power over the life and future of mankind in comparison with which Napoleon's power at its height was insignificant. That power had been put in their hands; Mr. Lloyd George owed his authority not to some supreme act of statesmanship of his own, but to the imagination and endurance of millions of common men—very many of them now dead, many crippled, many broken for life. The soldiers had believed that if they gave their rulers victory, the victory would be used to establish a new spirit in the world and to make war impossible. They sacrificed themselves without stint, and whatever power victory could give had been bestowed in full on the group of politicians who met last December to reconstruct the world.

Does any one think to-day that that power has been so used as to make war impossible? If so, I have not found him. Nobody is acting as if he thought the world was changed in spirit. The dominant note in Paris to-day is fear, just as certainly as the dominant note in the minds of the men who won this victory was hope. Some regard the Peace as wicked, some regard it as just, some regard it as foolish, some, I believe, regard it as wise. But the one fact that must strike anybody who has been in Paris throughout these months is the decline of hope, and this is as true of those who wanted this kind of Peace as of those who dread it.

We might have ended the war with the German Empire standing; there was a school that wanted such a conclusion. The war was prolonged until it fell and it became possible to make peace on new principles and to build a new world. But this new world could only have been built by men who believed in it, who could imagine and face the sacrifices it demanded, who could escape from the web of national fear and national ambition in which the diplomacy of the old

world had been entangled. In short, what was wanted of the men who met in Paris was the imagination and the faith that the youth of the nation had shown in the war, for without the courage and the spirit of youth a new world could not be built. And it is the spirit and courage of youth that have been lacking at Paris, where the world has been in the hands of tired and exhausted men, resorting to old and discredited devices, under the spell of all the superstitions we denounced with such vigor four years ago. The soldiers have made possible a Peace of a new type, but the statesman could only think in terms of a Peace of the old type. And the very completeness of the victory made it possible for that Peace to be infinitely worse, as it might have been infinitely better, than any Peace consequent on a less decisive conclusion. This is the real tragedy of Paris that the new world is being made by men whose imagination belongs to the old.

So true is this that they treat revolution, whether in Russia or Hungary, in the spirit of Pitt, and they threaten to turn the League of Nations into a weapon for destroying any system they dislike. During the Herreros rebellion the Germans cut off an unhappy tribe from the river on which it depended for water, and then shot the men who stole down to drink as if they were antelopes. Resistance was hopeless, and the women and children settled down in the desert to wait for death. A friend of mine who was sent by the Council of Ten through South-eastern Europe said that this story came into his mind as he looked at the faces in the streets, for he saw everywhere the faces of men and women waiting for death. That simile of his haunts me when I read that, using the immense power given to them by our soldiers, the Council of Four have decided to exercise the blockade against Hungary until she finds a Government that satisfies them, and when I read Mr. Churchill's speech justifying the war we are making on the women and children of Russia.

II.

Take two leading issues by which we can measure the capacity of this group of statesmen to appreciate their opportunities and their responsibilities. The war had been largely an economic struggle. The Allies had set themselves to do everything that Napolean tried to do in 1806, and where he failed they succeeded. They had obtained a grasp on the economic life of the world that was inexorable and absolute, where he had striven in vain to put his hand on the economic life of a Continent. All the resources of modern civilization had been employed to give to certain nations the power to deprive others of the necessaries of life and industry. The development of the industrial system had made this weapon easier to forge, easier to wield, and more dangerous to those who use it. When the Armistice came, the industrial life of Europe was in chaos. The men who met in Paris, who had taken the responsibility of using this weapon, should clearly have faced the consequences in the Europe for which they were to legislate. Famine, which in our modern world is the sign of the paralysis of industry, was there to remind them that they held the power of life and death over half a continent. The supreme Economic Council should have been set up at once and the whole problem of restoring the economic life of Europe should have been examined with a dispassionate sincerity. But what happened?

We had our election in England, and Ministers, instead of telling the country the truth, made a series of wild and irresponsible speeches which have weighed as heavily on the Conference as the secret treaties. Mr. Henderson was the only Party Leader whose speeches could be read by an Englishman in Paris, where the miseries and dangers of Europe seemed more important than the fate of candidates, without an acute sense of discomfort. Mr. Lloyd George chose to forget the special claims of our Allies and the desperate plight of the world in his anxiety to satisfy the blind cry for the uttermost farthing; Mr. Lloyd George, who knew that the nation had never flinched from any sacrifice in the war, spoke as if we were the most selfish people in the world, careless of the fate of that Europe which we had helped to save. We have had a fitting sequel at the Conference. The Allies fell to wrangling amongst themselves about the share that each of them was to secure of the indemnities to be wrung from Germany. Famine and disease were marching like a new black death across Europe, and the men in whose hands the life of Europe trembled were quarrelling over the precise fraction of some fantastic figure that was to fall to each of them. The

historian of the future, studying such documents as the reports from Plumer's Army, or the appalling pictures of famine and despair that were sent to Allied Governments from all parts of Central and Eastern Europe, will come upon the admission that the most difficult question to settle among all the questions that kept the Four so busy with discussions that seemed interminable, was this question of the apportionment of the indemnity. Perhaps he will turn back to the early days of the war and the spirit of the first hundred thousand.

If we were right in thinking that the defeat of Germany's aggression was a common duty that we owed to freedom, that belief should have made us ready to share the burdens. We are indignant that one man should be made rich and another ruined by the war. So with the nations of the Alliance. On what view of the war is it just that France and Italy should emerge from the struggle financially desperate, while Britain stands on her feet, and America is strong and prosperous? With common loyalty and common effort nobody need be ruined. Think of what the potential wealth of the world will be twenty years hence, and then weigh the burden of this war, if the burden is justly distributed. It was thought a year ago that the world would be short of food and raw material; it turns out that the world is short of something that can be supplied more easily and that is credit. If the Allies had decided last December to pool war debts, or to adopt some device such as that proposed by Mr. Hobson and Sir George Paish, they would have removed a great part of the political difficulties of the situation. For economic fear is an important element in French and Italian politics. An effort of common statesmanship so slight as this was beyond the the men to whose lot it fell to reshape the world.

For this failure which has had, I believe, fatal consequences on the Peace, America is, I think, most of all to blame, for she had the greatest opportunity of her history. She had come into the war late, and her immense resources were contrasted with the needs of an impoverished Europe. Her President had assumed by universal assent the moral leadership of the world. But unfortunately on this, as on other questions, America, honorably free from our territorial ambitions, has given the impression of a reluctance to make concessions for the common good. The League of Nations was an American project, yet America seemed to shrink more than any other State from the sacrifices necessary to its success. Her insistence on an amendment to protect the Monroe doctrine provoked the French who were themselves prepared for considerable restrictions on the domestic rights of nations. The decline of President Wilson's reputation in democratic circles was due to this look of clinging to special advantages or prejudices and to the growing belief that American politics at Paris were not free from the control of the American financiers. It is significant that the manifesto in which the Confederation Generale du Travail denounce the Peace refers to the neglect to make any provision for dealing with international finance. If America had come to Paris with large constructive ideas for regeneration of the world she would have been able to give reality to the noble phrases by which President Wilson had raised the hopes of democracy, and to offer a serious opposition to the growing power of real politics in the Conference.

III.

This breakdown was bad enough; there is another to match it. The allies had declared that the principle of self determination was to be the ruling principle of the new world, and that the League of Nations was to be a common partnership of peoples pursuing the same Liberal ends.

Turn from that Ideal—and it was a conscious ideal of most of us during the war—to the actual deliberations in Paris. We look in vain for a single act or declaration in the spirit of Wilson's principles in any case where those principles demanded a sacrifice from any of the Governments represented there. One generous gesture would have transformed the atmosphere, but that generous gesture was never made. And here the chief responsibility rests upon us.

Mr. Lloyd George acted with courage and good sense in modifying the reckless recommendations of the Polish Commission, and this is not the only case in which he maintained to the advantage of the world, the traditional *role* of Great Britain as a moderating and steadying force in the politics of Europe. But just because he lacked either the courage or the imagination to

act himself on Liberal principles, his sober sense carried little moral weight, and his good advice was attributed to bad motives. I know, for example, that many Frenchmen thought that his attitude to Danzig was governed solely by commercial considerations. At the beginning of the war, the British Empire, thanks mainly to two men, Gladstone and C B. stood out in happy contrast to the illiberal traditions of Germany and Russia. Englishmen at home scarcely realize that today we are in danger of becoming in the eyes of the world the chief representative of reaction. This is due partly to the war, which has swept away the Empires that made ours look generous; partly to the deliberate action or neglect of our rulers who have rewarded the sacrifices of the democracy by the most impenitent and unscrupulous practice of the old displomacy.

At this moment any group of persons in Europe would agree that the most glaring case of refusing the right of self-determination to a white people is to be found in our treatment of Ireland. After all our talk during four years, and after our action in declining to consider anything less than the complete independence of the Slav populations under Austrian rule as a satisfactory settlement of their national claims, we have deprived ourselves of the right to contest the demand for complete independence if Ireland deliberately presents it. If we turn to the map, we can put our finger on an Island at the other end of Europe that we acquired by trickery, and that we hold against the unanimous wish of the inhabitants. Why has not Cyprus been restored to Greece? Is it true, as people are saying in Paris, that certain Government Departments are finding execellent reasons for keeping it, reasons that will not bear exposure to the light? Are we thinking of its convenience as a bombing base? In the case of Egypt we used the war to establish a protectorate, at the end of the war we provoked a meek people to rebel by a series of blunders that deserved impeachment. We were saved from the worst consquences, not by any politican, but by a soldier who will go down to history with a nobler fame than all the fame he won in Palestine. The correspondence that passed between General Allenby and Mr. Balfour and Lord Curzon will, I imagine, prove very interesting reading for our grandchildren, something like the correspondence between such Generals as Abercromby or Sir John Moore, and the men who did Pitt's evil work in Ireland. Then what of Persia? Our Government, of all Governments in the world, is bound in honor to support the claim of Persia to a hearing before the Peace Conference, and our Government alone is resisting that application because, if my information is true, as I fear it is, Lord Curzon is engaged in transactions of which this, at least, can be said, that they have very little in common with the ideas generally associated with the League of Nations or the self-determination of peoples.

Some say the peace is a bad peace because the French are grasping, others that it is a bad peace because the Italians are grasping. The truth can be put more simply than this. The Peace Conference is a failure because all the Goverments alike are using the victories won by the democracies of the world for the old selfish ends, because each of them still believes in the old ideas of national prestige and pursues the old schemes of national ambition. We point to what France is doing and the Frenchman points to what we are doing; each with good reason. The smaller nations follow the lead of the greater, every national animosity has been inflamed, and I doubt whether there is a single member of the Alliance in Europe except the Republic of San Marino, that has no quarrel with a neighbour's freedom. Europe has passed through five months, in their circumstances and setting the most dramatic in her history, unilluminated by a single ray of generosity or imagination. No single man has spoken or acted otherwise than he might have spoken or acted if millions of men had not given their lives to make Europe free.

If the Peace Conference had been inspired by the spirit in which the democracies fought, it would have resembled the great ceremony of the Fourth of August, and each Power would have come forward to renounce those privileges that pressed on the freedom and self-respect of other peoples. We are indignant about the scandal of Shantung. What could not Britain and France have done for the independence of China if they had been sincere? As it is we never dream of doubting our rights in Hongkong, and we devote half

our diplomacy to the effort to put our hand on the independence of another Eastern people? France gives China kind words, but she renounces nothing. She thinks only of increasing her power in Morocco and Syria. A Frenchman said to me in Paris that the atmosphere of the Conference seemed to mark the end of an age. It was an apt phrase. For what we are witnessing is not the dawn of a new civilization, but the last act of an old order.

The Nation.

The Value of Sanskrit and of the Vaidik Pandit.

(By A. Govindacharya Swamin.)

The Sanskrit language and Vaidikism are closely associated. If one is encouraged, the other is naturally encouraged. If Vaidikism is to prevail, Sanskrit must be cultivated. It is common parlance that Sanskrit is considered as dead. Whether dead or not, our English-educated Brahmin ladies of Mysore and our non-Brahmana Educationists here are dead against it. The study of Sanskrit as a language and its study as closely allied to Vaidikism or our National religion must both be made vocational. Sanskrit studies must be encouraged in the first instance in all Government schools, colleges and the Universities. Pandits must be encouraged and annuities must be settled upon them, both by Government, the Mutts, and the Temple Trusts. A modicum of English must be given in all purely Sanskrit institutions. As bearing upon this, Para 22 of the report of the Committee of Sanskrit Education appointed by the Government in Mysore is of great interest. It runs thus:—"Adopting the resolution of a previous Committee, this Committee recommends that, for purposes of public employment, students who, taking up English pass the final Examination in the Vidvat course, may be considered equivalent to B. A passed graduates of the Madras University. The committees firmly believe that such a measure will attract students to Sanskrit studies even more than any offer of prizes, scholarships and even annual stipends in perpetuity. The general culture of the English-knowing Vidvat graduate of the Sanskrit College will in no way be inferior to that of the average graduate of the University who has received his general culture mainly through western arts, while his working knowledge of English will be enough for all practical purposes of public service. As the study of general subjects, of the English language, and of the critical and historical studies on the lines of Western Sanskritists is evenly spread through the course, the Committee recommends that lower tests in the course of Sanskrit studies such as Primary, the Lower Secondary, the School Final, and the Intermediate may be regarded as equivalent for the public employment to the corresponding tests of the general education department and the University: the Intermediate Vidvans, for instance, like the Madras University Intermediates being allowed to appear for the Mysore Pleader's test. The Committee further recommends that the Mysore Civil Service Examination rules may be so altered by way of adding suitable Sanskrit groups to the list of optional subjects as to admit the Anglo-Sanskrit graduates of the Mysore Sanskrit Colleges to the Mysore Civil Service Examinations, the compulsory subjects remaining the same for all candidates." Every Mutt and Temple must be prevailed upon to open Sanskrit schools. The Maharaja of Darbhanga says as regards the Pandit class:—'No one is more adapted than the Pandit of old-in whose behalf, a very distinguished occidental savant whose name I am not at liberty to give out as he has chosen to write under the *nom-de-plume* 'Vidyarthi', has raised a plea in the columns of the *East and West*. "In the world of letters', he writes, 'The old-time Pandit of the highest type (and it is of none other that I speak) plays a role of no less prominence, and his claims to our regard meet wider recognition though sadly lessening nowadays. It is this class which first gave birth to all those sciences and philosophies (except the heretic) on which the admission of the world for India is justly based, and he alone it is who now transmutes the lore unmodified. When we remember that most intricate and marvellous analysis of human speech known as Paninean system was stereotyped and codified in the third century before Christ at the latest, at a time when the most cultured nations of Europe were hardly awake even to curiosity, regarding the structure of the language they spoke; and when we realise that this marvellous science is as instinct with life today as

ever, that its subtleties are even now discussed in Brahmana circles with the same keenness as in the days when Alexander came to India, we can form a clearer conception of the service which the Pandits have performed, and appreciate more fully the miracle which they have wrought in bringing to our distant age this mass of ancient learning still intact." Testimony could scarecely be higher but every word of it is deserved. If the Brahmana is the spiritual fountain-head of the race, the Pandit was its prime source. To revive this class—rather to keep them from dying out and to bring them more in touch with modern times by giving facilities for the study of the progress that Western Science has made—would be of the highest good to the country. The members of this class are today as contented as their ancestors in ancient time,—only they require encouragement, they require recognition, the reward not in cash but in honour. If the Princes and peoples of India give every encouragement and patronage and pay due regard to the Pundits; and if the government would duly esteem their learning, I am sure the country will be richer for the learning, and erudition which the Pandits have served to cultivate with such assiduous zeal. Here is the best material, if only we know how to utilise it, for the Research scholars of comparative Religion.'

Notes by the Way.

(By a Rambler.)

A recent telegram from Washington states that there was racial rioting in the Negro quarter of the town; two members of the Defence Guard were shot dead, and another white man was severely slashed by a razor; all Negro assailants escaped; and troops were patrolling the streets. A subsequent telegram states that racial riots have not re-occurred; and troops are still patrolling the city; and the authorities believe that the trouble has ended.

This racial disease in the body politic has been rankling for more than half a century. Even after the Civil War between the northern and the southern states on the question of abolition of negro slavery, the white inhabitants of the southern states and the lords of cotton plantations have not learnt to treat the ten millions of emancipated slaves as their political and social equals. Thanks to the educational efforts of Booker Washington, the great leader of free negro citizens of the American republic; cultured Negroes are coming to the front. Nevertheless they are regarded as social outcastes in the southern states, with frequent lynching of negroes in public streets, and many political and social disabilities they are labouring under, in spite of the written laws and established constitution of America. The New York *Sun*, while condemning the American participation in the League of Nations, candidly admitted that the southerners had been "brutally, openly, and illegally" subjecting the Negro citizens to various political disabilities, which were connived at by the people of the Northern states; and the League of Nations might be induced by the 'black Indians' of India to interfere in the internal affairs of America for enforcing the written constitution and removing the disabilities of negro citizens. Dr. Wilson has been trying to remove the mote in the Britisher's eye without removing the beam in his own eyes. One often hears of racial riotings and lynchings in the greatest republic of the world. Our Sydenhams and Welbys would do well to remember these stubborn facts before they condemn the educated classes of India for the condition of the depressed classes.

* * *

Lord Curzon has been waxing eloquent on the second reading of the Peace Treaty in the House of Lords about the appalling calamities which had overtaken the world, and the war atrocities of the ex-Kaiser. The French Premier M. Clemenceau has been expatiating on the terrible responsibility of the Hun in causing the death of seven millions and the wounding of twenty millions; and he might have added that Europe lost more than forty thousand million pounds besides the havoc and destruction of property caused in the invaded territories of the Allies such an appaling loss of blood and treasure seems to be the nemesis on the white guardians of human civilization for the atrocities committed by them in Asia, Africa and America. As bearers of White Man's Burden they have been exploiting on the non-white races of the world with impunity. The world is rightly over-flowing with sympathy for the Belgians who had been trampled under German feet. But the Belgian atrocities in the Congo regions,—slaughtering of innocents and ravages on Negro women,—should not be forgotten; nemesis has overtaken them in a terrible form. It is passing strange that the British Government which is publishing Blue Books depicting the inhuman treatment of the natives of German colonies, should be negotiating for the exchange of colonial possessions with the Belgian Government, ignoring its disgraceful Congo record.

* * *

The appointment of the Hon. Mian Muhammad Shafi as successor of Sir Sankaran Nair, is after all, a stop-gap arrangement as he has been appointed only temporarily to the vacant post. Poor Shafi must have been disappointed at the slippery reward for all his loyal moderation. The Punjabi patriots ought to have voted for a statue for him for his having started a rival association to the All-India Muslim League. Possibly Mr. Bhupendranath Basu might supplant him next year when the Reform Bill is passed.

* * *

The appointment of Mr. Habibulla Khan to act for Mr. Rajagopalachariar for three months has been welcomed by the Madras *Mail* and the *Justice*. The *Hindu* also expressed its approval, and trusted that he would rise equal to the occasion, and would not disappoint the high expectations formed of him. Even if an out-and-out Home-ruler were appointed as the Indian Member in the Governor's Executive Council of four members for a period of three months, he would not be able to set the Cooum on fire and introduce reforms in a flood. Probably Mr. Habibulla having once acted to the satisfaction of his official superiors or equals, might be appointed as a fitting successor to Mr. Rajagopalachariar.—It was only *New India* that struck a discordant note about Mr. Habibullah's appointment.

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 III.

(Continued.)

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

Nourish and gladden the *Devas* (gods) with this, and may they nourish and gladden you. Thus nourishing and gladdening one other, he shall attain the highest good.

Notes:

1. The gods govern and guide the cosmic functions. Sacrifice is the means of their propitiation and will lead us into the realms of bounteous blessedness.

2. Sri Ramanujacharya says that the Supreme God accepts all offerings and every worship अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।

3. Sri Sankaracharya says that श्रेयः परं means Moksha through Jnana which it results from Nishkamakarma or merely *Svarga* (heaven). That heaven exists is clear because such enjoyments as unfading youth and unfading flowers (अम्लानपुष्पाणि) do not exist on earth.

4. Raghavendra swamin treats the command applicable to the lower gods and to men to fulfil duties and thereby to attain the bliss of God-realisation.

4. The relation between sacrifice and prosperity is thus stated.

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठति।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥

5. Kalidasa says well in *Raghuvamsa* दुदोह गां स यज्ञाय सस्याय मघवा दिवम्। संपद्विनिमयेनोभौ दधतुर्भुवनद्वयम् ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

The deities nourished and gladdened by sacrifice will give you all desired enjoyments. He who enjoys what is given by

them without offering the same to them is verily a thief.

NOTES:

1. Selfish enjoyment of wealth is both anti-social and irreligious and has further a corrupting effect on individual purity and goodness. From the social point of view wealth is a trust for society. From the religious point of view it is a blessing from above; it should be offered to God and then enjoyed as his grace, and it is a trust in our hands for his other children also.

2. स्तेन: is interpreted by Sri Sankara as देवादिस्वापहार्य (who purloins the property of the gods and does not take the same as a free and glad gift).

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥

The righteous who eat the food remaining after offering as sacrifice are freed from all sins, but the sinful ones who cook for their own sakes are eating only sin.

NOTES:

1. Here we have a sacramental conception of food. The illogical modern man is glad when he is told that the human body is the temple of God but demurs to the sacramental conception of food which builds up the body. The divine pity of the lord for man is seen in His giving us in the Gita not merely the ultimate truths of the spirit but also the holy means of God-realisation including the elementary but all important means of purity of food.

2. *Vaisvadeva* is believed to remove the पञ्चसूना दोषा: (the evils inevitably attendant on cooking processes).

कण्डणी पेषणी चुल्ली उदकुम्भी च मार्जनी।
पञ्चसूना गृहस्थस्य ताभिः स्वर्गं न विन्दति॥
पञ्चसूना कृतं दोषं पञ्चयज्ञैर्व्यपोहति॥

3. The following passages in Scripture may also be remembered in this connection.

इदमेवास्य तत्साधारणमन्नं यदिदमद्यते स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रं ह्येतत्।

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य। नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी॥ *(To be continued.)*

Olla Podrida.

Finland is specialising in colour-schemes. We have had Red Guards, White Guards, and Black Guards. Who are Blackguards?

***

Mantime Von Bethman-Hollweg and Von Tirpitz are busy gassing each other. This is a different kind of gas.

***

It seems that there are *soaring prices* in England. I would like to know whether the rise in prices all over the world is due to the new aviation achievements. Everything has risen now a days? Why should prices alone fall?

***

One thing however is falling. Can I call it a thing? I refer to the Pandit. Quiet recently the Sivaganga High School manager advertised for a Tamil Pandit on Rs. 25 to Rs. 35. What was the incremental scale I forget?

***

We are not hearing only about the Pandits' woes? Mr. G. S. Arundale lectured about the woes of a newspaper editor. But newspaper editors are all gods and how can gods have woes. Perhaps Mr. G. S. A. is being pestered by attentions which will not leave him in single blessedness. One woe realised and revealed by him is that after being in a newspaper office for 4 or 5 years symptoms of insanity are sure to come on!

***

Dr. Nair has gone off on his last voyage. Rest, rest, perturbed spirit! But every man in the political arena at least has got his small coterie. Like Cato he gives his little senate laws and sits attentive to his own applause. When he makes his exit there is a flare of footlights; a blare of trumpets and a dramatic fall of the curtain. This is fame, for which life and love are sacrificed so readily and so gladly. Fame be damned.

SCRUTATOR.

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THE

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Editor: 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,

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A Vision Of India.

THE BETEL CREEPER.

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

Behind Agathi hedge as harem bright
The betel-creepers fond and graceful cling
As maidens round their lovers, while
gently sing
The eternal breezes in the golden light.
Their heart-shaped leaves dance gaily in our
sight.

And o'er the fence's edge with wondering
They peer with shy sweet shrinking flutter-
ing
And fills all youthful hearts with Passion's
might.
Thy leaves' touch doth stimulate and cheer
The heart but ne'er doth it intoxicate.

They brightly shine in every festive scene,
All through the forward-speeding livelong
year
To be God's offering is thy fortune great
Thou art as pure as graceful in thy mien.

The Hindu Message

THURSDAY EVENING AUGUST 7, 1919.

India and Economic Reconstruction—VI.

We have already indicated the various forces that are at work just now aiming at the relentless exploitation of the natural resources of what the *Times* described ten years ago as the Dependent Empire, including India. The need of this exploitation is also very great; for it is at least one of the means by which the British Exchequer may hope to relieve the financial pressure due to the war. And the method which will be adopted, if the counsels of the dominant school of current British Imperialism find acceptance with the responsible rulers of the Empire, which seems to be very likely, will be "profit-sharing state-partnership in private capitalist amalgamations." It is high time that Indian politicians clearly realised what this will mean to their own economic future.

As Sir Sankaran Nair frankly pointed out in his Note of Dissent, "the general policy of the subordination of Indian to British commercial interests has continued from the time of the East India Company, to this day." But hitherto the Government offered only indirectly what assistance British capitalist interests required for our economic exploitation. More frequently, the main help was received from individual officials in more or less intimate social relations with the representatives of the commercial interests in the country. In most cases the laws and regulations make no invidious distinctions between Indians and non-Indians in these matters. For instance, the law regulating granting of lease of mines or Government lands, or even private owned lands favourable for such industrial enterprises as tea or coffee, is fair and impartial. There is absolutely no provision in this law for favouring non-Indian applicants for long-term leases to the prejudice of Indian applicants. But in some parts of the country, the heads of the districts have to sanction these leases. There are good reasons for this restriction also; because free grant of lease in these cases might lead to various abuses, and prevent their proper utilisation for the production of valuable industrial crops. All this cannot be denied. At the same time, these discretions given to European officers, lead sometimes in practice, to differential treatment of applications for lease as between Indians and non-Indians. We do not say this is always deliberately done. Wherever these things happen they are the natural result of social intimacies, which work unconsciously in the minds of the official. In other matters also, Indian commercial enterprises suffer through these reasons. The waggon-supply in almost every Indian railway has been, more or less, at the disposal of the superior railway officials, who stand in close social relations with the non-Indian merchants and traders, the latter consequently got advantages, sometimes, which are not open to their Indian rivals. These social influences have hitherto worked prejudicially to Indian enterprise, and have helped the exploitation of our natural resources and our extensive markets by foreign merchants and

capitalists. But the Government had no connection with it. Sometimes the Government did legislate on the supply of Indian labour to some foreign capitalist enterprises; as they did, for instance, in 1858 on Labour Contracts between a cooly and the employer of large labour contingents, where the maintenance of regular labour supply was found essential for the protection of the works that employed them; or again in 1881, for the special benefit of the tea enterprise in Assam. This last Act—the Assam Cooly Act—was characterised by even so sober a publicist as the late Hon. Krishnadas Pal, then a member of the Viceroy's Legislative Council, as the Assam Slave Act. But these special cases apart, the Government, as Government, has hitherto had no connection with foreign capitalist or commercial exploitation in this country.

But, if this new economic policy of "profit-sharing state-partnership with private capitalist amalgamations" be once adopted by the Imperial Government, then the process of foreign, and particularly British, capitalist exploitation of our large natural resources, our teeming and frugal labour, and our extensive market, will go on more vigorously than ever, under the protection of the Government of India and with the help of the extensive administrative agencies at the command of the Indian executive.

A significant article published a few months back—in autumn last year—in the *Times* suggesting the "mobilisation of India's Agricultural Resources," throws considerable light on this aspect of the problem we have been discussing in the present series.

In view of anticipated world scarcity of food, the *Times* proposed that "the mobilisation of India's agricultural resources must be directed by the Government of the country, and not left to individual enterprise." To this end, "general and drastic action will be required"; and "the area of industrial crops must be curtailed, and ten, twenty, or even thirty million acres diverted to the production of food."

"On the average about three acres will yield a ton, so that given favourable season, the surplus of food, which India sends to Europe, could, for a single year, be doubled or even trebled at the cost of curtailing the supply of raw materials and forcing Asia to wear old clothes in order that Europe may not starve."

And the *Times* thinks that "it is quite within the competence of the existing land-administration" to do it. "If,..., plain orders are issued in the spring and measures are taken to ensure an adequate supply of seed and capital, the result will be seen in increased supplies of maize, millets and pulses coming forward in the following autumn, and of wheat, gram and barley a few months later, in time to reach Europe at the critical period when it is waiting for the northern harvests to begin."

"A word of warning must be offered by way of conclusion. If the War Cabinet should unhappily be driven to the decision that India's peasants must be mobilised in the interests of the world's food, the operation must be so conducted as to afford no scope for a cry of exploitation. The peasant will be asked to sacrifice his independence; that sacrifice ought to suffice, and he should not be required to undertake increased financial liability. In other words, the curtailment of industrial crops must be accompanied by a guarantee of minimum prices for food grains sufficient to ensure that the peasant shall not be a loser, and that politicians or agitators shall be given no grounds for a charge that India is paying dearly to provide Europe's

food. Given this condition, it is unreasonable that the area which is already a reserve against scarcity of food in India, should be claimed in the interests of that civilisation in whose benefits India shares."

The full significance of this "humanitarian" scheme lies in the preparation which it will make for the "mobilisation" of the entire economic resources of the country so that what the *Times* calls the "self-governing Empire" may "develop" the natural resources of India in the interests of British and Colonial industries. This experiment "upon an otherwise impossible scale" in controlling the agricultural resources of the country, and "the conversion of private into quasi-public business" (as the "Elements of Reconstruction" put it in another context), will make the way clear for the working out of the proposed economic policy of "profit-sharing state-partnership private capitalist amalgamations."

For, though the machinery of land administration in India may be successfully employed to control agricultural production, there is no Government agency that exists at present or may be created in the future, which will be able to handle the increased food production contemplated in the *Times'* scheme. Existing exporting houses will have to be necessarily used for this purpose. And they will have to be given monopoly-rights—called "licenses" in civilised parlance—in this business. The control of food-products, both in the matter of production and in that of the export of these products will be helpful to the carrying out of the new economic policy. The experience thus gained will be of great value in the control of industrial crops also, and the machinery thus created would be ready to be used for the production and distribution of these products as well.

And the need for it is not less but perhaps even more than that of simply feeding Europe, because without some such control, it will be—we do not say impossible,—but exceedingly difficult for Great Britain to overtake her friendly rivals, America and Japan, in the race for industrial advance and the capture of world-markets. These four and half years of war have completely disorganised British industry. Both men and machinery had to be drafted for war-work. But, while British plant and works were turning out explosives and British working men were engaged either in fighting the enemy at different fronts or making shells and other war-necessaries, Japanese and American plants and works were turning out enormous quantities of commodities for the use of the civil populations of the world, and quietly, but therefore, none-the-less effectively, taking possession of the markets that had hitherto been under the exclusive possession of the British.

A mere glance at the statistics of our export and import trade for the years from 1909-10 to 1917-18 shows that both America, Japan, and specially the latter, have very considerably captured the trade of India.

Average of our Import Trade.

Pre-War 1909-10 to 1913-14		1917-18
United Kingdom	63 per cent	54 per cent.
Other parts of the British Empire	7 „	10 „
Other Foreign countries (except Allies and Java)	13 „	4 „
Java	6 „	8 „
Allies (other than Japan and United States A.)	6 „	4 „
America	3 „	8 „
Japan	2 „	12 „
	Total—100.	Total—100.

The following are the figures for our Export Trade.

Pre-War 1909-10 to 13-14		1917-18.
United Kingdom	25 per cent	26 per cent.
Other Parts of the British Empire	17 „	27 „
Other Foreign Countries (except Allies)	23 „	10 „
Allies other than Japan and United States	21 „	10 „
United States	7 „	13 „
Japan	7 „	14 „
	Total—100.	Total—100.

"The most interesting fact that emerges from an examination of these figures (to quote the "Review of the Trade of India"—1917-18), is the large increase in our trade with Japan and the United States. The total trade with Japan in 1917-18 exceeded that with any other country except the United Kingdom. Japan now holds the second place in India's import and export trade. Mr. O'Conor, late Director-General of Statistics, in his Review of the Trade of India for the year ending 31st March 1889, wrote "Imports from Japan are quite trifling, averaging less than three lakhs annually in the last five years, and there are no indications of an increase unless the imports of copper should be resumed." When the long list of imports at the present time is examined, the progress in our trade with Japan cannot be termed other than phenomenal. The value of the imports from Japan in 1917-18 was 400 per cent above the pre-war quinquennial average, while the exports increased by 103 per cent."

As regards the trade with the United States, in the year 1917-18, it was (to quote from the "Review") "double that in the pre-war period and second only to that of Japan. The total value amounted to Rs. 42 crores, almost the same as in the preceding year, of which imports were Rs. 12 crores and exports Rs. 30 crores. As compared with the pre-war quinquennium, imports increased by 163 per cent and exports by 81 per cent."

All these offer very great food for serious thought to the Indian publicists and politicians, in the benevolent scheme suggested by the *Times* for doubling or even trebling the surplus food which India sends to Europe "at the cost of curtailing of important raw materials and of forcing Asia to wear old clothes," (instead of new ones imported from Japan or America,) "in order that Europe may not starve."

BIPIN CHANDRA PAL.

Notes and Comments.

The late Professor William James wrote in his great work on "The Varieties of Religious Experience" as follows:—"What we now need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." He then proceeds to suggest what he considers to be "the moral equivalent" needed by men in this age:—"I have often thought that in the old monkish poverty-worship, in spite of the pedantry which infested it, there might be something like that moral equivalent of war which we are

seeking. May not voluntarily-accepted poverty be the strenuous life without the need of crushing weaker peoples."

* * *

In these days the whole civilised world has taken up the burden of exploiting and "crushing weaker peoples." We have frequently quoted the living American writer who frankly declared that Western civilisation only thrives by such exploitation and owes to it its passage from "an age of deficit" to the present "age of surplus." In this Presidency, the non-Brahmin movement has been started to "crush" the small and weak community of Brahmins who have lost their old status and occupations in the land and who have also become *disunited* into sects and sections,—who have converted various phases of true religion intended for various Adhikaries (or men in various stages of culture or belief) into hide-bound sectarianisms and inspiring and self-complacent partisanships and professionalisms. The leaders of the non-Brahmin movement want to destroy what they call the "domination" of the Brahmins. One of them—our distinguished countryman, Dewan Bahadur P. Theagaroya Chettiar—has openly declared that he has "smashed the political domination" of the Brahmins, and will soon destroy their "religious domination."

* * *

The Brahmins have never exercised any political dominance, nor even a religious dominance, in India. Our Hindu Society has never been what has been aptly called an "acquisitive society,"—but a "functional society" in which each part or fraction was dedicated to the performance of an essential social function so that the entire social fabric—fashioned, as it claimed to be, by the hand of God—may fulfil the divinely-enjoyed purpose and the destiny appointed for it in the divine order of the Universe viz., the liberation of all living souls in due time from the bondage of Samsara. In this divinely-fashioned social order, the "function" of the Brahmin was "*to preserve the treasury of Dharma*"—"धर्मकोशस्य गुप्तये," as the Manu Smriti puts it.

* * *

In the political revolutions India has undergone, the Brahmins have been forced to take to various secular occupations, but only as their "*Vritti*" or means of livelihood; but they have never abandoned their "*Dharma*" or the social (or spiritual) *function* allotted to them. They have not, in pursuing this course, violated the precepts of the sacred authorities which form the basis and source of the Hindu religion. One of the most sacred of those authorities—the Mahabharata—declares as follows:—

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरं गताः ।
धर्मो यज्ञक्रिया तेषां नित्यं न प्रतिषिध्यते ॥

"Those Brahmanas who take up these different occupations and thereby acquire the attributes of other castes are never debarred from their right to (the performance of) their own Dharma and Yajna."

Dharma is the function appropriate to the natural tendencies (or *Vasanas*) which a person brings with him into the world when he takes his birth in a particular Hindu Varna or caste. While the Vritti (or occupation) has a purely economic and industrial significance, it is the Dharma alone which has a spiritual significance and helps the Jiva (or living soul) to realise its true nature and attain in due course, to liberation from the trammels of samsaric life in this and other worlds.

* * *

The leaders of the non-Brahman movement are banded together to prevent the Brahmins from the holding of various state offices and the pursuit of various social, secular and even spiritual functions in modern Indian, or even Hindu, society. This is what they mean by the "smashing of their political and social domination." *The truth is, we have no kind of domination, either in the state or society, at the present day. We have only taken to the gaining of our means of livelihood in the service of the state or of private individuals.* The leaders of the non-Brahman movement only aim at depriving us of our *present* means of livelihood, so that we may be left to starve as the result.

* * *

When Dante was removed from the city-state of Florence, he declared firmly,—"Can I not, at whatsoever angle of the earth, look at the stars? *Nor will bread be wanting.*" So long as the Brahmins remain faithful to the function allotted to them by the divine mandate of "guarding the treasury of Dharma,"—so long as they do not abandon the "Dharma and Yajna" on which they have set a value as means of realising the true objective of human life,—some Vritti or occupation will and can be found on which they can rely as the means of earning the bread they need for sustaining life in the world. So long as they are true to the function allotted to them of preserving the Vedic religion of Yajna and Dharma,—so long as they do not swerve from their age-long and world-old self-devotion to the spiritual life which alone is the appointed means to the emancipation of the living soul from the bondage of *Samsaric* life,—they can be assured, in Dante's language, "nor will bread be wanting."

* * *

Professor William James, whom we quoted at the beginning, truly declared that "voluntarily-accepted poverty" and "the strenuous life" which poverty implies are the "true moral substitutes" for the wars by which modern civilisations "crush weaker peoples." He finds in "*Asceticism as a type of Saintliness*" a "school of strenuous life and heroism" which will prove a real moral equivalent of war. The life of the Brahmin Sannyasin, as traditionally lived,—the incessant life of wandering and teaching and lecturing characteristic of the Parivrajaka, or even the constant devotion to the life of meditation broken only by the visit to but seven houses to beg what is just needed for keeping body and soul together—was just such a life of "Asceticism" or "Saintliness" as Professor James seems to have had in view. An Indian sage also says,—

ब्राह्मणस्य तु देहोऽयं नोपभोगाय कल्पते ।
इह क्लेशाय महते प्रेत्यानन्तसुखाय च ॥

"This body of the Brahmin is not suited for the enjoyment of life's pleasures, but for those privations and pains here, (which are to be) followed by the eternal bliss of the life after death."

What Professor William James calls "the paying our way by what we are and do and not by what we have" is more important for man during his sojourn on earth than what seems to the man of this world as vital to human well-being. No non-Brahman movement and none of its leaders, present or future, can deny to us the opportunity, the capacity, or the will and resolve, to live the life of Dharma which can alone secure liberation from material and Samsaric attachments while it will preserve our body in health and our soul straight without that "need of crushing weaker peoples" which we have never felt for the reason that we have always been true to the function allotted to us in Hindu Society of "guarding the treasury of Dharma."

* * *

Sri Krishna is called in the Gita by the name, "शाश्वतधर्मगोप्ता", "the preserver of the eternal Dharma." So long as we are loyal to him,—so long as we make our loyalty to the supreme Ruler and Teacher our watch-word and our one source of inspiration,—we shall not fail to benefit by the promise which His divine lips have conveyed to all who form the community of the Faithful. "योगक्षेमं वहाम्यहं" "I will look after their welfare and progress." There is, indeed, no short cut to the life of sanctified righteousness which is to earn the Divine concern in, and regard for, his devotees' safety and advancement. But the value of our new outlook on the life here on earth when once we throw ourselves on the blessed Bhagavan's grace and mercy and gird up our loins to live according to the ideals of life which we have explained in the above Notes and Comments is one which cannot be gainsaid. Its value has long been tested, and has not failed us in our existence on earth during several thousands—and perhaps even tens of thousands—of years. We need not become faint-hearted now; we can sustain ourselves and face every threatened crisis or set back in confidences so long as we have

faith in His supreme love and grace and endeavour to preserve the Dharma which He has entrusted to our care and custody. We should not be afraid to take the risks involved, as we shall not be slow to experience the joy, the power, and the blessing of unity and coherence in the endeavour to preserve the life of Dharma amid all the trials, tribulations, and temptations which the future may bring to our own community or to the people, race, and civilisation to which we belong. Peace (शान्तिः) has been ever our watchword, and its oft-repeated Upanishadic melody is ever ringing in our ears to sustain and strengthen us in all our efforts for man in the times to come.

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 III.

(Continued.)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

From food are born living beings; food is produced by rain; rain proceedeth from Sacrifice; and Sacrifice is born of Karma, Karma is the result of the Veda; the Veda proceeds from Brahma. Therefore the Veda which is all pervasive is ever centred in Yajna (sacrifice).

NOTES:

1. The Lord gives here an additional reason to do Karma. Man should do it not only because of God's commandment at the beginning of creation but also because only in that way can he aid the cosmic life and fulfil himself. The verses describe the cosmic wheel (जगच्चक्र) that rolls on from dissolution to dissolution.

2. Nature and nature's divine agencies will give us the maximum of knowledge and power and happiness only when we seek knowledge and power and bliss in a spirit of unselfishness and purity. Else we fall and even drag others down in our fall.

3. *Karma* produces *apurva* (the potency of fruitage) which brings on results when the God-appointed time comes.

4. Sri Ramanuja says that Brahma means body and *Akshara* means Jiva. This would mean that actions are done by the ensouled body and that hence the body which is *Sarvagata* i. e., a universal phenomenon depends on sacrifice for its being.

5. Sri Madhwacharya interprets Brahma as God and Akshara as the Veda. God proceeds from the Veda because He is revealed by it. शास्त्रयोनित्वात् (Brahma Sutras: I, 1, 3).

5. Sankaranand well says: एवं वृष्टयन्नद्वारा जगज्जीवनहेतुर्यो यज्ञः ।

6. Sri Venkatanatha says that the infinite variety of fruits in the universe is due to the variety of actions and motives, God being the uniform and impartial agent assigning fruits to actions, like the rain that enables each seed to sprout according to its nature.

7. Veda is called सर्वगत; it illumines everything and embraces the entire cosmic life.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

He who doth not follow in this world the cosmic wheel thus set in motion, who liveth in sin, and who rejoiceth in the life of the senses,—he lives in vain, O Partha.

NOTES:

1. इन्द्रियाराम contrasted with धर्माराम and आत्माराम ।

2. Sri Madhusoodana refers in this connection to the Sruti: अथो अयं वा आत्मा भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणामथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदा वयांस्यापिपीलिकाश्च उपजीवन्ति तेन तेषां लोकः ।

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

But the man who finds bliss in the Self, who is satisfied with the Self, and rejoices in the Self—for him there is not the obligatoriness of action.

NOTES:

1. Till now the Lord described in an episodic way the obligatoriness of action and the sinfulness of inaction. But in the case of those who have risen through action to realisation, the law of the obligatoriness of action ceases to be applicable.

2. Only the seers who have risen to the heights of meditation, communion, and realisation can attain to this height. The Lord ever and anon even in this discourse about Karma presents to the mind of the disciple the vision of the perfect ideal.

3. मानवः—Is used to indicate the man of thought and realisation and may include gods also.

4. रति, तृप्ति, सन्तोष—refer to three kinds of mental states. रति is in relation to garlands, woman, etc., तृप्ति is in relation to food and drink; संतोष is in relation to acquisitions like cows, wealth, children etc.

5. The Sruti declares: आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदो वरिष्टः । It is said also: आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः । आत्मलाभान्न परं विद्यते । एतदेवामृतं दृष्ट्वा तृप्यति ।

6. It is well stated in the following verse that he who has realised the fulness of bliss in God cares not for the minor pleasures. पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ।

7. Sri Sankaracharya says in his Sutra Bhashya; अलंकारो ह्यस्माकं यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः कृतकृत्यता च ।

(To be continued.)

Panchamas.

(BY A. GOVINDACHARYA SWAMIN.)

The question of ameliorating or elevating the condition of the Panchamas is the most important one indeed. Sri Ramanuja elevated them in their most essential part viz., spiritual or religious. This is being carried out by all the Sri Vaishnava Sampradayins up to date; but a few more privileges and concessions seem necessary to be granted to this community in the face of great demands for the same having naturally arisen. But we might wait to see what all the several Panchama elevation societies inaugurated all over the country by the Brahmanas are going to achieve. They mostly aim at the material improvement which ought to have been the concern and interest of the governing body of the land.

Impoverishment is over all the people. Compared to a manually earning Panchama, a mentally earning Brahmana stands as a sorry comparison. If in these times, any class of men deserve spiritual elevation it is the Brahmana who is becoming the Pariah, and if any class of men deserve material elevation it is the Brahmana. Even the Brahmana who has not yet become the Paraiah finds it not in his power to spiritually elevate the born Paraiah. And yet, when an earnest demand from the Panchama side should arise, I am sure the Vaishnava Community will be the first to recognise and meet it. Mr. Shinde of the Panchama movement writes to say that if 60 millions of Panchamas are neglected, there would be something like French Revolution. But who neglected them and what is the neglect? It seems difficult to get a clear answer to this. I say the Panchamas neglected themselves and it is quite open to them to help themselves materially under the Anglo-Indian and Non-Brahmana bureaucracy, and if at all in these days, any spiritual ministrations are wanted, they will be quite welcomed by the Brahmanas, especially the Sri Vaishnavas. We might have perfect sympathy with all the lawful aspirations of our brothers, the Panchamas, Sir John Woodroffe writes:—"The question of 'untouchability' must be distinguished from that of caste. The Paraiah is regarded as unclean and in fact his habits are generally so; for this reason (i. e. for fear of pollution) he is not allowed to use the water-wells of the castes. The Maharaja of Dharbanga says:—

"Perhaps the one problem that is of much importance is that of the so called "Depressed classes". Once I emphatically mentioned that they are as much our brethern and fellow-beings as the Kshatriyas or the Vaisyas, that they are as important and necessary

members of the Hindu organism, that it is the bounden duty of the more advanced amongst us to take them up by the hand and lead them to greater content and culture, and that the national progress would be incomplete if we do not see that their progress goes hand in hand with ours. As Sir Richard Lamb observed, there was no justification in speaking of their condition as 'slavery' and 'bondage.' Much has been made of the phrase "Untouchable." It has been represented as the acme of tyranny that a certain class of people should be 'untouchable.' But the charge would never have been pressed so insistently if those who make it had understood the essential habits and conceptions of the Hindus. Amongst the Hindus there are certain classes of men who are ceremonially pure and there are others who are not pure. Amongst the same caste, some are untouchable to each other on certain occasions, and in the same family, there are periods when the women are untouchable. This conviction has come down with the force of generations of observence behind them but so far as it has been resented, even this is disappearing. To-day any member of the 'Untouchable' class can sit, as Sir Richard Lamb points out, in Railway carriage or Tramcar beside-the member of the highest castes. But while it is necessary that no attempt should be spared to do everything in our power to see that all classes obtain the requisite facilities for their full self-development in lines most suited to them, we should not in our zeal to 'elevate' them, breed in them feelings of discontent and jealousy. What is therefore needed is the dissemination in their society of the fundamental truths of religion, side by side with social work to make their condition less sordid and more clean and sanitary. It is of the highest importance that they should be made to feel that they are members of Hindu Society and that we will stand by them and help them in all endeavours to better themselves."

Some Famous Authors Of English Literature.

A few interesting facts about their lives.

(By W. Dorasamy Iyer.)

Nature produces geniuses and brilliant intellects irrespective of their untoward circumstances and environments. We shall see how some great persons born of but humble parents rose to eminence in letters even without education; again how some, born of parents of moderate means, achieved success and how others of high education and academical honours shone in the horizon of letters. Shakespeare, that master writer and genuine genius, was born of a butcher and though could not afford to study in any school or college yet by his critical observation of human nature and his ripe experiences of life undoubtedly became the master mind. But again Edmund Spenser the son of respectable parents and Master of Arts made his indelible mark in English poetry. To name a few more worthy sons of poor fathers who distinguished themselves in the domain of letters:—Sheridan's father was an actor and Bunyan was born of a tinker. Chaucer's parent was a vintner and Milton's a scrivener. Defoe is a butcher's boy and Burns a famer's. A book-seller was fortunate in having Johnson and a peasant had the luck of having the adventurous Cook. But to turn to those who had parents of mediocre social position we have Bacon of well-known parents and Byron of a notorious pirate. We have Grote the rich banker's son andAddison and Tennyson, sons of clergymen and Smith, Berkley and Thackerey who had all Government servants as their parents.

Now we shall name some of those who distinguished themselves as literary veterans without the aid of the so-called University diplomas or college degree like our own Tagore or Sarojini of today. Shakespeare as has already been said heads the list in being illiterate, of course, in a school or college. Sheridan did not read in any college but had to look for inspiration in real life and in the stage which is but the image of the preceeding. Of course poor as their fathers were, Johnson, Bunyan and Burns were not educated. But Gibbon Pope, Dickens and Thackerey did not study studiously in any school or college though they could afford to. But again there are brilliant ornaments and Masters of Art of universities whose name and fame are unique in English literature. Edmund Spenser and Milton, Burke and Locke, Swift and Taylor, and Lytton and Macaulay are some of the aforesaid Masters of Art and ornaments of literature. But Wordsworth and Goldsmith, though Graduates, are no less great than the preceeding Masters.

As if poverty is not enough some great men had the fortune or misfortune to be acquainted with and to reside in jails and prisons. Shakespeare that Sweet Swan of Avon was once convicted for sheep-stealing. Ben Johnson that rare Ben very narrowly escaped being hanged, for having fatally wounded his opponent in a duel. Bacon the best brightest and worst of men was, as we all know, fined and imprisoned for bribery and corruption. Chaucer, the father of English poetry, was imprisoned in France for having taken arms. Taylor, the Spencer of Prose and Shakespeare of Divines, was in times of civil wars, frequently imprisoned for short periods. Bunyan the author of the famous Pilgrim's Progress was convicted to twelve years for setting at defiance the laws against Dissenters. Defoe, the writer of the curious Robinson Crusoe, was pilloried and imprisoned for publishing a certain book on Dissenters.

Some other authors had the misfortune of being victims of certain diseases and defects. Milton became blind in his middle age. Johnson was called by his friends as the "winking Sam" for he was squint-eyed. Scott was almost lame for his life, his right leg being defective owing to a stroke of paralysis in his childhood. Pope the perfect versifier was very weak and delicate all his life. Byron's immoral and dessipated life cut short his existence. Burns was a victim of rheumatism. Addison suffered from asthma and dropsy and Ben Johnson died of palsy.

We shall now name some of those who entered the sacred institution of marriage. Milton married thrice even after he became blind and Sheridan twice, in spite of his poverty. But Edmund Spenser like Robert Burns wooed a lady and married her after he achieved his fame as an author. Shakespeare married a wife older than himself as Johnson did for want of means. Some had professed secret amour as Lewes had for Eliot and Swift for a Miss Johnson. Byron was rejected by his wife and therefore left England in despair, but it was Goldsmith that died an old bachelor.

Now to turn to the age of some of the authors, though Burns and Byron died at so early an age as 37 or 36 yet they established their respective claim in English poetry. Though Addison and Goldsmith were spared for about 10 more years of age, yet their achievements in English prose were no less great if not greater. But on the other hand we have Wordsworth and Tennyson, Carlyle and Smiles who lived to be octogenarians of course contributing not a little to English literature in their respective capacities. Dryden and Locke, Defoe and Darwin were Septagenarians in age but on that account, not a wit less revered as makers of English literature.

Now lastly a word about shaving in respect of literati. Great persons generally grew beards. For instance, we see Chaucer and Shakespeare, Bacon and Ben Johnson of the 16th century. But even in the 18th and 19th centuries we have some illustrious men who grew beards as Carlyle and Darwin, Dickens and Tennyson. But we have equally such venerable personages who preferred clean shaving, that is shaving even their moustaches. Such men were Milton, Dryden, Johnson and Hume and Goldsmith and Burke. Even in the 19th century such men as Scott, Byron, Macaulay and Thackerey went all clean-shaven. But what is rare among such literary men is the case of those who had moustaches without beards. Taylor, though a clergymen, was like that, but anyhow such instances were very rare.

Random Jottings.

[By Son of India.]

This is one of the many gulfs of differences in the habits and temperaments of the East and the West—while in the west. 'The evil that men do lives after them The good is oft intered with their bones,' it is exactly the reverse here in India. When your bitterest enemy dies, all thoughts of ill-feeling vanishes, and you feel sorry for his death. It is not the sort of crocodile tears that you shed, but you feel really, sincerely sorry. There is no instance more recent and more illustrative than the death of Dr. Nair, who for the last 4 years led a life of bitter opposition for opposition's sake. A bright genius though he was, a sense of keen disappointment so wrought on a naturally vindictive temperament that he led a vigorous life of vilification, and so

obsessed his sense of patriotism that he did not blush to make common cause with the avowed enemies of Indian progress, and to advocate a powerful set-back. But when news of his sad death was received, the *Hindu* which had been the target of no ordinary vilification, forgot at once the evil part of the Doctor and wrote a full-column leaderette extolling his earlier services to the mother-land, so much so that even the funeral oration of the '*Justice*' had to pale.

***

We welcome the Hon. Mr. Habibullah Sahib back to politics. A gentleman of bold, independent views, a forcible speaker, a keen debater and an authority on matters of local self-government, he will be a valuable acquisition and will prove a welcome relief in the place of the permanent incumbent. But a doubt has been expressed in some quarters as to what Mr. Habibullah will be able to accomplish in the short space of three months. He will certainly be able to do six times the work that His Excellency Sir Alexander Cardew was able to turn out in two weeks.

***

In contrast with the appointment of Mr. Habibullah comes the Government of India's announcement that the Hon. Mr. Mian Mahommed Shafi C.I.E., Bar-at-law has taken upon himself the execution, under the usual salute, of the office of an ordinary member of the Viceroy's Executive Council. What a glorious successor to Sir Sankaran Nair! If there is one qualification in Mr. Shafi more than any other which commended itself to the favourable notice of Government, it is his amiable disposition which is "not likely to give Government trouble" and the appointment is therefore *safe*. For what ampler proof can a man give of this disposition than a sturdy opposition to Gokhale's Compulsory Elementary Education Bill, his farewell dinner to, and a vote of confidence in, an unpopular Satrap—Sir Michail O' Dwyer, and his readiness to accept the office relinquished by his predecessor as a mark of protest against the most flagrant acts of that same Lieutenant Governor, in his own province—viz., the Punjab? But God made Shafi.—

***

But if the Viceroy be serious about the claims of our Moslem brethren, there was certainly before him a wider field of selection. Men like Jinnah, Sir Ibrahim Rahimtulla, Hasan Iman and Sir Abdur Rahim who has been characterised as a political "Judge"—"But lord, these are dangerous persons," cries the Viceroy, "Is it not enough that I was for four long years yoked to the colt of a Sankaran Nair, whose resignation has just given me a welcome relief? No, no, I can't think of these firebrands; welcome my Shafi, thrice welcome mine own Shafi!"

***

Of the few non-official members of the Viceroy's Legislative Council that set up a bold stand against the Education Bill, Mr. Shafi is not the only one to have his reward. The Maharajah Sahib of Burdwan, if we remember right, revealed to the wondering world his powers of memory when he repeated Pope's oft-quoted, but more oft misunderstood couplet:

A little learning is a dangerous thing;
Drink deep, or taste not the Pirrian spring.

And lo! he has long been a member of the Bengal Executive Council for his pains, and we shall not be surprised if he is in charge of the Educational portfolio.

***

This mundane world of ours is said to be made of conflicting elements. Sir Sankaran Nair the most popular hero of the day, and Dewan Bahadur P. Rajagopalachariar whose worth and sincerity the people have failed to appreciate are both sailing for England. And supposing the King or the Prime Minister accord interviews to both of them, what an identical tale will they relate!

Notes by the Way.

(By a Rambler.)

Mr. J. T. Gwynne, I.C.S., the Chairman of the recently-formed Publicity Board which, in the opinion of Dewan Bahadur Rajagopalachariar, was "to bridge the gulf between the government and the people," has published a communication in the *Hindu*, explaining the policy or

functions of the Board. Conformably to the name of the Board, Mr. Gwynne has entered the lists with a newspaper correspondent, and has publicly pleaded for public trust and confidence in the potentialities of the Board, which is clearly traceable to the personal initiative of Lord Willingdon. It is to be hoped that high anticipations entertained of the Board would be realized even after the waning of the first enthusiasm of the promoters and organizers of the new Board.

***

In the introductory speech of the Governor on the opening of the Publicity Conference, His Lordship said "I have seen it said lately (I am not quoting the exact words) that this unfortunate Governor with broad and liberal views is being dragged at the tail of the chariot of his bureaucratic colleagues, and has been forced to actions" taken under the Press Act. "I should like it to be clearly understood that so long as I am the Head of the administration of the Madras Presidency I take the fullest responsibility for the actions of Government." One is reminded of similar words of a former Chief Justice Sir Arthur Collins before the then Governor when the new buildings of the Madras High Court were opened. Lord Willingdon has apparently ignored the limitations placed on the Governor of a province under the present constitution; he may often be out-voted by the majority of his Council. If the two civilian members join the Indian Member who might be a loyal moderate or a pronounced bureaucrat like our Rajagopalachariar, the views of the Governor would not prevail. The public must have some painful recollections how some civilian members like Winterbothams and Blisses or more recently Sir Harold Stuart and Sir Alexander Cardew really ruled this Presidency. Mr. Eardly Norton in his fascinating Reminicences in the *Looker-on* has stated how Lord Connemora on the eve of his departure for England expressed his utter inability to have his liberal views and schemes enforced, and how the civilian members kept him under their iron grip. Other liberal Governors would have had similar experiences of the influence of bureaucracy. So the loud protestations of our Governor cannot nullify the constitutional limitations imposed on the free unfettered exercise of gubernatorial powers. Though, under the Montagu Scheme, a Governor's powers are greatly increased he may often be overruled by his Executive Council. The days of one-man-rule have passed. A Governor must either resign or submit to his Council. A Governor of the Curzonian type might over-awe his Council, and have his autocratic will carried out in defiance of his colleagues. Happily or unhappily our present Governor is not made of such stern Curzonian stuff.

***

The speeches made at the memorial meeting of the late Dr. Nair held in Madras, form an amusing and interesting reading. The *Hindu* has paid a graceful tribute to the memory of that intrepid leader of the non-Brahmans. But some of the speakers at the meeting went into hysterics and had no hesitation in declaring the political ally of Sydenhams and Welbys as the greatest Indian of modern times. If Dr. Nair's ghost, like that of Hamlet's father, had visited the scene of his earthly labours, and the meeting in the '*Justice*' office Hall, he would have been vastly amused at the audacious claims made on his behalf by his followers. It was freely asserted that he started the *Justice*. But his colleague and the real originator of the movement Mr. P. Theogaraya Chettiar had stated at an anniversary meeting that the promoters of the non-Brahman movement had been searching for an editor for sometime, and then had protracted negotiations with Dewan Bahadur C. Karunakara Menon who finally refused to, accept the conditions imposed on the Editor about the policy of the paper; and when there were only four or five days for publishing the paper as advertised, they approached Dr. Nair and prevailed upon him to accept the editorship of *Justice*. Such being the real facts of the case, it is not correct to state that Dr. Nair started the paper for ameliorating the condition of the non-Brahmans.

***

It was at one time believed in official circles

that the political salvation of 'young India' depended upon the strict enforcement of the notorious G. O. No. 559 of the Government of Lord Pentland which prohibited students from even *attending* political meetings; and Head-Masters and Principals were temporarily appointed as detective officers over their students. The folly of such strict prohibitions and conversion of the school-master into a police spy was soon recognized. Relaxations of the odius rule were tolerated or connived at. Mr. Statham of the Kumbakonum College followed his liberal policy in spite of the G. O. Mr. W. B. Brierly, Principal of the Government College at Rajahmundry, has recently delivered a funeral oration on the expiring G. O., when he presided at a general meeting of the Metcalfe Young Men's Literary Association. He declared that students were at perfect liberty to refer to politics in course of their speeches, and the G. O. 559 did not in any way forbid students discussing political questions in their literary meetings. So the best-laid schemes of short-sighted bureaucracy are thus consigned to merited oblivion.

* * *

Anglo Indian writers and politicians spare no occasion in vilifying Mr. Montagu to their heart's content. Conservative journals like the *Morning Post*, and even respectable papers like the (London) *Spectator* denounce Mr. Montagu as the disturber of India's peace, who is trying to undermine the foundations of British rule in India. Mr T. E. Welby who sometime ago made a lot of noise in Southern India from the editorial gadi of the *Madras Mail* threatened once to drive him to exile by his "one cable." In spite of such furious threats, Mr. Montagu still commands the confidence of Lloyd-George's Cabinet, and hopes to have the present Reform Bill passed this year. It is sad to contemplate that such a sincere well-wisher of the Indian people should be reviled at by some of our youthful and irrepressible enthusiasts. Mr. K. Vyasa Row has been contributing a series of special articles to the *Hindu* on the reform proposals of Mr. Montagu, and cast serious reflections on the statesman and the moderate politicians of India many of whom have grown grey in the service of the mother-land. Dewan Bahadur Ramachandra Row, member of the Moderate Deputation to England has thus recently written to his friend in Cocanada about Mr. Montagu:— I had a most interesting talk with him for an hour and a half when there was frank talk on both sides. He talked without reserve, and is most anxious for Indian Reform even to the point of making himself unpopular with several men in Parliament. A critic must have political acumen to distinguish between a friend and a foe. Mr. Montagu might be regarded in Liberal circles as a deserter of Mr. Asquith; and Unionists might view him with serious suspicion; and Sydenhamites condemn him as the Judas of the British Indian Empire. Indian reformers should not enter into an unholy compact with the Sydenhamites in running him down and discrediting him as a far-seeing statesman; and then should not forget that even that sturdy Radical Lord Morley ridiculed the Indian ideal of self-government as a child's crying for the moon. The recent speeches of Mr. Montagu should have gladdened the hearts of all friends of reform. Even Lord Sinha who has greater responsibility and less freedom as Under-Secretary of State for India, would not have made more sympathetic speeches than his chief. Indian wild-cat radicalism would not recognise the limitations placed on the present Secretary of State for India under the benumbing influence of a conservative House of Commons. If Mr. Montagu had proposed complete provincial autonomy and partial autonomy in the central Government, he would not have been the Secretary of State for India after the General Election. Possibly Lord Selborne or Lord Islington would have adorned the India Office. Even Lord Chelmsford would not have signed the Reforms Report. One must not forget the two speeches delivered in the House of Lords by Lord Curzon and Lord Salisbury when a motion was made for the appointment of a Joint Committee. The ex-Viceroy was very guarded, and admitted his old-fashioned views, while the other, the worthy son of a worthy father, warned the House against the blunder of the first magnitude, viz., the announcement of August 1917 and the mission of Mr. Montagu to India degenerating into a disaster. The late Lord Salisbury had once made a genial comparison of the Hindus to the Hottentots and Zulus, and had been preaching that Home Rule for Ireland meant the disruption and the disintegration of the British Empire. The present Irish legacy of a discontented and republican Ireland is largely traceable to the Cecil family. As a worthy son, the present Lord Salisbury wants to convert India into another Ireland. It is mainly the combined influence of Mr. Montagu and Mr. Llyod George that blocks the way of Salisburys and Lansdownes as well as the Sydenhamites. Our youthful friends would not see it.

* * *

As the Reform Bill confers a direct vote on five millions of voters, the public should be on the alert to prevent unwholesome practices slowly creeping at our elections. As voting is to be by ballot, it is improper on the part of candidates to compel or pursuade their voters to give them written promises in advance that they would record their vote in their favour on the day of election. It would be still worse if a candidate secures such written promises from an alleged majority of voters in the electoral list, and flaunts them before wavering souls and other doubtful supporters who would naturally wish to be on the side which was sure to be victorious in the contest. Such a practice would be contrary to the principle of voting by ballot, and might be construed as a fraud on the electorate by the opposing candidate. The Hon. Mr. Ahmed Thambi Maracair issued such an appeal to the Moslem electorate of the southern districts on the 9th July, four days before the day of election, stating that 490 Moslem voters out of 800 and odd in the whole electoral list had given him promises in writing that they would record their votes for him on the polling day. The appeal contained a formidable list in 18 printed (folio) pages containing the names of 490 voters, their registered number in the Electoral list and place of residence. Such practices should be depreeated by force of public opinion, and should not be allowed to creep in our future elections to the Reformed Councils.

The Dangerous Fly.

What many women do not understand.

The medical correspondent of the "Daily Mail" has given instructions, for the benefit of the British housewife, as to how to deal with "the dangerous fly."—

It is difficult to bring home to the average woman the important part taken by the fly in the life of her house-hold. He is mildly annoying when he tumbles into the milk jug, or buzzes around one's nose or ears, or crawls over the face and awakens one too early in the morning. But, if it were not that he sons the mirrors and other polished surfaces in the fall of the year, the fly would be regarded in a friendly rather than in a hostile spirit. And yet he is one of the most dangerous visitors that enter our houses. In the Boer war the fly killed more than the bullets of the enemy; here at home he is answerable for probably more deaths than result from consumption.

Unfortunately, he does not bite or make a disagreeable noise, or offend the sight or smell, like other insects. He is so quiet, gentle and inoffensive that it is almost impossible to conceive him as a bringer of disease and death. And this much may be said for the fly: he does not harm intentionally. He is dangerous only because germs of disease cling to the outside of his body and remain a long time active in his intestine.

This fact must be realised, pondered, and acted upon by every member of the community if we are to get rid of one of the most real dangers that beset us. We must make it an item of our daily work during the coming summer to kill every fly that comes within range. We must, just now, while the flies are preparing their campaign for the distribution of infection, search for eggs, maggots, and chrysalid and destroy them. If some of us cannot do this we can at least bring the pressure of our complaints to bear on those public bodies whose duty it is to rid us of the pests.

THE FLY'S BIOGRAPHY.

Our knowledge of the havoc on health wrought by flies is of very recent date. Consequently, of course, it is quite excusable in people that so few are aware of the harmfulness of these insects. A time may come when we shall dread the presence of a fly as acutely as the neighbourhood of a small-pox patient. The former is actually as dangerous as the latter, not singly perhaps, but in the tens of thousands which enter our houses in the course of a season. Let us follow his life history and this fact will be evident.

As soon as the warm weather begins the female fly lays her eggs, from 100 to 150 at a sitting. This process she renews ten or a dozen times before the cold weather comes in. By preference she chooses stable manure, as it affords warmth and nourishment to the progeny. But if no stable manure is available she takes the next best material, and lays in fowl-houses, fermenting matter in yards and

gardens, especially when it is contaminated by dogs, unemptied refuse receptacles, the waste vegetable and animal matter around the shops of butchers, green grocers, bakers, and the like. Horses' stables are, however, the chief breeding places of flies.

The eggs hatch out pupæ, or maggots, which crawl around the edges of manure heaps and other heaps of organic matter. In about five days these pupæ become inactive and change into the chrysalis form. For about five days more the chrysalids remain quiescent, during which time they are maturing into the imago stage—that is, into the fly as we see him. Then the fly goes off and very soon begins the duty of perpetuating the race. When the cold weather comes the vast majority of flies die but they leave eggs, maggots, and chrysalis for development when the weather becomes warm the following year. A certain small proportion of flies seek out warm nooks at the oncoming of cold weather and there live through the winter.

MODES OF DESTRUCTION.

We have therefore four forms of fly life to deal with, and of these the most difficult is the last. It is, however, on this form, the mature fly, that people concentrate all their animus. The results are very unsatisfactory. As soon as a score or two of the insects are netted or "swatted" or captured on sticky paper another score or two come in from the refuse heap in the garden or the dustbin outside the kitchen door, or if a stable be near especially from that source. We can do a good deal by persistent attack on the mature fly, but a great deal more may be done with far less labour by destroying the maggots and the developing chrysalis. This is the task to which all should devote themselves just at present, for every maggot killed means, a reduction of a quarter of a million in the summer fly population. It is as easy to destroy maggots as it is difficult to execute flies. They are active little beings, and may be seen crawling round the edges of fermenting refuse heaps and the other breeding grounds mentioned above. A little chloride of lime carbolic acid solution, or any other of the insecticides does the work completely. But the strength of the chemical application and the quantity used in any given case must be equal to their task.

While directing our chief efforts to the destruction of the maggots and other immature forms, we must wage a merciless war on the flies themselves. Whenever and wherever a fly is seen he must be killed. There are many well-known methods of destroying flies—saucers of milk containing formalin, fly traps, 'catch—'em-alive papers, nets, catapults, etc. One entomologist says that paraffin oil rubbed on the sashes and bars of the windows will kill all the flies that pass in. This recipe cannot be guaranteed, but if formalin be used in the following way a very effective clearance of the pests may be hoped for. Put a teaspoonful of formalin in a large saucer, or in a soup plate, of sweetened milk or water. Place this on a table overnight. Remove all other liquids. Early in the morning the flies will come to drink, and by the time the household is astir most of the insects will be dead.

Besides killing the flies we must prevent those that escape from infecting us with the diseases they may bring from manure heaps and other sources. With this object food of every sort should be always kept carefully covered.

Olla Podrida.

A recent correspondent to the *New India* speaks of the non-Brahminisation of Indian politics and says about the Brahmin: "His political agitation begins at the writing-desk and ends on the platform." We would like to know where it begins and ends elsewhere.

* * *

The exodus to England continues. The last of the stalwarts has been duly admonished not to return empty-handed. *Vini, vidi, vici.*

* * *

Quite recently the Bombay Social Reform Association celebrated the anniversary of the Widow Marriage Act! A good idea this! A lady however bewailed the fact that the Act was not taken proper advantage of. Is it the birth anniversary or the death anniversary which was celebrated?

* * *

A recent writer in *The Nation* says that women like to see boxing matches. Why is bull-baiting bad, I wonder? Each age praises its own amusement.

* * *

But at least one protest has come as against the gown. A pleader of Jarabagan refused to wear it as it makes a man look like a vulture. The western dress so much affected by rich and fashionable Indians is ugly enough. But it is nothing compared to the gown!

* * *

It seems that we are likely to have our mails sent up by air-ships. Already the editor, sub-editors, and newspaper correspondents are giving themselves airs. Will the aerial mail service add to this? No scandal about the Fourth Estate I suppose.

* * *

We are having the famous case of Baronet V. Major in the course of trial. What a funny world it is, to be sure! The case is all about the ringing of a bell and the shooting of a goose.

SCRUTATOR.

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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.

OTHER TREES.

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

Here stands the healthful tall margosa tree
With emerald leaf and pale gold-tinted fruit.
There stands the tamarind tree of old repute
With sour-sweet fruits that hang 'midst greenery,
And there the jack tree bears full cheerfully
Its heavy fruits whose rough skin doth not suit
Their wondrous inner worth which holds us mute
With sweetness and with form like gold to see
The date palm stands there with its drooping plumes.
I feel at sight of these a deep delight,
A rapture new on each bright—dawning day.
A thousand trees bright-starred with beauteous blooms
Shine everywhere rejoicing in the light,
And wear spring-woven garments fair and gay.

The Hindu Message

THURSDAY EVENING AUGUST 14, 1919.

India and Economic Reconstruction—VII.

As in the United Kingdom so also in India, organisations for war-work have been of very material help in preparing the ground for the new economic reconstruction. In India the Munitions Board have already taken a full survey of India's natural resources required for munition making. These resources have, besides military, also supreme economic value. The information collected and the experience gained by the Munitions Board will be at the disposal of capitalists and commercial men. True it is that Indian capitalists and commercial men will have the same access to these informations as British capitalists and commercial exploiters. But, as Sir Sankaran Nair points out in his Minute of Dissent, "we know it is the commercial organisations in England that would be able to utilise them."

And already there are evidences in all directions of the initiations of new commercial enterprises by British capitalists in every Indian province. Since the cessation of hostilities in last November most energetic efforts have commenced to be put forth by British capital with a view to capture Indian trades and industries. There is, on the surface view of it, nothing wrong in all this. As Lord Curzon pointed out many years ago, "Capital is international"; it is like the wind, which blows in the direction where the atmosphere is rarified. Wherever capital finds prospects of profit and assurance of peaceful penetration, it flows there by its own inner stimulus. India offers this favourable field; and we cannot blame British capitalists if they are ever ready to take advantage of the economic condition of our country and reap whatever benefit they can get out of it. In fact, to quote Sir Sankaran Nair again, "We know that we cannot do without English capital." But we are not able to obtain it on the same terms generally on which it would be lent to the Colonies and other countries. "The terms must be those agreed upon between the English capitalists and competent Indians who will protect Indian interests." But, unfortunately,

"The English officials in India and the India Office have not in the past protected India. They have submitted to English capitalists and I have no doubt will do so in future. We want also Englishmen to start industries in India, but not to the detriment of indigenous industries. It is quite clear to me that unless there is an Indian to protect Indian industries, we will have English firms starting industries on a large scale in India (in which the Indians will have very little share,) to the detriment of Indian industries."

The Munitions Board has, it must be admitted, opened up new and more effective avenues of exploitation of our natural resources by foreign, and particularly British capitalists. The heads of some of the most enterprising English mercantile houses in India were drafted into this Board as honorary officers. Without their help the Munitions Board could not possibly work efficiently. The same thing had been done in England also. These gentlemen have gained in course of their work in connection with the Munitions Board exceedingly valuable information which it is only natural

that they should now use for their own business or trade.

The same thing is happening in England also. Civil servants employed under the Munitions Board are being tempted to resign their position to take up employment in private commercial enterprises. A London weekly paper recently noticed this: "Quite a number of highly placed Civil servants are resigning their position to take up more remunerative employment in private enterprise, and the fact is exciting a certain amount of uneasiness in commercial circles. It is natural enough that men of energy and ambition should welcome the chance of escaping from deadly routine of Government service; but the motives of those who have offered them engagements are a little suspect. In their official position these ex-Civil servants have had access to returns and information supplied to the Government in confidence by firms all over the country, and it is obvious that this knowledge would be of the greatest value to trade rivals. Even with the most honourable intentions a man thus informed would inevitably determine his action by his special cognisance, and hence the uneasiness with which these appointments are regarded.

This experience is also being repeated in India. We too have had one or two instances of members of the Civil Service resigning their position to take up more remunerative employment in new commercial enterprises. If we remember aright, one of these gentlemen who was connected with the Munitions Board has been taken up by the Tatas. Messrs Mackintosh Burn & Co., of Calcutta are also reported to have engaged a high-placed gentleman lately employed under the Munitions Board, to help them in their new concrete ship-building and kindred activities. All these are indications of increased and more energetic efforts for the exploitation of our natural resources and abundant cheap labour by "private capitalist amalgamations."

The prospects of after-war trade and natural desire of Indian capitalists to reap their share of these, have also led to the organisation of a few Indian Companies for the utilisation of our immense natural resources. These good people seem to think that this is the only practical way by which foreign capitalist exploitation of our economic life and capabilities, may to some extent at least, be checked. But the work is absolutely hopeless. In the first place, we have not the quantity of fluid capital in the country which could enter into effective competition with foreign capitalist exploitation. In the next place, Indian enterprises of this kind which require machineries and accessories for the work, are inevitably dependent upon foreign manufacturers and shipping concerns for the supply of these. The whole Indian trade of Great Britain or America, for instance, in these machineries is in the hands of foreigners. They are the exporters of these here. If we try to get behind them and deal directly with the manufacturers, even there we shall find that there are the inevitable middlemen, except through whom no British or American manufacturer, does any business directly with the customers. There are wheels within wheels, and subtle tricks of trade which render it practically impossible for Indian importers to deal directly and profitably with foreign exporters and manufacturers. We may

deal directly, if we are so anxious to do it; but we shall have to pay "catalogue prices", which are rarely or never the real prices of things. Those who have any experience of "direct" dealings with foreign manufacturers and have had any inside knowledge of how things are done, in these foreign countries, know that to try to over-ride foreign agencies in these matters is to court, not gain, but loss. If India had large manufacturing concerns and if there was anything like the spirit of combination among them, which operates in British industries, then possibly, they could force the hands of foreign machine-makers and introduce Indian agencies in this trade. But we are just starting these concerns. We are without expert knowledge and large experience of the working of these large enterprises. Our capitalists with just one or two solitary exceptions, like those of the Tatas, for instance, are consequently at the complete mercy of the foreigner. It is no wonder therefore, that these enterprises so often come to grief. The idea therefore of successfully or appreciably stemming the inroads of British capitalism into India, by the organisation of Indian capital, is simply preposterous.

Profitable foreign trade-connections are impossible without foreign agencies. Whether we are buyers or we are sellers, we must have these agencies, if our trade is to be retained in our own hands. But there are few Indian agencies in England or America. The Tatas have a London office, who represent them to British manufacturers, and this is we think about the only Indian agency worth mentioning in the United Kingdom. And even the Tatas found it no easy job to establish themselves in London. Indian enterprises which cannot command the huge financial resources of the Tatas cannot expect to establish themselves in the same way or to the same extent as the Tatas have done. Indian capitalist enterprises entering into any present or prospective competitions with British capital, whether here or in England, have to face endless difficulties. In the first place, there is the differential treatment which they receive here from individual officials. This is very keenly felt in regard to the acquisition of land for big agricultural or manufacturing concerns. The landlaws and the Board of Revenue regulations affecting the transfer of rights all work, in practice, to the prejudice of Indian enterprise. Foreign firms owing to the intimate social relations of their representatives with the foreign officials in the country, are able to secure lands for their works far more easily than Indian concerns. This has been an almost common grievance in the Bengal districts, for instance, the soil of which is favourable for tea-cultivation. But we do not know if it is in the other provinces also. But the industrial Commission has, as we pointed out in a previous article, noticed the difficulties of land-acquisition, and has proposed certain alterations in the existing laws on the subject, which are calculated to remove these difficulties. These changes or improvements will, no doubt, be made for the benefit of Indian industrial enterprise generally, without any discrimination as to the race or colour of the capitalists interesed in these enterprises. They are all equal before the law. This has always been the legitimate pride of the British Government in India. But in practice, owing to inevitable social influences, these advantages will work more readily and in an immensely larger measure, for foreign than for indigenous enterprises. In the next place, there are difficulties, as already indicated, in the way of forming foreign connections upon the same terms as our rivals in business. Thirdly, there are banking difficulties, owing to the absence of large and prosperous Indian banking houses both in this and in foreign countries, capable of commanding the influence of both indigenous and foreign trade. Fourthly, there is a lack of large business experience and proficiency. Fifthly, there is a total absence of what may be called the very essence of success in all corporate and co-operative enterprises, namely, the habit of mind which subordinates all personal vanities and private parsimoniousness or greed, to the one supreme desire to help the success of the common enterprise. In the face of these difficulties and disabilities, it is unreasonale to hope that we shall be able to successfully compete with foreign capitalist enterprises, in the development of our natural resources. And when one thinks of all these difficulties, one finds the economic situation in the country almost hopeless.

BIPIN CHANDRA PAL.

Notes and Comments.

The India of to-day would seem to be a mere mob without organisation or leaders. So many deputations, and so many dissonant voices! An English writer says:—"What Japan has done may be achieved by China, India, Persia, and Arabia." China is certainly going forward under her new government, and soon,—if she is not already doing it—will take her place in the world as an Asiatic power worthy of her past greatness. There is much obscurity as to the present situation in Persia and Arabia. In India, our people despairing of her public men, are eagerly anticipating that the wisdom of the British Parliament and people will evolve some working plan of administration out of the conflict of voices now rending the air. It is quite true that we are "in no whit inferior to *us*—i. e., the Europeans—in intelligence and ability." But we have so long been a subject people, and so we cannot easily be brought to trust and combine with each other. When we speak thus, we only refer to our leaders. If they all stand by the Congress then we can easily win our nation's clause and gain for ourselves an honourable and assured future.

* * *

It is absolutely necessary that the interests of the country and community as a whole should be placed over that of all sects and sections. When we have secured self-government, or at least a large step towards the attainment of it, we can easily solve all problems of detail. But our so-called leaders—or at least some of them—constantly think of securing the loaves and fishes of office for themselves or their clientele, and are unable to view the interests of the public at large as a whole. Whether with, or without, communal representation, we must be enabled to get on towards the goal of responsible government. When that goal is reached, all trouble will cease. Until our people are allowed to appoint their own representatives to carry on public affairs and safeguard their interests, we can never gain the self-respect and sturdy independence of character which alone can evolve strength and unity out of the present chaos and conflict of voices and interests.

* * *

The recent elections for the Legislative Council have substituted both non-Brahmins for Brahmins, and Brahmins for non-Brahmins. This shows that the electorate in India has no caste-feeling and is not subject to caste-dominance. Both in Municipal and legislative elections it has always happened that Brahmins vote for non-Brahmins and non-Brahmins for Brahmins. This is not unknown to our leading men. And yet a man known so

well in public life as Dewan Bahadur Kesava Pillai puts forward the querulous and foolish plea that he has been defeated by a "dead set" of Brahmins combining to overthrow him. The very same electorate twice elected him before, and then these dreadful Brahmin enemies of his were nowhere to be found! So long as our public men and leaders are moved by such petty personal considerations, we can never attain to any advances in public life or organisation. It is, also, true that, unless we acquire the status of a self-governing people in some measure, we can never learn to take wide views or combine together for the achievement of them in public life.

* * *

Under these circumstances, we must look, *in the first instance*, to the justice-loving instincts of all true Englishmen, both here and in England, to start us forward on a career of political progress which will lead us in time to the goal of responsible government. It is a matter for congratulation that the various Indian deputations have fully represented their views and made their demands in the name of the Indian people. The wisdom of the British Parliament will, we trust, not be wanting on a great occasion like the present when we are, as it were, at the parting of the ways. There are many prominent public men in Great Britain who, like Lord Curzon, are utterly unreliable and who are in a position of influence even within the sphere of the personnel of the Cabinet itself. It is a thousand pities that, at such a critical time, Indian public men and leaders play fantastic tricks as make the country at large lament its present situation. It is a wonder of wonders that such great and distinguished men as Mr. Bannerjea (or the late Dr. Nair) should be found indentified with the interests they are championing. There is still much spade-work to be done by Congress and other subordinate public bodies before we can ring out of the land the narrowness of vision which can be blind to the true and abiding interests of this ancient land and people.

* * *

When will our public men—and educated men in general—realise that the people of India are the heirs to a civilisation which produced a system of philosophy which "has not its equal anywhere else in the world"? (Bloomfield's *The Religion of the Veda*, p. 56). The Veda is the eternal inheritance both of Brahmins and non-Brahmins, and its philosophy is founded on what Bloomfield calls "the most intimate and immediate insight into the ultimate mystery of being." All castes and all Hindu communities have contributed to the development of our Hindu inheritance of thought, and all can reasonably take a pride in the achievements of India in the realm of the spirit. Even the staggered and distracted educated Panchama of today can boast of having contributed—in St. Tiruvalluvar's unmatched *Kural*—a philosophical and ethical treatise which long ago has received the distinction of being placed on a footing of *equality with the Veda, and the Veda alone*. Hindu society is based on the essential Nature of the Hindu man, as fashioned by the Supreme Being for great and noble ends: and its end and aim is the perfecting of that nature as it exhibits itself in all Hindus,—in both non-Brahmins and Brahmins. Let not our present leaders,—whether Brahmins or non-Brahmins—in their narrowness or blindness, be carried away by the siren of enthusiasm for sectional advantage or unity. India has ever stood for the progressive liberation of the individual soul from the bondage of Samsara. Men of all Hindu castes and sections are equally interested in this great and supreme aim of Hindu spiritual and social life; and so all of us—whether we belong to this caste or that—are bound to unite in the progressive development, from time to time, of the social and political organisation which is the necessary foundation for the fruitful national activity which, in the future as in the past, is to enable us to resume and retain the world-old function of being the reservoir of spirituality, the *Punya-Bhumi*, the *Tirtha*, to which, in the pregnant words of the great Swami Vivekananda, "all men must come wending their way to God."

The Hindu Social System.

(By P. Ananthaswamy.)

1. The Stages of Life.

(*continued.*)

The Order of the Householders is of greater importance, and perhaps more redolent of beauty and pleasure than the austere Brahmacharya. Without it, the moral and religious duties of the ancient Hindu suffered. Without it, the *Samskaras*, the *Shraddhas* and other Shastraic injunctions went unfulfilled. This stage might therefore be regarded as the *primum mobile* of ancient Indian life.

After staying and studying with his Guru, the student made a suitable present to him (not as a fee, for teachers did not make a trade in those days of Dharma), took his permission to enter the Order of Grihasthas, came home, married a virtuous, docile and religiously-inclined wife, and settled down to the performance of his daily round of duties.

Every householder had to perform five sacrifices in order to prepare and purify his mind from the sins incidental to family life. They were: (1) The *Brahmayagna* or the teaching of the Vedas (2) the *Devayagna* or sacrifices to the Devas (3) the *Pitriyagna* or oblations to the ancestors (4) the *Bhutayagna* or distribution of food to all living creatures (5) the *Manushayagna* or the feeding of the guests. These sacrifices which involve considerable concentration of mind and enormous energy, rendered the Householder competent to fight out the battle of life.

The ideal of life to be striven after and followed is in perfect consonance with what W. E. Gladstone proclaimed a few years ago:—

"To resist the tyranny of self; to recognise the law of duty: to maintain the supremacy of the higher over the lower parts of our nature—this is our responsibility for life and its gifts."

In pursuance of this remarkable ideal, every householder trained his mind to the proper and necessary pitch of efficiency. He read the sacred scriptures daily, diligently and devotedly. Some among us feel inclined to consider the ancient Hindu House-holder, steeped in the Vedas and other Shastras, as speculative and unpractical. It is true that book-study has a sort of pre-occupying influence, that it unfits the majority of its votaries from being active soldiers in life's battle, and that a humdrum prosiness percolates with their permanent disposition. They are listened to and applauded, but paradoxically enough, their practical guidance is never sought. Nay rather, it is shunned or rejected as useless. But we feel patriotic pride and national self-satisfaction in asserting that the Hindu Householder of old was extremely practical and altogether free from dogmatism. He culled useful and inspiring knowledge from the sacred Books; kept ever-active touch with the world, and thus prevented, as Sir Henry Taylor would say, the faculty of action from sinking as in a quagmire at every step. His wisdom lay in training the mind and the intellect to the golden mean, to converse with those who speak to us through books, and to associate with even the meanest of God's creatures to help and be helped. He religiously avoided the vanity and pragmatism of the half-learned and the bigoted. Above all, he never forgot that, as part of the universal cosmos, he was but as a grain of sand on the Sea-beach or as a small drop in the wide ocean.

Thus inspired, the Householder formed a high and fine and strong conception of Dharma and Religion, and tried to practise them in his own life and conduct. Service of Humanity was his meat and drink. He believed that he served God who served man. It was this broad and comprehensive conception of service, this relation to humanity at large that satisfied all his aspirations, completed his knowledge and sanctified his life.

The house-holder had other duties appertaining to the household. He treated the members of the house with kindness and confidence, love and affection, sympathy and tact. It was his constant aim and effort to make the house a neat and lovely paradise where, after the rough-and-tumble of daily life, his mind could sink into a calm, soothed by the tenderest

recollections which render life easy to bear. The full force of the above statement will be patent only when we enter the precincts of Brahmin domestic life, examine its subtle and secret construction and its invisible inner details. Over indulgence in bodily appetites, impulses and pleasures was suspect. To him "the life is more than meat and the body than raiment." While thus he made his mind and body strong and efficient, he realised that life is a battle where each man strives for superiority and that our lives are continually becoming shorter, with the lapse of each moment. In other words, he perfectly knew that life is not a placid lake on which to have smooth sailing, that underneath the unruffled surface that presents itself to many, there are very strong currents and counter-currents, that death is not the ultimate object of life, that the eternal life of the soul, the divine element in us, is everything, that man should strive ceaselessly to win constant victories over his surroundings and that the casting vote as regards the results of his actions lies in the hands of God.

Let us next consider the position assigned to women in the ancient scheme of life. It was one of exalted rank and is thus described by R. C. Dutt in his capital work on Ancient India :—"Hindu women held an honoured place from the dawn of Hindu Civilisation 4000 years ago. They inherited and possessed property ; they took share in sacrifices and religious duties: they attended great assemblies on state occasions, they openly frequented public thoroughfares, according to their needs, every day of their lives: they often distinguished themselves in the Science and learning of their times : and they even had their legitimate influence on politics and administration. And though they have never mixed so freely in the society of men and women, as women do in modern Europe, yet absolute seclusion and restraint are not Hindu Customs ; they were nuknown in India till the Muhamedan times and are so to this day, in parts of India, like the Maharashtra, where the rule of the Moslems was brief. No ancient nation held their women in higher honour than the Hindu." Again, the following Sloka from *Lalita Vistara* makes it strikingly manifest that though covering the face with a veil was a custom, it was not rigorously enforced or scrupulously followed. Otherwise, Gopa, the pious wife of Budha could not have protested against the practice :

जानन्ति आशयं मम ऋषयो महात्मा:
परचित्तबुद्धिकुशलास्तथा देवसङ्घाः ।
यथा मह्यं शीलगुणसम्वरेष्वप्रमादो
बदनावगुण्ठनमतः प्रकरोमि किं मे ॥

["Rishis, noble-minded persons, those who can divine the secrets in the hearts of others, the assemblage of gods, know well my motives. So long as my behaviour, my qualities, my prudence remain undisturbed, what need is there for me to cover my face with a veil ? "]

As to the learning of women, we have incontrovertible proof to show that their learning was of a high order and that they were considered as the intellectual companions of their husbands. They took active part in the stirring intellectual problems of the time and they astounded and compelled admiration by the depth and loftiness of their opinions. The celebrated conversation between Yagna Valkya and his learned wife Maitreyi, the elaborate arguments of Sankaracharya with Sarswati and many others *et hoe*, prove conclusively that learning among women was at a high ebb.

What a profound change has come over this delightful order of the honseholders ! One of the most remarkable and most interesting stages in the life of the Hindu has gone shimmering into the hazy distances of the past. Brahmacharya and Garhastya have become a curious hotch-potch. The five sacrifices which were enjoined upon every house-holder are mere cant and mean nothing to us. Dharma for its own sake has become little short of a copy-book maxim. Religion which gives an indisputable grandeur to life, has become of no effect and our life has, in consequence, become less methodical, less organised, less concurrent. The condition of our women has become ridculously absurd. She is plunged in debasing ignorance and compelled to look up to marriage as the *Summum bonum* of her existence. On account of the divorce between religious and social life in Modern India, our women go about, deck themselves out in the guadiest possible clothes, and hanker after jewels and trinkets. Thanks to the dangerous custom of early marriage, she loses all her health and vitality, and when she becomes the mother of three or four children, she resembles a reed that has lost its sap. Again, in regard to marriage the restrictions imposed by caste distinctions, the paucity of eligible bride-grooms within the inner circles formed by the sub-castes, the exorbitant demands made by such bride-grooms as are available and the anxiety of parents to secure the marriage-knot of their girls, have culminated in the employment of such ridiculous heroics and highly transparent lies, in such tales of ill-treatment and of life-long misery, in such flagrant breaches of the most solemn pledges in such hot accusation and recriminations, in such shocking scandals and in millions of other aberrations, other wailings and gnashings of teeth, that it would require the pen of a Dickens or a Thackeray adequately to portray them all.

To arrest this sad degeneracy, a good deal of pioneer work has to be done. The task of a wise self-adjustment to environments seems to be beyond the powers of the present-day Hindu. He halts between two extremes, viz., the *vis inertiae* in which he has been born and bred up and the desire for change with which his Western friends have inflamed his imagination. However, it behoves us to see that he is educated and properly guided. He must be made to realise that the combination of *Brahmacharya* and *Grahastya* is fraught with dangerous and incalculable results and that the separation of the two stages is not only in perfect accord with the antecedent glorious traditions of our past, but is also in keeping with the present-day demands of the progressive educational ideals of the West. At the same time, let him guard himself against the malady of bluster and excitability. Let him not, in his enthusiasm, apply the axe and the spade for pulling down the hoary edifice of our society. Let him realise that when that edifice is gone, no Aladdin's palace can rise in its place, at the touch of his magic wand and that the whole nation shall for ages to come, be exposed to the chill dews of the sky, the bleak winds of the desert and the ferocious attacks of beasts of prey. *Festina lente* is a good enough motto for anybody and let him have it.

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 III.

(Continued.)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

To him there is no selfish purpose to be attained through action. Nor does he suffer any deprivation by desisting from action. To him there is no dependence for any selfish purpose upon the whole realm of created being.

NOTES :

1. This verse as the preceding one describes the man of God-vision and God-realisation who has attained his exquisite bliss of Bhakti and jnana as the fulfilment and fruit of his life of Karma yoga and who is so lost in the rapture of realisation that the duties and joys of the lower realm of action have been included and transcended in a higher bliss just as the lamplight is lost and transcended in the full bright golden radiance of the noonday sun.

2. Sri Madhusoodana describes here the seven *yoga bhoomis* which form the stages in the life of him who has become so pure in heart and steadfast in mind as to be fit to vision and realise and attain God. The seven stages are stated thus in *Yoga Vasishta.*

ज्ञानभूमिः शुभेच्छाख्या प्रथमा परिकीर्तिता ।
विचारणा द्वितीया स्यात्तृतीया तनुमानसा ॥

सत्त्वपत्तिश्चतुथा स्यात्ततोऽसंसक्तिनामिका ।
पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥

Vasishtha says further that these 7 stages correspond to the jagrat, svapna, and sushupti stages in point of intensity of perception and bliss.

भूमिकात्रितयं त्वेतदाम जाग्रदिति स्थितम् ।
यथावद्भेदबुद्ध्येदं जगज्जाग्रति दृश्यते ॥
अद्वैते स्थैर्यमायाते द्वैते प्रशममागते ।
पश्यन्ति स्वप्नवल्लोकं चतुर्थीं भूमिकामिताः ॥
पञ्चमीं भूमिकामेत्य सुषुप्तिपदनामिकाम् ।
षष्ठीं गाढसुषुप्त्याख्यां क्रमात्पतति भूमिकाम् ॥
षष्ठ्यां भूम्यामसौ स्थित्वा सप्तमीं भूमिमाप्नुयात् ।
किंचिदेवैष संपन्नस्त्वथवैष न किंचन ॥
विदेहमुक्तता तूक्ता सप्तमी योगभूमिका ।
अगम्या वचसां शान्ता सा सीमा योगभूमिषु ॥

3. Sri Bhagawata thus describes the seer full of God-vision and God-realisation thus as one who is in the state of such ecstacy of bliss that the comings and goings of fleeting pleasures and pains have no effect on him.

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिकृतं मदिरामदान्धाः ॥

The Sruti declares :

तद्यथाऽहिर्निर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरो मृतः प्राणो ब्रह्मैव तेज एव ।

4. As among the seven planes of yogic realisation above-said it is said that the first three are the means, that the fourth is the state of wisdom, and that the last three are the stages of jivanmukti.

चतुर्थी भूमिका ज्ञानं तिस्रः स्युः साधनं पुरा ।
जीवन्मुक्तेरवस्थास्तु परास्तिस्रः प्रकीर्तिताः ॥

5. Sri Madhwa quotes the following beautiful line : विष्णावेव रतिर्यस्य क्रिया तस्यैव नास्ति हि ।

6. It is well said :

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
नैवास्ति किंचित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, do thou always perform without attachment the obligatory duties, for by performing action without attachment, man verily reaches the Supreme.

NOTES :

1. तस्मात् Neelakantha says that this means because unattached work is not a cause of bondage. यस्मान्निष्कामस्य कर्मलेपो नास्ति.

2. Only *Muktas* and *Jivanmuktas* are so lost in the ecstatic visioning of God that action has fallen off from them. Others and even men of wisdom in moods of व्युत्थान (awareness of the world). Sri Madhwacharya says well : यतोऽसंप्रज्ञातसमाधेरेव कार्याभावः तस्मात्कर्म समाचर ।

3. Sri Ramanujacharya interprets पर as meaning the jiratma. This means that the person pursuing the path of Nishkama Karma will realise the true nature of the soul and that then through Bhakti the bliss of God-realisation will result.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

Janaka and others have indeed attained perfection through action alone; and even from the point of view of the welfare of the world by not swerving from the path of righteousness, thou shouldst perform action.

NOTES :

1. The various stories about Janaka's life show how he was an ideal *Karmayogi*.

2. The combination of work and unselfishness is difficult and the elimination of selfish motive from work has to be slowly attained by strenuous effort and God's grace.

3. Such unselfish work removes the low pleasure of selfish enjoyment during success and the keen sting of disappointment during failure, helps the progress of country and humanity, and leads us to that state of inner purity and peace which lead to the bliss of God-love and God-realisation.

3. लोकसंग्रहं— लोकस्योन्मार्गप्रवृत्तिनिवारणम् ।

4. Janaka is specially mentioned as a King can best guide his people in the paths of righteousness by being righteous himself : सर्वं राजाश्रिता धर्मा राजा धर्मस्य धारकः ।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a superior man does, that other men also do. Whatsoever he acts on as authoritative, that is followed by the world at large.

NOTES :

1. The heroisms of self-control and obedience to the Lord's commandments are necessary not only to the individual but also for the solidarity of society.

2. Sri Ramanuja well says : अन्यथा लोकनाशनजानतं पापं ज्ञानयोगादप्यनमच्यावयत्. (The sin of misleading and ruining others will overthrow him from his Jnanayoga, if his conduct is not all right and he does not take care about it in his fancied superiority as a *Jnanayogi*).

(*To be continued.*)

Musings from the Mahratta Capital.

The Madras Colony,—Poona.

[FROM OUR OWN CORRESPONDENT.]

The readers of the 'MESSAGE' are, I believe, aware that a fairly large population of the Madrasees, mostly perhaps Tamils, have settled in Poona, temporarily though it might be, for the past few years. The recent world-wide war which is supposed to have ended itself and any future wars has been pre-eminently, if anything, the occasion for a closer international union and understanding among the different nations of the civilised world affected by it; and in a proportionate degree, it has succeeded in creating a feeling of oneness among the several communities that inhabit India in particular. One of its several agents is the Field Military Accounts Department, which has contributed in its own way towards the above consummation. To it is due the conglomeration of a large number of educated men, young, middle-aged and others, drawn from all parts of India, from her far off ends, from the Punjab to the Comorin, from Bombay to Burma. To it is due again the opportunity afforded for a mutual study and observation of the peculiar traits and characteristics pertaining to the sturdy Punjabi, the imaginative Bengali, the practical Mahratta and the intellectually subtle Madrasi, all of an average type evolved out of the ingredients of the modern civilisation and of the education which is closely associated with it. These men, may fairly be held to represent to all intents and purposes, the types of life lived under modern conditions and environments in their respective provinces. There is no doubt whatsoever that when all such different types flourishing in one and the same Indian Continent are centred and focussed in a particular spot, a feeling is engendered, a magnificent and invulnerable instance is exhibited to the wondering world of 'unity in diversity' which is the key-note and corner-stone of the Indian Sociology, of the Hindu Society to be more specific. Nor is it to be doubted that, when face to face, and side by side, a policy of give and take, of assimilation and transformation, begins to operate silently and yet effectively, amongst this heterogeneous assemblage. It would seem to one like the writer of this paper, that the common destinies of India are unconsciously or consciously being moulded in Poona, that the types of future Indian homes and home life, not to speak of other aspects of it, are being fashioned and perhaps perfected too, in Poona, in its variegated atmosphere. I would be more to my point, if I should confine myself to the survey of the position of the average Poona Madrasi, to the examination of the question as to how far the Madrasi has been able to influence, or has allowed himself to be influenced by, his bretheren of other parts, whether he has been a gainer or loser in this inter-popular bartering, whether he has enriched himself or impoverished, whether he has had more to give and less to take, or *vice versa*, whether he has proved himself worthy to hold his own by constituting himself a model for others or whether he has exhibited an astonishing readiness to disown

his and copy others' irrespective of their claim to adoption on grounds of approved excellence or accredited superiority. This aspect of the question will be developed in a subsequent article.

Parikshit's Curse.

(By V. RAMACHANDRA RAU.)

Full weary from the chase, the hermitage
The monarch entered, and there on the ground
His dazzled eyes in sacred dimness found,
Seated upon a tiger's skin, the sage,
With matted locks, clad saintly, grey with age,
With close'd eyes, in deep meditation drown'd;
In vain, he spoke, his thirst to quench; he frown'd;
The sage spoke not. Fast foamed the royal rage
Luckless, he seized a serpent cold and dead
That coiled lay, and sporting, wreathed the sire,
And went his way. In came the son, a boy
As great in powers as small in years, and read
The past, the King's death cursed, in injured ire,
By Takshak caused—which Parikshit heard with joy.

Random Jottings.

[By Son of India.]

The great minister Walpole is said to have ascribed to Pitt and his colleagues of the 'Opposition' the sin of being young men. And the redoubtable organ of the South Indian Liberal Federation has with true Walpolian wisdom been able to find out the sins of the Honourable Mr. Srinivasa Sastri and the world is very much indebted to your contemporary for this discovery.

***

Mr. Sastri is a Brahman. This is sin No. 1. He is an ex-schoolmaster—sin No. 2. He was sometime at Mayavaram—sin No. 3. He left his profession for that of the agitator—sin No. 4. He is poor—sin No. 5. For a man with these five deadly sins to pose as the representative of the teeming millions of India! Preposterous, what a pretendar—what a cheat!!

***

The sin of having been born a Brahman is probably the greatest of all his sins, to which Mr. Sastri must certainly plead guilty. And we cannot and therefore we do not attempt to defend him from the just wrath of the anti-Brahman *alias* non-Brahman *Justice*.

***

Mr. Sastri is an ex-school-master, and what can he know in politics? A school-master is worse than a mule and an ass, and for such a one to be regarded as a leader in politics is, to put it mildly, absurd and ridiculous. But we may be pardoned the liberty to bring to the notice of the *Justice* with the greatest deference, that in being an ex-school-master, Mr. Sastri has sinned in company with the greatest man of the age—Dr. Woodrow Wilson. If the ex school-master Wilson can be credited with the profoundest knowledge of international politics, if the statement that the speedy termination of the world-war is due in no small measure to the efforts of the ex-school-master then certainly Mr. Sastri can be excused if he takes part in politics. It can be asked with probably a greater sense of propriety whether a travelling tinker could become the author of the "Pilgrim's Progress" or a barber, the inventer of a cotton spinning frame. Sheridan, the book-binder, became one of the greatest orators of the day. Why should not then a school master become a politician?

***

That Mr. Sastri was sometime at Mayavaram cannot be denied, but it is only the proud possessor of the *Justice* vision that can discern the dishonour attaching thereto. The sneer carries its own condemnation.

***

Mr. Sastri relinquished a very decent position in life and joined the servants of India Society on a bare sustenance allowance. If this were a crime, O, for a contagion of this crime. What a splendid thing would it be if it could spread as fast as Influenza!

***

We have heard of wealth being condemned, but it remained for the organ of the South Indian Liberal Federation to expose the hollowness of the precepts of Jesus of Nazareth that it is far easier for a camel to pass through the eye of a needle than for a rich man to enter the gates of Heaven. A poor man cannot and therefore should not speak on behalf of his fellow-countrymen. A very fine dictum indeed! We would like to know what stake the later Dr. Nair had, or Mr. M C Rajah is having in the land. But we forget that a name need not necessarily be connotative.

***

That very popular Satrap of Burmah—Sir Reginald Craddock—has issued an edict that no meetings shall be held in any part of his satrapy, adversely criticising the Rowlatt Act or the Punjab Affairs. This is how the Backward Burmans are given political education!

***

India is being flooded with Missions. The American Mission, the Swedish Church, the Luthern Church, the London Mission, the Church of England, and the churches of all the christian countries in the world have established their respective strongholds in India and are sending out vast sums for the material and spiritual elevation of the barbarous Indians. One is apt to question whether these Missions have done their all in their mother-country. But more of this anon.

The Condition of India.

From this week onwards, presumably until the closing weeks of the session, a group of fourteen Lords and Commons are to be occupied closely with the affairs of India. They compose the Joint Committee to whom the Montagu Reform Bill has been referred, by the vote of both Houses, after a perfunctory second-reading debate in the Commons, and no debate at all in the Lords. Their Chairman is the Earl of Selborne. Lord Sinha, the first and only Indian peer, is, necessarily, the sole direct representative of India among the fourteen. The Committee is to make, if it can, a workable scheme out of the draft measure which Mr. E. S. Montagu submits in redemption of the pledge solemnly given by the British Government on August 20th, 1917. In other words, its task is to create the framework for a system of Responsible Self-Government in India. This and no other is the issue which the British people are now called upon to face. Lord Curzon himself warns his countrymen that they have already delayed too long. That, of course, is the plain truth, on the political side. But the gravity of the situation with which we are confronted is not in the constitutional position. It is in the deplorable crisis into which the Administration has been precipitated by months of infatuated rigor in the Executive.

The present Reform Bill was born in a tempest, as to which England has been and is singularly uninformed. Four months ago the Viceroy's Government carried through a new measure of repression and summary procedure known as the Rowlatt Act. It was driven through the Legislative Council against the solid vote of the Indian members. Outside the Council no Indian leader of standing had a word to say in its favour. Throughout the country a movement of protest was organized, and multitudes of people, especially in the larger cities, kept the 6th of April as a day of fasting and humiliation. The leaders of the passive-resistance crusade failed to hold the lawless elements in hand, and in several cities grave disturbances occurred. In Bombay, the good sense of the Governor had its reward in a speedy cessation of unrest. In the Punjab, on the contrary, the extraordinary rule of the retiring Lieutenant-Governor, Sir Michael O'Dwyer, has plunged the province into panic and hate. Machine-guns and military aeroplanes were used to disperse mobs, whose only weapons were sticks and stones. In Lahore, the military authorities, with almost incredible folly, caused men of mature age to be publicly flogged in the open market-place—in many cases, it is said, for no greater crime than the closing of their shops in sympathy with the national mourning. Indian leaders were deported, newspapers suppressed, and prominent citizens, known for their municipal or other public work, thrown into prison and refused permission to employ counsel of their own choice. Under the system of martial law proclaimed

in the Punjab in April, the courts-martial have been going ruthlessly forward week after week, sentencing men and boys to death and long terms of transportation. In the city of Lahore alone, about a thousand college students have been punished—all of them, apparently by order of a gentleman who gained experience of martial law in Bechuanaland. And, as the Indian papers show, the new Lieutenant-Governor is continuing Sir Michael O'Dwyer's policy without check.

For a particular illustration of British justice as conceived and applied by Sir Michael O'Dwyer, we cite the treatment to which an influential and respected public man is being subjected. Mr. (or, as they say in the Punjab, Lala) Harkishen Lal, is a graduate of Trinity College, Cambridge, and a member of the Middle Temple—a barrister and banker, financial adviser to the Sikh Maharaja of Nabha, and promoter of the constitutional reform movement; in no sense whatever an extremist. He joined Mr. M. K. Gandhi in passive resistance to the Rowlatt Act, taking the lead in organizing the movement of public mourning in Lahore. For his share in this experiment in legitimate direct action, Mr. Harkishen Lal was arrested on a charge of sedition. The day before his arrest martial law was proclaimed in the Punjab, and forthwith the Government of Sir Michael O'Dwyer began to put into force every device of the executive despotism which has been elaborately perfected since the heyday of the East India Company. Martial law in India means government under ordinances, old and new, with retrospective action, and by commissions thus created and empowered to deal with offences "other than those specified in the said ordinance." Mr. Harkishen Lal was first arrested on April 14th, and deported to Isakhel, a place on the north-west frontier of the Punjab, just outside the area under martial law, the line of which he was forbidden to cross. On May 6th, he was again arrested at Isakhel, taken back to Lahore, and in the company of ten others, charged before the martial-law Commissioners with conspiracy, waging war, sedition, and membership of an unlawful assembly. The pleaders of Lahore being unwilling, through terror of the Executive, to appear for them, Mr. Harkishen Lal sent to Allahabad for one of the most eminent Hindu advocates in Upper India, Pundit Motilal Nehru. The military authorities refused to allow the Pundit or any other lawyer outside the Punjab to enter the area under martial law, and, upon appeals for a stay of proceedings being made to the Secretary of State, the accused and his lawyers found themselves impotent in the toils of a politely obstructive India Office, and with their cables held up. As a consequence this important citizen lies helpless, on trial for his life, before a court-martial created after the occurrences which led to his arrest, and kept away from effective legal assistance.

For one Harkishen Lal, however, able to expose the Executive and carry his appeal to the Privy Council, there are scores of thousands in the Panjab to-day conscious only of terror and helpless anger under a system without parallel in the history of civilized governments, barring some recent exceptions, recent and remote. These are the words of Rabindranath Tagore, whose protest has sounded over the world:—

> Considering (he writes to the Viceroy) that such treatment has been meted out to a population, disarmed and resourceless, by a power which has the most terribly efficient organization for the destruction of human lives, we must strongly assert that it has no claim to political expediency, far less moral justification. The accounts of insults and sufferings undergone by our brothers in the Punjab have trickled through the gagged silence, reaching every corner of India, and the universal agony of indignation roused in the hearts of our people has been ignored by our rulers,—possibly congratulating themselves for imparting what they imagine are salutary lessons.

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Knowing, therefore, that appeals have been vain, "and that the passion of vengeance is blinding the noble vision of statesmanship in our Government," Tagore surrenders his knighthood with a gesture of simple horror and pain. His statement of the fact is of scientific exactness. It is supported by every scrap of independent evidence coming from India. Here is an utterly impossible atmosphere in which to discuss reform, as Mr. Montagu, who has been in India, is fully aware.

The first and imperative thing to do is to stop the folly of the Executive in Upper India. Every administrator knows that a Punjab in suppressed rebellion is the greatest imaginable danger in the Empire. We cannot hold the people down under the harshest repression practised under the Crown for half a century, and delude ourselves that we are rallying the loyalists by complimenting the province upon raising a great army for far-off battle-fields. And, while changing, instantly and generously, the spirit of the Executive, we have to open the task of transforming the Montagu Bill. As it stands, it does not provide a practicable basis for the structure of responsible government to which India must come. It goes to the Joint Committee vitiated by one fatal defect. Its scheme of dual government is an expedient which must in the end be self-defeating. It makes little more appeal to Indian reformers than to Anglo-India, and it provides a Civil Service that does not want to work the scheme with an irresistible opportunity for obstruction and evasion. And in this matter the ruling power has really left itself no choice. The declaration of 1917 is an absolute promise. Lord Curzon, once the hardest upholder of the old order, has put the truth into a metaphor. Throw this milestone down and it becomes a tombstone, recording the dishonour of the British Parliament and people.

The Nation.

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(being the Provincial Sabha of the Benares Mahamandal.)

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Olla Podrida.

Our modern civilisation in India has discovered two new measures of public happiness. The *Madras Mail* suggests that our rich men can well take to wheat by which act of kindness they can reduce the price of rice for the poor men. Secondly, Bombay is going to cover men's faces with

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

masks to prevent the spread of the contagion of Influenza.

***

Meantime how are they getting on elsewhere? The London Police are going on strike. Russia is solving the problem of food by the card system. Quite recently when a bill was brought to prevent cruelty to dogs by vivisection, the motion was defeated by 101 to 62, because one man proved that the recent perfection of the gas mask was due to the experiments on dogs. So one race finds a new means of killing men. Another race kills dogs to save men from being killed by the new means. This is the modern extension of the boundaries of knowledge!!!

***

Bombay is now busy sending off people to England with effusive plaudits. Some men have gone to save India politically others have gone to save her socially. Some ladies have gone to save her womanhood. Some men have gone to save the women of India. The depressed classes of India have to be saved in England. Meantime *New India* is publishing the photo and the life-sketch of the Hon'ble Mr. Rajah. Veritably are the newspapers the prize fighters put into the ring by public subscriptions. At this rate there will be more persons to save than persons to be saved.

***

Saraswathi Bai proved during one of her performances the old *entente cordiale* between Brahmins and Panchamas. Mr. Srinivasa Iyengar recently proclaimed to Madras that there is something in the old rules as to bathing, fasting, etc. Fancy saying all this to people who gorge themselves in the Mount Road day by day!

***

Kesava Pillai is more famous by his interview than he would ever have been if he became the Honourable Mr. Kesava Pillai. Dr. Nair is being pursued with funeral orations.

***

In Japan Suzuki, a rice proprietor, was murdered by an official named Yamada, because both became rich by being in league and they had a trifling difference of opinion which would be decided only by shutting up the mouth of one of them.

***

In Madras the great battle of Vakil *vs.* Judicial Officer is going on for the prize appointments. Hurrah! Go on. Go on. By the bye a man fell under a steam roller and was flattened out. This is bare truth not only metaphorically but literally.

***

Mrs. Dorothy Jinarajadasa has taken up the cudgels again on behalf of her Indian sisters. Meantime the sisters themselves are cudgelling away. Votes for women please.

***

President Wilson spoke recently about grafting a new order of ideas upon the old and about the fruit being temporarily bitter. The innovators of the world have now got a new phrase to hurl at the others.

***

The Cholia Vellalas met recently in conference. The President made some references in very good taste to the caste which should have only *Darbha and akshata* in its hands but yet sought and got the reins of power. The campaign of talk is going on vigorously.

***

We learn from the papers recently that one Potteswara Bhatta was turned into a Mahomedan by Aurangazeb and that his descendants however are observing Hindu customs. This was a graft of new ideas on old in those days!

***

Bellary is rejoicing in a widow marriage. Henceforth its troubles are over.

SCRUTATOR.

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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.

OTHER TREES.

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

Straight as an arrow shot from earth to skies
The Sal tree grows majestic, tall, upright
Like happy warrior fighting for the right
And lord of earth or led to paradise.
There aiding man in building enterprise
The teak tree stands rejoicing in its might
With leaves whose velvet undersides in light
Like white silk glister on our wondering eyes.
The Champak tree shines with its golden flowers
Which fill the world with such a strong perfume
That our enraptured sense in bliss doth swoon.
The fair kadamba tree through sunlit hours
Doth thrill with joy and brightly laughs in bloom
As singer's soul doth thrill with joy of tune.

The Hindu Message

THURSDAY EVENING AUGUST 21, 1919.

India and Economic Reconstruction—VIII.

The economic situation before us may be summed up by one simple phrase, namely, extensive exploitation of our natural resources, our cheap labour and our large markets by British capital in alliance with the political authority of the Imperial and the Indian Governments What had been done on a comparatively small scale during the last hundred years and more will now be attempted upon a huge scale. This necessity has been forced upon the Imperial politicians by the financial and economic condition brought about by the recent war. As we have already seen the British Chancellor of the Exchequer will have to find additional revenues to the tune of between six and seven hundred millions a year to meet war obligations. It is admitted that it is impossible to raise this amount by fresh taxation. The only means suggested for it is the exploitation of the natural resources of the Empire by the State in partnership with capitalist amalgamations. This new economic policy has also been forced upon British politicians by the internal condition of their own country. The long-drawn conflict between labour and capital cannot safely be permitted to continue any further. The continuance of this conflict under the new psychological and social conditions created by the war would lead to the break-up of the whole political and economic structure of the Empire. Means must be found therefore to settle this conflict as quickly and as effectively as possible. In the settlement of this conflict labour will have to be paid a much larger share of the profits of the industries which they helped to make than before. This can only be done by increasing the profits of capital. These profits can no longer be earned only by the employment of capital in home industries. These latter have almost reached their limit. Consequently capitalists who are masters of works in the United Kingdom must be induced to extend their operations to the other parts of the Empire, particularly to the Dependencies where there is an abundant supply of raw material and an unlimited amount of cheap labour. If these materials can be worked into commodities on the spot where they are produced or found, it will contribute materially to the reduction of the cost of these productions. And if cheap labour is employed in these works, the cost of production will be further reduced. All this will tend to increase the profits of the capitalist classes, and enable them without any sacrifice to meet new and increased demands made by higher wages of home labour upon their resources. This is the whole situation. And it offers a very grave menace to our economic future and freedom.

This danger cannot be averted by any effort that we may possibly put forth to organise indigenous capital and compete with foreign capitalist enterprises in our own home industry. We have, for one thing, neither sufficient capital nor sufficient enterprise for this purpose. In the next place, the machinery of the State among us is not under our control, but is largely

controlled both in England and in India by British and Anglo-Indian capitalists. But even if we had capital, enterprise and control over our state machinery, it would be ruinous to our national life in almost every aspect of it if we tried to imitate or emulate British or European industrialism. In the first place, we must never forget that this industrialism is organically bound up with European Imperialism. The two cannot be separated one from the other. This industrialism means quick and enormous production of commodities. But commodities are useless without adequate markets for their disposal. All the British works would collapse in a day if the commodities they produce did not find a ready and increasing market in the various Dependencies of the Empire. These Dependencies must be maintained in the interest of British industrialism itself. We have no dependencies. We cannot dump foreign markets with our excess produce. Consequently, in the absence of a dependent Empire, governed and controlled by us, the development of our industry along European lines and upon the large scale in which these industries have been built in the western countries would be suicidal folly on our part. All these things should be carefully considered by those who fancy that the economic regeneration of India will come from the introduction of European industrialism into this country.

There are graver and more vital issues involved in this rage for European industrialism among us. Our greatest problem is how to relieve the pressure on land which has resulted from the decadance and destruction of our ancient manufactures. More than 88% of our populations live on agriculture. And as our agricultural operations depend entirely upon favourable monsoons and adequate rainfall, the least disturbance of these conditions develop sudden failure of these operations, throwing large masses of people on to the very brink of starvation. The only remedy for our chronic distress and poverty is to relieve this excessive pressure on our agricultural works. This is the supreme and vital need for developing manufacturing industries in this country. And the question is, will the introduction of modern European industrialism help or hinder the solution of this problem? In other words, will this relieve the pressure on land of our teeming populations?

Modern European industrialism means, among other things, the employment of machineries for the production of commodities. Machineries are useful in two ways: first they help to save labour, and, secondly help quick production. In its labour-saving aspect, the introduction of machineries inevitably lead to increased un-employment of the labouring populations. Where, for instance, to produce a certain quantity of commodities, it would require the labour of twenty men, with the help of machineries it can be produced by ten men. The result, therefore, is that the employment of machinery throws ten men in every twenty out of employ. It means, in plain English, that what are called labour-saving appliances for the production of commodities, really result in labourer-starving also. This is why unemployment has grown frightfully in England with the growth of these machine-made industries. Our central problem being to find employment for our populations, now dependent upon

agriculture, in new works and factories, the pursuit of European methods for the revival of our manufactures, will not at all solve this problem; but will only help to increase its gravity and complexity.

Nor should we forget that the essential character of our socio-economic structure was its freedom from what is known as capitalism in modern Europe. Our artisans and manufacturers were never exclusively artisans or manufacturers except in the great cities; all over the country they joined their crafts and arts to their essential agricultural occupations. Expert artists and craftsmen enjoyed freehold land from which they got their subsistence. Consequently, they did not need outside capital to keep their families going, during the time they were engaged in the production of their wares and until these were ready for the market. The economic independence of our artisans and craftsmen was thus fully secured in the past. Our skilled labourers, who produced all our old manufacturers, were thus hardly labourers in the European sense of the term. They were both masters and workmen combined in one. They worked together upon the principle of co-operative labour, and on a communist basis; each family joining together and pooling both their labour and their material for the production of works of art, or other manufactures, which remained the property of all the members of the family, and there was no one to claim, as capitalist, the lion's share of the profits of their produce. And we must very seriously think it over whether the pursuit of modern European methods of industrial development will be conducive to our social well-being and moral uplift, or whether by so doing we shall only be importing the problems of European industrialism, mistaking these as perfect solutions of the problem before us.

The most obvious thing in this European industrialism is, that it has all through been seeking to produce commodity at the cost of the humanity of the labouring populations. No one can pass through any of the great industrial centres in the United Kingdom or even in America, without being sickeningly impressed with the ruin of human body, mind, and soul that results from modern industrial methods. Europe has, however, been gradually finding a remedy against these evils, in the expansion of democratic franchise. The labourers in almost every European country have acquired political power. They have been given the vote; and they have been using it increasingly for the protection of their own interests and the organisation of their own forces with a view to successfully fight capitalism. Trade Unionism, Syndicalism, Socialism, and various other "isms" owe their birth to the vote of labour in all the democratic countries of the West. The fight between labour and capital is, therefore, not so unequal as it was at one time. The might of labour is daily growing; and in this labour has a compensation for the inevitable wrongs which it has had to suffer at the hand of capital. But the contest is far from being over or even nearing its end. Where this fight will lead to, no one can foretell with any degree of confidence. It may be possible to work up some sort of an abiding reconciliation between the interests of labour and those of capital.

Or, failing this, this fight may ultimately end in the general break-up of modern European industrialism and economic structure. No one can say what will come to pass. Every thing is just now in a crux. And in view of it all Indian statesmanship cannot rashly run after this European industrialism as a panacea for our economic evils and a solution for our very vital economic problems.

So far as can be seen, our future lies not in the mad attempt to imitate or emulate modern European industrialism, but rather in putting up a tough fight against it. It will no doubt be an unequal and almost impossible fight, we know. The forces of this industrialism have at their back all the authority of both the Indian and the Imperial Governments. They are also supported by the natural greed of our own new-born capitalist classes. There are also others, who are neither capitalists nor Government men, but who have been so completely obsessed with this modern industrialism, that they too will, and indeed, are already lending their intellectual and moral support to this new spirit of imitative economic reform and progress. All this cannot be denied, and ought not to be ignored. All these make the work of real and constructive economic reforms exceedingly difficult for us.

BIPIN CHANDRA PAL.

The Grand Committee.

[BY SON OF INDIA.]

To those that have been carefully following the trend of recent events, the Government of India' Despatch dated 28th May last on the Grand Committee Scheme did not come as a surprise. The public has already lost its confidence in the Government of India, whose reactionary views are nowhere more transparent than in the opinion they have expressed on, and the arguments they have advanced for whittling down, the Montagu-Chelmsford Report, which at any rate in respect of rendering impotent the expanded Councils by the institution of the Grand Committee, was, in itself bad enough. From the way in which His Excellency Baron Chelmsford has in collusion with his "Colleagues" been explaining away the Joint-Report and suggesting more drastic substitutes, one can reasonably be pardoned if one is led to doubt whether the Viceroy was not a drag on Mr. Montagu in the drafting of the Report, and whether in the absence of the "co-operation" of an unwilling Viceroy whose retrograde views lean more towards the bureaucracy in India, Mr. Montagu's proposals could not have been more liberal. And the conclusion is irresistible that, not content with the amount of adverse influence he has been able to bring to bear on the Secretary of State's proposals when in the womb, he has now taken to other ways of further whittling them down. For it cannot be maintained that the Viceroy who was partly responsible for the Report, and the members of his council who had acquiesced in the scheme, should now come forward (with the honourable exception of Sir Sankaran Nair,—all glory to him) to demolish the scheme solely on account of the *fresh light* thrown by the Local Governments.

We shall now consider only one instance of this attempt on the part of the Government of India—viz., in regard to the question of the Institution of the Grand Committee. The Joint-Report was afraid lest with the constitution of the enlarged Local Legislative Councils the Governor should not find it possible to carry forward affirmative legislation in respect of reserved subjects which might at times be distasteful to the non-official majority and therefore wanted to provide the Governor with a safeguard so as to hold him responsible for the "good government" of the Province committed to his charge. Various safeguards were suggested and were rejected one after another. It was thought that the Government of India

Legislation should not be courted as it would interfere with Provincial autonomy. The Governor-General or the Governor-General in Council can pass ordinances. This was rejected on the ground that "to pass ordinances without first enabling the Council to discuss them would be to abandon all the advantages of publicity and criticism." We do not know whether there is anything in law prohibiting a Government measure introduced into the Council and there discussed and thrown out, from being issued as an ordinance, in which case the Government need not abandon the advantages they were so solicitous of securing. It was feared that the issue of an ordinance by the Provincial Governor would result in the resignation of the Indian Minister as member of the Executive Council, and we are yet to see how this contingency will be avoided by the Grand Committee procedure. As a panacea for all these ills, the Report provided for the institution of a Grand Committee, which in fact is only a perpetuation of the existing Councils under a "grand" name. It was desired that "its composition should reproduce as nearly as possible the proportion of the various elements in the large body" and it was therefore proposed that the Grand Committee in every Council should be constituted so as to comprise from 40 to 50 per cent of its strength, which would ensure the "representation of the interests represented by the general electorates to which it is our special intention to give a greater voice in the Council than heretofore." There is to be a bare majority of nominated members excluding the Governor, of whom two-thirds are to be officials. Taking for instance the Madras Council, it will according to the recommendation of the Southbourgh Committee consist of 118 members, about 90 of whom will be elected by the general and special electorates, and of the nominated members 18 will be officials and the rest non-officials. In the light of the Joint-Report, the Grand Committee will be composed of 24 elected members, 18 nominated officials and 7 nominated non-officials. But the Government of India and the Local Governments under them seem to have taken fright, and the Viceroy has practically eschewed his own arguments—if he were in any way responsible for those in the Report—and now wants still further to stiffen the constitution of the Grand Committee. Their basic assumption is, as has been rightly deprecated by Sir Sankaran Nair, that "while the influence of the popular side of the Provincial Government must steadily grow, the standards of administration within the field of work for which Parliament continues to hold the official government responsible must be maintained and the Governor must resolutely use his powers to prevent them from deteriorating." With this hypothesis in view, they proceed to state that it may not always be possible for the Governor to attend meetings of the Committee, that there would be a great strain on the official element, that the non-official members of the Committee nominated from the elected members of the Council *can never*, and those from the nominated section of the Council *cannot always* be depended upon to give the Government the benefits of their votes, that therefore the official element must be predominant, and that to cope with the number of officials that can be spared for the work the strength of the Committee must be reduced! The fear that the nominated non-official members would all of them always join hand with their elected brethren is a very remote contingency, so long as nomination continues to be what it is. Further, even from the elected camp, there are the European members, and the representatives of the domiciled community who, as the Secretary of State and the Viceroy have been forced to admit from a perusal of the record of the several legislative bodies, "usually if not always vote with the Government;" while in the Indian section thereof, with the expansion of the electorates, "all kinds of interests and views divergent among themselves are going to be represented," and if the Government cannot under these circumstances secure any majority without falling back on their official phalanx "the probabilities of their being in error are great." The passage of the Rowlatt Bill through the Indian Legislative Council is cited as a case in point. But it only serves to show its pernicious nature. "It may be objected" said the Joint-Report, though the authors have since eschewed their arguments in referring to the case of the Rowlatt Bill, "that such a Grand Committee so composed offers the Official Executive no absolute guarantee that its measure will get through. We agree that such is the case but there is no such guarantee at present. In a Grand Committee of 40 members, there could be 14 officials and we consider that no great harm will ensue if Government defers legislative projects which are opposed by the whole elected element and for which it cannot secure the support of six out of the seven members whom the Governor has it in his power to select from the whole body of the non-official members in the Council." These statements have been sufficiently refuted by Sir Sankaran Nair, and it is hardly necessary, or even possible, to add to his incisive criticism. But I would venture to submit one little suggestion. The attendance of the Honourable official members at meetings of the Legislative Council is a farce, a very costly farce. They sit there as in a dumb-show, indifferent and listless, and when the votes are taken, vote with the Government. Instances have not been wanting where several of the official members had left the Council chamber to attend to their (more legitimate?) work at the Secretariat and elsewhere, and when the matter under discussion was pressed to vote, the official members were called on the phone, the voting was delayed till their arrival and the protest of the popular leaders that the official members who had not taken part in, why, had not even attended, the debate should not be allowed to vote was ruled out; and it would have caused no surprise if some of the official Honourables, not knowing whether to vote 'Yea' or 'Nay' said they voted for the Government, be it 'Yea' or be it 'Nay'! That is the unwritten law. Only contentious measures are likely to be put to the vote and there the Government can certainly be sure of their official phalanx, though under the Joint Report the official member is ordinarily to be given some latitude in the exercise of his vote. If the Grand Committee is to have a substantial number of official members, and if it be held that the requisite number of official members cannot always be had, I would suggest that instead of dislocating all official work by requiring the corporal presence of the official members, credit may always be given to the Government for a certain number of votes. There need then be no necessity to curtail the strength of the Grand Committee. It may be contended that this is a novel procedure, having no parallel in the world. But I would ask whether everything that we have has a parallel.

Notes and Comments.

The great Sir Oracle has again thundered forth his proclamation to Indian humanity, and this time it is revealed from a metropolitan platform. A mofussil station like Salem is certainly unsuited for prophetic utterances of such urgency and moment. Mr. C. Rajagopalachariar, presiding at a meeting recently held at Madras, said,—"they must take the non-Brahmana movement and the Bolshevik movement in Russia as warnings against the inequality of men in point of position and wealth." Also,—"he exhorted them all to do something practical towards the elevation of the depressed classes and not to satisfy themselves with mere speeches on the platform."

* * *

In Europe, the great powers are all endeavouring to suppress "the Bolshevik movement in Russia." The present war in Russia—in which our British rulers are taking the leading part—is directed towards this great aim. We are quite certain that the wicked gospel of those arch-enemies of humanity—Lenin and Trotsky—will in a few years, or even months, remain only to be remembered as an insane freak of these embarrassed Russian phantoms playing their ghastly game in the fantastic orgy of devil-dancing and demoniacal possession which has lured Russia to its present doom of destructive degeneracy. If the apostolic genius of Mr.

C. Rajagopalachariar is right in placing, as it does, the non-Brahmana movement on the same social footing as the Bolshevik movement in Russia, then he ought to embark on a policy of attempting every legitimate means in his power to have it suppressed too.

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Instead of taking this course, he takes up the prophet's role—which, no doubt, comes naturally upon him and, in his own view at least, sits on him well and spreads around him the odour of sanctity, while it gains also the applause of admiring metropolitan audiences,—and "warns" all present "against the inequality of men in point of position and wealth." As he wants them "to do something practical," we think he ought to set an example by surrendering his own possessions and his own superiority "of position and wealth" till they become equal to those enjoyed by persons belonging to "the depressed classes." The late Professor Huxley was not afraid to swear by his doctrine of "the natural inequality of men." But this strange apostle of South India is evidently moved by some promptings of *fear* in one of its grotesque forms lest some day the non-Brahmana movement might grow into the present proportions of the Russian Bolshevist movement and endanger the very existence of the wealthy and influential "vakil raj" of which he is so distinguished an ornament even while exhibiting its diadem in its role of kissing the dust before a metropolitan audience for the delectation of "depressed" and discontented individuals belonging to the South Indian Panchama population of several millions. We are not afraid to inform our readers that Fear is a clumsy instrument of civilisation—or even of public agitation—in an age like the present. Even though government by fear still exists in various centres of modern civilisation, public opinion—at least among all men of modern schools of advanced thought—has declared itself against education by fear,—and, of course, also, of education of public opinion by fear. Wherever fear or terror is resorted to for purposes of government, education, or agitation, we fear that it has too often the effect of only producing dogged obstinacy in the older men concerned, while it breeds a sense of the delight of incurring risks in the younger members of the lot. Let us face the situation in South India boldly. Fortunately, we have a government which can face its difficulties and provide adequately against all threats of revolutionaries and revolutions. It was the great prophet of England—one of a widely differing type of genius from that of Mr. C. Rajagopalachariar—no less a man than Carlyle, who wanted all to consult the "eternal oracles" in order to receive the inspiration needed for the purposes of life. Let all Hindus,—and even public men and agitators—consult the eternal oracles of the Rishis instead of giving way to the promptings of fear, or yielding to the impulses of the moment, in order to decide their own course of conduct amidst the conflicts of parties and interests which constantly distract the Indian public life of today.

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The Editor of "The Nineteenth Century and After" assures us that Mr. John Pollock is a gentleman who has "recently returned from Russia." This is clearly meant to re-assure his readers that they might rely on him and accept his facts and conclusions as representing the actual situation there. But no Indian reader who reads his article on "The Real Russian Peril" which is given the place of honour in the current number of the magazine will allow himself to be inveigled into accepting the editor's testimonial to Mr. Pollock. For, this accurate Russian traveller wants us to believe that the Bolshevik party there has already achieved "*a partial success* in raising the millions of India against us (the British)." We in India know nothing at all of any such Bolshevik attempt,—for the simple reason that all Indians are loyal to their British Masters, and look entirely to the method of peaceful constitutional agitation to win their right of self-determination as a part and parcel of the British empire. No one here dreams of entering into conspiracies with foreigners or foreign states, or even to solicit material help of any kind from them. There may be some distracted people here and there

who may believe in the usefulness of putting India's case for self-determination before the civilised peoples of the West and thereby gaining their *moral* support and sympathy, as Dr. Subramania Iyer sought to do when he wrote his famous letter to President Wilson, of the United States. But, after the procedure was condemned by the present Secretary of State for India, no one has thought of reviving it, and it is practically *dead*. As for any communication with the Bolshevik leaders in Russia, such as is mentioned by Mr. Pollock in his article already referred to, we have no hesitation in characterising it as a gross slander and lie which can only be ascribed to a malignant hatred of the Indian people. It is a wonder that so worthy a magazine as *The Nineteenth Century and After* and one which is so widely patronised by Indians should allow a mendacity so palpably absurd on the face of it to disfigure its pages.

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Mr. Pollock himself admits that "we, the general public, know but little of what is going forward in India." Then why does he venture to speak of "the partial success" of the endeavour—if any such has at all been made—of the Bolsheviks "to raise the millions of India against us"? The mischief of ignorance can no further go, and the men who are capable of spreading such mischief deserve severe chastisement and kennelling at the hands both of government and the public.

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 III.

(Continued.)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

In all the three worlds, O Partha, there is not for me any obligatory action that must be done nor is there anything unattained that has to be attained. Yet I remain in action.

NOTES:

1. The Lord besides giving a large number of convincing reasons, finally instances himself as the supreme example of a Karma Yogi.

2. The Lord's work is His Leela. It is due to the abundance of His Grace and for the betterment of humanity (लोकसंग्रह).

3. The Lord is not a *Baddha* or *mukta* (soul in bondage or liberated soul.) He is the Paramatma who is अवाप्तसमस्तकाम, सत्यकाम, सत्यसंकल्प, Omnipotence, Omniscience, and Omnipresence and when yet out of His Grace (अनुग्रह) comes into the world of men to uphold righteousness and draw the eyes and hearts of all to His lotus feet by His Beauty and His Love.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

If I do not continue in action incessantly and without indolence, men would in all respects and directions follow in that path of mine, O Partha.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

If I do not engage in action, these worlds would perish. I should be the cause of confusion of births, and I should thus ruin all these created beings.

NOTES:

1. Duty (Dharma) is what keeps the worlds in tune and leads souls to God. Hence Iswara as the Lord of Duty is ever declaring it by words and conduct. धर्मो विश्वस्य जगतः प्रतिष्ठा. Wordsworth says of Duty.

"Thou dost preserve the stars from wrong
And the most ancient heavens through thee are fresh and strong."

3. The breach of duty leads to Dharma Sankara and Varna Sankara and destroys the orderly upward evolution of life. I have referred to this already in Chapter I and shall refer to it again in Chapter IV.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

Just as the unenlightened do work, O Bharata, in a spirit of attachment to action so should the enlightened man do work without attachment and desiring the proper guidance and welfare of the world.

NOTES :

1. The difference is one of motive. The heart is the seat of worldliness or Godliness according as we train it and purify it. Blessed are the pure in spirit, for they shall see God.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

Let no learned man cause an unsettlement of mind among those who have not become full of wisdom and who are yet attached to work. He should cause all actions to be done, himself doing them in the proper spirit of *yoga*.

NOTES :

1. The Lord says that the truly wise man should induce all to do their duties, slowly introducing the element of higher motive which transforms the lead of work into the gold of love and bliss, by himself doing duty in the proper spirit of unattached work for pleasing the Lord.

2. It has been said :

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।
महानिरयजालेषु स तेन विनियोजितः ॥

3. Religious propagandism, overthrowing of beliefs, and unsettlement of minds are not God's work. The truly divine work is effecting a conversion of the heart, leaving the duties unaltered.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

He whose mind is clouded by egoism regards himself as the doer in respect of all actions done by the qualities of Prakriti.

NOTES :

1. The Prakriti spoken of here is not the self-active and independent Prakriti of Saukhyas but the Parameswari sakti, which gives suitable embodiments to jivas as the results of actions and binds them or frees them in accordance with violation of, obedience to, the Lord's commandments. Such *sakti* is thus described in our sacred books.

देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥

(*To be continued.*)

Sandhya Upasana.

[By RADNUS B. DIVARD.]

Sandhya—The way to happiness.

Now the question arises as to why Sandhya should be performed. The answer is that one should observe it because it leads to happiness in this world as well as in the next. Says the Shruti :—

उद्यन्तमस्तंयन्तमादित्यमभिध्यायन् कुर्वन ब्राह्मणो विद्वान् सकलं भद्रमश्नुतेऽसावादित्यो ब्रह्मेति ब्रह्मैव सन् ब्रह्माप्येति य एवं वेद ।

This is commented upon by Bhagavan Bhashyakara as follows :—

वक्ष्यमाणप्राणायामादि कर्म कुर्वन् संध्याशब्दवाच्यमादित्यं ब्रह्मेति ध्यायन्नैहिकामुष्मिकं सकलं भद्रमश्नुते । एवमुक्तध्यानेन शुद्धान्तःकरणो ब्रह्म साक्षात्कुरुते स पूर्वमपि ब्रह्मैव सन् अज्ञानात् जीवत्वं प्राप्तः तत्साक्षात्कारेणाज्ञानापगमे ब्रह्मैव प्राप्नोतीति.

"He who performs pranayama &c., as directed and concentrates his mind on the unity of the Sun, known as Sandhya, and Brahman, enjoys all happiness in this world as well as in the next. Thus his heart having been purified through above-mentined concentration realizes Brahman. Though he is Brahman already, still he considers himself a finite soul (jiva) through ignorance. This ignorance is dispelled through the realization of the truth and he attains Brahman." Does there exist a single soul in the whole world who does not want to be happy? But, what is happiness? The notion of happiness varies according to the mental attitude of a person. A child's happiness resides in toys, that of a school boy on a holiday, that of a young man in winning the love of some young damsel. A middle-aged man finds happiness in amassing wealth and spending his days in the midst of a loving wife and affectionate children. An old man finds satisfaction in being respected by youngsters and in being given credit for his ravings attendant on dotage. A pleader is happy when there is a plentiful crop of quarrels and a physician deems it the summit of mundane felicity when epidemics are in full swing. So, what is happiness? Can we mark certain things as "happy" and dub others as "unhappy"? The happiness which a school-boy derives from a holiday is not calculated to satisfy a grown up man. Epidemics are not considered to be a source of happiness by the patient though the doctor considers them to be so. Love-matters are less likely to interest an old man than a youth. Happiness, then, does not exist in things; it is essentially a condition of the mind and it cannot be had anywhere else. *Happiness is the state of one's being highly pleased with one's self* and position irrespective of the outward circumstances, Self or the Atman is happiness. What about the sense objects and enjoyment? To possess right-royal palaces standing on solitary spots, away from the humdrum life of the common populace, and shining in the silver splendour of the sun amidst a crowd of sweetly smiling stately courtiers of the vegetable kingdom, in their evergreen uniform under the blue canopy of heaven—Is this not happiness? The soft embrace of darling doll dolling out caressing kisses called forth by Cupid's crowning courtesy, with looks of languishing love and blossoming blushes—is this not happiness? The sonorous song of the sweet baby, the innocent prattle of the little tongue, the imperative outburst of the artless heart and the bewitching smile of the tiny tyrant—is this not happiness? To have friends, fervent in fondness, great in gratitude, big in boldness, manly in meekness, high in humility, strong in self restraint, valiant in virtue, typical in tact and noble in nature—is this not happiness? To be encircled by an army of suppliant servants driven to servitude by the stern spectre of starvation and to be pampered by these paid puppets propelled to meanness by penury's potential power—is this not happiness? The flying phaeton, the thundering victoria and the croaking automaton is this not happines? To possess fame and a noble name—is this not happiness? To swim slowly in a stream of songs celestial gushing forth in grand harmony from some sublime source of supreme melody—is this not happiness? To loll on soft sofas in sweet slumber's soverign silence—is this not happiness? To feast the eyes on feminine faces of fathomless fascination of fragrant flowers—is this not happiness? To taste the turtle soup and mutton's leg, beef's tongue and the boar's bacon, frog and fish fresh and fried, fowl's flesh, bread and butter, cheese, jam, punch and wine, champagne and Bordeaux,—all European delicacies—Different kinds of ladus and rice-preparations, cakes and milk, ghee and honey, curries and vegetables and pickles fruits—all Indian delicacies—is this not happiness? The sweet smelling rose, jasamine and lotus, lavender and musk and all other sorts of delicious perfumery wafting pleasant waves of odour on the sense of smell—is this not happiness? Add to this youth—youth that invests the limbs with energy and activity, youth that radiates beauty all round, youth that usurps the lion's heart, youth that defies adversity, youth that jeers at pessimism, youth that draws with a masterly hand glowing pictures of future happiness, youth that delights in the wildest of dreams—is this not happiness? These things can bestow happiness on fools only; but wise men are never deceived by the songs of the siren in the form of sense-objects.

Says the Blessed Bhagavan :—

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

"Enjoyments arising from sense-objects are verily the wombs of misery; they come and go and the wise man does not find happiness in them." Happiness that does not persist is no happiness at all. These enjoyments are like a tiger with a beautiful skin but hidden claws which the moment it gets its victim in its grip makes

short work of him. These are like a cobra with a charming hood but venomous fangs. These are like a bait, sweet while swallowing but deadly in effect. These are like the horn of a hunter which while pouring melody into the ears of the deer simultaneously helps the shooting of an arrow into its heart.

किं वानेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किं
किं वा पुत्र कलत्रामित्रपशुभिर्देहेन गेहेन किम् ।
ज्ञात्वैतत्क्षणभङ्गुरं सपदि रे त्याज्यं मनो दूरतः
स्वात्मार्थं गुरुवाक्यतो भज भज श्रीपार्वतीवल्लभम् ॥
आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीतोयतरंगभंगचपला विद्युच्चलं जीवितम्
तस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

What if one gets wealth, horses, elephants and a kingdom; what has one to do with wife, friends and animals (domestic) and this physical frame and a house? Oh mind! Having known that all these are transitory, cast them off at once and for the benefit of your soul worship the blessed Lord of Parvati in consonance with the precepts of your master.

Mark, life is daily perishing. Our life is like a stream of water in which the particles change every moment. Just as the river presents the appearance of continuity of life though in fact the millions of particles which go to make it are hurried down every moment to the ocean, so this body which apparently seems to last a number of years, is undergoing a process of change and deterioration. It is in a state of constant flux. Youth decays. The sturdy muscular power, active limbs, healthy constitution, energetic air, handsome features, freshness of life that lends attraction to the countenance, long curls of black hair—or according to the European conception of beauty, golden hair—the fiery temper and defiant nature, pride and hope and dreams, all must needs go slowly but surely. Youth must ripen to old age with all its marks of distinction—grey hairs,—the white flag of black death, a wrinkled face, a toothless mouth, tottering limbs, failing strength, feeble mind, weakness and sickness. To be jeered at by youth, to be treated with indifference by the adult, to be entirely dependent on unwilling souls—this is old age. And once this stage is reached one cannot recall the past. Death sends its horrible warrant of sickness to the wretched soul which even in the midst of misery clings tenaciously to its mortal frame. Who can describe then the agony of a creature whose mind bears only record of uniform enjoyment and pleasures throughout its whole tenor of existence? But there is no escape. The messenger of Death subjects man to terrible contortions and convulsions by tightening the noose thrown round the neck of his victim and carries him off and thus puts an end to all his enjoyments. Enjoyments indeed? Time devours all, all! Wealth has only as much stability as a ripple on an expanse of water. Empire after empire has in the world's history crumbled to dust. Nation after nation rose and fell. Again and again did proud pelf throw down its gauntlet at the almighty time only to find itself baffled every time.

Life is as transitory as a flash of lightning. 'Perish' is the only word conspicuously written in fiery characters on every page of Nature's Book. Man shuts his eyes to it and runs feverishly after the phantoms of pleasures conjured up by his morbid mind until he finds himself in abyss irrevocably lost. But he who keeps his eyes open studiously and reads the glaring letters and thinks, turns back from his wild chase of pleasure and throws himself entirely on the mercy of the Blessed Being clothed in impenetrable mystery. True happiness, then, consists in self-satisfaction arising from the control of the mind and the senses. When this is secured, no trace of misery is left behind

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते । "After reaching this state no gain is considered higher and even great affliction does not disturb him. How is this state to be reached? It is to be reached by means of concentration or *dhyana* and non-attachment or *Vairaggya*. These are defined as

द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥
प्राणायामदृढाभ्यासैर्युक्त्या च गुरुदत्तया ।
आसनाशनयोगेन प्राणस्पन्दः निरुध्यते ॥
असङ्गव्यवहारित्वाद्भवभावनवर्जनात् ।
शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ॥
वासना संपरित्यागाच्चित्तं गच्छत्यचित्तताम् ।
प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु ॥

The tree of mind has too seeds; namely (1) the vibration of Prana and (2) desire in any shape. If one of these consumes, both of them perish. The constant practice of Pranayamam (control of breath) adherence to the contrivances shown by the master and observance of rules regulating posture and food lead to the control of the vibration of Prana. By living a life of non-attachment, by shutting off all worldly thoughts and by constantly keeping before the eyes the mortal nature of the body, desire ceases to exist. By casting off desire entirely, the mind attains a supermental state; the control of the Prana also leads to the same result. Choose whichever you like. So says Bhagavan Vasishta to Shri Ramachandra. Now Sandhya Upasana embraces both Abhyasa and Vairagya. Asana and Pranayama are some of the most important constituents of Sandhya Upasana and these are nothing but Abhyasa. Sandhya-Vandanam inculcates renunciation being a निष्काम कर्म or action without motive. It teaches concentration on the Supreme Being to the preclusion of worldly thoughts. It also admits the existence of only the Paramatman and gives the lie to everything material. It is thus also a perfect means of gaining the only true happiness worth the name. The definition of happiness given alone is sure to make a person gasp, whose range of happiness extends no further than material prosperity, but even such people can rest assured that if they make up their mind to stand steadfast in their devotion to God, their labours will not be in vain; for sincere prayers issuing from a pure heart are always answered by the shining ones who are neither deaf nor dumb. If a man asks of them only material prosperity, they never fail in their duty to grant the same to their devotee. Mantrams when scientifically repeated continuously for a number of years gain Siddhis or certain divine powers for the person repeating them and these Siddhis place him on the summit of worldly felicity. Perhaps the story of Sudamdeva may not be out of place here by way of illustration.

Sudamdeva was a very very poor Brahman despite that he was one of the most intimate friends of Shri Krishna. But being a true Brahman dutifully attended to his Nityakarmas (daily duties) and had very few wants. He knew the Atman. He maintained himself with whatever came to him by chance and was very happy. His little hut protected him from anything but the sun and rain. His clothes acquired for him the name 'Kuchela' which means a man of rags. He had wife and children to share his burden of poverty and feel themselves miserable though he himself always felt to be rich in his poverty. The family had very often to go altogether without food for a number of days and they were not equal to these privations. Still Sudamdeva sought no relief of any kind. He did not put in applications for posts nor did he wait on big folk in expectation of their favours. He would not beg for worlds though in these times there were no bills for preventing professional beggary. His wife, however, felt the distress acutely and consequently ventured to suggest to her husband one day that he might call on Shri Krishna and secure the mitigation of their suffering. He caught at her suggestion gladly but he entertained a quite different motive in accepting it. His heart glowed with animation at the prospect of beholding Shri Krishna, his friend and God, but he had no thought to bestow on the alleviation of the distress in his family. The Bhagavan was a member of the royal family and according to the custom then in vogue he could not see him without a gift for Him. His wife however helped him to get over the difficulty by placing in his hands a small parcel of Prithuka—a certain preparation from un-

husked rice. He then started on his errand. Thoughts of Shri Krishna alone tenanted his mind entirely on the way. On reaching the destination he was promptly announced to the Blessed Lord. The moment Sudama's name reached the ears of the Lord, wild with joy, He bounded to him and held him in close embrace. Yes, the Lord of the Universe who put down might and upheld right, who protected the good and suppressed the wicked folded the poor Brahman in his own arms—the arms that had pulled down the tyrant Kamsa, the arms that crushed the monsters, the arms that wrestled playfully with the children of the cowherds at Gokul, the arms that encircled the form of sweet Radha, the arms that kidnapped Rukmini. The Lord took him to His own palace and waited on him in person with His royal consorts. Shri Krishna asked Sudama, who was reluctant to produce his poor gift to so high a personage, whether he had brought Him some gift. The Brahmin remained silent with a sense of humiliation but the Lord snatched the parcel of Prithuka from him and ate it heartily. Such was His love for him! Sudama remained there for a few days enjoying the supreme privilege of His company and such hospitality as only a king might expect and then took leave to go home without even giving Him a hint of the errand on which he was sent by his wife. But the Lord was in a humour to surprise Sudama and He required no prayers from him. When the poor Brahman returned home he found, to his surprise, his miserable hut converted into a magnificent mansion full of riches and servants and all that finds a place in a king's palace. The Lord thus rewarded him for his love towards Him. God cannot be expected to reward those who disregard his commands. He ought to be approached through Svadharma. स्वकर्मणा समभ्यर्च्य सिद्धिं विन्दति मानवः। And a little of Dharma saves from greatest dangers. स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्। Sandhya is a Svadharma and we have seen that it leads to happiness. That Sandhya-Upasana is also a means of long life will be the subject of a subsequent article.

National Topics.

National Education.

[By J. S. R. Sarma.]

There are a number of institutions styled 'National Schools' already in the Presidency, but it is doubtful whether the epithet 'National' can be considered proper and strictly true in regard to them. It is not enough that such schools are so called because they are under indigenous management, they are run by Indians themselves, whether by individual proprietors or Committees. From the very nature of conditions at present obtaining it is perhaps not possible they could be truly national. As long as they are state-aided and look to the Government for doles of grant-in-aid, they cannot move out of the groove and mend for the better. Even the latest-started 'National College' at Trichinopoly only adds to the list of existing types. It may be true that Indian Professors of great academical qualifications and vast experience in the department of teaching are profusely appointed and enrolled on the staff of the College. All the same, as long as the institution counts on Government support and recognition under the existing Educational policy of the Government and as long as the latter adheres to its one-sided rigid view-point of public instruction insisting on a scrupulous observance of the conditions and terms laid down by it on the part of institutions desiring its recognition, as seeds of national education trees can be usefully sown and tended and brought up into any really fructifying yield. The scheme of studies should be thoroughly overhauled. The curriculum must undergo a radical but wholesome change. A high standard of virtues and practices in absolute consonance with the Hindu ideals of life and conduct, with the tenets of Sanatana Arya Dharma, in the personnel of the staff should be insisted on. The goal of National Education must be distinctly proclaimed and must be zealously and earnestly worked up to by all those concerned, each in his own sphere. The comparative utility of the several subjects which now form the subject matter of instruction and of those which are conspicuous by their absence in the existing scheme should be studied and observed by those competent to engage in the task, with special reference to their relation to practical future life of the would-be citizen and to the ultimately supreme spiritual ideals of the race. (Be it observed here please, that all my remarks bear on Hindu Institutions only.) If the above are conceded to be among some of the essential items of consideration in this connection, the supreme importance of the study of National Literature and Philosophy must be recognised and given effect to in the Scheme, the necessity for the study of English being also recognised, but only as next to the former.

Any scheme of 'National Education' is easily evolved and carried out in a country where the interests of the state and its people are identical, where both are alike in race and religion, customs and culture and in the outlook of life and its problems and goal. But, on the other hand, in a country like ours where there is and can be no such identity, where there is a contact of the opposites, the question of National Education becomes essentially complicated and hard to solve. The state as the conquering ruler is naturally disposed to impose its culture and ideals of life which can be expected to be inherent in a militant commercial civilisation which it is, and the people from their very position of a subject race deprived of all chances and facilities of impetus and patronage for even the maintenance of their culture and codes of life, much less for their development on national indigenous lines, easily succumb to the weight of foreign pressure and influence and in course of time get deadened to an amazing degree with the result that a sort of indifference sets in first, and then develops into disregard and antipathy to their ancient own. The position of the Indians—I mean the Hindus—has come to such a stage just now. It seems almost an up-hill task to attempt to revive their old position of enlightened culture and glory. The collective will of the community is not at all manifest in this direction, no leaders who can put their shoulders to the wheel and come forward with a practical workable scheme to arrest the hopelessly growing decline and disregard in regard to Hindu culture and literature are yet visible; the Mutadhipathis who have forgotten their duties, and powers based on them are profoundly supine and feel safe in the security and luxury of their sinecure position; the hoarded wealth of opulent temples is running to waste and is almost likely to be diverted from purposes for which it was intended in times of old; the so called leaders of whom India hears so much are all of a political turn of mind and have some ideas of national education of their own. The more the writer contemplates, the keener becomes the feeling of despair. He can only appeal to the good sense of the elders of the community who are competent and may yet be left and lurking somewhere in this vast land of Aryavartha for a national service of this kind, to come forward and boldly brave the problems in tackling which, the following among other points, might be borne in mind:—

1. Study of Sanskrit and Vernacular with a thorough grounding in literature and Religion to be achieved to possible perfection by progressive stages. (Vedas, Puranas, Dramas, Grammar etc)
2. Study of English as a necessary second language, as long as it is the language of the state and a *sine qua non* of practical life in modern day. What is to be aimed at is a *working* knowledge, so far as the average pupil is concerned.
3. Essential knowledge of the 3 Rs.
4. Although knowledge of Indian History gathered from indigenous unbiassed sources, from all the Puranas and Epics and literary works of all the ancient poets etc.
5. An Elementary knowledge of the geography of the world as might be recast hereafter.
6. Insistence as far as possible of the observance of daily and periodical religious exercises and rites as are enjoined on respective communities, subject of course to the limitations and lack of facilities under modern conditions.
7. The personnel of the teaching staff must be exemplary, with a devout faith in Hindu ideals of life and conduct and as much active practice as possible.
8. Specialisation and advanced studies in western science and arts to those willing and capable.
9. Instruction in technical and mechanical

subjects to those who are by heredity and other exceptional aptitudes fit for it.

10. Repeated hammering and dinning into the mind and ear of the pupils as to the essentiality of adhering to one's own indigenous habits of life, in regard to religion, dress, drink and food and style of life in general.
11. A convincing exposition of the utter futility of the aping of western habits of life which are gaining ground and making increased victims, as though necessary (but illusory and vain) passports to and indications for political salvation and social millennium.
12. Obtainment of a concession from Government to the effect that though the institutions are not state aided, they must be recognised as of equal value with state and aided ones in the matter of appointments whether under government or elsewhere.

If any god-fearing, capable, wise, unostentatious and devoted Hindu leader can make up his mind to devote some time to the development of a workable scheme on the foregoing principles, and to the carrying out of it, all hail, all glory to him!! Of course, this must be left to far better brains and great geniuses to work up. May God help us out of this pressing difficulty of the hour!

Olla Podrida.

In these civilised days it is startling to find that a league called Corporal Correction League has been started to flog boys into discipline and obedience. These are days when cranks and crochets and shibboleths of all sorts and descriptions masquerade as world-saving moral and spiritual principles and are duly advertised by an on omnivorous press!

***

We have been hearing a great deal for few days past about medical inspection of schools and health associations for cities.

***

Elementary rules of physical and mental health discovered and followed during centuries past are ignored. The bird in the hand has been allowed to fly away. We are busy dreaming about the two birds in the bush!

Did you read the edifying correspondence about the Editorship of *India*? The world is full of personal pettinesses masquerading as pure principles.

***

Quite recently Madras got up a meeting about untouchability. One learned speaker gave it out as his opinion that platform speeches were useless. He uttered this in the course of a platform speech. The chairman found out some mysterious connection between the Non-Brahman movement and the Bolshevist movement. Some people are "of imagination all compact."

***

The Calcutta University commission has been a veritable mountain in labours. It has not brought forth a mouse but a veritable Himalaya in the shape of a report. It will take a succession of lives to understand and give shape and effect to it. We are full of educational reforms but culture and happiness are—far off.

***

The Madras Bar is roaring gently as a dove and asking for all the prize appointments. It has not got an olive branch but a thunder-bolt in its beak.

***

Some ardent admirer has started the idea of a memorial to Dr. Nair. Death is dogged by memorials now-a-days. Meantime Carnegre and Haeckel are dead. Even Miss Regina Guha is dead. Her great campaign against the Calcutta High Court failed some time ago. Life now-a-days is too full of work to be lived.

***

The new Hon'bles are being entertained. We are living in very entertaining days.

***

Trichinopoly is marching straight into the thick of conferences—speeches to the right of it, speeches to the left of it, speeches in front of it will volley and thunder.

SCRUTATOR.

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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,

(4) Advancement of Material prosperity on a spiritual basis and

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VOL. IV

A Vision Of India.

CEREALS, PLANTS, HERBS, AND CREEPERS.

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

With emerald robes and shy-bowed golden head
The rice plants with life-giving riches bend.
The Cholam spears in serried ranks extend
Like host's 'gainst hunger by man's genius led.
Such grains as these fill human mouths with bread
While for man's sake all varied tastes to blend
A thousand plants their lives do gladly spend.

Thus Nature kind ordains that man be fed.
To keep his frame full from fell disease
A million herbs spring up in hills and dales
And wait his search through all the moving hours.

And radiant creepers twine around the trees
In summer-crowned and sheltered sunlit dales
To deck his lady's form with fragrant flowers.

The Hindu Message

THURSDAY EVENING AUGUST 28, 1919.

The 25th Madras Provincial Conference.

The Twentyfifth Madras Provincial Conference held its sittings at Trichinopoly last Friday, Saturday and Sunday. It is a matter for congratulation that both the Chairman of the Reception Committee and the President of the Conference are well-known and popular members of the landed aristocracy of the country who have undoubtedly a great stake in the country and whose voice therefore, uttered with the sense of full responsibility, is preeminently entitled to deserved recognition and deep consideration. The lead taken by these two prominent scions of the landholding class and their active participation in the deliberations of the Conference, shaping and guiding its resolutions, have given the lie direct to the remarks of the Government of India in their despatch of the 5th March 1919 to the effect that the great majority of the landholding classes were more conservative, that they have said little in public and were doubtful of their own preparedness to take their proper place in the forward movement. The Chairman of the Reception Committee—the Hon'ble Mr. K. V. Rangaswamy Aiyangar, is the elected representative of the landed aristocracy in the Imperial Legislative Council and as such has travelled throughout India and has studied on the spot all problems affecting the welfare of his country. As a result of his having come in contact with men of all shades of political opinion and of his close observations of the conditions of the country during his constant travels he has gained much practical wisdom and experience which are very clearly reflected in the speech he delivered at the Conference as the Chairman of its Reception Committee. The whole speech comes from a full heart that feels for the land of its birth and is couched in simple and plain language. The Hon'ble Mr. K. V. Rangaswamy Aiyangar is a sincere patriot and he spares neither friend nor foe in the outspokenness of his criticism. He does not hesitate to call a spade a spade even when he refers to his own countrymen. For instance he refers to Trichinopoly his native town, in the following terms:—

"A place is certainly judged by its institutions. A temple trust-committee that has not moved its little finger to secure the properties of the temple which have since been appropriated by the British Government giving to the Temple only a starving allowance; a District Congress Committee and a District Association with no funds, and no organisation for sustained work; a dingy Town Hall perpetuating on its walls the memories of unknown officials and missionaries; a High School that has to look up for stimulus to a high official for raising its status to that of a College; a Co-operative Credit Bank that has yet to give proof of its characteristics of Co-operation which is distinctly apart from the business side of other banks, securing privileges and high percentage of interest to its shareholders; a Municipality that devotes more time for acrimonious and unhealthy party strife than to provide better sanitation and better supply of water or electricity and the general lethargy and apathy of the townsmen;—these do not reflect very great credit on the town."

Certainly not. But as Mr. K. V. Rangaswamy himself has said it is no mean thing to have recognised these drawbacks and to have confessed them

in public. "To know one's weak spot is to strengthen oneself against it." Thus all his remarks couched in plain and outspoken language pointing out the defects of our rulers or of ourselves should not be construed as having been made in a cavilling or captious spirit since they are intended for the rectification of the defects pointed out. He does not relish the several divisions in the ranks of the Indian politicians for there is not any wide difference between them in the goal. He rightly says "leaving apart the impatient idealists or revolutionaries whose programme is too unrealisable and the sneaky section that is supposed knowingly to betray the country's interests for sordid purposes, we have only one body of Congressmen" and these are not revolutionaries longing for a republic or attempting to cut off the British connection. He hates the division of the congressmen into moderates and extremists, because, he says:—

"The goal of all the Congress parties is the same. We all seek to place the Indian administration on an equal footing with the Colonies. We all want certain changes in the Government to come as immediately as possible. We do not sympathise with the anarchists or the revolutionaries. We all evince the same contempt and hatred for the sordid section that has no conscience and that betrays the country and strengthens the hands of those whose life and soul are set aworking only for exploitation. There is no moderation or extremism in the desire that India should not be poor, India should be free, India should be happy, India should be educated, and India should be powerful to hold its own and India should not die of plague, influenza or famine. Then where comes the moderation or extremism? Does it come in the demanding of Provincial Autonomy now, or after five years and six days? Such grounds of difference are flimsy; and staunch partisans should find other grounds for breaking faith with those with whose co-operation political work has been carried on till now."

These are certainly the observations of a shrewd observer of events and are well worth careful consideration. Much mischief is already wrought by these divisions which are fomented by interested persons and traitors to the country. He pleads in no unequivocal terms for toleration in politics as in everything else. He denounces the absurd division based on the supporting or rejecting of the Reform proposals. He observes:—

"If you consider the step taken by the British Parliament to be in the right direction and full of promise, then by all means, say it is a good thing. But if others think that it is not commensurate with the advance the country has made, then why should not they be permitted to hold a different view? It becomes a matter of opinion. Even on this point there seems to be not much difference: for without serious modifications both agree that the Reform Bill would be unsatisfactory. Quite possibly, at this rate, a case may be made out for as many parties as there are sections in the Bill or clauses in each section, as every one may hold a different opinion on each clause. Shall we be swayed by intolerance over such trifles? Even assuming that one party believes that a larger grant in the first instalment is more immediately necessary than the other party believes it to be, while both strive for the same goal, then are the members of either to be viewed as if they are "out of us" as if they should be dissociated with, as if they should be dreaded from a distance? This is certainly injustice. My brethern, unconsciously a grave blunder, hard to be set right in the near future, is being committed by magnifying these imagined differences.

We hope this reasoned appeal to close up our ranks and avoid all acrimonious dissensions and mutual sword-fencing will have the desired effect. But the

real cause of all this division and quarrel is to be found somewhere else and this point also has not escaped the vigilant observation of this close student of men and events. Mr. K. V. Rangaswamy Aiyangar hits the nail right on the head when he says—"Poverty generally produces a super-sensitiveness which breeds all quarrels." This Economic distress is at the root of all these divisions and quarrels and to relieve that must be the aim of all right thinking and true sons of India. We must first of all provide for the diffusion throughout the world of a correct knowledge of India and also establish our own agencies all over the world for the propagation of our trade and commerce. For this purpose Mr. K. V. Rangaswamy Aiyangar makes the following suggestion.

"The Congress Organisation should have branches in other civilised countries similar to the one in London and each should be supported by a well equipped organ and an efficient staff; and it is only with such a back-ground our resolutions will receive prompt and satisfactory hearing. The staff that carry on such propaganda work may be of immense help to Indian Commerce and Industry; they may become sources of correct and latest information to the Indian agencies, and at the same time act as our industrial and commercial representatives and help to fetch the highest prices for our raw produce.

This suggestion, if adopted, will serve two purposes, not only will there be a diffusion of correct knowledge but the proposed agency would also be very useful for the expansion of Indian trade and commerce throughout the world. Industrial revival and economic reconstruction must engage the immediate attention of all of us if we are to attain a respectable place in the committee of nations.

While thus earnestly appealing to all parties to close up their ranks and work in a spirit of mutual toleration towards the regeneration of the country, the movement of the day, which has raised the largest hue and cry and which does its level best to shatter to pieces the fundamental basic structure of the Hindu society, namely the caste system, does not escape the attention of this shrewd critic. The origin of the Non-Brahmin movement also, is in the opinion of the Hon'ble Mr. K. V. Rengaswamy Aiyangar, traceable to the economic trouble. He says :—

"Non-Brahmins seem to suspect that their Bramin brethren are the cause of their poverty; and their movement was welcomed because it was thought-provoking. But in the great industries including the agricultural, are the Brahmins really the competitors? Or are they so in the commercial world? Did Brahmins set up weaving factories, impose taxes on handlooms, and destroy the great industrial wealth of weavers? If people are set at thinking they will be able to come to know for themselves who are responsible for their poverty.....The leading lights of this movement will have us believe that the Brahmin is responsible for all the poverty and misery in the country. But deceit, like murder, will be out if not to-day at least tomorrow, and all this misreading and misrepresentation will not stand in the long run."

He deplores the attempt at estrangement between the old aristocracy and the new-fangled leaders of democracy. He deprecates the tendency to belittle the work of the aristocracy and to cry it down. As one of its illustrious members it is but fitting that he should defend the aristocracy with all the force at his command. He says :—

"I sincerely believe that the world has been on the whole greatly benefitted by aristocracy whether of wealth or of intelligence. Individual cases of injustice and tyranny indulged in by the upper classes rightly provoke hatred and contempt. But virtue and vice do not discriminate between the rich and the poor; and neither is the monopoly of any class. Given the same opportunity, men of the lower classes behave worse. The syce or the chaprasi of a Sahib or indeed of any one of us is more *baladoorish* and autocratic, far less sympathetic towards the poor and the needy, than any of us could be. The man of status has at least to fear public censure and the weight of responsibility imposed on him has a great deal to do in shaping his behaviour towards the public. India has always been adorned by the flower of her aristocracy whose solicitude for the well-being of the needy especially in times of famines led of old to colossal acts of charity. Arts and industries flourished under their care; and the livelihood of many a famous musician, sculptor, painter or architect to this day depends upon the finer instincts of the aristocracy. Nay, even for work in political, agricultural, social and religious spheres (including educational, sanitary and medical) we have to look to the members of the upper classes to come with their purses and brains."

He confesses that one purpose of his life has been to intrepret the functions of the aristocracy to the masses and at the same time to convince the upper classes of their need to join the rest in the country's struggle for liberty and we have no hesitation in saying that he has striven, in most cases (as in this conference) successfully to acomplish his object. His analysis of the various problems facing us at this present moment some of which like the economic situation demanding our earnest attention and immediate solution, is very succinct and masterly. His pathetic statement that passing resolutions protesting against our wrongs is of no use whatever when we have not got the power to enforce our will on the government is too true and the remedy suggested by him is the adoption of passive resistance. According to him:—

"Passive resistance is the line of least resistance. It is aimed against people for whom we have an attachment and against whom we do not want to institute any divorce or dissolution proceedings. Passive resisters do not seek to break away from this Government and pass under some other government. Now unless some resistance is adopted, it would be very hard in these fierce days of struggle for existence to get what we want. .....Indeed for many things we have to look up to the Government. In these circumstances, opposition to Government there cannot be, but only opposition to objectionable measures that curtail our rights and liberties."

Turning his attention to the unrighteous acts committed in the Punjab the Hon'ble Mr. K. V. Rangasami Iyengar rightly waxes indignant and declares emphatically.

"No condemnation and censure will be too strong for the actions of the Punjab and the Imperial Governments for such high handed, unstatesmanlike and brutal handling of the situation. Most unwise it was certainly because in such a recruiting area, not foreseeing the future that wars hanging like Democles' sword, they have alienated by this action the feelings of a martial race."

A government exists for the good of the people and the fundamental duty of any well-organised government is to give security of person and property to the people it rules over. This was not to be under Sir Micheal O'Dwyer. "Cannot we expect" demands the Chairman of the Reception Committee "from the great English statesmen that demand the trial of the ex-Kaiser, in their unbounded love for humanity to institute a commission of inquiry into the horrors committed in the name of order and peace in the Punjab and to bring to open trial the authors of these outrages?" The equanimity of this sane and sober critic is considerably ruffled when he is reminded of the Punjab atrocities and he exclaims :—

"What are reforms or enlarged Legislative Councils when the lives of subjects are

insecure, when presses could be confiscated and editors deported without trial. Reforms or no reforms, the fundamental Rights of Man have to be first guaranteed to us. Too much of public attention has been wasted upon the Reform proposals which I am sure you will agree with me in thinking, are in every way halting and unsatisfactory. Whatever might be the opinions of our leading politicians with regard to the support that we have to extend to the measure I feel that no practical good can be served by the Reform Bill unless a Declaration of Rights is introduced and passed in Parliament. This is essential in the present condition of our country.

In order to get a hearing for the redress of our grievances the Hon'ble Mr. K. V. Rangasami Aiyangar advises us not to purchase British-made goods thereby compelling the attention of the producers in England to our wants. He wants us not to resort to the burning of foreign goods we already possess and here he differs from Mr. Gandhi and we think wisely because India in its present state cannot afford to do it. In fine Mr. K. V. Rangasami Iyengar displays his innate orthodoxy when he concludes with the following words :—

"I have confidence in the dispensation of Providence and I am optimistic that good will result from that dispensation both to India and England. I would warn our rulers that if they do not take this opportunity to benefit those whom they rule, Providence will begin to work in its own way and the only thing that will be left to history will be that England lost a great opportunity that was accorded to it. As for us, let each one feel the righteous and strong impulse that he alone is responsible for the present state of the country and that it is his prime duty not to cease from incessant action though the success of his endeavours rests with the Almighty.

Turning now to the speech of the Lieut. the Hon'ble the Rajah of Ramnad, the President of the Conference, we find it bristling with quotations showing thereby what active student of current politics the Rajah is. While taking a legitimate pride in the ancient institution of the motherland he is equally eager for the advancement of his country both politically and economically. In the speech under reference it is quite evident that he is eager to put forth all his views in the words of such people as command the confidence of both the Government and the people thereby lending weight to his pronouncement. He has made out an effective case for the grant of self-government to India and has shown by historical research that Indians already possessed all sorts of electoral franchise and representative institutions and do not therefore stand in need of any fresh training at present. He is a well-known politician of sober well-considered views and it was fortunate that he was the helm of affairs during the deliberations of the Conference. But for him and the moderating influence brought to bear upon it by those two veteran patriots that graced this Conference namely Messrs. C. Vijayaraghavachariar of Salem and S. Kasturiranga Iyengar of Madras the Conference would not have been what it was.

Notes and Comments.

A Russian who signs himself (in the June number of *The Nineteenth Century and After*) as "Leonid Andreef" makes a passionate appeal to all humanity to help "the human souls that perish" in tens of thousands daily in his unhappy country under the wicked tyranny of the Bolshevik government there. He says :—"Amid every nation exist men of heart, and I summon each man—each separately and individually! For the hour has struck

when men of all the world must fight, not for acres of earth, not for power and riches, but for man and his victory over the beast." He goes on to say,—"This, that is going on in Russia, that has already begun in Germany, and thence will go further, *is not revolution*; it is Chaos and Darkness, called forth by the war from the blackness of their lairs and armed by the war for the destruction of the world."

* * *

Wise men have long foreseen that the civilisation of the West, with its heartlessness towards weaker races and societies and its systematic hostility to every political and economic system not its own, must some day result in a maniacal orgy of corruption, tyranny, and bloodshed which would threaten the very existence of social order and morality. Here we have the verification of the forecast of the whole array of those men of vision who have spoken from time to time in words of warning, and in vain.

* * *

The Russian writer above referred to calls for help not only from Englishmen, Frenchmen and Americans,—but also from "each individual Italian, and you, Swedes, *Hindoos*, and all that can hear me!" *Hindoos*, too, for what the writer calls "man and his victory over the beast!" It is Europe that has invented "*the bete humaine*,"—the human beast,—and its Christianity has been a thorough failure. The Hindu has ever sworn by his Veda and Vedanta with their divine revelation of the one existence and the means of its realisation in man. All the attempts hitherto made by Western man, whether openly or in disguises of kinds, to overthrow the ideals of the Vedanta or its supreme objective of the attainment of the revelation of the Atman, have proved dismal failures. Still, the representatives of Western civilisation—whether they have called themselves Christians, theosophists, reformers, Samajists &c.,—have introduced various elements of disturbance and disunion in the ranks of the Holy People of the Veda. These, however, are yet in their condition of immaturity,—though there are not wanting men like the late Dr. Nair (or the handful of misguided Indians who still swear by his gospel of hate) who want to develop his policy of social disruption in order to destroy the fruits of the disinterested labours of the Congress leaders and workers of more than a generation past.

* * *

The only pity is that there are thoughtless men—so many of them—even among the thoughtful section of Brahmins and non-Brahmins who know little or nothing of the true aims and objectives of the Hindu civilisation. When the social distemper now prevailing in Europe is so hopeless as to portend the rapid approach of "chaos and death," we ought not to attempt to destroy or disown the social fabric which has remained in strength—or at least retained its vitality—during five thousand years at least, if not for double that period of time and even more. Let us begin to organise and unite. For, in union is strength. Let us not listen to the hundreds of lying voices which are fabricating and circulating lies about our "functional society"—the only one such that has ever been founded, or existed on earth for untold ages—which has alone taught to the world the fruitful ideas of "the omnipenetrativeness of God" and "the solidarity of man,"—to use the felicitous phrases coined by the Revd. Dr. William Miller. It is our *functional* social organism of four castes or varnas, with its subdivisions, that has helped us to avoid such a catastrophe as has befallen Europe in these wicked times of "Chaos and Darkness, called forth by the war from the blackness of their lairs and armed by the war for the destruction of the world."

* * *

The late famous British journalist, W. T. Stead, expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India." Another English writer also hopes that "the deep level thought of the Indian sages may do much to spiritualise the too material life of Europeans." India has not only its marvellous systems of philosophical

thought, but also its equally valuable and wonderful system of *practice* for the realisation of the God in man, viz., our rules for the attainment of *karma-yoga, bhakti-yoga, raja-yoga,* and *jnana-yoga.* These are the means to the attainment of spiritual peace and freedom even in this stage of life on earth,—the only means available to man for gaining what the Russian writer—Leonid Andreef, whom we referred to at the beginning—speaks of as "his victory over the beast."

* * *

Mr. Leonid Andreef calls even upon "Hindoos"—in spite of their present political ineptitude and helplessness in our own country—to help the Russian people in their struggle with the "beast" of Bolshevism. We have no force but that of the spirit, and no strength but that of the teaching contained in the Veda. As the noble and immortal sage, Swami Vivekananda, declared in deathless words—"India's gift to the world is the light spiritual." The great Swami himself carried India's gift and message of the spirit to Western Europe and America. Had his life been spared longer, he might have himself gone to "Mittel-Europa" and to Russia as the apostle and messenger of the Vedic Rishis and sages. Then, perhaps, he would have sown those seeds of "the life spiritual" whose value we know so well in India and whose growth might have saved the nations of Middle and Eastern Europe from their present avowed downfall and degradation to the level of brutes in consequence of the long reign of materialism and Bolshevism. The Swamiji has left the mission in the hands of those whom he helped by his life and teachings,—and let us hope that, both in the West where he chiefly laboured and among his own Indian followers and co-religionists, there may be found some at least who will take up his work and mission to Europe. It is only in this manner that the "Hindoos"—to whom Mr. Leonid Andreef appeals in the pages of *The Nineteenth Century And After*—can help the Russian people and "the human souls that perish" among them.

The Bhagavad Gitâ.

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 III.

(Continued.)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥

O mighty-armed, he who knows the truth about the diversities of qualities and actions, realising that the senses which are natural qualities move amidst the objects which are also natural qualities, is not attached.

NOTES:

1. Such a clear discerner knows that the soul is not the principle of association with things but the mind.

2. Hence the soul is free and realised as free, from all the infinite complexities of causes and effects in nature. Then Ahamkara (egoism) and Mamakara the acquisitive and possessive sense cease to hold sway over us.

3. In a beautiful and telling passage the Scripture shows how the soul identifies itself with the mind and the senses and the object.

अन्धो मणिमविन्दत् । तमनंगुलिरावयत् । अग्रीवः प्रत्यमुञ्चत् । तमजिह्वो असश्चत ।

4. Buddhi, ahamkara, the senses, and the objects are all गुणविभागाः. The कर्मविभागाः depend on them.

5. Sri Madhusoodana takes गुणकर्मविभागयोः as गुणकर्म on the one hand and विभाग which means Atman on the other. The author of Bhashyotkarsha Deepika criticises this view. Indeed he seldom omits an opportunity of attacking Madhusoodana.

6. This stanza shows that in this universe of matter and energy, the needs of the organism which are the effects of *gunas* and the cause of *karmas* are not connected with the soul which is *sachidananda.* The predominance of a particular *guna* determines our mental outlook and our consequent actions. Hence man ought to take care of the work as well as the motive.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्॥

Those who are deluded by the qualities of Prakriti are attached to the actions done by the gunas. The man of perfect knowledge should not unsettle those men of imperfect knowledge and dull comprehension.

NOTES:

1. He should not, as already pointed out in my notes to verse 26, take away their attachment to work but should indroduce slowly the transforming element of Nishkamakarma that will lead through devotion and wisdom to liberation.

2. कृत्स्न means "The All" *i.e.* God. This is well brought out by the following verses.

सदेवेत्यादिवाक्येभ्यः कृत्स्नं वस्तु मनोऽद्वयम् ।
संभवस्तद्विरुद्धस्य कुतोऽकृत्स्नस्य वस्तुतः ॥

यस्मिन्दृष्टेऽप्यदृष्टोऽर्थः स तदन्यश्च शिष्यते ।
तथा दृष्टेऽपि दृष्टः स्यादकृत्स्नस्तादृगुच्यते ॥

The Sruti also says:

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।

यस्मिन्विज्ञाते सर्वमिदं विज्ञातं भवति ।

3. Sri Ramanujacharya expounds the truth contained in this verse in his own masterly way:

ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगादुत्थितमेनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयमपि कर्मयोगे तिष्ठन्नात्मयाथात्म्यज्ञानेन आत्मनोऽकर्तृत्वमनुसंदधानः कर्मयोग एवात्मावलोकने निरपेक्षसाधनमिति दर्शयित्वा तानकृत्स्नविदो जोषयेत् ॥

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VOL. IV

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A Plea for the Organization of Sanatana Dharma Classes.

[By. P. PADMANABHA AYYAR.]

An eminent writer says: "No system of education can ever be perfect that places undue limitations on the legitimate and healthful aspirations of our youths, that does not inspire their young hearts to become great and equip them with necessary courage to attain that ideal. True education comprehends all that enlightens the understanding, cultivates one's tastes and natural aptitudes, reforms and corrects temper, ennobles the heart and aims at the formation of manly and virtuous character. It must be imparted in a *Dharmic* atmosphere, far and away from the din and bustle of worldly life, beyond the contaminating influences of world's vices, so that our children may in the most tender and impressionable periods of their life, be imbued with a strong love for their *Eternal Dharma* and when grown up, emerge into the world fortified by that strong faith in the Lord, which alone would enable them to fight successfully against all the demoralising influences of this sordid world and shed enlightenment and peace all round"

Examine the present system of education in the light of this beautiful description of an ideal system of education—alas, now merely an ideal, but admirably acted on in the good old Vedic Period—and our modern educational system stands out naked with all its ghastly features. It is quite patent to every one of us that the present system of education is perverse, unnatural and unsuited to our environments and aspirations. It is extremely unnationalising in its effects, and if it has not hitherto succeeded in completely denationalising, devitalizing, and demoralising us, that fact is due to our having inherited from our ancestors a highly advanced culture, the ennobling effects of which even the decaying influences of age and subjection have not yet been able to completely efface from our hearts.

It is a thousand pities that we know more of Robin Hood and Crusoe; of Ulysses and Achilles; Helen and Clytemnestra than

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of our own national heroes and heroines. We know the cosmogony of the Bible much better than the cosmogony of the Puranas. The modern system of education has ruthlessly divorced *religion* and *morality*. Interested missionaries by their mischievous Biblical teaching and undesirable methods pervert our young men and try to "convert" them. Hence the imperative necessity and paramount importance of such institutions as the *Sanatana Dharma* classes. Every town and village should have a Sanatana Dharma Institution where religious classes should be conducted during holidays by some educated gentleman of the locality who is quite at home in our religious scriptures.

I know that recently efforts were made in one or two places in Travancore to organize such classes. The inaugural meeting went off magnificently. Since then nothing was heard about the institution. We talk and talk and talk and do nothing. Our enthusiasm is fitful and languid. The white-heat enthusiasm with which we celebrate the opening ceremony of our associations is seen gradually to wane and at the end of the twelfth month of their existences only so much enthusiasm is left as would be sufficient to shoot forth into an anniversary celebration and then end in a smash and a crash! My young friends, wake up and realise the seriousness of the situation. Let your enthusiasm be steady and sustained. Organise and spread a net-work of Sanatana Dharma institutions which will grow vigorously and become centres of light-diffusing warmth, enlightenment and vitality throughout the land.

The value and importance of religion cannot be over-rated. We do not know what detrimental consequences will come, if we allow ourselves to be wholly engrossed with materialistic philosophy, selfish animalism and keen competition for land, power, and wealth and to lose sight of our moral and religious ideals from which alone humanity was wont to derive its spiritual solace. I can strongly affirm that unchecked by the ennobling effects of moral and theological culture, all our material advancement would result in nothing conducive to any substantial happiness. Is not India the land whence Philosophy and Religion marched out and deluged the world and should we not be ashamed if these, so ennobling, so elevating, so sublime and tolerant in their spirit, should die out in the land of their birth?

Random Jottings.

[By Son of India.]

The Christian Missions have no doubt been of some service to India, but one should enquire into the motives as well. There is no Mission but has some ulterior motive—proselytism. If all this were to be a disinterested work for humanity's sake, one is tempted to ask whether there is no scope for their altruistic labours in their respective countries. The slums of London are notorious, and the conditions of the Negroes unthinkable.—And what about the Negro-White riots?

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The Madras Legislative Council met. It was unique in more ways than one. It was the first after the Elections; it was the first session after His Excellency assumed charge. The official element was a little reduced. It was the first occasion when a non-official member of the Indian Christian community took seat. A member of the Depressed classes took for the first time the oath of allegiance.

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But the increase in the non-official element was only in name. The nominations have not satisfied the public. It was of very little concern to the country whether her cause was opposal by officials or non-officials.—only if it were the latter, it would make true Indians a little bit sadder.

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But the Governor was apparently priding himself on the heroic feat he had performed, and with an air of the greatest self-complacency, warned the Council of his powers of veto. That His Excellency possessed ample powers was already known to the Hon'ble members, and the warning was as unnecessary as it was uncalled for.

***

Probably the one important business transacted at the meeting was the ban put on the vernaculars. With all his liberal traditions and repute, Lord Willingdon could not tolerate the use of the vernaculars in the Council Hall. That such a *friend* of the Indians and their claims as Sir M. F. O'Dwyer should have thought fit to recommend the use of the vernaculars in the Council Hall, and should have actually permitted their actual use within his own ears, speaks volumes in favour of the vernaculars.

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Said His Ex-Honour, "As the Councils are to be considerably enlarged it will be necessary to consider the question of conducting debates in the vernacular. In the Punjab hitherto there have generally been one or two members who have been unable to express themselves in English and others who would probably have preferred to express themselves in the vernacular and whose opinion if expressed in their own vernacular would have had more force and value. In future there will be a larger proportion of members who know but little English and if we are to remove the impression that the reforms scheme is intended mainly to benefit the small English-educated class, it is essential that the use of the vernacular should not be discouraged."

***

Mr. Narasimha Ayyar moved the adjournment of the consideration of the question which the Advocate-General brought forward viz., to prohibit the use of the vernaculars in the Council Hall, and when it was defeated, moved a minor amendment that non-English-knowing members might be permitted to use the vernaculars in the Council. This provoked a most unedifying spectacle in that His Excellency stood up to say "on behalf of his colleagues and himself that if the consideration of the proposition be postponed, it was the determination of the Government to bring it forward as an executive amendment to the rule." If the Government were so pre-determined why should they trifle with the Council at all? This ugly performance is regarded by the *Justice* as "both dignity and firmness." The Advocate-General's resolution itself is said to have had its genesis in the frantic, if ludicrous attempts made by the Hon'ble Mr. Narasimha Ayyar to harangue the Council in Tamil when it met on the last occasion. Comment is needless.

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As the "Christian Patriot" observes the nominated members showed more gratitude than discretion. And no wonder!

Musings from the Maharatta Capital.

Some British Impressions.

[From our own Correspondent.]

It must be put down to the credit of the recent world-war that it has afforded an opportunity for estimating the tenor and traits of an average middle-class Briton. A large number from among the territorials and others recruited in the British Isles soon after the outbreak of the war in 1914 and sent into India have, in the absence of necessity for active service, been told off for clerical and allied duties in the Military Accounts Offices, Poona, to work side by side with a considerable number of Indians, much as their brethern have been rubbing shoulders in the fighting line. These are mostly drawn, I believe, from the middle classes of British society and men of good and practical education among them are by no means rare. Comparisons are, it is said, odious; but when it is stated that these are not of the rough and rude type of the professional soldiery in India, in the Madras Beach and Marina, with whom we are familiar, but are men engaged in peaceful pursuits and vocations suddenly called up and enlisted on the rise of a national crisis in August 1914 and liable to resume their respective civil callings as soon as released from war obligations, they suffer very little by comparisons.

Human nature is practically the same all the world over, whether in England or Ethiopia, Scotland or Socotra, whether in the East or in the West, subject only to the phenomenon that variants in humanity

exist influenced by peculiar environments, geographical and climatic conditions and age-long training and traditions. However, one outstanding trait of an average Briton as can be judged from close contact and movement by an observer, is his *business-instinct*. In the midst of all his jokes and jollity, of his frequent tea and occasional cakes, of ceaseless cigars and puffing pipes to which it is but fair to say that he does the fullest possible justice, he does not lose sight of the business on hand. Once he sits to work, he is steady. Business is his motto, as it was the life-word of 'Lorry' in the 'Tale of Two Cities' depicted in a masterly fashion by Charles Dickens. He rarely intrudes, though there are some here and there who show a capacity for inquisitiveness but never for intrusion. His attitude with his fellow-Indian-workers is on the whole cordial and amiable, sociable and conciliatory, though here and there paltry instances of a tendency to lord it over the Indian and to betray a bit of race-prejudice might occasionally be noticed, as is but natural in any community. Is there no occasional jarring rift in a lute? So it might be passed over as but a passing phase. His heart is, doubtless, sound and his views as *a man and subject* of the state are on a par with those of the Indians, fellow-subjects of the same Empire, in regard to men and measures. He can see eye to eye on several points and is capable of sympathy. He is observant in his own way. Some are silently observant, and laugh in sleeves at anything which seems to them strange and queer, some have the candour to learn and curiosity to know, while others are yet who would appear to be conservative and reticent and indifferent to what transpires about them. In spite of the clannish spirit that no doubt exists, he is more often than not, impartial and fair in his dealings with the Indian fellow-workers, and can distinguish the kernal from the husk, the substance from the chaff and adjust his relations accordingly.

His outlook of life is all practical and he is convinced of the ultimate reality of this world and would make hay while the sun shines. If at all, he is rather Epicurean than Stoic. To be brief, he is endowed with all those traits which are essential to a pushful career in this material world.

From the foregoing picture it would appear that the typical middle class Briton of the position and posture in which I have chosen to delineate his features stands in glaring contrast to the domiciled European community and the so-called bureaucratic hierarchy in India against whom there is rightly or wrongly levelled a charge of haughty exclusiveness, and of undisguised contempt for the children of the soil. If the charge be true, it must be due to the peculiar circumstances of their position, to the consciousness of the part they feel called upon to play in shaping the destinies of India and to vested interests. But our friend, the soldier clerk must come in as an exception to the above. His mental springs are yet undefiled and can see things in their true perspective if presented in right colours, but he suffers under a grave disability. Even if he wills to know something about India and the Indians, he lacks the requisite facilities. In active service he plays with bombs and bullets. In the absence of it he is confined to the desk. His sphere of locomotion is clearly defined and demarcated. World outside the military area is shut out to him. His daily routine rotates within a circle the segments of which are the camp and the office, the parade ground and the picketting spot, now and then relieved by the cricket and the hockey, the billiards and the races. In his daily life he sees only the India of the Indian clerks working side by side with him, besides what little he can gather in the bazars and booths, in clubs and theatres within the limited territorial area to which he is privileged to confine himself. He has no opportunities, notwithstanding his pretty long sojourn in India, to acquaint himself fully with the real India, India of the towns and the villages, India of fuller life. He thus necessarily falls back upon his Indian brethern in the office for any extraneous information of a private and Indian-custom-informing character. But the motley types of Indians from the Himalayas to the Cape Comorin who work with him are a bewildering variety. The problem of Indian sects and customs becomes to him all the more embarassing. He can't make head or tail, out of these confusing specimens of Indian variety and the question is rendered still more complex to him by reason of the endless and *foreign fashions* adopted by the Indians, making it impossible for him to distinguish the orthodox tuft and turban, marks and costume from the heterodox crops and blanks, shaves and cigars, hats and boots; and I say 'heterodox' by which I beg not to be misunderstood. These slaves of fashion are doing and acting in a way which has not the sanction of long established religious and social codes of Hindu life. May God give my British brethern facilities to learn and appreciate the civilisation and culture of this ancient land of the sages so that they may be of immense use, to us on return to their native homes.

Our Other Provinces.

[By P. R. Krishnaswami M. A.]

(An account of a brief tour)

Travel is always a good education for man. To a native of the Madras Presidency, a tour in the northern provinces will prove of the greatest interest. It is also worthy of remark that to a foreigner, India means only the country stretching from Bombay to Calcutta, what may be termed "Hindustan", and does not include the "Benighted Presidency". Railway travelling is on the whole much more convenient in northern India than in the south. For one thing, the middle classes have the advantage there throughout of an Intermediate class in the trains.

I left Madras for Calcutta about the middle of May. The country on both sides of the railway looked distinctly greener and more interesting after the limits of the Madras Presidency were passed. When I got down at Howrah station and went home, what struck me most on the way was the bewildering traffic. The way in which the Indian policeman regulates traffic in Calcutta streets is marvellous. What one hears of the "policeman's finger" in London is certainly realisable in Calcutta. Calcutta is full of unthinkably massive buildings. But the smell of Calcutta streets is very discreditable. Being fish-eaters, both men and women tend to become fat. Calcutta has not thrown off the pardah yet. The hackney carriages and the taxi motor-cars are a great convenience. The former are much cheaper, as in every other northern Indian town than in Madras. The taxis plying in Calcutta, for instance in Chowringhee, are as frequent as rickshaws in Madras. The way in which Calcutta streets are thoroughly watered by the unfiltered water which is pumped from the Hooghly, is worthy of imitation. There is a curious custom with the north Indian newspapers to ante-date them by a day. One feature of both Calcutta and Bombay papers is the special attention they devote to problems of city improvement.

I left Calcutta by the Punjab Mail starting at about eight o' clock at night. The railway has a double track, and the trains are enabled to run very fast with but few stoppings at long intervals. The journey to Benares which covers a distance of 429 miles was performed in a little over twelve hours. We may contrast this with the speed of the Calcutta mail from Madras which takes more than 17 hours to reach Tuni which is a station only 426 miles from Madras.

Benares City is built on a high bank of the Ganges and stretches lengthwise in the shape of a crescent. Much of the city is in narrow lanes with high houses. Saranath is an interesting place four miles away containing a large and valuable collection of Buddhistic remains. The palace of Ramnagar on the bank of the Ganges at one extremity of Benares has a very picturesque situation.

Earthen pots are dreadfully cheap in the United Provinces. They are used and thrown away as quickly as leaf-plates in south India. Woe to the potter's trade! The beauty of buildings in northern India is largely due to the use of the Chunar stone which is pliable to the chisel.

From Benares I went to Fyzabad which is four miles from "ancient" Ayodhya, the capital of Rama. There are two gigantic tombs in Fyzabad built by the Mussalman

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

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nawabs. The river Sarayu which flows in Ayodhya is a mangnificent one. It is much vaster in appearance than the Ganges, and is full of innumerable tortoises which linger about the bathers but do no harm. I then went to Lucknow which is full of tombs and gardens. The ruler of the United provinces lives longer in Lucknow than in Allahabad. The old palace on the bank of the Gumti in which the European club is situated is a splendid structure crowned by a prominent dome. From Lucknow I went to Allahabad which is a well laid out city. What is known as "George Town" there is not a crowded place as in Madras but far otherwise. The town is full of garden houses, and the spacious educational buildings and hostels in the town are unsurpassed elsewhere. Allahabad has the advantage of two big rivers, the Ganges and the Jumna meeting there, and the city is cut up by a confusing number of railway lines in all directions. The liberal provision of railway lines in northern India may be illustrated by the fact of three alternative routes lying between two places like Benares and Allahabad. From Allahabad I went to Bombay which is the best ordered large city in India. The bays and the peninsulas, the roads that run along the bay with railways close by, the excellently organised tramcars, the cleanliness and breadth of the streets, the uniformly rubber-tyred and good looking hackney carriage service, are all remarkable. The women of Bombay are the free-est and most advanced in India. They display striking self sufficiency even when they go out walking or driving. The arrangements for fire-accidents are best. "Break the glass and ring for fire engine" is almost everywhere. The suburban train service both of the B. B. & C. I and the G. I. P. railways is most superb and still cheaper, than in Madras. Their speed, convenience. and grandeur are all inconceivable in the Madras railways. Between Bombay and Kalyan four railway tracks exist of which two are set apart for suburban service. I next went to Poona. The scenery of the western ghats on the way is very striking. Considering the fact of a double line of the broad guage running through numerous tunnels, the Nilgiri railway should, in comparison seem the trivialest thing. In Poona the education of girls has reached an advanced stage. The town is situated on a high level with hills all around, and enjoys an equable climate. I then passed to Bangalore, travelling through a picturesque route of jungles and hills. Towards the end of June Bangalore possessed the most enviably pleasant climate. I also visited Mysore which is very neatly laid out with numerous parks.

When at last I took train for Madras, though I travelled in the "upper class," I became aware of the benighted presidency in the inconvenience of the train. The carriages had no good springs at all, and there was violent jolting. There was no fan, and the gas lights could not be effectively veiled at night. The stoppages were too frequent, and at last I reached dear old peaceful Madras.

An Invasion of India in 1927*

[By Son of India.]

"The policy of His Majesty's Government" so ran the announcement of the 20th August 1917 on which we now take our stand, "with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the *gradual* development of self-governing institutions with a view to the *progressive* realisation of responsible Government in India as an integral part of the British Empire"—(Italics ours). As a result of this declaration the Right Hon'ble Mr. Edwin Samuel Montagu, His Majesty's Secretary of State for India visited India and after a prolonged inquiry and consultation drew up, in collaboration with the Viceroy, what is popularly known as the Joint-Report on constitutional reforms and invited criticism. And this book is a response to that invitation.

The author is no believer in the theory of *gradual* conferment of responsible Government. He assumes for the moment the theory of the white man's trust that is so proudly set up by the ruling race

* A booklet by Mr. P. Subramanyam B.A., B.L., late Editor of the "Liberal" printed at the Sri Vani Vilas Press Srirangam and published by Mr. T. Rudrapathi Pillai, Tiruvalur—Price Re 1—4—0.

and as often exploded and proceeds to show by argument and analogy the absurdity of doling out liberty in instalments. He instances a guardian who "has been managing the estate of a minor consisting of a big bungalow, fruit-garden, vegetable garden, vast areas of cultivable land, cattle and pasture land, rich mica mines, rubber plantations, Government promissory notes, railway shares and debentures. The minor attains his majority and makes a modest request to his guardian to hand over the management of his estate, also requesting his guardian not to sever his connection with the estate, but to exercise a general supervision and control over his management assisting him with his valuable experience. Suppose the guardian turns round and informs his ward: I am not satisfied with mere guidance and superintendence; you are a novice with no experience; you are not fitted to assume full responsibility. I shall now hand over possession of a portion of the estate, such as the bungalow, the fruit garden and the vegetable garden. If you manage them with skill and efficiency for five years to my entire satisfaction, I shall hand over the cultivable lands, the pasture land and the rubber plantations. Again on proving your efficiency after ten years, I shall entrust you with mica mines; gradually the whole estate would be delivered to you as you make steady and continued progress. This is exactly on all fours with the present situation except perhaps that while in the instance of the ward the attainment of 18 years would be considered to be enough, in the life of a native it will be rather difficult to fix a time limit for the "attainment of majority." The author who is a thorough-going Nationalist is sceptical of the position of the National Liberals who ask for boons, concessions, and birthday gifts and rejoice over the crumbs that fall from the master's table.. He likens them to the Negroes of America who refused to be emancipated as ages of slavery had undermined the foundations of human longings for liberty; the human mind becomes enslaved or deadened to all nations of self-respect or freedom. The much abused caste-system is shown to be no impediment to the grant of responsible Government." Political equality at the polling-booth will level down all social distinctions, class privileges infuse a spirit of common brother-hood, promote *esprit-de-corps* among the elector and unify them by bringing them under the common political platform. The high caste man or the haughty aristocrat would have to seek the suffrages and the votes of the backward or depressed classes and the common plebians. "What has become," he asks" of the racial animosities and religious persecutions between the Catholic French Canadian and the Protestent British Canadian or the Boer and the Briton in South Africa? Have you not heard that more than a dozen languages are used in political discussions in the Riechsrath of Austria-Hungary? The plea of illiteracy of the electorate is effectively demolished by means of a comparison with the condition of England itself. Before the Reform Bill of 1832 there were about 15000 voters forming the electorate controlling more than half the seats, I refer to those days of 'pocket-boroughs' and "Rotten Boroughs". In 1840 eight years after the Reform Bill which gave the franchise to the middle classes we find that half the Englishmen who married in that year and had to sign the marriage register were illiterate and could not sign their names in English. In many constituencies in Ireland nearly half the number of voters could not sign their names. Lord Morley refers to this fact in his Life of Gladstone. Even at the time of the Second Reform Bill of 1867, illiteracy prevailed. Thirty eight years after the first Reform Bill free elementary schools were set up by Forster's Education Act. When he introduced the Bill in the House of Commons, he complained of "much imperfect education" and "much absolute ignor-

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ance." You should not forget that your first Parliament of Simon-De-Montfort was in 1295. Even after six centuries of Parliamentary government we find in England "much absolute ignorance."

The author takes exception to the comparison usually instituted between Ireland and India. "It is an absolutely false analogy," he says, "Ireland sends more than 100 representatives to the House of Commons. In the days of Parnell, the Irish contingent controlled the destinies of cabinets and had a potent voice in moulding the affairs of the British nation. But India is absolutely unrepresented. Lal Mohon Ghose and W. C. Bannerje tried and failed. Our Dadhabhai succeeded, Bhownuggree was set up as a conserative counterblast."

As has been observed, the author who has no belief in the Joint-Report avails himself of the statement found therein that "the list of transferred subjects will of course vary in each province; indeed it is by variation that our scheme will be adjusted to varying local conditions. Mr. Subramanyam makes his criticism very pleasant reading, and also gives it a dignified tone of practical wisdom by assuming that the Joint-Report Scheme is in full swing in the Central Provinces, with all its paraphernalia of grand committee minister-member without portfolio etc, while Madras has gone through the trial and is now in enjoyment of a "Home-Rule Government." The Yellow Peril is very conveniently drawn upon to serve as a common factor, and the conditions obtaining in the two provinces are vividly contrasted.

The Government of the Central Provinces is shown to be a mere perpetuation of the existing burcaucracy, where a self-respecting minister has no place. We find Mr. Swarajya and Mr. Desabhimani the two ministers resigning their seats, and when no other Indian member of the council was coming forward to step in, the Governor had to choose a Gapington and a Mopington—representatives of the planters and the European commerce. Mr. Die-Hard the Senior member of the Executive Council is a typical bureaucrat, and tyrannises over poor Sir. S. D. Fossilon the Governor whose genial manners, and amicable qualities, have to give way before the terrible onslaughts of Die-Hard. Mr. Mulrojee Rao, the Indian member of the Executive Council had for sometime been a legal, practitioner. "His unswerving loyalty, his staunch adherance to official hierachy, his studious avoidance of all noisy fussy agitation for imaginary or real rights.....all these good qualities had endeared him to the Governor. "He is a genuine patriot after his own way and as an Indian I would like that Indian society was not permeated by the artificial distinctions of caste" which is "rotten and indefensible." It is not difficult whom the author had in mind when he drew up his picture of Mr. Mulrojee Rao. Mr. Facing Both-Ways is the member without portfolio, but he never leans to the popular side as his name might suggest; he sometimes does. A special meeting of the Legislative Council is held to raise men and money for the war, and, to put short, the conditions are not a whit better than those obtaining under the Minto-Morley Scheme.

In Madras on the other hand where a full "Home Rule Government" has been set up, there is perfect concord, absolute contentment and confidence. Sir P. K. (esava?) Pillay, the Premier, and his colleagues have realised that they are the *servants* of the people and trust begets trust. The proceedings of the legislative council are all that can be desired, and the good work of the Government is shown by the enthusiasm that prevails every where in the Presidency where village Panchayats organise public meetings of the villagers and select the men for the war. People voluntarily enlist themselves on a scale yet unknown, and the foe is driven back—all glory to the Home-Rule Government!

The book is on the whole good, worthy of the author and of the theme.

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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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VOL. IV

A Vision Of India.

THE HILL VEGETATION.

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

Upon the lofty hills, the green-robed spires
Of tall acacias rise to meet the skies;
A gentle breeze doth pass with tremulous sighs
Through pines beneath the sun's caressing fires.

While with a wakefulness that never tires
Gaunt bluegum trees upon the hill-tops rise
As stand unfettered by mere earthly ties
A heavenward-gazing band of thin-clad friars.

Anon a fleecy mist glides in and out
Amidst the trees; anon like corpse-cloth white
It hides from sight the hill's reposeful form
Anon it rolls away and veers about
And doth disclose to our enraptured sight
The rainbow-tinted plains with sunlight warm.

The Hindu Message

THURSDAY EVENING AUGUST 4, 1919.

The Modern Political Shibboleth.

"Down with the caste, down with the Brahmin"—such is the cry heard all round nowadays, both in season and out of season, suggested not only as a remedy for all the evils India is subject to but also as the means of India's attaining her desired emancipation politically, socially, economically etc. It is suggested openly that the day the caste system is abolished and the Brahmin is trampled under foot the millennium would dawn in India. People have not stopped to consider the *rationale* of the cry but go on adopting it as it suits their immediate purpose. How far this cry is justified by our past history is not the thing that troubles the minds of these wiseacres. They have not understood the fact that the germs of caste are in the instinctive and not in the self-conscious age of man. So far as the Hindu Society is concerned the caste system, traces of which we find even in the oldest passages of the Rig-Veda itself, has been brought to a perfection whereby all people worked in a spirit of co-operation for the cause of the common good. When this system was in full swing, we have historical evidence that India flourished beautifully well with its representative institutions, electoral franchise and village communities. The four castes considered themselves as members of one organisation and the question of superiority or inferiority never entered into their heads. Spiritual greatness and emancipation of the soul was the only goal aimed at and none felt any grievance in the system. This caste-system is the fundamental basis on which the Hindu Society is built and to cry that it should disappear is to spell the ruin of the Hindu Society. With the disappearance of the caste the Hindu religion goes, and with the disappearance of the Hindu religion the Hindu Society and the Hindu home also vanish. When everything Hindu is gone and when India is no more a Hindu India what shall it gain by political emancipation? If political freedom is to be the result of the destruction of our caste system we would rather like to forego it and remain as we are instead of hankering after an imaginary state of tranquillity. We say 'imaginary' advisedly, for what do we find in countries where their exists no caste system? Do we find peace there? On the other hand those countries are full of party strifes, class hatreds, labour strikes, internecine conflicts and economic bankruptcy. Class divisions are rampant and wealth lords it over all. The greatest war of the world, destroying millions of human lives and disabling millions of others was fought in those countries only and the resulting confusion, immorality and distress are simply appalling. Words fail adequately to describe the horrors perpetrated there and all boasted equality has come to nothing. Inequalities are perpetuated in the name of expediency and equity and ethics are thrown aside in the name of diplomacy. These things, horrible to contemplate, were unknown to us in India in the best days of the caste system when India had fully developed

self-governing institutions. We admit that the system has now fallen from its high ideals and the fault of it lies in us and not in the system. The duty of every one of us is to purify the system from its encrustations and not to denounce it. This foolish shibboleth raised by the modern-day politicians without any regard to rhyme or reason should be despised as the most dangerous and suicidal course that we could adopt. Neither the caste system nor the Brahmin has anything to do with our present political condition the causes for which have to be sought elsewhere. The wreckers of our society have thought this to be a good opportunity to achieve their object and hence have resorted to the political platforms to make confusion worse confounded. Our greatest thinkers in ancient days considered this blending of the castes as the greatest misfortune that could befall the country and as the greatest sin that one could commit. Arjuna our ideal warrior, the hero of hundred fights, at the stringing of whose bow the world trembled, hesitated in the historic battlefield of Kurukshetra to commence the fight solely because he was afraid to commit the heinous sin of *Varnasankara*, i. e., the blending of the castes. The whole of the Bhagavad Gita which is the holiest of holy books for us is a record of the discussion between Arjuna and Lord Sri Krishna. Even the divine Krishna had to use all his powers of argument and persuasion to induce Arjuna to fight and thereby do his duty. Varnasankara is thus the deadliest of sins from which our mightiest men have recoiled and this same varnasankara is now attempted to be effected by our modern-day so-called patriots. Will they succeed, and will the divine Lord who is ever watchful of the destiny of this great *punya bhumi* of ours suffer this mad downward race after unrighteousness, are problems the solutions of which are to be found only in the lap of Time.

Notes and Comments.

We have all along noted symptoms of a morbid kind and tendencies towards unsoundness of thinking among certain of the men who join the cause of social reform. Their perverted interpretations of texts, their blind imitation of Western modes of dressing and hair-growing, their blind worship of foreigners who come here unsolicited and often play fantastic tricks with men and things in order to glorify themselves, their disregard of all healthy and sane restrictions in the matter of food and drink, their disregard of common sense in the education and treatment of women,—all these and other thoughtless modes of activity originating in the mere impulse of ungovernable passion have shown how unhinged the minds of many modern Indians have been by their contact with modern civilisation in several of its striking manifestations, good and bad. We had always feared that some day it will lead some men at least into strange freaks and aberrations, and that the movement will often be led by men who have fallen a prey to illusions and fancies which we associate with the impressive, though disordered, chivalry of the gallant Knight of La Mancha. That time seems to have come, if we are to judge of the movement by its leading performance at Trichinopoly in the Conference recently held there.

* * *

Mr. C. Rajagopalachariar who presided at the Social Conference has figured before the world frequently enough as another Moses or St. Paul resolved to introduce a new heaven and a new earth into the land which has long waited for him and is now honoured by his advent. But, of late, he

has added by no means an inconsiderable number of cubits to the already overgrown proportions of his apostolic personality. And his Presidential performance at Trichinopoly is the crown and consummation of his growth towards perfection in the exhibition of all those expanding, though erratic, developments of genius which belong to an epoch so full of visionary aspiration, passionate impulse, and sightless activity as the present one in India. Mr. Rajagopalachariar speaks throughout as if he is a veritable Solomon, Amos, or Job, prophesying and threatening us with what is to happen to us all if we disregard his counsels and premonitions. The role of a screeching scold or solemn soothsayer is easy enough for all, and he has evidently attained to it by an assured process of evolution through a strange process of self-discipline. This self-discipline, however, would seem to be effective only so far as his appearance on the platform is concerned,—and not in producing the sacrifices which are involved in the application of his principles to practical life. The world would like to know whether his own "wealth and position" have been made "*equal*" to those of the lowest and poorest individual in South India. Until we receive an assurance in regard to this matter, we are not disposed to place him on a higher level than the one thousand other reformers and apostles we have known in this part of the country.

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Mr. Rajagopalachariar says:—"Western civilisation having reached its summit of possibility by the production of the greatest inequalities of wealth and power, Bolshevism is the last and logically inevitable answer to it. Wherever you unthinkingly work to repeat this feature of Western civilisation, you must ultimately have Bolshevism. Not only so, but wherever you have gross inequalities of any sort, with political awakening Bolshevism must come." We have rarely known of a case where unthinking cant, inexperience, and want of knowledge, has reached such portentous dimensions. Bolshevism is a new morbid symptom of enthroned barbarism in Russia stricken with revolutionary pangs and struggles, bereft of all social organisation, and fallen a prey to intellectual and ethical anarchy. In Russia itself, the majority of thinking men are still sound in their grasp of the meaning of life, and they are being strengthened by the representatives and champions of civilisation from Great Britain, France, and elsewhere. We are informed that Bolshevism is sustaining defeat after defeat, and its game will soon be up. In Germany, Hungary, and elsewhere, civilised and ethical man is fighting against it, too, and with success. Hence, we do not feel any surprise that so erratic an apostle of modern India as Mr. Rajagopalachariar should have come forward to bolster up Bolshevism as the creed and ideal of the future.

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Even the most thorough-going Western socialist or communist has not hitherto enunciated the doctrine of absolute equality of wealth and position for all. Socialistic doctrinaires have advocated the abolition of private property, but not the establishment of absolute equality. For they have adopted such maxims as "to each according to his wants,"—"to each according to his works" &c., in order to regulate the public distribution of the fruits of labour. Absolute equality is a mere figment of a diseased imagination, a symbol of a disordered brain, and absolutely opposed to the methods and tendencies of nature herself. So great a scientist and sound a thinker as the late Professor Huxley insisted on the "natural inequality of men." Absolute equality in wealth and position is unnatural and can only land our race in anarchy and lasting ruin.

***

When all this is remembered, we can easily see the absurdity of this South Indian sage's avataric forecast that "there is no guarantee that Britain will always remain non-Bolshevik and Imperialistic." Evidently, the wish is father to the thought. His prophetic vision concerning Britain comes to him because Mr. Rajagopalachariar has by some process of logic or legerdemain known only to himself, come to the conclusion that the future of the world is meant for the Bolshevik and inseparably associated with the advance of Bolshevism. He is blind—it is he, and not the others to whom he refers, that is behaving like the ostrich in burying his mind's organ of vision in the sand so as to become blind—to the fact that Bolshevism is at its last gasp in Europe. Some degenerate Brahmins of to-day may hug Bolshevism to their heart's embrace for personal, party, or platform purposes. But no thoughtful non-Brahmin or even Panchama,—much less one who has any common sense left to him—will ever take up and proclaim so forlorn a cause as that of Bolshevism. It is not only the fact that Bolshevism is aiming at achieving an impossible social ideal, but it is also immoral in its arrangements regarding the relations of the sexes. We feel quite certain that even if the non-Brahmins (and even Panchamas) of South India give up their present adherence to caste divisions and scruples or even their faith in Hinduism itself of one kind or another, they will never consent to practise immoralities which Bolshevism enforces on the sexes in their relations to each other. It is only a few heated brains that can allow themselves,—in the wild excesses to which their imaginations have surrendered themselves under the false impressions and unthinking impulses of an ordinary agitator's life as we find it among certain circles in South India—to be infatuated by the alluring monstrosities and abominable degradations of Bolshevism.

We shall take up other points in Mr. Rajagopalachariar's address for consideration in a future issue.

Random Jottings.

[By Son of India.]

His Imperial Majesty King George V, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America and Australasia, King, Defender of the Faith—this is the full style and address of His Majesty. Not wishing to be outdone, however, His Majesty's late sub-representative in India—Sir Michael O'Dwyer called himself His Honour, the Honourable Sir Michael O'Dwyer, Lieutenant Governor of the Punjab and its Dependencies! Bravo, O'Dwyer.

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Sir Harcourt Butler of the United Provinces appointed a "strong committee of officials" to report on the Joint-Report. It consisted of seven Europeans and one Indian, a Mr. A. C. Chatterjea. On two points there was a divergence of views in the committee which was equally divided. *Our dear* Mr. Chatterjea threw in his lot with minority of the European section and voted against the proposal to establish a standing committee consisting of members elected by the Legislative Council, as also against the proposal to prohibit official members from voting on transferred subjects. This shows probably the psychology of his appointment to the committee. May God save us from such Chatterjeas, our own Chatterjeas in future!

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Lieutenant-Colonel Beadon's name is not unknown to Indian political circles. During the recent agitation he found that the 1,400 police men in his *Province* were unable to keep the peace, and therefore compulsorily enrolled 14 respectable Indian citizens to serve as special constables. He probably meant it as a compliment to the gentlemen in that where 1,400 had failed, 14 were thought to be able to cope up with the situation. This Lieutenant-Colonel, then, had to report on the Joint-Report. In opposing the establishment of a Privy Council for India, he adduces only one reason—and that a very extraordinary one. Says the Commissioner "I think that we who are of British descent and have always held His Majesty's Privy Council in such respect would be sorry to see created in India, except for very strong reasons indeed, a body having the same name as one composed of the Empire's greatest statesmen. I do not recognise the reason for permitting only Indian members of the projected Privy Council to retain the title of Hon'ble for life."

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This great administrator considers the interpellations and resolutions as the "froth of Council work." What a pity that such a great genius is kept down. What excellent improvements would he not carry out if only the destinies of the Parliament of England were placed in his hands.

* * *

We shall not leave our friend Sir Michael yet. He is naturally opposed to the ministers being elected by the Legislative Council. The reason he gives is that the entire business of government is skilled employment and the qualifications for the discharge of it can only be properly judged by those persons who have themselves some share in those qualifications or some practical experience of them. He quotes somewhere from Mill that it is "a most important principle of good government in a popular constitution that no executive functionaries should be appointed by popular election: neither by the votes of the people themselves nor by those of their representatives."—And no wonder that the good Sir Michael so rode roughshod!

* * *

Sir Michael is nothing if he is not thoroughly original—it is now an open secret that the credit for the initiative in invoking the help of Martial law on a tremendous scale to quiet a storm in a teapot must be given, and given unreservedly to this gallant knight. Sir Michael now comes out with another suggestion. The special precedence that is now granted to the members of the Legislative Council under the warrant of precedence should be done away with. "At present it not seldom happens," safely observes the *strong* administrator, "that at functions held at headquarters of divisions the man who ranks highest is not the Commissioner or the local Brigadier but *some obscure pleader who has been elected to the Legislative Council*" (Italics ours). What an edification for the non-official Honourables of his Council!

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The Sastri-Mitter report, miscalled the Rowlatt Report, opens with the grave charge that India is not fit for self-government on the ground that "Republican or Parliamentary forms of Government as at present understood were neither known, nor desired in India till after the establishment of British rule." The Honourable Dewan Bahadur Justice C. V. Kumarasami Sastri, a member of the Committee, followed this up with a vigorous article in the *Indian Review* denouncing the ancient institutions of India. They have been sufficiently repudiated by, among others, Sir Sankaran Nair in his admirable minute of dissent. But it is curious to find a member of the Heaven-born Indian Civil Service who has been, according to his own account, Chief Secretary to two Lieutenant Governors without Council, a member of the Executive Council of two Governors, one of whom had formerly been a liberal member, and the other a conservative member of the House of Commons, and now the head of an administration without a Council, being far from being an out-and-out supporter of Council as opposed to personal "Government though he recognises however that as a matter of practical politics—some form of collective administration must be set up in the eight provinces"—Comment is needless.

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 III.

(Continued.)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः॥

Do thy work of fighting, surrendering unto me all actions, with thy mind realising that thou art the servant of God, free from attachment to result and from a desire of selfish possession, and free from burning grief and anxiety.

NOTES:

1. The realisation that God has His purposes achieved through us is one of the great liberators from sin and bondage. We are His servants and we must do our duty as His servants. He is the *Antaryamin*. अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा. See also Gita XVIII, 61. Our illusion of our being कर्ता will be overcome by this means. This is consistent with the further realisation that the real agents in work are the mind, the senses, and the body, the soul being साक्षी and Sachidananda. A further realisation is the realisation of its identity with Paramatma. Much confusion of thought arises when we utter all these realisations without realising their interconnection and gradation. The immediate agents in work are Prakriti Gunas; and the ultimate agent is God, who is the Lord of Prakriti. So long as we are under the illusion of the soul being the doer and enjoyer and do not realise that the soul is *sakshi* and *sachidananda*, we are bound to the wheel of *samsara*. The realisations above-said free us from such illusion. The Lord is in no way affected by our actions because He is like rain bringing each seed unto fruition and fulfilment according to its true and essential nature.

2. Only when we realise these truths we will be inclined to surrender the fruits of actions to God and pray that He may scatter the blessed results of the actions broadcast over the world for the joy of mankind. The torture of the selfish prayer of individual happiness will leave us only then. The mere intellectual assent to the doctrine that the Prakriti gunas are the real agents in work is of no use. Our illusion is too strong to be destroyed by a mere intellectual assent. The doing of duties irrespective of consequences and by way of carrying out His commandments to win His grace slowly generates our intense realisation of our true nature. The conquest of illusion is only by such means and by none other. To such a soul full of *sraddha* and striving God gives the bliss of realisation. If you rely on God and realise that He is the real agent in human actions His grace will give the fulness of *jnana*. The importance of such faith is taught in the following verses.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥

Those men who follow this teaching of mine ceaselessly, full of faith and free from cavil, they also are freed from the bondage of actions.

NOTES:

1. Three grades of Godwardness are indicated here; Follow His teachings; at least have faith; in any event do not cavil. These persons though below the jnanayogi are all wending Godward.

2. Such is the importance of *sraddha* or faith. The Lord emphasises this in Chapter IV verses 39—40.

3. The Agneya Purana says:—

श्रुतिमात्ररसाः सूक्ष्माः प्रधानपुरुषेश्वराः।
श्रद्धामात्रेण गृह्यन्ते न करेण न चक्षुषा॥
श्रद्धा धर्मः परः सूक्ष्मः श्रद्धा ज्ञानं हुतं तपः।
श्रद्धा स्वर्गश्च मोक्षश्च श्रद्धा सर्वमिदं जगत्॥

4. What is *sraddha*? शास्त्राचार्योपदिष्टेऽर्थेऽननुभूतेऽप्येवमेवैतदिति विश्वासः (Madhusoodana).

5. Quite opposed to it is Asuya (असूया). It is गुणेषु दोषाविष्करणं (saying that good qualities are really defects, trying to prove that what are pronounced to be auspicious are causes of our undoing, denying the truth of virtues, etc.). Hiranyakasipu was the worst of cavillers and sceptics and athiests. So was Sisupala. Such souls cannot rise to the Supreme.

6. Faith is not opposed to reason. Reason belongs to the world of the senses. Faith is the instrument of realisation and the organ of truth in the super-sensuous world. That the mind and the senses are the real agents is *clear to us from reason* (*Samkhya*). That God is the ultimate agent is the *declaration of faith*. That God and soul are one in bliss is the *realisation*.

7. *Asuya* is also described as परोत्कर्षासहिष्णुत्वं (inability to put up with the superiority of another). If one will not accept the glory and power of God but cavils at him and disobeys His laws, there is no hope for him.

8. The faith that leads to hatred of other religions or men is not faith; it is *ahamkara*. Pure faith increases our love of God and man and always takes us nearer to God-realisation.

(*To be continued.*)

Musings from the Maharatta Capital.

(OUR OWN CORRESPONDENT.)

Forerunners of the Messiah.

John the Baptist was preaching in the wilderness of Judea: He was the forerunner of Jesus Christ and said "Prepare ye, for the Kingdom of God is at hand" Now we have the forerunners of *Kalki*, (कलिकुल-नाशावतारः) the coming Avatar, the destroyer of Kali Kula (கலிகுலம்): These are the agents of *Kali* who is busy setting perverse brains in many a place to preach and prate, and create a stir in the peaceful world, to pave the way for the coming of the Messiah. And when does the Messiah Avatar? "Vice should triumph, and Virtue Vice obey"; *Dharma* should deteriorate and be dethroned, Adharma should increase and be installed: *Then* appears the Avatar,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Well then! what are the respective positions of Dharma and Adharma now? Unless they interchange and exchange places, the Messiah cannot come: But He is bound to come; He is also affected by the law of Karma which is all-supreme and all-embracing. Cf. Bhartrihari:

विष्णुर्येन दशावतारगहने क्षिप्तो महासंकटे ।
.....तस्मै नमः कर्मणे ॥

Dasama Avatara is at hand: Our John the Baptists are appearing and appealing to *upset Dharma, and to set up Adharma*, for then alone the kingdom of social and political salvation will be assured: if political elevation is the end, social depression must be the means, for there is no elevation without a depression or *vice versa* and this is exactly what our agents of Kali are trying to bring about. The end justifies the means. Considerations of good and evil, of virtue and vice, of shame and honour, of sense and non-sense, of purity and impurity etc., etc., have no place in this process of end shaping the means. The question never strikes these wonderful creatures of the creation whether ,the desired end is worth achieving at the expense of the proposed means of a suicidal character or can only be achieved by this process alone and no other. But the poet truly says:—

कामार्ता हि प्रकृतिकृपणाचेतनाचेतनेषु ॥

Persons under the sway of Kama are by nature blind to the effects of their deed and cannot afford to have the common sense to distinguish between the animate and inanimate, the practicable and the impracticable, cannot command the patience to realise the magnitude of mischievous effects which would result in the end by ill-considered and hasty words and deeds.

But, dear Editor, in my musings, I forget myself: World suffers from Ravana; Rama must come, Ravana must go, Vice should be trodden under foot, Virtue should rear up her lofty head and rule in earth in all her majesty. But how can all this consummation be reached except on a carefully conceived plan? Now India suffers from *Adharma*, Kalki must come, Adharma must go, Sanatana Varnasrama Dharma must be revived in all its beauty and beneficience; but we must have our agents of Ravana, Marichas etc., our Kaikeyis and Mantharas, to produce that kind of combination of events which would yield the desired result. But haven't we got them now? Yes, certainly, they are legion. Who are these, but our Social Reformers, our political saviours? Ministers and Secretaries of State, statesmen and politicians, and public men and public bodies are not tired of proclaiming that if India is to reach her goal and take her place in the modern comity of nations, she must baptise herself in holy waters and holy ghosts, she must become the unlikeness of herself if she wants to be like others, she must give up her manliness and virtues, her spirituality and sociology, her traditions and culture, her customs and civilisation, her language and literature, her distinctiveness and individuality, her honour and self-respect, in a word, all her own, if she wants to be drowned in the shapelessness of modern league of nations worshipping at the altar of heartless and militant theatrical civilisation with its fleeting flash and iconoclastic ideals. To refer only to recent and current utterences, Mr. Montagu hopes that with the disappearance of provoking social disabilities and caste customs, India must be well on the road to progressive realisation of self-government; Lord Sinha of Raipur solemnly warns our audience in England that if India is to advance, she must decidedly change herself in her social outlook and build; the Government of India have shown their bias in the matter by their treatment so far given to the Inter-Caste-Marriage Bill; Mr Surendra Nath Banerjee in a suppliant mood tells the Parliamentary Joint Committee in his evidence that his countrymen in Bengal have given up all desire for the caste-maintenance and the little difficulty that might still exist might be wiped by suitable social legislation carried out by self-governing India. Mr. C. P. Ramaswami Aiyar forecastes as a witness before the same Joint-Committee that caste will exist for some time and then wend its way into oblivion. This kind of list is endless to narrate in a brief article, but what is said above is enough to show the ruling spirit of our modern-day saviours. In their anxiety to get something politically which even may after all turn out a *Vision of Tantalus*, they are selling their birthrights, their conscience, their love of country and religion, in fact whatever there is worth having for a mess of pottage. The late Raja Sir T. Madhava Row that pre-eminent Statesman said that he is a patriot who has cultivated a confirmed tendency to defend his own, to hold to the rights and never to barter them in a flimsy and huckstering spirit: The late Justice Sir T. Muthuswami Aiyar warned, in the fulness of his wisdom, never to hesitate to proudly assert "I am an Indian, a Hindu, a gentleman, just as every Englishman calls himself an Englishman, and a gentleman above all." The above may not be the very words of the great men but they express their views faithfully. I only write from memory. Just compare these with our modern experience! What a humiliating and sorry spectacle! My countrymen! What an ignominous figure we are cutting and how stupid a laughing-stock of the world we are becoming! Indeed, all our stamina and sublimity, virtues and virility have left us! Is there no hope of redemption! Is there not a single dozen among the millions of Hindus who by combined and effective organisation and action can counteract the pernicious influences and effects? Is this ancient land of the Rishis, is this *Punya Bhumi* of eternity deplete altogether of the right type of venerable and high-souled men? I pause for a response.

Coming nearer to very recent events, the Presidential speech at the Provincial Social Conference at Trichinopoly beats all record. Is it amazing? Or is it amusing a portion of the Trichy audience disgusted apparently with any surfeit of politics in the political Conference? When compared with the usual class of utterances on Social Reform Topics by individuals and associations for a long number of years, the present speech is *par* excellence. Its diagnosis of the situation is very accurate and thorough. The remedy is equally effective and practical. The speech abounds in gems from start to finish. Here is a daring piece of advice which, it is presumed, was heartily swallowed by the patient audience. The extract will bear full quotation by reason of its trancendent splendour. "My prognosis is grave. But there is the remedy. It is simple though very hard. If you belong to any of the upper castes and believe there is something superior or beautiful or pure in your caste, hesitate not to sacrifice it, we must go down and fuse with the other brothers of our motherland, yield your purity, your beauty or your superiority for the common benefit; for you should realise and remember, that your caste has no separate life, it has no separate government or country and it is bound to perish in the red struggle that is inevitable. The only assured entity is the common nationality of our country, and

what is pure or superior in our own caste is of no consequence and must be yielded up to the common account by intermixture and intermarriage.....But our nation even in the lowest strata is truly religious and restrained by a clear sense of the moral law, and we may be saved from the disaster of Europe. While therefore one remedy lies in ourselves hastening to break down the caste inequalities while yet it may not be too late—it is a race with the political awakening-the other equally necessary step is the conservation of our true and ancient religion from a simultaneous break down.....". I regret I cannot reproduce the whole here for want of space, though it is a valuable gem, a worthy present to the readers of the 'MESSAGE'. The audacious but absurd nature of the *advice* to reduce beauty to ugliness, to degrade purity into impurity, does but *add* to the already existing *vices*. If you have something superior and another something inferior, make the superior inferior, but not the inferior superior. If your limbs are alright, but if your neighbours are like Surpanakhas, transform yourself into your neighbour. If you wear decent shawls and dress and if you see any in another caste wearing rags, do not help him into wearing a decent dress, but tear your shawls into pieces and exult that both you and he are in the same boat. One should have thought that the general tendency is to make low high, is to help up to the uppermost rungs from below, is to elevate one from depression by lifting him up, but never to fall down into depths oneself and delight in a common destiny thus wonderfully secured. If you do not frequent the taverns and if thereby you consider yourself in possession of a superior quality and if you see your brother of another caste revelling in the brothel and rolling on the roadside and consider it undesirable, go down and fuse with him and roll on the road and welter in the gutters. Then alone you will be rendering common benefit, you will be making sacrifice for the uplift of India as a nation, progressing fair and fast to reach the intended goal! Ha! Ha! What a glittering and priceless variety of a gem of advice to foolish mankind!!

Whether speeches like these are faithful expressions of what are really meant or are of the nature of locquacious pastimes, it is hard to divine. But later comes the paradox. Break inequalities of caste, but let there be no breakdown of our ancient Aryan religion which is the only one worth possessing lest a terrible catastrophe should overtake all the classes. Conserve it. It, what? The *true* religion of the Aryans.

All this absurdity of views and words is the outcome of a misreading of the whole scheme of Hinduism; it is the necessary corollary of a misconceived notion that Hindu Castes have nothing to do with Hindu Religion, as if they came at some period out of circumstances entirely unconnected with Hindu religion, as if they are independent of it and they can now take leave and disappear: But this institution of caste persists in its existence all these thousands of years on a pretext of divine origin and claims to have been born, bred and brought up in the same cradle of Hindu religion even from the time of the Vedas, the beginningless and endless.

I would ask people of this sort of views and advocacy whether they believe at all in anything Hindu. Do they believe in the Vedas? Do they accept *Sri Krishna* universally understood as *Gita-Acharya*? Do they at all believe in any Hindu sacred writings and scriptures? Do they believe at all in the Hindu ideals of life—in the unique spiritual goal of human life, unlike the commercial political goals of all the other nations on this God's earth? If they believe in the Vedas, do these not explain the origin of caste? But who is to have the mind and the time to read and learn and interpret, properly but not perversely? If they believe in Lord Sri Krishna does He not say in the *Gita*,

चातुर्वर्ण्यं मयासृष्टं गुणकर्मविभागशः ।

Why should castes be based on the classification into *Gunas and Karma*, if they were to commingle? Where is the significance of such an institution? If they believe in Arjuna that master-mind, devotee and friend of Sri Krishna, does he not shudder at the very prospect of *Varna Sankara*, alive, to the train of evils

resulting therefrom, such as unchastity of women, illegitimate progeny, Kula kshaya, (कुलक्षय), Dharma-nasa (धर्मनाश); and *Adhogati* (अधोगति) also which should be the inevitable end of mankind as it seems to one. No more hellish theme can be harped upon by any claiming to be a Hiudu. Yet the Hindu religion, it is said, must be conserved. Without this caste, there is no Hindu religion and this cannot survive the extinction of the former. With the caste gone, the religion gone, the Hindus must be a miserable piece of humanity comparable only to the street rubbish fit to be disposed of in any Incinerator, in contradistinction to the position assigned to the Brahmans by Manu, as the pioneers of human activities, as educators of mankind.

एतद्देशप्रभूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरितं शिक्षेरन् पृथिव्यां सर्वे मानवाः ॥

The fusion of castes is one of the panaceas recommended for serious adoption for political emancipation, but the Hindu religion must not break down and the Brahmana is still admitted like the accredited agent of it. Where is *the Brahmana* in the fusion-scheme? Where is the religion? Where is not its breakdown then? Where is the guarantee that fusion of castes will put an end to all our ills? What has happened to the Christian nations and parties to the recent world-war who know of no caste! Are there no social troubles there? No social inequalities there? Why then this wild cry in India for caste extinction? Will these men ever learn to mind their own political business leaving questions of sociology best to itself, with a thorough conviction that caste does in no way impede their so-called political goal but is extremely helpful; and has been intended by the Almighty for the fulfilment of a distinct spiritual purpose and has not been intended for man to *mend and mar*. Hinduism without caste is body without life and soul, temple without God, marriage without கன்னட்டம் or exchange of rings, garland, or clasping of hands or whatever represents the function among different peoples. And yet caste must go, religion must be conserved!!!

Another outstanding social evil which impedes political progress and oneness into a nation is the institution of *early marriages*. No body seems to know yet what exactly this expression means. If by 'marriages' is meant, the consummation popularly known amongst us as nuptials (கிரஹ ப்ரவேசம்), the institution is practically free from blame and the attack means beating in the air. If on the other hand, it means the Vivaha and Panigrahana ceremony this is only a preparation for the householder's and housewife's life to commence in the fulness of time. The interval between the two is a period of probation, apprentice and training—all needed and planned with a view to achieve the *spiritual* goal of the race each according to his or her deserts and *karma*. No sane and sober Hindu who has a respect for his past, for the Rishis, for the facts and ideals underlying the Hindu scheme need object to this institution of early marriages. It is no argument that can stand any investigation to say that other nations are acting otherwise. If so, it is their ideal, and our institutions are shaped according to our ideals. Further, practicability does not enter into these social reform creeds. The climatic conditions are ignored, the tendency of human nature is lost sight of. Even from early period of a life's career, tendencies towards lust are manifest,—a natural instinct which must have its natural course, especially in these days when all thought of spirituality, restraint of social discipline, fear of God etc., etc., are at a minimum. People, with experiences opposite to what is preached though, talk and talk in theory; for they know the easiest thing in the world is to *advise* not *adopt*. If these natural instincts and developments of men and women in the Topics are not taken note of and if institutions of marriage run counter to the above, undesirable results and ugly practices come into vogue. It is better to provide suitable outlets for the free and natural flow instead of damming up and diverting into unworthy and useless channels. Institutions of the West are based on their climatic conditions and on the nature of their natural ideals—(political and commercial advancement

from exploitation of the weak by the strong.) Our institutions are according to our climate and goal—(the spiritual realisation of God in man.) Where is the comparison? It does not require more than an iota of common sense and self-respect to recognise this simple fact: but it is blinded by slavish imitation and an attempt at aping the West. The argument is advanced that because of early marriages, child-widows abound and are not allowed the benefit of plural marriages. Believing, as the Hindus do in the doctrine of Karma, the widows bear their fate with willing endurance with a conviction of a life beyond and a redemption in the long cycle of life and death, sometime or other: They have been taught by hereditary instincts to view their position in this noble and dignified way. That is a sacrifice which they are intended to make and do make even now, in spite of unsettling pernicious propaganda of the modern day; and it is a sacrifice far better and nobler than the sacrifices recommended in the Presidential speech of the Social Conference referred to above, and it is made for a spiritual benefit and merit. If child widows abound here, *old-maids* abound elsewhere. Is it all a paradise there? Are there no social problems there again? Are there no divorce cases off and on? Was not some Bishop's meeting in England held a year or two ago considering the question as to how the daily increasing immoral practices among girls might be best curbed? The Western society is simply seething with social and matrimonial undesirabilities and is certainly the least of the types to be looked forward to as a model if at all a model were necessary. Even the Editor of the Hindu from his experiences of the recent tour as a Press Deputation member has admitted that our womanhood stands on a superior footing. Our girls are each assured at least the boon of a marriage as a matter of necessity whereas many in the West may die old maids, whether with or without clean conscience, in all cases, it is hard to say. Let us not therefore waste our time and lungs, money and materials on these questions which are best established as suitable to the country and for all time, by the blessed Rishis of old, after a thorough investigation of the laws of nature and man. Will the social reformers and others of that way of thinking revise their views again in calm moments, realising their duty by God and country? Will they learn to work with a clear conscience, without confounding the ideals of the races and issues at stake?

If at all any section of humanity is equipped with institutions which harmonise with the laws and lessons of Nature, it is the Hindu Aryan race. The society is built on the model of the human body, the belly and the numbers are working together for the common benefit of the whole. There is no quarrel among them as to precedence, superiority or inferiority. Head remains where it is, foot remains where it is, other organs are nailed to their respective positions. They never quarrel that they must change places and functions and they know of the inevitable result—as every schoolboy knows of the story. Likewise, the Hindu society has got the functions and places of each of its castes recognised and allotted, spiritual comforts, political comforts, industrial pursuits and distribution, each meant to work with and for the other for the common weal of the whole body politic. There has been no difficulty in the past and up to a very recent past. The machinery has been disorganised and is not in a good working order. Necessary repairs have to be made but the axe is not to be aimed at the roots to level the machinery to the ground. This is what our Social Reform friends persist in attempting to achieve, evidently to no purpose. The machinery will rather work even in disorganised condition true to its Creator, than consent to such a dangerous fatal remedy being applied.

Even as regards marriages, nature must appeal to us as a model. Viewing broadly the natural divisions in the universe, there are the human species, the brute species, the bird species etc., etc., All beasts are not of one and the same type, all birds are neither. Men are not all the same, all the world over so far as their modes of life on earth are concerned. Birds and beasts do not mix outside of their species. Why should man alone seek to be ambitious and go against Nature? Is it because he is endowed with *reason*? But Reason has got its limitations and uses. Where it is perverse, it had better be ignored.

It is folly to be wise, where ignorance is bliss indeed; let us, gentlemen of the MESSAGE, persuade all concerned to look at things like *men*, true to our ancient religion, land, *laws* and ideals.

Sri Sankaracharya and the "Karma Marga."

[BY N. K. VENKATESAN.]

I.

During the past few years the celebration of Sri Sankara Jayanti on the fifth day of the month of Vaisakha has been fairly general over the whole of this Presidency and also in several parts of the whole continent of India. The motive for this celebration may be said to be a general and growing desire among our educated men to keep fresh and hallowed in our memories the life and work of our great Jagadguru Sri Sankaracharya. The desire for such celebration entered the minds of our educated men, when, by the teachings of the various new movements in India and especially by the tenets of the latest of such movements, namely, the Theosophical society, educated people came to hear of, study and understand the system of thought established by Sir Sankaracharya, viz., the Vedanta system or the advaitic system, spread broadcast over the inimitable commentaries of the great avatar of Isvara, on the Prasthana Traya and other valuable portions of our Sacred Literature. The result of this new phase of our religious life in which we exhibit yearly so much enthusiasm on the day of the avatara of Sri Sankara, is that year after year a larger and larger section of our people is being drawn to the study of the Vedanta Philosophy established by Sri Sankaracharya. The one great effect of the introduction of all the neo-religious, revivalist movements, as they are said to be, in India is that the interpretation of the source and the course of thought in our scriptures has so far gone away from our orthodox interpretation, that quite naturally, in consequence, very curious conclusions as regards life and its purpose and very strange and sometimes astounding courses of action are said to be based on the very teachings of the Vedanta, which in the past inspired quite a different and even opposite course of action. This diversion of thought and principles of action among us at present must necessarily be attributed to the fact, to the undeniable fact, that the interpretation of any text varies with the mental capacity of the reader of the text. The principle involved in this is what is known as *adhikara* in the Hindu canons. Speaking of *adhikari* for the study of the Vedas and for the performance of the Yagnas laid down in the Vedas, Sri Vidyaranyaswami, the great commentator of the Vedas says that the question of *adhikari*, one fit for the study of the Vedas and for the performance of the rites enjoined in them is a vital consideration and he makes, according to the orthodox method, the question of *adhikari* one of the four *anubandhas*, namely, the subject-matter, the purpose, the fit person, and the sambandha. So also, the very first sutra in the Vedanta sutras begins with the words "atha" (अथ) and "atah" (अतः) which mean that the enquiry into Brahman the subject of the Vedanta follows the adhikara obtained by the enquiring student from previous studies, Vaidika Karmas etc, as the result of which he has obtained, what is most essential for starting the study of Vedanta, viz., Sadhanachatushtaya, the four Sadhanas. It is after obtaining these four Sadhanas, that a student becomes fit for the study of the Vedanta, that is, for the inquiry into the nature of Brahman. The very first sutra at once gives the *adhikari* for the student of Vedanta. The sutra does not speak here of the adhikari for Brahma-Sakshatkara, or realisation, but for Brahma-Jignasa or enquiry into the nature of Brahman, that is to say, for the study of the portion of the Hindu theological literature known as the Vedanta, in general. Thus by the first sutra, the adhikari for the study of the Vedanta is fixed to be one who has got *Sadhana-Chatushtaya*. The end of the Vedanta is to create in the enquiring student *Brama-gnana*, the conception of the Divine absolute Brahman, thus paving the way for his later meditation on that form and for his realisation of what is involved in that conception. The development of the Self or Atman follows a somewhat curious path in the realisation of

Brahman, according to the Hindu practice. The boy at seven is initiated into the "upasana" of gayatri, the Veda-mata and he is made to perform rites, without knowledge of their meanings, whatever our modern critics may say as regards the advisability or the rationality of this method; and the youth, as he grows, is offered various opportunities to acquaint himself with the meanings of these rites and of the mantras and the tantras involved in these rites. He has his atman growing within him and getting more and more purified day after day by the performance of religious rites and by the samskaras undergone in accordance with the shastras, at the proper times. Manu says:—

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मयं क्रियते तनुः ॥

"By performance of Vaidika Karmas, the *body* is prepared for *Brahma gnana*" We have necessarily to understand that the body is prepared for Brahmagnana by the Sadhana-Chatushtaya, obtained by the performance of Vaidika Karmas. The very first words of the very first sutra of the Vedanta sutras, which contain the essence of all Vedantic teaching relating to the Nature of Brahman, is a positive bar to our proceeding further with the study of the Vedanta sutras, which we consider to be our first and foremost duty in order to understand Hinduism. A perusal next of the second and the third sutras must at once have the effect of driving us away from the pursuit of the study of the Vedanta. The Brahman, upon an enquiry into whose nature, we propose to enter in the Vedanta sutras and the Vedanta Shastra in general, we are told, is to be known as the beginning and the end or as the beginner and the ender of this whole Prapancha or Brahma-anda. The main pramana or authority for our getting a true knowledge of Brahman is the *shastra* or the "srutis and the smritis," as Manu says.

श्रुतिस्मृत्युदितं धर्मम्

"the sources of Dharma are the sruti and the smriti."

As the sruti and the smriti give origin and force to *Dharma*, as the enquiry into "Dharma" is the subject of "Purva mimamsa" and the aim of the Karmakanda, as the knowledge of Dharma and the practice of the Vaidika karmas in accordance with Dharma is the means for preparing the body for Brahma-gnana, by means of Sadhana Chatushtaya; and as the enquiry into Brahman, the subject matter of the uttara kanda or the gnana kanda, is the way to the meditation on and realisation of Brahman, we are perforce led to the conclusion that the study of the Vedanta is the last but one step in the ladder of spiritual evolution and not as we consider now, the first and the foremost step to understand Hinduism and to know and take pride in its greatness and its eternity. It is on this principle that we make the little boy of seven start with the performance of Vaidika karma and the guru slowly initiates him in the right knowledge of the nature of Dharma, the significance of the rites and the meanings of the mantras, all contained and expressed in the Vedas and the shastras themselves. Thus with the growth of knowledge based upon practice, the boy proceeds in his grahastha ashrama to perform all the rites and sacrifices enjoined on him, *with* the knowledge of their significance. Vidyaranya in a pretty long and closely argumentative discourse says that the knowledge relating to Vaidika karma is very essential for the proper performance of the rites and he says that the Veda is fit to be commented on because it says throughout that one who does all the rites laid down in the Vedas, knowing their meanings,

य एवं वेद

prepares himself for "Moksha." The word य एवं वेद, Vidyaranya says, is so often repeated to show that the knowledge of the meaning of the karma we perform is a part of the performance of the karma itself. To know the meanings of the rites and the mantras, there are various means and methods all expressed and implied in the Vedas themselves. The grihastha comes to his house with all this knowledge imparted to him by his guru and continues to perform karma. Thus the Shastra leads the Dvija to the performance of karma with the knowledge of its significance and to put it shortly, he duly gets Sadhana-chathustaya. With this perparation he now starts on an enquiry into the nature of Brahman, because Brahman is the cause of the shastras and is also known by and from the shastras.— शास्त्रयोनित्वात्. This enquiry—started, after obtaining sadhanachatushtaya and because of his being ready to start on his new line of enquiry, basing all his further enquiry on the pramana of the shastras of which he is master—leads him on to the knowledge of Brahman, to the meditation of Brahman and to the realisation of Brahman in his own atman in the due course. He comes then to the final steps of the ladder, represented by the Mahavakyas. He meditates on the the lakshana or the svarupa of Brahman, enjoys the Brahman in himself, gets the happiness and realises himself at last.

The main steps therefore by which a *Dvija* rises to all this eminence in the spiritual world are the performance of Vaidika karma and the knowledge of shastras, viz. the *Srutis* and the *Smritis*. The Adhikari for doing these is clearly indicated in the shastras themselves. Manu says that the Dvija is the *adhikari* for the Vaidika karma and among the Dvijas he says that the Brahmana, who is a Vidvamsa, is inferior to a Brahmana who has the mind to perform karmas; that he is again inferior to a Brahmana who *does* his karma and to him too is superior that Brahmana who knows the nature of Brahman.

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥

It may be observed that here Manu says that a Brahma-Vedi is the best *among* those that perform *karma* 'कर्तृषु' Thus Manu says exactly what Vidyaranya says, that one who does Vaidika karma *with* the knowledge of its significance is the ideal kept in view by the Veda, when it often repeats, य एवं वेद.

(To be continued.)

Olla Podrida.

Quite recently a new food has been discovered. It is rice-polish as opposed to polished rice. The rich eat the core of the rice and get diabetes. The poor eat the outer cover which is nutritious along with the flour of other grains and keep their bodies for a long time. This is a nice division! taste to the rich, longivity to the poor!

* *

America became dry from the midnight of June 1919. How long will she continue so, I wonder? England however refuses to become dry.

* *

In the daily newspapers the great battle of B. V. N. B is going on in regard to the selection of Munsiffs. When will the Peace Conference begin to sit?

* *

The Indian Social Reformer observed recently that it was a matter for congratulation that the Theosophical Society has ceased to coquet with orthodoxy or sit on the fence but has come over and joined the reform party. Can any one explain this *volte face?*

* *

Did you read Kincaid's 'The Indian Heroes' which is one of the School Final text books this year? Its story-telling is as ridiculous as its pictures and both are as outlandish as its atmosphere. Happy are the boys who read such books and patriotic are text book prescribers who prescribe such books for the boys!

* *

Miss Bromley said a few days ago that white women are less respected now owing "to the indiscriminate showing of films on social and marriage problems." That is however their business. The following statement is however lamentably true: "The natives are great film enthusiasts and there are fourteen picture-houses in Bombay alone. They will sit right through all the parts of a serial film from dawn to dusk."

* *

The Hon'ble Mr. Raja was entertained a few days ago and proved also to be entertaining. He asked how many Paracheris the Hon'ble Mr. T. V. Seshagiri Iyer, the President of the Social Service League had visited and how many Panchamas he had dined with. So he has already begun to interpellate! Very good indeed.

* *

The Madras Mail dated 23-8-1919 contains a very interesting letter from London about the W. R. A. F. Did you read it? If not, do read it, please. The Air Force girls have been having a nice time of it. We have heard about the gospel of co-education. We now hear about the joys of co-expedition. Adam and Eve on æroplanes!

* *

Recently the Police Act came up in England to be beaten into shape on the

legislative anvil. The question—great and momentous and vital—arose whether the Police uniform could be allowed to be used in plays and pantomimes. One Right Honourable thought that this was a case of *lese majeste*. Is the Police uniform to be desecrated by such a scurvy use? His blood boiled. Then sprang up a Labour M. P. He said that he had derived exquisite delight as a boy when seeing the Policeman knocked about—of course only in patomime; and he pleaded the cause of the boys who should not be deprived of such a pure source of pleasure. Hurrah! Mother of Parliaments.

***

It seems that in Norway if a couple seek divorce a conciliation board tries to make them boards and that then a court fences separation if conciliation is impossible. What ingeneous devices to get over the law of Christ! In Switzerland a gentleman married his own wife four times. What an original man!

***

The Chettynad is in a blaze of festivity. Every variety of eatables and drinkables came in abundance. The entire Bank of Madras turned up to achieve victory against them. Which is better—Celebrity or Celebration?

***

At the recent Trichy Social Conference four wonderful discoveries were made by its great President:

I. Caste leads Bolshevism. If caste goes Bolshevism will go. If caste is, Bolshevism will be. Query: How long has caste been here and when did its effect begin and why? One solution is that the effect was due to social conferences and will go when these go.

II. Reform of caste should begin in schools and colleges to undo the evil work of caste at home. So Mr C. R. is going to use the schools and colleges in a new way. That will perhaps be when the Neo-Hindu University comes into existence.

III. Effect marriage reform? Why? So that our girls may have "romping overflowing health." I am quoting his own words. Romping and over-flowing—mixed thought and mixed metaphor wonderfully mixed up. Why not have graceful and self-controlled health due to regulated marital life, purity, continence, and divine worship? No, I want romping, over-flowing health. What rot!

IV. Force Government to legislate. So Mr. C. R. has discovered this also. Why? The reformed Councils are coming and Mr. C. R. can ride his hobby to death there.

***

Meantime Satyamurthi writes from England talking in very graceful terms about the "humiliating sight" of seeing Surendra Nath Banerjee kneeling "as a suppliant" praying pathetically for the Bill. The Editor of the *New India* is exhausting all Billingsgate on Satyamurthi. Mrs. A. B. has after all discovered that she is unpopular in India. But she is as hard "at work" as ever—to do what?

***

Just think of the patriotic insight that has induced the Editor of *New India* to suggest that some temperance league should invite Pussyfoot Johnson to come and make India dry. We have had a Miss Tennant to tell us how and when we should get our daughters married. We have had a host of cranks of both sexes to tell us how to reach God. We now stand in need of a Pussyfoot to teach us to become dry. What next?

***

Such is our indebtedness, fancied or real, to the West. How is the West getting on in the meanwhile? Let us take the domestic servant problem. The old name 'maid' has been banished for the new name 'house assistant'. Here is an adverstisement that speaks for itself:

"Wanted a general house assistant. Conditions. The applicant must neither rob nor poison any member of the family. All other demands will be entirely met according to the wish of the applicant".

A girl in Stockholm wanted to see a photo of the master of the house before taking up service! A servant in Denmark wanted to know the number of children. The mistress regretted that there were three and that she would drown two of them if so required.

SCRUTATOR.

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THE

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Editor: T. K. Balasubrahmanya Aiyar B.A.

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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.

DOHADAS.

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

The touch of damsel's golden lotus feet
Doth cause Asoka trees to laugh in bloom.
A glance of theirs doth banish barren gloom
From Tilak trees; and their embraces sweet
Brings flowers the Kuruvaka trees to greet.
Their soft touch doth Priyangu trees illume.
And from the Vakul trees their sterile doom
At touch of honey from their mouths doth fleet.
Their words of tender love doth bring the glows
Of floral glory to Mandara trees.
And when they laugh the Champak laughs in flowers.
At their breath's touch the mango blossom grows.
Their songs Namerus fill with blossomed peace.
Their dance with buds the Karnikaras dowers.

The Hindu Message

THURSDAY EVENING SEPT. 11, 1919.

The Viceroy's Speech.

The Speech of His Excellency the Viceroy at the opening of the autumn session of the Imperial Legislative Council was eagerly awaited with the hope that it would clear up several of the unfortunate incidents that happened during the past five months which formed one of the most momentous periods India has ever passed through. This interval of five months has been a period of much anxiety and serious trouble both within and without. Closely following the lamentable occurrences in the Panjab came the war with Afghanistan. People's minds were agitated to an extent unknown heretobefore by the monstrous atrocities committed in the Punjab. Confidence in British justice was shaken by the inhuman sentences passed by the Martial Law Commission and by the refusal of the right of the accused to be defended by the Counsel of their own choice. The earlier stages of the Afghan war showed several defects in the military organisation. In fact it was stated that the Afghan declaration of war caught the Government of India unprepared. The medical arrangements during the campaign were the subject of severe strictures on the Government. Under the circumstances, the people were naturally eager to know what the Viceroy had to say on all these important events. They expected to derive much comfort from the Viceroy's speech which they thought would be framed in a conciliatory spirit, giving full and frank details of all the untoward happenings. A statesmanlike grappling of the situation was what was wanted. An open confession of all the mistakes and a prompt and earnest endeavour to untlo the wrongs that have been committed would have gone a great way to allay popular feelings. But all this was not to be. The speech of His Excellency Lord Chelmsford which is said to have taken nearly an hour in delivery was most disappointing. It reads, as *the Hindu* remarks, "as of one who is in complete detachment from Indian opinion, whose administration is not to be swayed in the least degree by gusts of popular feeling, popular approval or popular discontent." His Excellency's apologia, so far as the Afghan campaign is concerned, has been severely criticised by our Anglo-Indian contemporaries as mere "whitewash" while his statistical defence of the medical arrangements was neither convincing nor satisfactory. His defence of the administration of the Punjab under Martial Law is every whit as lame and unconvincing as his remarks on the Afghan muddle. His theory of the origin of the Punjab imbroglio is, to say the least, most ungracious. His Excellency said "Last session certain honourable members, during the passage of the Rowlatt Bill, gave me warnings of an almost minatory character that if that Bill passed into law there would be agitation of a serious nature.....However there were those who thought that it was necessary to make good this threat and as a consequence the deplorable events occurred which are to be the subject of an enquiry." In plain words this means that the agitation

which had such disastrous results was specially engineered by the Honourable members in order to make good their threats made in the Legislative Council. Is it fair to cast such reflections on the members of the Imperial Council? On the other hand should not His Excellency consider each and every member of his Council to be as earnest and sincere as himself in the maintenance of peace and order and good government in the country. If the honourable members gave vent to any expression that could be construed as a threat, it should on no account be taken that such threats emanated from them. They simply echoed the feeling in the country and felt in duty bound to appraise the head of the Government of the true state of affairs. Therefore the Viceroy's accusation that the honourable members "thought it was necessary to make good this threat" is quite unwarranted and the implied aspersion is in no way justifiable. That the warning given by these non-official members was thus misunderstood by Lord Chelmsford is a clear indication of the utter want of political sagacity and statesmanlike grasp of the real situation in the country. Drift and bungle are written large in the administration of the country during the past few months. His Excellency himself has let the cat out of the bag in one of his sentences. He says "I promised support to the head of each local Government for such measures as he thought it might be necessary to take and that support was given unwaveringly throughout." Is this a statement to be proud of as His Excellency seems to be? It is certainly not good statesmanship to let the provincial governments do what they like and then to find more or less plausible reasons for justifying them. It is surely the duty of the Government of India to see that Provincial Governments do not degenerate into petty despotisms. As the *Indian Social Reformer* says this seemingly chivalrous confession of Lord Chelmsford simply amounts to this:—"The Viceroy abdicated his functions, utterly ignored his responsibility to His Majesty's subjects and allowed the Punjab satrap to do all that he did under cover of the Governor-General's supreme authority." Is this spectacle edifying? What was the result of this weak policy? Unnecessarily stern measures were used by the Punjab Government to put down what is named as "rebellion" in the Punjab. That the measures were unnecessarily harsh goes without saying when we compare them with the actions of the Bombay Government. Murder, arson cutting of telegraph wires and uprooting of Railway lines occurred in the Bombay Presidency also. But thanks to the admirable statesmanship of Sir George Lloyd, his judicious policy of minimum interference with the public restored calm without much fuss. The ruler of the Punjab, on the other hand, flew into a panic and resorted to insensate repression with the result that the whole province—nay the whole of India—was aflame with the acts of cruelty and inhumanity, the orgy of lawless violence, committed under cover of the martial law. The people naturally agitated for an enquiry into all these deplorable occurrences in the Punjab and a commission of enquiry was promised to be appointed by Mr. Montagu so far back as 22nd May last. But after all, the Viceroy announced only in this speech

of his the constitution of a Committee to enquire into the Punjab occurrences. But this Committee is extremely unsatisfactory inasmuch as it is a creature of the Government of India whose actions also form the subject-matter of enquiry. We prayed for a Commission to be appointed from England to enquire and report to the Secretary of State quite independent of the Government of India. But as at present constituted the Committee does not inspire much confidence. In conclusion we cannot close this without entering our emphatic protest against the introduction at this stage of the Indemnifying Bill foreshadowed in the speech of His Excellency. We shall have more to say next week on this attempt to sound the death-knell of our faith in British Justice.

Notes and Comments.

The *July* number of "*The Nineteenth Century and After*" contains a significant article on "*The Church of The Future*" by a clergyman belonging to the Church of England,—The Revd. A. H. T. Clarke. His admissions quite as much as his predictions regarding the future are worth notice, especially in a country like India where Christian churches and the civilisation of Christendom have been putting forward loud-voiced claims, and Western civilisation, in particular, has many admirers, especially among the so-called *educated* young Brahmins of the present generation.

***

Mr. Clarke writes as follows:—"The Reformation delivered us from the universal tyranny of the aristocrat to deliver us into the more soul-less tyranny of the plutocrat. To Monopoly has succeeded the far worse Trust-Combine. The Church of the Middle Ages restrained superfluous wealth to the building of chantries and charitable institutions. Today the State is threatened by the tyranny of a wealth which acknowledges no responsibility. The wheel has gone full circle. *Protestantism stands divorced from morality.*"

***

Mr. Clarke also says that "the State in England is slowly thrusting out the consideration of religion from her schools." And hence, if religion "stands divorced from morality," it follows that the State is divorced from morality. It is no wonder that everywhere, as Mr. Clarke points out, "we find ourselves surrounded on all sides by cries of,—"The Failure of the Church, Life and Liberty, Reunion, Reconstruction, Reform." And again:—"Family life today is weakened by a scandalous increase both of divorce and of juvenile crime. Public honours can be bought. And profiteering has become a national industry." We have, in England and so also wherever the sway of the English people extends, "precisely the lack of family life and the exorbitant taxation of the fixed incomes of the middle classes that, as M. Guizot tells us, finally brought about the ruin of Rome." Mr. Clarke also quotes Sir Charles Waldstein as saying that "Money, sexual passion, and drink are the incubus and curse of modern life."

***

Mr. Clarke, being an Anglican clergyman looks to religion for the remedy of the above evils. In the following sentence he indicates what he considers to be the direction where it is to be found:—"To the Catholic theology of *St. Peter* and the Protestant theology of *St. Paul* will succeed the religion of *St. John* with its insistence on truth, victory, assurance, fellowship, and the coming of The Holy Ghost." The Catholic Church concerned itself too much with the faith of the individual as influenced by the external institutions of the Church and its ecclesiastical government. The Protestant Church enforced its doctrine of the freedom of private judgment and carried its tendency to rationalism too far. It seems the modern Western world should be saved equally from the clutches of superstition and of rationalism. Both Catholic and Protestant thinkers are in search of a new Christianity—"a faith neither so entirely rooted in inward and personal motives as that of Luther nor so studiously reflected in secondary agencies and external institutions as that of Rome." According to Mr. Clarke, the Gospel of St. John is to give the inspiration for this *Neo-Christianity*.

***

But this Gospel of St. John has been one of the sources of Christian inspiration for all the time that there has been a Christianity in the world, and yet we are told that it has to be discovered now in order to give to Christendom the new "psychological" point of view at which "the relations of Man to God" are to be placed after all on a right footing and thereby a new earth and a new Heaven are to be brought into existence.

***

In this Presidency, too, there are not wanting discontented men and *new* men who are in search after a "*Neo-Hinduism*," and one of them is The Hon. Mr. S. Srinivasiengar. "*Man never is, but always to be blest.*" But it is our frequent experience that we only pass "from ills we have to ills we know not of." We feel confident that the Hon. Mr. S. Srinivasiengar's troubles are due to his erroneous methods,—even as the methods of the Protestant in Europe have, as we have seen above, landed him in the failures and foibles of an excessive and insensate rationalism.

***

This will be clear from the following extract from the report of his speech on "Neo-Hinduism" at Madras on the 1st inst. He said:—"They must test the Vedas by the Gita, and the Gita by their own Hindu spirit, that mystic subconscious spirit and see whether any part of the Gita was true and sound. Liberty must be allowed in that direction. That was the keystone of what was called Neo-Hinduism."

***

It is this kind of unrestrained passion for the exercise of the right of individual freedom that characterised the Protestant rationalism which has landed the Europe of today in the triple "curse of modern life,—money, sexual passion, and drink" (Sir Charles Waldstein, already mentioned,)—which has made religion in Europe "stand divorced from morality" and which has "weakened family life today by a scandalous increase both of divorce and of juvenile crime," and has brought on various disorders and distempers in European Society. The truth is that it is the Vedas and the Gita that has brought about the existence of that "mystic subconscious Hindu spirit" for which the Hon. Mr. S. Srinivasa Iyengar claims credit for the Hindu mind. If we are to allow the modern passion for rationalistic freedom to "test the Vedas by the Gita and the Gita by their own Hindu spirit," the result will be that all the moral and social evils which are above mentioned as characteristic of modern European society and civilisation will be rapidly introduced in India as indeed, they are and have been during the last few years. The Hon. Mr. S. Srinivasa Iyengar said with pride,—"The highest end of man was to live well. The means by which the end was to be attained were more conspicuous to the Hindus than to the Western nations. The average Hindu was happier than an average citizen of the world elsewhere." All this is due to the fact that hitherto the Vedas and the Gita exercised their influence freely on the Hindu mind and heart, and that the unenlightened rationalism of the modern educated man did not attempt to "*test*" the Vedas and the Gita by processes of the intellect which those marvellous sources of spiritual knowledge and experience transcended in a manner which is incapable of being conceived or understood by the rules of the modern science of ratiocination.

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The Hon. Mr. S. Srinivasa Iyengar said,—"Certain parts of the Gita appealed to him most and were to him a revelation." And he further advised his audience,—"They must read the Gita with reverence, but at the same time with a critical eye, and find for themselves which part of it was most consistent with their spiritual experience, intelletual equipment, and emotional outlook." If every one embarks on this process of selection and rejection, there will be nothing but moral anarchy, and all the "curses of modern life" already

troubling us will attain their highest possible development. The Gita wants every one to place himself under the instruction of Gurus properly enlightened by all the spiritual processes which are revealed in itself. Sri Krishna only reveals in the Gita those spiritual processes of Yoga which had been long lost to the world through the worldliness and the secular spirit of rationalism which unfits man for the attainment of the spiritual knowledge, experience, peace, and freedom which is proclaimed in the Veda and the Vedanta, *also* revealed by Sri Krishna himself, as he claims in the Gita itself. The truth is that no amount of modern education can qualify one to understand the Gita or the Upanishads. The Gita and the Upanishads form a harmonious whole, and they can only be understood fully by one who has not only mastered the interpretations given of them by the great Acharyas of India, but has been spiritually trained by a true master or Guru who has himself practised the spiritual processes mentioned in them under the guidance *of a Yogin*. The Gita is one of the most difficult and profoundly spiritual treatises ever produced or proclaimed on earth, and not a mere literary work of some unknown Hindu author who has palmed it off on Sri Krishna, the divine incarnation. It is sad to think that it should be approached at all in the rationalistic spirit of which the modern age is full and which is blind to the glories and gains of the life of the spirit for which alone Indian sages have laboured in the past and which have shed an imperishable lustre on this holy land of Bharatavarsha.

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 III.

(Continued.)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

But those who being given to carping and decrying do not follow this teaching of mine—know them to be men of diverse ignorance in respect of all forms of wisdom, lost men, and men of lost mind.

NOTES:

1. This terrible indictment is quite legitimate, because if after such revelation from such divine lips we are full of doubt or despair or dislike we are indeed lost souls.

2. The moods of agnosticism and athiesm bar the door to self-realisation and God-realisation.

3. Reason is the revealer, and faith the impeller. The army of low impulses and desires has to be overthrown by the sword of faith and not by the lamp of reason.

4. Neelakantha says that सर्व means God. Chapter XI of the Gita says: सर्वं समाप्नोषि ततोऽसि सर्वः। Madhusoodana says that अचेतस relates to the sum total of knowledge relating to Karma and Brahma and Saguna and Nirguna. He points out also the process of decline viz. अचेतसः सर्वज्ञानविमूढान् and नष्टान् (*i. e.*, with unillumined minds) deluded as to all truth, and lost. The Lord states later on in the Gita:

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभान्यासुरीष्वेव योनिषु ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्तमनि ॥

5. Sankarananda says that the Lord condemns those who give up action and are unfit for renunciation. कर्म बहुसा धनसाध्यं क्लेशभूयिष्टं अदृष्टफलं चातस्तत्सन्यास एव परमसुखमित्येवं विपरीतबुद्ध्यस्तान् सन्यासानर्हानकर्मनिष्ठान जनान्नष्टान विनष्टपुण्यलोकान्विद्धि ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even the man of knowledge acts in accordance with his own nature. All beings follow nature. What can restraint avail?

NOTES:

1. This is in answer to Arjuna's assumed question as to why if following the Lord's teaching confers such blessings all persons do not follow it.

2. प्रकृति:—is that portion of the sum total of our good and evil acts and tendencies which attain fruition and expression in this life. Sri Sankaracharya says: पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमानजन्माभिव्यक्तः सा प्रकृतिः Sri Ramanujacharya says that प्रकृति means प्राचीनवासना. Sri Madhwacharya says that it means पूर्वसंस्कारः।

3. That manifested sum of acts and tendencies is powerful and God brings it to pre-ordained fruition. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च says the scripture.

4. The pure spirit is bound in physical limitations like a prisoner for having fallen into ignorance and desire and sin. Only by wisdom and dispassion and purity can it rise to self-realisation.

5. If Arjuna took in a fit of grief to Sanyasa his own nature will drive him into action. Only through Karmayoga and yoga can we generate enough purity and power to counteract the currents of desire fed from a thousand springs in previous births.

6. The theory of innate good or evil nature is propounded by Sri Madhwacharya but is rejected by the other schools of thought. I think that a calm study of our scriptures will show that it is baseless. The soul is pure consciousness and bliss. The Karmic and physical inheritance is what is called nature and we have to free ourselves from our burdens by karma, bhakti and jnana. Karma is not opposed to God's omnipotence. God is law as well as Love.

न चेश्वरत्वमीशस्य हीयते तावता यतः।
अवश्यं भावितार्थेषामीश्वरेणैव निर्मिता ॥

(To be continued.)

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Sri Sankaracharya and the "Karma Marga."

[BY N. K. VENKATESAN.]

(continued.)

II.

The first step therefore is the performance of karma, of our Vaidika karma, as laid down in the shastras, viz., the srutis and the smritis, in order that we may make ourselves fit for the enquiry into Brahman or the study of the Vedanta. While this is the proper course for us, it is a thousand pities that we, merely playing second fiddle to those who are not *adhikaris* in accordance with the interpretation of the term in our texts, turn ourselves along the wrong path and attempt to place the cart before the horse. But it is not merely in imitation of others or misled by others that we hold this suicidal doctrine at present. We base our course of action on the saying of Sri Sankaracharya himself, often repeated by him in the course of his writings that, *jnana*, Brahmanjnana or knowledge of Brahman is the sole means to moksha or self-realisation and consequent liberation of self from births and deaths. Our educated men say that as Sri Sankaracharya himself says that Brahmajnana is the means to moksha and that as Brahmajnana is obtained by the study of the Vedanta or the uttara, the jnanakanda, the matter for immediate study and assimilation is the jnanakanda. I have shown above that according to our shastras the jnanakanda is a matter not for *immediate* study, but for *ultimate* study. I shall now try to show that Sri Sankara himself means only what is said in the shastras. People talk glibly of *adhikara-bheda* and say that Sri Sankara means that for one set of *adhikaris* the Karmakanda is intended and that for another set of adhikaris, the jnanakanda is enough. This idea is based again on a misinterpretation of the line of argument adopted by Sri Sankaracharya himself. If Sri Sankara's saying that *jnana* is the only requisite for moksha is to be interpreted as implying or expressing that *karma* is a non-essential condition in spiritual evolution, then Sri Sankara cuts at the root of Hindu Dharma. There is a sutra in the Vedanta sutras:—

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धा वैयर्थादिभ्यः।

which says that every karma is to be done

with effort. as otherwise the Vidhis विधि: and Nishedhas the निषेध: contained in the shastras are rendered null and void. This does not mean that we have to do karma, lest the shastras should become useless, but it means that as the Vidhis and the Nishedhas contained in the shastra are binding on the community, the shastras are meant to be and must be closely followed by those that have the shastras for their religious scriptures—Manu says in unequivocal terms:—

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
तद्धि कुर्वन्यथाशक्ति प्राप्नोति परमां गतिम् ॥

Manu thus makes Vaidika karma binding and says clearly that karma should be done every day at least as much as each could do in his position in life, in accordance with his capacity. In almost the same words Sri Sankaracharya himself says in a small piece among his large number of miscellaneous compositions,

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम् ।

that one who will become a Brahmajnani should do his daily karma as enjoined in the scriptures and recite the Vedas incessantly, नित्यं. Sri Sankaracharya who says this cannot be understood in his saying that jnana is the sole means to Moksha to mean and to declare that performance of karma is useless and that performance of karma is to that extent at least *a bar* to one's walking on the path to Moksha, as some students of Vedanta seem to think. Nor is Sri Sankaracharya to be understood even as meaning that the performance of karma is *an inferior step* leading to the higher and more enviable step of jnana and that therefore the performance of karma could be discarded by those who wish to take their stand on the higher step to start with, if they are capable of rising above the so-called karma yogins. It is this false conclusion that has been drawn from the teachings of Sri Sankaracharya that is responsible for much of the present condition of Hinduism, this false conclusion having bred in many the idea that mukti being the ideal, the nearest way to it is jnana and that therefore the study of Vedanta and meditation on Brahman is surely the more sensible means to reach the end quickly and surely than the tedious and long path of karma. Hence the glib talk in the lips of many that the karma, the Bhakti and the jnana margas are three independent paths taught in the Bhagavad Gita for the attainment of mukti and that of these the jnana marga the highest and the best. From an examination of Sri Sankaracharya's own teachings, it is to be found that this position is opposed to his own position in the matter.

(*To be continued.*)

Olla Podrida.

Lord Carmichæl said in his evidence that the feeling between Brahmins and non-Brahmins was like the English feeling towards the Scotch. When Johnson said that the best prospect before the Scotch was the way from Edinburgh to London he gave expression for a prejudice and not to hatred. The new-born prejudice is magnified into hatred by interested agitators who would not allow a mere prejudice to subside into good feeling.

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Lord Carmichæl said further that India had a more superstitious regard for university degrees than England. How very true? There is no realisation by us of our stupid superstitions though we are hard upon the so-called superstitions of the past.

***

Dr. Nair's sister Ammalu Ammal has rushed into print shedding tears in cold print and says that she will be consoled for her brother's death if the cause lives for which he died. This, I suppose, is what is called wearing one's heart upon one's sleeve.

***

The *Hindu* and the *New India* are now busy gassing each other. The spectacle is very interesting and edifying.

***

The new Medicos are now giving to the world that there is more virtue in exhalation of medicines than in drinking them or having them injected. New, Newer, Newest! The truths not wanted any longer are labelled or libelled as superstitions.

***

Sir John Woodroffe spoke recently about the economic value of the cow. But unfortunately people think more of the joys of consumption than the values of production.

***

Speaking of production Sir Geddes said recently that the primary need of England today is finding new markets and increasing production. Who will create new markets? God must be commanded to do this. Man must spend himself in increasing production. That is the end of life.

***

Human production in another sense seems to be on the increase in some quarters. Quite recently a Mahomedan lady gave birth to three sons and a daughter during one confinement.

***

Kulitalai has recently formed the Arjuna troop of scouts. All hail! Arjuna has come back.

***

Mr. S. E. Ranganatham has by mysterious mental process discoverd that Chaucer alone gave real culture to Indians. What a worship of English literature? Some people have a queer kind of mentation.

***

The *New India* is publishing grand peace horoscopes prognosticating the past events of the peace treaty.

***

The Joint Committee told Mrs. Sarojini Naidu that she illuminated their prosaic literature with a poetic touch. Was this meant in its entirety as a compliment? We wonder. What is a poetic *touch*?

***

The Hon'ble Mr. S. Srinivasa Iyengar has in the meanwhile been enlightening us about Neo-Hinduism. In modern times everything has to become Neo to be valued. We are likely to hear of Neo-God very soon. So Hinduism Gita minus caste minus Shraddha minus ceremonial minus marital purity minus individual conduct plus vague emotion plus karma plus transmigration plus..... Heaven knows what this equation is and what will be the solution of it!!!

***

The Jews are to go back to Palestine, is it! So we learn. This is indeed a wonderful world.

***

In England the taking of evidence is going on. The mountain is in labour. Let us wait and see.

SCRUTATOR.

Mr. Jadunath Sarkar and Shivaji's Caste.

[BY G. HARISCHANDRA ROW.]

In the February number of the *Modern Review* of Calcutta there is an article under the caption of "The Coronation of Shivaji, 1674." from the pen of Mr. Jadunath Sarkar, M. A., P. R. S., (now of the Hindu University, Benares, and author of Aurungzeb), in which an attempt is made to show that that great hero, though originally a non-Kshatriya, was recognised as a Kshatriya by the Brahmin Pandits who were sumptuously fed and richly bribed by him. We do not know on what authorities is this allegation based by the writer; yet, the gravity of the charge requires some examination at our hands. First I take extracts from the article to enable our readers to mark the anti-Brahman spirit that pervades it, and form their own judgment upon the question of Shivaji's Caste: In fact, the article stands self-condemned.

"But there was one curious hindrance to the realisation of this ideal. According to the ancient Hindu Scriptures, only a member of the Kshatriya caste can be legally crowned as king and claim the homage of Hindu subjects. The Bhonslas were popularly known to be neither Kshatriyas nor of any other twice-born caste, but mere tillers of the soil, as Shivaji's great grand-father was still remembered to have been. How could an upstart sprung from such a *shudra* (plebian) stock aspire to the rights and honours due to a Kshatriya? The Brahmans of all parts of India would attend and bless the Coronation of Shivaji, only if he could be authoritatively declared a Kshatriya. It was, therefore, necessary first to secure the support of a Pandit,

whose reputation for scholarship would silence all opposition to the views he might propound. Such a man was found in Ganga Bhatta of Benares, the greatest Sanskrit theologian and controversialist then alive, a master of the four Vedas, the six philosophies, and all the scriptures of the Hindus, and popularly known as the Brahmadeva and Vyas of the age. After holding out for some time, he became compliant, accepted the Bhonsla pedigree as fabricated by the clever secretary Balaji Avji and other agents of Shivaji, and declared that that Rajah was a Kshatriya of the purest breed, descended in unbroken line from the Maharanas of Udaipur, the sole representatives of the solar line of the mythological hero Ramachandra. His audacious but courtierly ethnological theory was rewarded with a huge fee, and he was entreated to visit Maharashtra and officiate as high priest at the Coronation of Shivaji. He agreed, and on his arrival was welcomed like a crowned head, Shivaji and all his officers advancing many miles from Satara to receive him on the way." After describing some preliminaries Mr. Sarkar proceeds—"But one great defect had to be removed before his coronation could take place. He had to be publicly purified and 'made a Kshatriya.' On 28th May he performed penance for his ancestors' and his own sin of omission in not having observed the Kshatriya rites so long, and was invested by Ganga Bhatta with the sacred thread, the distinctive badge of the twice-born castes like the 'pure' Kshatriyas of Northern India. The next step was to teach him the *Mantra* (sacred spell) and initiate him into the rules of the Kshatriya caste. Shivaji, however, demanded to be taught the Brahman *Mantra* and the Brahman rule of life. At this there was a mutiny among the assembled Brahmans; even Ganga Bhatta was cowed by the general opposition and evidently taught Shivaji only a modified form of the rule of life of the twice-born, instead of putting him on a par with the Brahmans in this respect. This purification, and its sequel, the investiture with the sacred thread were performed with 'great ceremony'; a vast amount of money was distributed among the Brahmans, Ganga Bhatta alone getting 7000 *huns* and the crowd 17,000." Then Mr. Sarkar gives an account of Shivaji's being weighed against gold and other things, adding that large sums of money were distributed to the Brahmans. Now comes a generous piece of description—"But even this failed to satisfy their greed. Two of the learned Brahmans pointed out that Shivaji, in the course of his raids, had burnt cities 'involving the death of Brahmans, cows, women, and children.' He could be cleared of this sin,—for a price. It was not necessary for him to pay compensation to the surviving relatives of the men and women who had perished in his sack of Surat or Karinja. It would be enough if he put money into the pockets of the Brahmans of Konkan and Desh. The price demanded for this 'pardon' was only Rs. 8,009, and Shivaji could not have refused to pay this trifle. All his disqualifications having been thus removed with gold, the actual Coronation was now begun."

"Hindrance"—There could have been none; for, Chandra Gupta, Asoka, and other non-Kshatriyas have been 'crowned' and have obtained 'the homage of Hindu subjects'—especially emperors like Asoka. Coronation does take place, whether one is a Kshatriya or not; only, the form of the ceremony varies with the caste of the individual to be crowned.

"Legally"—No false certificates could have made him a legitimate ruler, had he been an usurper; nor could he have 'legally' become Kshatriya, if he had not really been such.

"Plebian"—Are the Sudras to be called by that name? Mr. Vidhushekhara Bhattacharya, the well-known reviewer of books, in the *Modren Review* for January, observes—"But the remaining three (Kshatriyas, Vaisyas, and Sudras) are translated in the volume under review by the words 'nobles,' 'commoners' and 'serfs' respectively. In a few cases the last one, i. e., Sudda (Sudra) is translated as 'labouring man'.....It is not good or right. Such words should therefore be written as they are in English." (p. 72.)

Such comparisons or translations are mischievous.

"Views"—What are they? And how many? Was there any theological or literary discussion? Had the question of Sivaji's caste been already in dispute? Moreover, those who were in the vicinity of Poona should have been expected to know his caste better than a Pandit of Benares or Haridwar. Even 'Brahmadeva' or 'Vyas' could never have convinced or silenced the people around Shivaji, if he had really been a non-Kshatriya; he should have migrated to a distant land where he might conveniently pass for a Kshatriya, whereas he sought to set himself up as a Kshatriya king in his own province.

"Bless"—The Brahmans, if scrupulous, should have, after learning the true caste of Shivaji and showering their curses instead of their blessings upon his head and passing a vote of censure on Ganga Bhatta for his participation in the conspiracy, returned home with empty 'pockets' and hungry mouths. If, however, they had been unscrupulous, they should have attended the ceremony of Shivaji's Coronation even without any 'invitations,' and without any distinguished Pandit's declaring 'authoritatively' that Shivaji was a Kshatriya. Mr. Sarkar thinks that the Brahmans cared only for 'gold': and so, he should not write that they expected an authoritative pronouncement on the caste of the Mahratta hero.

"After holding out for some time,"—Mr. Sarkar insinuates that the great Pandit succumbed to the temptation after all. When the famous grammarian, Nagesa Bhat was invited to Jaipur by Rajah Jai Singh on the eve of a sacrifice, the former replied that he could not leave the sacred city, Benares. When Vidyaranya sent an invitation to his friend, Vedanta Desika, the great Vishnavite Acharya refused to proceed to Vijayanagar, the seat of Vidyaranya; where were the charms of gold in the case of that Visishtadvaita philosopher? Similarly, the indifference or *Viragya* of Ganga Bhat might have at first stood in the way of his ready acceptance of the invitation sent to him. Or, perhaps, considerations of health, distance, and the like might have discouraged the proposed journey. How can Mr. Sarkar say that the Pandit had been called only for an objectionable purpose and that his conscience was troubling him?

"Accepted"—Was Ganga Bhat convinced of the genuineness of the pedigree or not? If he was, his compliance would not be blameworthy. If, however, he was not, then the ceremonies performed could not accomplish what the 'fabricated' pedigree failed to accomplish: What was Shivaji's Kshatriya-hood based upon? If on the pedigree, then the ceremonies should be superfluous; if on the ceremonies then all the trouble of fabricating the pedigree should be utterly useless. Why should poor Shivaji incur double expense—'a huge fee' for 'his audacious but courtierly theory' 'that that Rajah was a Kshatriya of the purest breed,' and another fee of '7000 *huns*,' which also might be 'a huge' one in the eyes of Mr. Sarkar? Ganga Bhatta received the first on the spot; for, he could not believe the 'clever' agents of an 'upstart, rebel, and usurper'!

"Made a Kshatriya"—He had already been a Kshatriya; otherwise, he should not have incurred the 'sin of omission in not having observed the Kshatriya rites so long': If Shivaji had not been a Kshatriya, the performance of the Kshatriya rites should not have been obligatory on him; but they were obligatory, because, as Mr. Sarkar concludes, their omission entailed sin upon Shivaji; therefore, he had been a Kshatriya even before his purification by Ganga Bhat. Similarly, Shivaji's ancestors also must have been Kshatriyas, because "he performed penance for his ancestors' sin of omission."

"Publicly purified"—Why publicly? Could not purification in private have made him a Kshatriya? Or, was it meant as a challenge to the common sense of the multitudes who were perfectly acquainted with the origin of Shivaji? Again, the process of this purification implies restoration, not creation: Shivaji had originally been a Kshatriya, and his own caste was now to be restored to him; nay, he was even on the eve of his purification a Kshatriya; because what is not gold could

not be 'made,' gold—the feet of Rama purified a particular slab of stone and converted it into Ahalya, because the object was no other than Ahalya herself; Rama did not, indeed, transform each and every block of stone on the way into an Ahalya!

"The sacred thread"—It was not the sacred thread that gave Shivaji his Kshatriya caste; it was, on the other hand, the latter that conferred on him the former. Again, is there any thing to show that Shivaji wore the sacred thread for the first time? Certain occasions, the end of a period of *Asaucha* for instance, require a change of the sacred thread, even as they require a change of dress; was one naked before one puts on a new cloth? Even granting that Shivaji had not possessed a sacred thread before the ceremony, one should admit that the absence of the thread may not necessarily imply the absence of the caste; it was there, perhaps, in a dormant condition. What had caused Shivaji to remain without a sacred thread? Had he been too poor for that? Had there been no Brahman priest in all Maharashtra to conduct the ceremony? Further, did Shivaji *alone* become a Kshatriya by 'the investiture with the sacred thread' or did other members of his family, if not citizens of his capital, also become Kshatriyas by such ceremonies? But mention is made of Shivaji's investiture only; how can we suppose that they were all so foolish as not to insist upon their passing through a similar process in order to attain to Kshatriya-hood, if that, so enviable a thing, could be easily obtained by the ceremony of the sacred thread? Shivaji's investiture was not, therefore, as a preliminary to caste-adoption; it was, on the other hand, in connection with certain rituals he was to observe.

"The Brahman *mantra*"—What was that? That Shivaji who was going to be crowned as a Kshatriya, who had performed expiatory rites for the omission of "the Kshatriya rites," insisted on the Brahman *mantra* being taught to him and his being initiated into 'the Brahman rule of life' is too incongruous a stuff to deserve any consideration, unless, of course, we are prepared to fancy that the great hero ran amok on that occasion, forgetting the example of his orthodox mother, the precept of his Brahman guardian, the teaching of his revered Ramadas, and the history of his whole past life. Shivaji had no prejudice against the Brahmans; for he had before this 'mutiny' of the Brahmans, visited Chitpavan, and 'after adoring Parashuram in the great temple there, he returned to Raigarh on the 12th.' Even after the mutiny, there was no reduction in the item of expenditure for the Brahmans in the budget of Shivaji.

"A modified form"—A happy compromise, indeed! Would Mr. Sarkar state what that form is for the benefit of others? But I suppose, nobody has a right to modify a mantra. Moreover, had Shivaji been already acquainted with the original form or not? If he had been, then he should have indignantly rejected the imitation stuff, having been competent to detect the difference between the two. If he had not known the correct one, he should not have been so particular about that as to cause disturbance in the camp on the auspicious occasion of his Coronation. Probably, Mr. Sarkar intends to suggest that the Brahmans were so indifferent to the welfare of others as not to mind Shivaji's violation of the Kshatriya caste but that they were so jealous of their rights that they could not tolerate any encroachment on their own province.

"Their greed"—The relieving feature was that they could be satisfied somehow: they demanded 'only Rs. 8,000.' And they got this 'trifle' of Rs. 8,000 without much pain to the heart of Shivaji, who had amassed immense wealth by his plundering expeditions and could amass more with the help of his faithful followers.

"Compensation"—Shivaji must have been thankful to the Brahmans for their clemency and moderation. Moreover, it was the business of his political ministers to attend to the question of indemnities; the Brahmans were invited for a different purpose altogether. Further, Mr. Sarkar labours under the mistaken notion that the sin of murder or plunder could be removed by paying some money to the survivors or descendants of those who had suffered from the work of Shivaji; evidently, the writer has no idea of *Prayaschitta*. If gifts to the 'Brahmans' could not destroy the sin, then even payment to the 'relatives' could not; for in both cases, the real sufferers had been different; and even where the same sufferers were alive, no compensation paid to them could obliterate the past suffering, so that Shivaji in order to avoid that sin, ought to perform what is specially prescribed by Scripture; that is, offer money to the *Brahmans* in connection with the expiatory rites performed by him. How can Mr. Sarkar deny the efficacy of gifts to the Brahmans when he cannot guarantee the efficacy of compensation to the survivors, since both the means are invisible in their operation? It would be ridiculous to read politics into religion.

(*To be continued.*)

The Sin of Yudhishtira.

(By V. Ramachandra Rau)

To Yudhishtira, Krishna spake, and speaking said,
"This then must be our aid, or else we yield,
Or losing win; if Drona quits the field
All will be well. And do thou cry that 'Dead
Is Ashvattham, that Ashvattham is dead';
And this no sin, nor lie that thou shouldst shield:
For, back the elephant Ashvattham hath reeled
With Bhima's blow, and Bhim hath sever'd its head."
Thus urged, Yudhishtira spake, and added on
'The elephant' feebly voiced. But Drona heard
This not, and left the battlefield in grief.
And lo! down came Yudhishtira's chariot upon,
And touch'd, the earth; the Prince, long afterward
Beheld the sights of Hell for a moment brief.

The Best Means of Preventing An Attack of Influenza.

(By Dr. M. C. Nanjunda Row, B.A., M.B. & C.M.)

[As requested by Dr. M. C. Nunjunda Rao B.A., M.B and C.M., we have much pleasure in giving wider publicity to his article on the Best Means of preventing an attack of Influenza.

In these days when this epedemic is making a havoc throughout the length and breadth of India any advice coming from such an experienced and veteran medical practitioner as Dr. Nanjunda Rao deserves the earnest attention of all our redars.

We are sure the people would greatly profit by following his advice.—Ed.]

This is an epidemic, nay a pandemic, which is unique in the history of the world in many respects. Unlike all previous epidemics, the electric rapidity with which it spread, all over the world, the universality of its affection, not subject to any known laws of sanitation, climatic conditions, altitudes, seasons, age and physical vigour of the persons affected, the race, status and social conditions of its victims has simply baffled the intellects, of all the medical men all over the world confounded their wisdom, and made them stand aghast before its devastation. It looks as if the epidemic occurred only to humble the pride of man, to show his limitations and draw his attention to the great truth voiced by Shakespeare that "there is a divinity that shapes our ends rough hew them how we will".

Genesis of the Epidemic: The exact cause of this epidemic is still a mystery. The various bacteriological investigations conducted abroad and in this country in regard to the etiological factor of the present pandemic have resulted in such a division of opinion that we may conclude that the becterial cause of the present disease still remains an unknown quantity. A baneful tendency in medical practice has of late led to the neglect of genuine clinical observations and to have an easy recourse to laboratory examinations (e. g.—of blood etc.) which has proved after all but a very poor substitute. In these days of microscopes and bacteriological technique, ideas have very much changed. We only think of bacteria and germs and any physician that associates an epidemic with anything but bacteria is said to have lost his 'ball-bearings', just as in pre-bacteriological days, should a physician dare to associate a living organism with disease, he would have been considered a lunatic and a fanatic and might have been condemned to death. But as regards the present pandemic many eminent physicians and clinicians could not accept the bacterial origin of this disease for the following reasons:—

(1) Because of the extreme rapidity with which it has spread all over the globe at a time when ocean-going traffic was at a stand-still.

(2) Because of cases of this disease occurring in solitary villages and remote mountain residences

practically isolated from human contact or contact with the civilised world.

A very significant statement has been made by the British Medical Research Committee that the extreme contagiousness of the disease was proved to be by means only of "drop-infection" from person to person and not by transportation of the virus through the air at large.

(3) In some of the most serious cases of the disease, the bacillus which was said to be the cause of the epidemic of Influenza of 1890 was not at all found, while in others it was detected in very small quantities but many other germs were found in abundance.

(4) On the other hand, it is a well recognised fact that since life was created on this earth, the phenomena of epidemics have always been the factor in causing marked reduction in the world's population. Investigations have proved that not only animals and games in forests and mountain heights have suffered from what is called Equine Influenza pink eye, Catarrhal fever, and mountain fever etc., but vegetation also has suffered.

Hence the consensus of opinion among eminent physicians and thinkers tends to the conclusion that this pandemic must have been the result of some cosmic influence, to the investigation of which no one has as yet turned his attention, operating on the vitality of all living things, reducing their power of resistance against disease, thus rendering them easy victims to the onslaughts of many germs which exist in space already and some of which at least are probably rendered more active and virulent from the same causes. Thus this pandemic may be considered perhaps the closing era of a certain type of civilisation or a certain type of man, just as upheavals of earth from the effect of geological cataclysm have marked the closing date of various geological ages.

Treatment:—Although the cause of the disease is still a mystery, there are available, so far as medical science has progressed, really effective remedies and measures for arresting its spread and preventing its complications. From the view of the disease as suggested above, it is evident that the treatment should primarily be directed to the improvement of the vitality of the patient, to the enhancement of his power of resistance against the onslaughts of the disease-germs, and secondarily only to the destruction and removal of these germs from the body and from the surrounding atmosphere. As this contribution is only meant to give some hints to the general public it is unnecessary to describe at length the symptoms of the disease and the treatment thereof when complications arise. Every one can easily imagine when one gets suddenly a heaviness of the head, headache, a feeling of chillness or a distinct rigour, sore-throat, back-ache or sometimes general ache of the body that he is going in for the 'Flu'. Then fever, cough, and other complications may supervene. As the disease is due to mixed infection from various kinds of germs, the symptoms and complications differ in different cases, according to the nature of the predominating germs that have taken hold of the system and the part of the body affected. Roughly three different kinds are recognised viz. (*a*) Respiratory, affecting the respiratory organs, being the most common variety (*b*) Gastro-intestinal, affecting the stomach and intestines and (*c*) Neurotic, affecting the membranes of the brain and nerves.

Rest in bed, immediately the symptoms appear, is of absolute necessity, and the patient should not get out of bed for at least five days after the temperature becomes normal and all symptoms of cough disappear. A premature return to work and even getting up too quickly after the first fall of temperature, has together with too sudden a resumption of full meals been the most frequent cause of relapses. It is a matter of supreme importance which cannot be insisted too strongly to see to the complete restoration of the patient's strength by avoiding even the slightest cause of exhaustion.

Next to rest in bed, a spacious room well ventilated so as to give free ingress to fresh air without at the same time allowing draughts, and a good nurse, often make all the difference to the patient. Good nursing has saved many a case which otherwise might have had a fatal termination. It is therefore advisable for those that cannot command these comforts at home, and that means nearly 90 per cent of the people in this poor and unfortunate country of ours, to seek admission into hospitals where alone they could be got as routine.

A preliminary dose of 3 to 5 grains of calomel is all that is required to keep the bowels open and render the intestinal tract free from all noxious matter.

Diet:—Milk and milkfoods in the form of conjee, coffee, tea, cocoa etc. are preferable to all other forms of nourishment, and these should be given in small quantities at stated intervals. Hot water should be given as drink at intervals to enable the system to throw off the poison.

Stimulants.—The one peculiarity of the present form of the disease is the extreme exhaustion which the patient feels even after a mild attack. Hence the first thing that suggests itself is always stimulation. There is no more rapid stimulant than Brandy or Champagne and in the case of the very poor, common country arrack would do. It is not a question of teetotalism, temperance, religious scruples or any other fad, but a question of human life. Says Dr. James Burnet M. A., M. D., M. R. C. P. of Edinburgh, "It is positively disgraceful to think how many lives have been sacrificed because brandy could not be had. I feel it my duty to place on record my personal conviction gained from the experience of the past few months, I can say without fear of contradiction, that every case in which brandy was obtainable recovered: whereas every case not so treated went downhill steadily and soon succumbed. So much difference of opinion exists on the question of alcoholic stimulation. that my little experience deserves to be recorded as a guide to others who may be diffident

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as to the real value of alcohol." I entirely agree with Dr Burnet as regards the supreme necessity of giving alcohol to these patients from the commencement of the treatment. I give from two teaspoonful, to half an ounce of brandy diluted well with soda water or cold water every four hours before feeding and I have had no cause to regret it.

Drugs:—As regards drugs both curative and preventive, one is simply astounded at the number of vaunted specifics described in medical literature, not to speak of advertised stuffs. There are as many specifics as there are doctors and each claims cent per cent cure and yet the number of deaths in this epidemic is the highest on record. When the disease assumes a serious form and complications of cough and persistence of high fever continue then the best thing is to seek the advice of one's medical adviser or seek admission into a hospital and not trust to one's own little knowledge of medicine. Still for many of the milder cases and for two or three days after commencement of the disease, one can treat oneself at home with some easily available medicines and by observing implicitly the directions about rest, ventilation, nursing and stimulants, as already mentioned, shake off the disease or at any rate prevent its taking a serious turn. The two cheap drugs which in my opinion have given the best results in this disease are *Quinine-Sulphate* and *Camphor*.

Quinine Sulphate:—This has proved an excellent prophylactic against the present epidemic and it has also acted beneficially as a curative agent in many cases. Dr. C. Garin of Lyons Hospital noticed, that none of the men that were being given treatment for Malaria developed Influenza. Further he made enquiries of ninety hospitals devoted to the care of malarial soldiers as to their experience with Influenza. Fifty-four reported no cases of Influenza and only eighteen reported Influenza in a mild form but no reply was received from others. At the Lyons hospital thirty of the malarial inmates aided in caring for the three hundred Influenza patients but none of them contracted the disease, while the doctors and nurses suffered considerably. I have myself prescribed a pill containing quinine sulphate and a small quantity of the dried substance of the ductless glands (Thyroid, Pituitary and Suprarenal glands) under the name of Influenza preventive pills with great success. Hence quinine may be safely recommended to the public as a good preventive. Five grains of it both morning and evening with coffee, or at least once a day, does really act very beneficially.

Camphor:—This drug so easily available has proved of great value in the treatment of Influenza. Dr. P. L, Guiseppi during the last epidemic treated 250 cases with camphor with marked success, only one patient dying out of that number. It is particularly useful in Broncho-pneumonic complications. Four-grain pills were given once in three or four hours till the temperature dropped and signs of Broncho-pneumonia cleared up. It acts as a germicide and stimulates cardiac and general tone. No harm has resulted from giving camphor even in large doses and it may be freely taken by the lay public as a curative of Influenza. Camphor acts even more efficaciously if given hypodermically dissolved in some bland oil. Dr. Saint Marrie of Canada says," The use of camphor to sustain and increase resistance against Influenza was not surpassed in effectiveness even by strychnine". Therefore it is advisable for everyone to keep a stock of quinine and camphor at home and freely use them, one as a preventive of influenza and the other as a curative.

Here I must caution the public not to give these drugs to *pregnant women* or women during the monthly periods, except under the observation of a medical adviser.

Creasotal:—There is one other drug not known to the general public, though it is known to most of my patients, which has proved of great value in the treatment of Broncho-pneumonic complications and that is what was formerly known as Creasotal and now sold as Creasote-Carbonate but not *Creasote* pure and simple which is caustic in its effect. Ten to twenty drops of this Creasotal in milk or conjee every four hours along with the camphor pills abovementioned will prove most successful and these have saved the lives of many of my patients. I recommend everyone to buy a small quantity of it also and keep it in stock along with quinine and camphor.

In this connection, once again I warn the public not to have recourse to Aspirin and other coal-tar derivatives which have such a depressant effect on the heart; and when this disease is in itself one which induces so great weakness, both of the general vitality and of the heart in particular, it is nothing short of irresponsibility and persistent callousness on the part of some of the practitioners to have advocated its use at the meeting held the other day in the Medical College. I never said, nor do I say that careful use of the drug under the direct supervision of the doctor has not been of some use in *temporarily* soothing the fever and pain of the patient; but in a country like India where the doctor is consultsd only occasionally and has little chance of being called again, to leave such dangerous drugs in the hands of the lay public and encourage their taking it, is not at all advisable especially when the same results could be obtained with drugs which have no such deleterious effect on the system.

The one great symptom for which these drugs are given, is presistent and intolerable headache. The preliminary opening of the bowels with Calomel would greatly relieve the headache more efficaciously and naturally. If it still persists the use of ice cap to the head for a few hours is the most efficient treatment which is free from any danger to the heart and it may also help in reducing the fever as well. Many doctors who were such great enthusiasts at the beginning have discarded the drug now. To quote the experiences of Dr. William B. Crawford of Goldsborough: he writes;—" I never used a single dose of the coal-tar products in any shape or form, and to this fact I attribute my success My dread of the coal-tar products has been very much increased within the last few days," and he mentions a case in which another doctor had prescribed a coal-tar

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product and remarks "I do not know how many powders the patient had taken but I firmly believe that if he had continued taking them as directed by the previous doctor he would have been dead by next morning and there would have been another reported death from heart failure" and advises that we should give nothing whatever that would have the very least depressing effect upon the patient, for "the disease itself is depressing enough."

Vaccines:—Another fad which some of the doctors have been advocating and recommending to the general public, in spite of its having been proved more or less useless as conferring any marked immunity, is the injection of *Vaccines*. This has been made a fetish of by several doctors and certainly whether it is useful or not it fills their pockets at any rate. I know of doctors who are said to prepare Vaccines for common itch or scabies and Dhobies-itch or Ringworm but I fail to understand the rationale of the treatment. Dr. Pai of King's Institute distinctly said the other day at the meeting at the Medical College, that he was sceptical about the efficacy of vaccines in conferring immunity for any length of time. Says Dr. James Burnet M. A., M. D., M. R. C. P. of Edinburgh "I only mention these vaccines to condemn them. We do not know the organism responsible for the epidemic bronchitis and pneumonia. Consequently the use of vaccines for their treatment or even prevention is purely empiric and borders on quackery. I have heard it stated that persons who have been vaccinated have not been affected; but I could make the statement as regards my own immunity, as I have not submitted to vaccine treatment." Hence I say, give up panic: leave the vaccines alone until they are proved to be really efficacious but systematically take 5 grains of quinine every day as a preventive and camphor and creasotal when the disease is on and one need not be afraid of this epidemic.

Personal hygiene:—Especially during an epidemic it is of great importance to avoid excess in eating, drinking, keeping late hours etc. Avoid as far as possible going into crowded places like theatres, cinemas, and wherever large gatherings of people take place. Keep some antiseptic inhalant close by and keep on inhaling it from time to time. Such an inhalant can be had, I learn, from the Health Officer of Madras Coporation. A good mixture for inhalation and one that has proved better than many antiseptics in its power of inhibiting bacterial growth consists of 120 drops of oil cinnamon, 30 drops of Formalin solution and one ounce of rectified spirit. A few drops of this sprinkled on a kerchief may be carried about in one's pocket and inhaled freely.

The disease is highly contagious and is most readily transmitted by the nasal, pharyngial and bronchial discharges especially in coughing, spitting, and sneezing. So to prevent the spread of the contagion one should always use a kerchief while coughing or sneezing and give up the habit of spitting in public places and streets. In spite of the advice of such a great authority as the Sanitary Commissoner of Bengal, nasal douches are cumbersome, impracticable, and even harmful. Dr. F. G. Gawston condemns rightly the use of antiseptic saline nasal douches as a preventive and says "The lotions readily wash away the protective mucus and leave the nasal passages without their natural protection against air-borne disease." If nasal passages were to be cleaned, what about the large mucus surfaces of the trachea and its branches and the various sponge-like sinuses in the head connected with the nasal cavity? They are left quite free to give effective lodgment to the germs. Hence it is self-evident that inhalation alone is the best. The kerchief and all clothings used by the patient should be carefully boiled and sterilised.

Lastly, in these epidemics a great deal has to be done by Government and Municipal authorities. No doubt our energetic Health Officer has tried to start some emergency sheds for receiving and treating poor patients. The ignorance of the average person as to the crime of coughing and sneezing etc., in public is lamentable, Our Health Officer is trying to educate the public by means of posters which I am sorry to say are too small to attract the attention of the passers-by and also by means of leaflets, but no efforts seem to have been made to prevent overcrowding in the dirty tram cars of Madras and in theatres, cinemas etc.; at any rate, no compulsory disinfection of these places, tram cars, or railway carriages, has been undertaken. These should be attended to urgently. Above all, the inhabitants of Madras are very poor. Sufficient liquid and nourishing food and stimulants and medicines must be distributed amongst the poor who have contracted the disease and who do not wish to go to any hospital. For this a band of young men (Senior students of Medical Colleges and other Schools) should volunteer for social service during their leisure hours and carry these comforts to the suffering poor. Finally I commend the excellent memorandum on Influenza, issued by the Government of India for serious persual as it contains excellent hints on what one should do to prevent the spread of this highly dangerous epidemic.

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(1) The three letters of God stand for the three functions of God. G-enerate. O-rdain. D-destroy—Srishti-sthithi and samhara for we believe in tetratheism. Again "God" is derived from "Gudha" a secret and that Sacred Being cannot be pierced or perceived by man unless he ceases to be "man" (*i.e.*) unless he ceases "to think" for "*That*" is beyond the thought-plane!

(2) There are three means of reaching the ideal (I.D.L.) By (I)ntuition, (D)uty or (L)ove (*i.e.*) by jnana, karma, or bhakti —but *no man* did *see* this "nomancy" before!

(3) A philosopher is not an *x* but a *y z* (wise head) that will XL (excel) all, and he is also a "sensible" being, for he is *sane* as the *sibyl*!

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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,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

THE APPEAL OF INDIAN VEGETATION.

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

Bright India's trees shine on our wondering eyes
With wealth of many-tinted leaves and flowers.
The joyful wind through forward-speeding hours
With them as harps strikes notes of paradise.
Their odours sweet the gladdened mind entice
To dream of Love's delights in Poesy's bowers.
With joys delicious their sweet fruitage dowers
Our taste that pleasure seeks with enterprise.
We get from kind paternal flowers and leaves
Their friendly velvet touch; and more than all
Is that deep joy with which they dower the soul.
My entire being through the realm of trees receives
The message clear of God's triumphant call,
The radiant rapture of the cosmic whole.

The Hindu Message

THURSDAY EVENING SEPT. 18, 1919.

The Indemnity Bill.

The whole of educated India is horrified at the determination of the Government of India to pass the Indemnity Bill to relieve all officers who took part in suppressing the Punjab disturbances from liability to punishment for any illegal acts which they may be guilty of. The Viceroy, who seems not to take any notice of the popular feeling in the country, has coolly announced in his opening speech the introduction of an Indemnity Bill and his determination to have it passed into an Act in this session itself "whatever the findings of the Commission may be." This is exactly what has staggered the country and shaken the people's faith in the love of the British for law and justice. Even such distinguished Indians of sober views like Sir Narayan Chandavarkar of Bombay and Sir P. S. Sivaswamy Iyer of Madras have considered it necesssary to leave no stone unturned to induce the Government to adjust its acts and policy in accordance with the principles of justice and fairplay. The whole country is ringing with remonstrances against the action of the Government in appointing a Commission of enquiry and without waiting for its findings in seeking to exonerate in advance the officers concerned from all liability for their actions. The entire Press of India has with a singularly unanimous voice protested against this putting of the cart before the horse. Now that a Commission has been appointed to enquire into and report on "the causes of and the measures taken to cope with the recent disorders in Delhi, the Punjab and the Bombay Presidency" we do not think there is any necessity to pass an Indemnity Bill in a hurry. It may safely wait till the Commission has finished its enquiries and submitted its report. If, on the other hand, an Indemnity Bill is passed now it is sure to handicap an impartial investigation by the Commission and the object of the enquiry will thereby be defeated. The enquiry itself will become a mockery and the people would attach absolutely no value to this farce of an enquiry. Further it is a preposterous claim which the Viceroy makes that whatever excesses the officials might have committed *bona fide* in the restoration of order the Council must, without scrutiny, condone them and protect them from all consequences of their actions. The Council we think has a right to have before it the findings of the Commission of enquiry so that the members may have full knowledge of the various illegal acts done by the officers from the consequences of which they require protection, before passing the necessary Indemnity Bill. They must also have before them the finding of the Commission on the primary issue whether it was necessary or not under the circumstances to have recourse to Martial Law. To ask the members to vote for the Indemnity Bill without even a vague idea of what the officers required to be indemnified for and without knowing whether there was any justification or necessity for the introduction of Martial Law is to say the least a glaring instance of the exercise of arbitrary power by a bureaucratic government which in the words

of the *Hindu* "can only take place in a country in which the so-called legislature is the handmaid of the Executive government ready to do its bidding and where the Executive government is in a position to snap its fingers at the expression of popular opinion and popular discontent." As we said before, there is absolutely no necessity to hurry through the 'Indemnity Bill' and thus shake the abiding faith of the country in British justice. If necessary, a Bill as suggested by Sir P. S. Sivaswamy Iyer may be passed, suspending all actions against the officers concerned till the Commission of enquiry has finished its report. This would effectively give the necessary protection without at the same time making a farce of this proposed enquiry. But the present determination of the Government of India to rush the Indemnity Bill through the Legislative Council, with the aid of its official majority, is to put it mildly, not conducive to allay the sense of injustice, which is the prevalent feeling all over India just at present. Pandit Madan Mohan Malaviya, in one of the most telling speeches ever delivered in the Council hall, gave clear expression to the feeling of the country but the Government seems determined not to heed the temper of the people. The statement of Lord Chelmsford to the effect that he gave a blank cheque to the local officers to do whatever they thought necessary in the interests of peace and order and that, whatever the findings of the Commission of enquiry might be, these officers are entitled to complete exculpation shows that there is not much of statesmanship in Simla. They do not care to ascertain which way the wind blows. The fact, that the people in Conferences assembled and in the public Press, have begun to agitate for the recall of the Viceroy, while they never thought of such a thing even during the worst days of Lord Curzon's Viceroyalty, is a clear indication of the greater interest now evinced by the people in politics and of their present mental temparament. This is a time when firmness coupled with statesmanship should be conspicuously manifested. We are sure firmness will be exhibited by the government in the matter of this Indemnity Bill; but, we are afraid it will be in the wrong direction. The Bill, is sure to be passed in spite of all opposition; and, we can only say, that it is not wise statesmanship to flout public opinion. India has had several vicissitudes and has had to suffer in various ways during the past. But since the advent of the British, she has begun to appreciate freedom and justice and if at this stage anything happens to shake her faith, the result will be most deplorable both to England and India. We are fully aware that ours is a cry in the wilderness but as true followers of the Gita, we feel it our duty to represent facts to the government, without the expectation of any resuslt. The Government would be well advised to at least postpone this legislation till the Commission of enquiry finishes its labours; but, if in its wisdom it persists in forcing it through, all we can do is to pray for better days to dawn at least after the Reform Bill is passed through the Parliament.

The Viceroy's Speech.

[By Son of India.]

If the resolution so unanimously passed the other day at Calcutta and elsewhere

urging the recall of His Excellency Lord Chelmsford from the Viceroyalty of India had no justification at all, His Excellency's opening speech of the 3rd inst. at the Imperial Legislative Council must surely have convinced any impartial authority of the urgent need of the immediate recall of Lord Chelmsford. It was really very gracious on the part of His Excellency to have referred to the resignation of Sir Sankaran Nair, and it was more condescending still to appreciate his reasons for resigning his office which the Viceroy was sure were "honourable to himself." But beyond this the Viceroy would not say anything under the plea that "the relations between colleagues are necessarily of a private nature." Lord Chelmsford would certainly have shown better taste if he had made at least a passing reference to the valuable services rendered by Sir Sankaran. But this ugly omission only recoiled on His Excellency. As for Sir Sankaran himself, it is evident he did not care to win the appreciation of the Viceroy as against the best interests of the country; for if he had, he would not have written the monumental Minutes of Dissent, and would not have vacated his seat which has been so avidly clutched at by his successor. Nor did the country wait for the "appreciation" of the Viceroy before they honoured their sturdy patriot. There must have been something infinitely more behind the scenes than the public is yet aware of, as otherwise the government could have had no objection "to publish information regarding Sir Sankaran Nair's resignation." We are not quite sanguine that any "Indian Indian"—to borrow the phrase of *New India*,—would endorse His Excellency's pious wish for the success of Mr. Shafi in his new appointment, especially when one remembers the past services (disservices ?) of Mr. Shafi to the motherland, and the fact that while Sir Sankaran resigned his seat rather than work with a Government which so complacently connived at or even perpetrated such untold of atrocities in the Punjab, Mr. Shafi within six inches of whose nose O'Dwyerism so ran amok, whose own application for a permit for his servant to leave Lahore by rail was rejected by the Martial Law administrators, chose, nothing daunted, to seize the ignoble opportunity to get a temporary perch in the Imperial Executive, though as a matter of routine he was subsequently allowed to hold fast.

We shall pass on to the Viceroy's reference to the Punjab Disturbances. "At the last session," bemoaned His Excellency, "certain Honourable members during the passage of the Rowlatt Bills gave warnings of an almost minatory character that if that bill passed into law there would be agitation of a serious nature." He takes pride in having "promised support to the head of each local Government for such measures as he thought necessary to take, and that support was given unwaveringly throughout." Here again the Viceroy would have been better advised if he refrained from passing his own comments on the subject in view of the appointment of a Committee of enquiry which he announced in the same breath. The Indians have been everywhere clamouring for an impartial Committee appointed by the authorities in England so that the Government of India could take their legitimate stand at the bar of the Committee. But what has been the response? The appointment of the Committee with its present *personnel* is a mockery. It is only an instance of adding insult to injury; it is one of the thousand instances of Indian feeling being played with. The Committee is a creature of the Indian Government and it cannot be expected to judge impartially. We have not heard much of Sahib Zada Sultan Ahmed and his qualifications are the Government of India's own secret. Sir Chimanlal Sitabud is therefore the only Indian on the Committee and to him our sympathies must go. Again if the Government were sincere in the appointment of a committee of enquiry, why should they rush in with their Indemnity Bill. The Viceroy could not make out any case for it, and betrayed only an eagerness to indemnify the officers, "whatever the findings of the commission may be." Why should there be this anxiety, this feverish haste? If the officers had done everything *bona fide*, they can tell the commission so. If their

actions had been *mala fide* why, then the only course open to any government would be to ask them to take their trial. You appoint a Committee to inquire into the "causes of and the measures taken to cope with the recent disorders," and in the same breath you defeat its object in anticipation by means of an Indemnity bill on behalf of the wrong-doers.

We shall skip over the Viceroy's reference to the Afghan war, and see what he has to say on the question of constitutional reforms. His Excellency deplored that the proposals of the Government of India should have been described as "whittling away the proposals of the report." "They were in truth," said His Excellency, "designed to work out the principles laid down in the report, and where criticism had been levelled against particular proposals to substitute for those, alternatives which might be less open to objection." Sir Sankaran Nair's admirable Minutes of Dissent are an effective refutation of this claim. The Viceroy "has not an unnatural admiration" for the Joint Report "which at the outset came under so hot a fire of criticism from some of my Indian friends" but which "is now to them a sacrosanct document," so much so that any tampering with its verbally inspired (sic) proposals savours of sacrilege with them." We cannot accuse His Excellency of having completely grasped the situation. There is absolutely no school of political thought in the country but wants changes in the Report. The Nationalists and the Liberals, the Nairites and the Sydenhamites—all want "improvements" in the Joint Report—only the means of improvement varies with the different parties. There is no section of the people who will be contented with the Joint Report. It is however true that the subsequent proposals of the Government of India, and Mr. Montagu's Bill were in certain respects proved far short of the Report and in such cases our politicians preferred the proposals in the Joint Report, but surely this does not mean that the people have now found out their folly in having opposed the Joint Report at first. We must beg leave to assure the Viceroy that he has no cause to be "amused," for if the people have reconciled themselves to certain features of the Joint Report, it is not because they are good in themselves, but because they have been out-heroded by the Government of India proposals and the Bill before Parliament.

The rest of the speech of His Excellency do not call for any comment. This is only another episode in the unpopular regime of His Excellency Lord Chelmsford. May God bless him!

Notes and Comments.

An Englishman, trained in the culture of France and Germany, once wrote,—"The principle of modern historical composition is systematic misrepresentation." We are reminded of this view whenever history is written—or rather *re*-written—for a purpose. It was the late Sir William Hunter who took upon himself the task of re-writing the history of India under British rule, and set the fashion of whitewashing the careers of the men who laid the foundations of British rule in India. Others have taken up the same role since, and the process of out-Heroding Herod is being repeated *ad nauseum*. That men like Sir George Forrest and Mr. M. E. Monckton Jones should set up as new biographers of Clive, Hastings, and others is no surprise to us. But that the process of re-writing history should take the form of special pleading on behalf of such men as Clive and Hastings is, indeed, a miracle of miracles.

* * *

We shall give an instance or two. Every one knows how Omichund was deceived by Clive in order to dethrone Suraja Dowlah. A conspiracy had been formed by Meer Jaffier, Clive, and others with this "noble" object, and it was found necessary to induce Omichund to join it. We are asked to believe that Clive did himself no discredit when he consented to join in the plot to deceive Omichund by the offer of an enormous bribe, or to deceive him by showing him the bogus agreement written on *red* paper, while the real treaty which was on *white* paper made no mention of the

payments to be made to him. The only trouble with modern writers is how to get rid of Clive's forgery of Admiral Watson's name. But will this alone rehabilitate him in the eyes of posterity? We think not, *so long as he joined in the offer of the big bribe and in the presenting of the false agreement on red paper to Omichund.* These facts will ever remain to show what sort of men often made history in India in the period when the foundations of British power were laid.

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Let us consider the manner in which the forgery itself is dealt with. Macaulay writes as follows :—"Clive was not a man to do things by halves. We almost blush to write it. He forged Admiral Watson's name." Macaulay stayed several years at Calcutta as Member of the Viceroy's Council. He stayed there at a time when the memories of the events in which Clive had played a notorious part had not been yet quite blotted out, and those Englishmen who were Macaulay's contemporaries in India never questioned his accuracy as a historical critic when his brilliant essays appeared in the famous Review for which he wrote them. And yet we are asked, on what appears to us to be misleading argumentation and special pleading, to give up our belief in what we have always accepted as a fact established beyond possibility of doubt.

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We are only told that "there is no evidence that it was Clive who affixed Watson's name to the document." It is impossible, at this distance of time, to have any such evidence. If Clive had been charged before an English Court with the crime on his return to England, there would have been given to his accusers an opportunity of producing such evidence. But neither his employers nor others ever thought of taking such a course, and for obvious reasons. All the same, the fact of Clive's having committed it was so notorious both among his contemporaries and the couple of generations which succeeded him that it has become accepted as absolutely certain and unquestionable. Macaulay might have been open to the charge of painting *English* history in partisan pigments, as he was an ardent member of the Whig party and sat in Parliament and Cabinet as a confirmed and enthusiastic Whig. But, as a historical critic of *Indian* events and of the men who took a leading part in them, his party leanings could have had no influence on him and no one has hitherto accused him of having misrepresented facts and misled the public. Hence, it is nothing but hair-brained frivolity, at this late stage of history, to plead on Clive's behalf that "there is no evidence that it was Clive who affixed Watson's name" to the red document.

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It is equally beside the point to say, as it has been said, that "there is plenty of evidence that whoever did so acted with the Admiral's acquiescence and under his authority." This certainly does not exonerate Clive. If what is here stated is true—and certainly there is no room for a doubt of it—, and if the verdict of Clive's contemporaries and of the generations which have succeeded him in England and in India has been unanimous in regarding Clive as the perpetrator of the forgery, men in the right frame of mind can only believe that Clive himself "must have acted with the admiral's acquiescence and under his authority,"—a fact of which we are assured that it is now established on satisfactory "evidence."

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We are, also, assured that Watson was himself present at the meeting of the Calcutta Select Committee at which it was resolved to ruin Omichund by means of the bogus *red* document, and that Watson had no objection to the proposal. All that is stated is that he refused to sign the false paper. The science of casuistry must be wonderful, indeed, if it can regard Watson himself as an honourable man under these circumstances. But, as for Clive, all that can be stated is that Watson did not object—and even consented—to the forging of his name. This is, in our view, not of much value, so far as the reputation of either Clive or Watson is concerned. Posterity is fully convinced—and nothing has transpired to question the fact—that

Watson was aware that his name was to be appended to the false treaty, and that he too had his share of the plunder to be secured thereby. As for Clive, it may be no forgery in the *strict legal* sense of the term when Watson's name was signed by him with his full knowledge, if not also with his consent. But, there can be no getting rid of the fact of Clive's having signed Admiral Watson's name in the red document, as stated by Macaulay, and we have already fully stated our reasons for holding to it as an undoubted historical fact.

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We can fully believe that there are historical, if not ethical, grounds to justify Clive, Watson, and the members of the Calcutta Select Committee for the part they played in the events of this period of Indian history. The Brahmin Omichund was, doubtless, an exceptionally rapacious and unscrupulous specimen of the class of intriguing villains who, during this age, conspired to overthrow the Nabob Suraja Dowlah, and we are also ready to believe that, unless he could be got rid of by this wicked act of diplomatic deceit, he would have revealed the conspiracy with Meer Jaffier to dethrone Suraja Dowlah. We can also well believe that, if Clive had not done what he did, it would have been impossible to avert disaster to the Englishmen who joined in the conspiracy and those Indians who had placed their trust in them. Let us content ourselves with the doing of historical justice to Clive and his co-adjutors. It has been truly said of Clive that "he believed he acted rightly in a very difficult and perilous situation." The same can be said of the men of like mould who played their part in the conquest of Mexico and Peru and elsewhere. "*All is fair in love and war*,"—is a maxim which has doubtless its justification in the eyes of those who are cast in the mould fit for winning triumphs of both kinds. They have, also, perhaps, their justification in the eyes of those who profit by those triumphs. We must let matters remain there, but we cannot go further and put forward casuistical arguments to establish transactions like these on the basis of the eternal and immutable principles of morality.

In conclusion, we feel compelled to say that there is absolutely no justification for blaming Macaulay in regard to his account of Clive. A living writer has said that "on the whole he deals fairly with Clive,"—that "there is a rough fidelity in the portrait, at least for those who are content to form their estimates of personality without going very far below the surface,"—that "I do not believe that Forrest's array of authentic evidence has substantially modified the impression" produced by Macaulay's estimate of Clive. We have already said enough to show that especially as regards the particular event in Clive's career to which we have above referred there is not available to us any additional fact on the basis of which we feel called upon to accept the plea for a "substantial modification" of the judgment regarding him formed by posterity on the reading of Macaulay's famous essay. There the matter rests, and for ever.

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Elsewhere we publish in this issue a pamphlet entitled *Why not a League of Religions?* The idea is no doubt a good one because the attainment of unity and love depends on providing as many common platforms as possible. More harm is caused by mutual ignorance and mutual exclusiveness than even by selfishness and hatred. But we are sceptical about the result of a league of religions. The league of nations is already showing the iron hand behind the velvet glove. The league of religions may be another glittering phrase. The Chicago Parliament of Religions was a nine day's wonder after all. The unity of religions has to be realised not by forming a league with officialdom, conferences, and arbitration courts but by a conversion of the heart through an intenser living of the ideals of each religion by its followers.

Essays on the Bhagavad-Gita.

[By the Hon'ble V. K. Ramanujachariar.]

Introduction.

Under this heading, I propose to place before the reader the teaching given in the Bhagavad-Gita briefly, yet clearly. The

Gita is in the form of a dialogue between Sri Krishna, regarded in India as an avatar of God, and His disciple Arjuna, the great Pandava warrior. The scene of the dialogue is the field of Kurukshetra, and its time just before the great battle. Arjuna wished to review his own army and that of his enemy ready for the fight, and desired Sri Krishna, who acted as his charioteer, to place it between the two armies. Arjuna then looked round, and seeing so many friends and relatives on each side, he was deeply moved to pity, and saying 'I will not fight', he threw away his bow and arrow and sat down. To him thus circumstanced Sri Krishna imparted his teaching, and through him to the world at large.

As usual with Indians, the teaching is very briefly given at the outset of the Gita in verses 12 to 15 of Chapter II, and the several points are fully developed later on. The first of these verses states :—

"At no moment in the past was I not, nor thou, nor these leaders of men; nor shall we ever cease to be hereafter" In other words we are all eternal. The next verse states that while the body continually changes, the dweller in the body remains unchanged.

"As childhood, youth and old age come to the dweller in this body, so the coming of another body. In this matter the wise man is not deluded."

It must be within every one's experience that the physical body in spite of its appearing as one and the same, continually changes by the taking in of food, and the casting out of waste products. And this change goes on to such an extent that the body of youth is wholly different from that of childhood, and that again from that of old age. Yet, when the body changed, the dweller in the body has remained the same. Why should he not similarly endure, when the body undergoes the change known as death? At every stage one body was replaced by another, and there is nothing to show that the same thing will not happen again when this body dies. Discrimination is thus taught—the separation in thought of the eternal from that which continually changes. This is truth or tattva. The third verse explains what should be done when the truth is known. This is known as hita or means :—

"The contacts of the senses with outer material objects, giving cold and heat, pleasure and pain, come and go and are impermanent. Endure them."

Endurance is thus the means, and it is explained in the next verse as being to remain unmoved by the pairs of opposites, so far as they come to oneself. It also explains the goal or purushartha :—

"The man whom these do not torment, who is balanced in pain and pleasure, and who is of stout heart becomes fit for immortality."

Immortality is the goal, and the object of the Bhagavad Gida is to teach the means thereto.

A word as to the plan of the Gita may be found useful. The first chapter and verses 1—11 of the second are introductory, the teaching beginning with verse 12. The remainder of the book falls into three parts. The first part consists of the remainder of this chapter, and chapters III to VI, and explains how by practising discrimination and desirelessness, the disciple may reach a state of serenity, and become able to realise himself. The second part consists of chapters VII to XII. The disciple, having made some progress, is given instruction in regard to the Lord of the Cosmos and his own relation to Him. He will then see that he is one with the Lord and with humanity. When these lessons are learnt, he is fit for *yoga*. The third part consists of chapters XIII to the end, and adds further information on points briefly dealt with in the preceding parts. Each point will be taken up separately and be fully dealt with, bringing together the teaching spread over the various portions of the book. The interpretation of the Sanskrit verses according to the school of Sri Ramanuja will be followed generally.

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

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Section—I. Discrimination.

The first point to be considered is *discrimination*, the seperation of the * Self from the body in which he dwells. In verses 16 25 of chapter II this is taken up, and at the outset it is stated that the distinction between them rests on the testimony of those who have seen the truth.

"The body (*asat*) has no being ; the self (*sat*) never ceases to be ; the truth about both has been seen by the seers of truth" (II. 16.)

The terms *sat* and *asat* require explanation. The former, meaning that which always exists, is applied to the self and the latter, meaning the opposite of *sat*, is applied to the body.

(1) Four arguments.

Verses 17 and 18 give four arguments to enable the disciple to realise the teaching :—

"Know that to be indestructible, by whom all this (world) is pervaded. Nor can anything work the destruction of that imperishable One."

"These bodies are finite. They are stated to be for the use of the embodied eternal Self. The Self is imperishable, not being the known. Therefore fight."

That which pervades another thing is subtler than that thing, and cannot be destroyed by it. The Self pervades the world, and cannot be affected by it.

As the Self is incapable of destruction, so are other things incapable of destroying it. This is what is stated in the second half of the former verse. The *second* argument is that by nature the bodies are perishable. Why ? Because they are *dehas* or growing things. Whatever grows is made up of parts, and is a collection ; and every collection, as a collection, has an ending as it had a beginning. The *third* argument is contained in the second quarter of the latter verse. The body has been taken up by the Self for a particular use, and when that purpose has been served, it is cast aside, and falls to pieces. The third quarter of the same verse gives the *last* argument. The Self is imperishable, not being the known—for he is the knower. Perishability has been found only in things which are known. The Self not coming under that description cannot be said to be perishable. What has been stated in the abstract in verse 17 is put in a concrete form in verses 23 and 24.—

"Him weapons do not cleave, fire does not burn, water does not wet and wind does not dry. He is uncleavable, in-combustable and can neither be wetted nor dried."

(2) Objections answered.

Has an indestructible thing been seen anywhere ? The reply will be found in the first half of verse 25 :—

"He is said to be unmanifest, unthinkable and immutable." Unmanifest—not capable of manifesting himself to the organs, by which outside things are perceived. He is known by himself, the form of perception being, 'I know'. He is therefore unthinkable, i.e., not capable of being thought of as of the same nature as they. For this reason, again, he cannot be said to be capable of change. For mutability has been seen in outside objects only.

Do we not say that A. B. is born and that C. D. is dead ? Is not this a matter of everyday knowledge ? Verse 20 replies —"He is not born, nor does He die." The terms birth and death should therefore refer only to the taking up of a body and its rejection by the Self. Even then the change of bodies need not make one unhappy. For worn-out bodies are changed like worn-out clothing, (II. 22)

Most things are said to come into existence at the beginning of evolution and to cease to be when dissolution comes on. Is this true of the Self also ? 'It is not true that the Self having come into existence ceases to be." The self is there unborn, undying and unchanging ; though ancient, he is capable of being enjoyed as new. (II. 20).

(To be continued.)

* The term "Self" is used to indicate the dweller in the body. The corresponding Sanskrit term is *atman* (that which pervades) ; and when a distinction has to be made between the individual self and the universal self, the term *jiva atman* is used to refer to the former, and the term *param atman* to refer to the latter.

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 III.

(Continued.)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

For each sense abide in its object attachment and aversion. We must not come under their sway. They are our real enemies in the Godward path.

NOTES :

1. The Lord then shows how the nature of each man consisting of his tendencies can be overcome and perfected. Else if the nature of each man bears him irresistibly along its currents what is the use of scriptures at all ? Our tendencies generate a feeling of attachment e. g. to forbidden food and a feeling of aversion e. g. to enjoined duties. The scripture teaches us the evil of harmful but liked things. Will any one eat food which he knows to be poisoned however hungry he may be? Will any one turn away from a disliked medicine if he knows that it will save his life ?

2. Hence the initial desires due to pre-acquired tendencies none can control. But man's freedom and choice lie in his power of restraining action and seeking desire through the help of study, good company, and divine grace. Madhusoodana says well: तत्र पुरुषकारस्य शास्त्रस्य चायं विषयो यत्तयोर्वशं नागच्छेदिति ।

3. Nowhere in the world is such a convincing solution of the problems of free will and predestination given as in this verse. Madhusoodana says: ततश्चाप्रतिबद्धं शास्त्रं विहिते पुरुषं प्रवर्तयति निषिद्धाच्च निवर्तयतीति शास्त्रीयविवेकविज्ञानप्रावल्येन स्वाभाविकरागद्वेषयोः कारणोपमर्देनोपमर्दात्र प्रकृतिर्विपरीतमार्गे पुरुषं शास्त्रदृष्टि प्रवर्तयितुं शक्नोतीति न शास्त्रस्य पुरुषकारस्य च वैयर्थ्यप्रसंगः ।

4. Venkatanatha well points out that प्रकृति becomes a factor in action only through रागद्वेष. Scriptures enable us to overcome these : तद्द्वारा च प्रकृतिः पुरुषस्य प्रवृत्तिनिवृत्ती जनयति । इदं स्थिते तयो रागद्वेषयोर्वशवर्ती न भवेदिति शास्त्रेण नियम्यते ।

5. Hence the proper and fruitful method is not the dissociation of the sense from the object which often intensifies the longing but the elimination of the feeling of strong desire by a realisation through the aid of scripture of evil consequences. Our sum total of tendencies becomes potent only when allied to attachment and aversion. We feel in forbidden pleasures a sense of bliss and an ignorance of future ill ; we feel in evasions of duty a sense of ease and an ignorance of their future good of doing duty. Scripture destroys these wrong notions. Hence Prakriti by itself is not of dynamic power.

6. It may well be asked then, what is the meaning of the previous verse which says that nature is powerful and that compulsion has no controlling power ? Sri Dhara says that Shastra steps in as a boat and saves us from being carried along the current of Prakriti and takes us across if we get into it. But if we have already got into the boat, and do not get into the deep waters of desire and do not get into the boat, then of course there is no help.

7. Sri Ramanuja points out that this verse means that राग and द्वेष cannot be conquered by merely taking up Jnanayoga and that the path of Karmayoga is far better.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५॥

Far more auspicious is one's own duty though not of a meritorious character than another's duty well performed. Better is death in the discharge of one's duty (than life in the discharge of another's duty). The duty of another is fraught with fearful consequences.

NOTES :

1. The previous verse having taught the elimination of passion, how can there be any dislike of our duty ? So the Lord insists on each doing his duty.

2. Men's duties are determined by their qualitative potentialities which become operative at birth. But social arrangements and individual upbringing may help or hinder the discharge of such duties. Higher spirituality depends however on the proper discharge of such duties in the proper spirit. The equipment of fitness and the equipment of motive are both indispensable.

3. The disobedience to this rule has not only personal but also social consequences. As a matter of fact all action has in one sense the stamp of Prakriti on it. It is not of the soul. There is no question of higher or lower in the realm of duties. All are equally related to the centre of God as the radii are equally related to the centre in a circle. If our duty is properly done and in the right spirit it results in the highest self-realisation of the soul.

4. Sri Ramanuja expounds all these verses as showing that Karma yoga is better than परधर्म or Jnana yoga. The other commentators take them as showing how Karma yoga is to be effectively performed by the conquest and elimination of desire. A man who merely acts is a karmi ; but he who acts in the manner taught by the Lord is a Karma yogi.

(To be continued.)

The Two Great Epics.

(BY P. PADMANABHA IYER.)

The *Ramayana* and the *Mahabharata* are two mighty works which have worked themselves into the innermost fibre of the Indians. Without being guilty of exaggeration, I may safely say that they have influenced and moulded in manifold and subtle ways the lives and conduct of many a man and woman during generations countless and become not only the flesh of their flesh and bone of their bone but the thought of their thought and spirit of their spirit. Time and again have they astounded and compelled the sincere and unstinted admiration of scholars, Oriental no less than Occidental.

They are an inexhaustible storehouse of delight and inspiration—a perennial fountain of pure and exalted pleasure, able to sweeten solitude itself with 'the beauty which the eye cannot see and the music only heard in silence.' Their teachings are of universal and unflagging interest. All men, women and children can draw inspiration from them. They are like the 'waters of a never-failing spring from which the measure of the water that could be taken is simply the measure of the drawing-pot.

The *Ramayana* was composed by the sage Valmiki before 500 B. C. It contains not less than 48,000 lines and is vigorous and virile in style.

Rama is, as is well-known, the hero of the Ramayana. Renouncing crown and kingdom to redeem his father's word, he went into exile, accompanied and attended by his gentle and faithful wife and his loving and devoted brother. The son of an illustrious king, the heir to a magnificent throne, he lived on fruits and roots—the fit food for ascetics. Sri Ramachandra shines forth as the pattern of perfect manhood. He was the ideal son, the ideal husband, the ideal father, and the ideal king. *Lakshmana* and *Bharata* are exceedingly fine examples of filial love and fraternal affection. *Sita*, the heroine, was the ideal wife the ideal mother, and the ideal queen. She was the embodiment of purity, chastity, love, forgiveness, tenderness and truth. Sita—"the stately flower of female fortitude, of perfect wifehood and pure lovlihood"—has pre-eminent sway over the hearts of the Hindu woman of all castes and creeds. There is not a single Hindu woman whose earliest and tenderst recollections do not cling round the story of Sita's sufferings and Sita's faithful devotion to her lord, told in the nursery, taught in the family circle, remembered and cherished throughout life.

Mahabharata was composed by the Sage Veda Vyasa, one of the "Sacred Seven." It runs to 200,000 lines in length and is felicitous in style. The central story revolves round the strife between the *Pandavas* and the *Kauravas*. The main plot is used as a peg on which to hang a thousand entertaining episodes of invaluable literary charm and highly instructive moral significance. The most important of these is the *Bhagavad Gita*, which marks the

highest pitch of philosophic imagination.

"The poems of Homer" says Mr. Gladstone, "differ from all other known poetry in this that they constitute in themselves an encyclopaedia of life and knowledge, at a time when knowledge indeed, such as lies beyond the bounds of actual experience, was singularly fresh, vivid and expansive." This remark applies with even greater force to the *Mahabharata*. It is an encyclopaedia of the life and knowledge of Ancient India.

We learn from the trials and tribulations of the five brothers that though Vice may for a time succeed in this sordid world, Virtue will ultimately triumph over it and crown the virtuous with bliss everlasting. There are excellent ethical and moral principles in the Mahabharata on which to build *Character* and *good citizenship*. The Mahabharata is a great and glorious teacher of ethics. For all, it contains an inexhaustible fount of wisdom, of guidence, and of solace. It tells us how to behave ourselves in everyday life and instructs us in a very interesting and entertaining way by means of stories. Instead of saying "you ought not to tell a lie," it tells a number of stories about people who told lies and what befell them. This method intensely impresses the reader and he easily learns to apply the rules of conduct and understand them much better. When one of your professors teaches you a rule in arithmetic, he gives you a number of sums to be worked out by that rule and that helps you to understand it much better than if you had only the rule and no examples.

The *Shanti* and *Anushasana* Parvas are brimful of excellent teachings. The great Rishi, *Bhishma*, the embodiment of "*Dharma*," discoursed magnificently, from his bed of arrows on the field of battle, on a variety of subjects, such as regal duties, warfare, exertion and destiny, the true Yogi, the relations between *Guru* and *Sishya*, father and son, the greatness of truth, the glory and grandeur of *Dharma*, and a host of other momentous subjects.

Every one of us should strive to follow the glorious examples of *Arjuna*, the soldier and the pupil; *Bhima*, the mighty and the invincible; *Yudhishtira* th patient and the meek; *Bhishma*, the stainless prince. of the terrible vow; *Vidura*, the man of wisdom and humility; *Sri Krishna*, the marvellous child, the marvellous statesman, the marvellous charioteer of Arjuna, and the marvellous teacher; *Sita*, *Savitri*, *Damayanti*, *Arundhati*—paragons of feminine virtue and chastity. They should be our living gospel, our moving faith.

The late Mr. Romeshchandra Dutt, a distinguished patriot and scholar of rare attainments and ripe culture, has published a magnificent metrical translation of slected passages from the Epics. The Sri Vani Vilas Press, Srirangam, is publishing a series of dainty little volumes containing the Sanskrit text of the "Ramayanam" & the English translation. It is gratifying to learn that, of late, attempts are being made by some of our enthusiastic young men of literary tastes at dramatising the Epics. We are also under obligation to such Western Scholars as Sir Edwin Arnold and Griffith for being in a small measure the means of making the West appreciate the literature of the East.

We should not however forget that the translations cannot have the freshness, vigour, and charm of the original. "The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an 'accurate and scholarly' translation of the foreign language which he is trying to interpret. What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of the garden."

Therefore every one of us should strive to dive into the original—'the well-springs undefiled.'

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The Dawn of the Eternal Will.

(BY V. SRINIVASA RANGACHAR.)

Dark clouds in thick layers lie at the Eastern gate,
Through them and above, the Crimson of the dawn
Paints the Blue, for the new sun to steer his royal course.
Thundering cannons peel no more destructively,
Flags no more their colours display of Martial fame,
Warrior kings and battle heroes lose their thrones,
Like twinkling stars they disappear in the Crimson Blue.
Yon pale Moon in the West hangs where the earth and heaven meet
Royal roads, the weak and the strong tread all safe
Cool breeze wedded to warm Sun
Warm hearts wedded to simple joys
Greet the Dawn of the Eternal Will
To the symphony of the dulcet music
Of the song Eternal of the Lord divine
On the restless milky ocean of Humanity.

Olla Podrida.

The great event of the week is of course Mr. K. Srinivasa Row's address on Protestant Hinduism at Bangalore. He protested too much. He touched upon untouchability and was so fond of it that he did not leave it up to the end of the address. So Protestant Hinduism begins and ends with untouchability. What an untouchable thing it is, to be sure!

***

All—orthodox or reformer—want to help our Panchamas—they are *ours* and we know and feel them to be *ours*—and desire to teach them to live cleaner, richer, and happier lives. But our leaders will hardly do anything but declaim and denounce. The tongue is busier than the hands in their case. We are heartily sick of the *verbal* campaign against untouchability.

***

The entertainments to the Honourables are not yet over. They seem likely to continue till the term of this Council is over. The Audi Dravidas in Mesopotamia have wired from there congratulating His Excellency on nominating an Audi Dravida to the legislative council.

***

At Sandhurst military cadets are hereafter to learn French instead of Hindustani. That is a good idea. They will come with fresh minds here!!!

***

The Madras papers have discovered a new way of describing marriages in the highest circles. At a recent marriage at Madras it is stated that the bride's sister gave away the bride, that Dr. Subramania Iyer officiated as high priest, and that there was a cosmopolitan dinner. So the giving away of the bride by women, the presence of a modern edition of a high priest, and the giving of a cosmopolitan dinner are the three modern matrimonial sanctifications.

***

The Shah is going to sell the Peacock Throne for £ 750,000. Oh, the mutability of things!!! The exit of the throne seems to be as wonderful as its entry.

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During a recent Presidential address to the Bar Association at Chingleput the Hon. the Advocate-General arranged the professions thus in the order of national importance:—the priest, the agriculturist, the teacher, the lawyer, and finally the judge, the soldier, and the policeman in the same boat. We do not know where this kind of rank and precedence obtains. We should like to know about it.

***

The Hon'ble Mr. V. S. S. Sastri seems to have told the British electorate about the Madras Varnashrama Dharma Sabha as an obscurantist body. Where would he like to have this precious opinion of his published—the Eatanswill Gazette or the Eatanswill Independent?

***

Mrs. A. B. has started *United India* in England. I suppose that she will come and start *United England* in India. *New India* was started to co-operate wtih *The Hindu*. *United India* is now started to help *India*. He who runs may read.

***

Mr. G. S. A. has once again begun his golden shower of compliments on Madras orators! What a brave boy he is to be sure! He has not only recommenced this but he is giving friendly advice to the Provincial Congress Committee. What is the matter. I wonder?

* * *

So there might be women I. C. S. coming up to India. The more the better.

* * *

Meantime we hear in unchanging India about a woman bringing a dead man to life at Sirpur by the power of Mantras. But surely it is better to fire at and kill persons than to bring the dead to life.

* * *

Madras is always at the top now-a-days. The only question is whether it is living at the top or dying at the top? Mr. P. N. Raman Pillai presiding over a lecture on "Is Caste Dying" made two precious discoveries. *New India* says that he said as follows: "As a result of the war, religion must be swept away and a spirit of freedom would take its place. If all of them tried to extinguish caste, it would become a memory of the past only to be recalled with relief." Hence war is to be the saviour of the world and is to sweep off not only man but also religion and other rubbish. He has studied history evidently in a new school. We will picture war hereafter not "with red shot glowing in his fiery hands" but with a broom in his hands. We have really wonderful speakers now-a-days whose cocksureness is matched only by their ignorance.

SCRUTATOR.

Why not a League of Religions?

[BY KATE SIMMONS.]

"PEACE ON EARTH AND GOODWILL AMONG MEN"

Some of the finest minds among leaders of men in the world of politics are now engaged upon the constructive work of peace-making, of the League of Nations ideal, and all that it embodies as a unifying factor in international relationships, and national progress and freedom.

Why should not our religious leaders of all sects and denominations likewise find fourteen points of agreement as a basis for a still fuller ideal, the foundation of a League of World Religions?

CIVILIZATION ON A SECTARIAN BASIS

Mr. Lloyd George, speaking at the Peace Conference, said:

"I saw acres of graves of the fallen. These are the result of the only organized method that civilized nations have ever established, or sought to establish, to settle disputes between each other."

Can we hope that such a lamentable state of affairs is really at an end whilst yet there is no truce called to end the mental conflict between religious faiths; whilst the churches and religions of the world wage mental warfare, their attacks of superiority, intolerance and bigotry being met by counter-attacks of bitterness, resentment, and pride; and humane, sensitive minds, loving the race more deeply than men would give the Creator credit for doing, are driven out from the ranks of conventional worshippers, their intelligence shocked by such a state of affairs?

INFINITE VARIETY IN UNITY

Surely it can be recognized that the Infinite Creative Power has room for each and all in the vastness and immensity of things? That what is in reality divine variety should be a matter for sympathetic understanding, rejoicing, and unity, and not one for division and separation.

ONLY ONE CREATOR

This aloofness and isolation of one earnest body of Truth-seekers from another is incomprehensible if it is recognized that we are all the children of a common Creator, all endowed with diversities of gifts, and at varying stages of development.

Is it not a matter for congratulation rather than condemnation that the multiplicity of these needs should be met by the variety among denominational teachings and religious faiths, which have arisen according to the law of demand and supply?

ESSENTIAL UNITY OF ALL CREEDS

Let us briefly compare selected passages from world Scriptures, and see if there is not an essential unity of idea, a oneness of divine Spirit, animating them all.

HINDUISM. INDIA

"From Him rise Life and Mind....from Him are born angels, men, beasts, and birds....From Him the ocean and mountains all; from Him the rivers roll of every kind; from Him all plants....."

"Sole Sovereign, inner Self of all Creation."—*Upanishad*, 2000 B. C.

"Whoever comes to me, from whatsoever path—I reach him. All men are struggling in the various paths which ultimately lead to me, the Infinite Existence, Intelligence, Bliss, and Life Eternal."—*Krishna.*

ZOROASTRIANISM. PERSIA

"He is the Light and Source of Light; He is the Wisdom and Intellect. He is in possession of all good things....good mind, immortality, healthy devotion, and piety....All these gifts He grants to the righteous man who is upright in thoughts, words, and deed."—*Zoroaster, The Zend Avesta*, 1000 B.C.

BUDDHISM. INDIA, CHINA, TIBET, JAPAN, CEYLON.

"Nirvana is the annihilation of all that is evil, that is destructive. It is not the annihilation of that which is love, of that which is beautiful, of that which is everlasting."—*Buddha*, 600 B.C.

TAOUISM. CHINA.

"All pervading is the Great Tao (The Word o-Way). Production without possession, action without self-assertion, development without domination Heaven's net is vast, though its meshes are wide, it lets nothing slip through....Only the man who

lives for the whole world possesses peace of mind."—*Laou Tsze, Tel Teh King*, 600 B.C.

CHRISTIANITY

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."—*Jesus Christ.*

"The Kingdom of Heaven is within you, and whoever shall know himself shall find it. Strive therefore to know yourselves and ye shall be aware that ye are the sons of the Almighty Father."—*New Sayings of Jesus from Oxyrhyncus.*

MOHAMMEDANISM. ARABIA, PERSIA, TURKEY, INDIA, AFRICA

"For God is in the East and the West, so wherever thou turnest the face there is the essence of God."

"All God's creatures are His family, and he is the most beloved of God who trieth to do most good to God's creatures."—*Mohammed, The Koran*, A.D. 571.

BAHAISM. PERSIA

"O people of the world! The creed of God is for love and union; make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and the pacification of the world. The pavilion of unity is raised; do not gaze upon each other with the eyes of foreigners; ye are fruits of one tree, and the leaves of one branch....Let him glory who loves the whole world."—*Baha Ullah*, A.D. 1844.

ARCHDEACON WILBERFORCE

"The Word of the Father is the monopoly of no age, nation, sect, definition.... What mean these scathing denunciations, this branding of men who differ as to methods as infidels, that we hear? Will it perchance be said of us: many spiritually-minded heathen sit down in the kingdom, and you, for all your orthodox creeds, and correct ceremonials, and intellectual knowledge, and stern denominational damnation of all who cannot see eye to eye with you, shall be cast out?"

THE LINE OF THE APE

"The first man is of the earth, earthy" (I Cor. XV. 47) and is not all the trouble due to the fact that we have been limiting "man" to a brutish origin, the man of dust, to the line of the ape; and doing so have we not deliberately accepted sheer materialism with it, thereby failing to realize that there is an incorruptible reality behind all things which is divine?

Thus, *our idea of man has fallen* from a spiritual to a material basis, and remained there, drawing religious faiths headlong into the vortex with it.

MAN'S TRUE ORIGIN

But the *true man* has never fallen—"the second man is the Lord from heaven" (I Cor XV. 47)—for he is God's image and likeness, and deathless man is *this eternal image*. Once the race is set free from a limited finite sense of selfhood, and taught the sublime dignity of its real nature, then humanity will enter upon its spiritual heritage as the "Sons of God," and human existence will improve in proportion as this truth is discerned.

EVOLUTION

Then the doctrine of evolution will take its rightful place in human thought as the growth or unfoldment of man's perception of *what he really is*, of his free choice, acceptance, and realization of sonship, of true and perfect selfhood.

THE UNIVERSAL CHRIST PRINCIPLE*

The late Archdeacon Wilberforce has clearly indicated the universal character of the sonship:

"If there were an absolutely perfect human being, that human being would be so God inhabited, that he would be able to say, 'I and Infinite Mind are one, he that hath seen me hath seen Infinite Mind.' Now Jesus is this perfect human being, the principles that He embodied... are not peculiar to him, but Universal, it is the Mother God repeating itself in all souls... this distribution of Creative Being belongs to all men, as the hope of their existence, the ideal of their life, the leaven of their humanity, the assurance of their perfection."—*Mystic Immanence.*

THE SONSHIP AND WORLD UNITY

In this simple statement of the universal Christ principle, of God's image in all men, we have a true basis for world unity and the brotherhood of man.

Whether the Churches unite and teach the Truth or not, the vision has come, and cannot be denied; and all men will ultimately perceive and know it whatever path they take, and through whatever channel it may come.

A DESPERATE POSITION

To assume that none but a select few, at a particular period, have received enlightenment, is a position as unworthy of the Divine, as it is desperate for man.

THE GROWTH OF SPIRITUAL UNDERSTANDING

Truth has always been the same, Eternal and Absolute, but revealed in proportion to man's capacity to receive it.

But nature herself was not ready to provide the types fitted to receive its highest impulse, gulfs had to be bridged over as vast as the difference between the "man-like ape and the apelike man." But, spiritual impulses are perfect in their Source, but cyclic and progressive in their reception, and each impulse has landed the human race higher on the shores of attainment, and each must be endeared and reverenced by the race for whose specific needs a divine messenger has come.

THE HEATHEN

Let us now consider the first error that has arisen from limiting our conception of man to human origins; for instance, is it not time that we abandoned that crude mental attitude we assume when allowing ourselves to be guilty of the vulgarity of speaking of our fellow-creatures as "heathen." Is it not time that this term be placed in the same category as "hell" and considered obsolete?

HEATHENISH DOCTRINES

In the light of our present day understanding of the Scriptures we regard "hell" as a state of consciousness—not a place, in which we all can partake here and now; and not as a particular location where presumably at least two-thirds of creation are practically foredoomed to eternal anguish by their Creator! Surely if there is such a thing as a heathenish doctrine this can be considered as such!

TRIBAL GODS

But, having outgrown such a falsity, our next duty is to give up other idols of our imagination which we worship, such as our wrong conception of man called heathen; and our false conception of Deity, which is really tribal worship; for these are born of our lack of love!

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*This term is not of course arbitary but interchangeable.

THE NEED TO CO-ORDINATE AND UNIFY MAN'S CONCEPTION OF THE DIVINE

Granting the need, what could better promote the brotherhood of man than a true apprehension of the Faiths which have been the source of inspiration to men in all ages?

Surely we demand over much of our politicians when we expect them not only to settle all affairs of policy and state, but likewise to be world peace-makers, the reconcilers of men. But can this thing be settled solely by parliaments and law?

THE GREAT OPPORTUNITY

Will not the wonderful mechanism or body now fighting for its existence—conceived for the purpose of world equilibrium—require a soul, an animating principle, a spiritual influx, which will co-ordinate and unify human thought? This it should be within the province of religion to supply.

Those who sense the world pulse are aware that its indications are very acute, that we are faced with life or death, unity or anarchy, the Wilson ideal or the other! and that no half way measure is possible.

RELIGION IS UNIVERSAL

The Rev. J. Clifford, D. D., has written a significant article, "Only One Religion." in which he says:

"The World is becoming one....We are no longer strangers or foreigners upon the earth, but fellow-citizens in the great household of the Eternal Father .. Religion is Universal.... it is a power operating quitely and slowly like the fertilizing dew and the sunshine of morning, leading to the exploration of the revelation of God in great souls, in the sacred writings of saints of what we used to call 'heathendom,' and drawing us into fellowship with the great reconciliations and centralizing truths, taught by the Universal Spirit, that coming into the world, gives light to every man who will receive it."—

THE FUTILITY OF SECTARIANISM

Creeds and dogmas have not prevented professedly religious and civilized nations from premeditated warfare (which it is difficult to distinguish from murder) nor yet from regarding it as a necessarily component part of professional civilized life.

From this it is not unfair to infer that there is a fundamental lack in our outlook upon spiritual matters.

THE SAVING TRUTH

Who among our accredited religious leaders are willing to come forward and combat this wrong conception of existence? Who will proclaim the Fatherhood of God and the brotherhood of man?

THE NEED FOR A CHANNEL FOR TRUTH

Or will the tide of spiritual progress roll in upon a rigid and immobile Church, breaking up its conventional and outgrown form?

If so, then we must look to a purified spiritualized politics to take its place, as being the only open channel through which the Divine can operate; and the unity of Love be revealed and established in the world.

A LEAGUE OF RELIGIONS.

SUGGESTED FOURTEEN POINTS

1. That the perfect nature of Cause does not admit any other, or self-opposing Cause.
2. That God is One and Indivisible, the only Cause, Origin, Mind.
3. Likewise His creation is one and undivided, the sense of separation being an imaginary one, existing not in the Divine but human mind.
4. Therefore the separation of interests either of "race, sex, creed, caste, or colour," is artificial and unnatural.
5. That God is Life, Truth, and Love itself, from whom the universe derives all true activity, intelligence, affection.
6. Thus, there is an essential unity of all creeds, which only differentiate to meet the temperamental requirements of the worshippers, and all are in essence a revelation of Divine Mind.
7. Though creeds are in essence one, yet revelation is progressive from age to age in the same way and along the same path as Science.
8. For, as all known natural law acts irrespective of person, time, and place; so the Truth active in all Faiths is operative spiritual law, and, acting on all men, is discovered to them—irrespective of person, time, or place—Wherever and whenever they are attuned to divine Mind, and not otherwise.
9. That the "divine sonship" of man means that man is an emanation of the Creator, and as such are brothers.
10. That the only possible expression of the unity of men with God, is by expressing it towards man.
11. That men should seek to sympathetically enter into an understanding of the divine diversity in unity which composes existence when seen truly: as God sees it in its wholeness (holiness).
12. That true religion and undefiled is not to be found where division and separation exist; but in the knowledge of the unity of Love demonstrated in proportion as men love each other, because "God is Love" (John).
13. That all teaching and missionary work should be undertaken in the same manner as educational work, not in an attitude of superiority, but in the recognition that the "unenlightened" are not the monopoly of any creed; and it is the privilege of all who reflect the Light to pass on its radiance to others.
14. That a League of Religions should be formed for the intercommunication of Truth, that fundamental points of agreement may be universally acknowledged; and falsities or disagreements outgrown and corrected; and to carry out the work laid down by the inspirers of all religion.

Since writing this pamphlet an article has appeared in the "Daily Express," March 10, by Hugh Byas, Tokyo:

"The twelve sects of Japanese Buddhists have met in conference to frame their ideas on what should constitute a just and lasting peace, and have drawn up a manifesto which is being transmitted to the Peace Conference in the care of Marquis Saiongi.... 'Buddhism desires for [illegible] these gifts He [illegible] other religions, and will exte[illegible] upright in thoughts, words, [illegible] Zeal [illegible] and desires that in reg[illegible] all social and international enterprises ...a perfect moral and intellectual agreement should henceforth prevail among all nations, politicans, religionists, educators, and competent persons of the economic world for common study and mutual assistance,' and in furtherance of this great end 'we Buddhists are ready to unite with religionists of the whole world."

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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 SOULS OF TREES.

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

With keen though dim and muffled consciousness
The green-robed growing trees feel joy and pain.
They yearn to bathe in rushing radiant rain,
To feel the wind's caressing sportiveness,
And bright life-giving light's warm blessedness.
They lead not lives brief, purposeless, and vain,
With foul and fratricidal strife like Cain,
But lives of shining helpful preciousness.
What wonder if the fragrant jasmine yearns
To fling her flower-decked arms in glad embrace
Around the mango's eager love-thrilled frame?
What wonder if the chaste Thulasi burns
To spend at Krishna's feet her happy days
And Him as her heart's chosen king doth claim?

The Hindu Message

THURSDAY EVENING SEPT. 25, 1919.

The Historical Importance of The Nineteenth Century.

If the outstanding aspects of the unity of Europe revealed before the 19th century were the political unity of the Roman Empire and the ecclesiastical unity of the Middle Ages, the important aspect of it revealed and emphasised during the nineteath century is the cultural unity of Europe. The three outstanding features of this cultural unity were "the building up on the basis of a common civilisation and by means of an expanding body of international law, morality, and custom of a commonwealth of nations," the emergeuce and emphasis of the spirit of nationality, and the growth of democracy.

In the middle ages the clergy and the military caste dominated politics and social life. The Renaissance let in new light and freed the popular mind from the ecclesiastical shackles. The Reformation completed that liberation. The invention of the printing press put an end to the possibility of the slightest revival of the ancient intellectual and spiritual domination. The revolution of the science of war by the introduction of fire arms put out of existence the triple mail and the moated castle and led to the merger of the military caste in the people at large. The industrial revolution of the modern age led to the acquisition of immense wealth by increased production and exploitation. The press achieved the final enfranchisement of the proletariat. The upheaval of the masses known as the French Revolution was inevitable, for Europe was at that time on the top of an active Volcano. The pleasure-loving monarchy, the parasitic nobility, and the sensual clergy were swept out of existence with fire and brimstone. Everywhere in Europe after the storm cleared vigorous shoots of national life were found growing into prosperous and abundant life.

Montesque's doctrine of the relativity of political institutions, Voltaire's religious satires, and Rousseau's ideals of equality fired the mind of the age at the beginning of the 19th century. The French Revolution was mainly social and was dominated by the doctrine of equality which shone forth in a blaze of social and political realisation. The doctrines of liberty and fraternity were only aspects of this doctrine of equality. The new French energy overflowed French frontiers because the new zealots in their zeal wanted to spread the light and also because the new forces of disorder had to be organised into order by sending the armed brigands to fight abroad. The genius of Napolean transformed it into a passion for world dominion. The ideal of the French Revolution was non-national, because all men being equal there was no room for strong national feeling. Napolean "the scavenger of Europe" overturned the old order but was beaten in his turn by the united Europe—united by the passion of fear and hatred for him. The result was the birth of nationalities in Europe.

We need not pause to consider the Quadruple Alliance or the Holy Alliance or other specific events of the new era. The absorbingly interesting spectacle is the growth of the nationalities of Europe. The concert of Europe founded in 1815 collapsed within a decade. The national states of Europe were all formed during 1822 to 1830. The question as to what are the essentials of nationality has been discussed often and will be discussed more often hereafter: The occupation of a specified area, a homogeneity of race, a unity of language, some unity of religion, and a community of economic interests are some of the elements of nationality as found in some nations. But these are not indispensable. Mr. Hearnshaw says: "For example, the Jews have no country, the English are heterogeneous in race, the Belgians are bilingual, the Swiss are divided in religion, the French have many and conflicting economic interests. Not one of these marks, then, can be regarded as essential. Nevertheless this must be said: there are limits beyond which geographical dispersion, racial divergence, linguistic difference, religious schism, and economic strife are fatal to national sentiment." The most important factor is the presence of intense national self-consciousness. The next important factor is "a common tradition, a common will, and a common outlook." A common memory, common endeavour, and a common hope are the secrets of national life. Mr. Hearnshaw says: "Hence, perhaps, we may define nationality as that principle, compounded of past traditions, present interests and future aspirations, which gives to a people a sense of organic unity, and separates them from the rest of mankind."

Along with the national movement proceeded the democratic movement. The industrial revolution precipitated and perfected it. The artisan populations massed in towns began to have increasing self-consciousness. The English democrats, unlike the French democrats, were reformers not revolutionists. The increasing prosperity due to the railway and steamships and to the innumerable labour-saving and wealth-producing inventions restored and increased energy and buoyancy and hope. The principles of co-operation and communism began to attain increasing vogue and popularity.

The end of the nineteenth century witnessed the achievements of the newly awakened forces of nationality and democracy. Material prosperity due to marvellous scientific discoveries, great mechanical inventions, increased industrial efficiency and commercial organisation and expansion, and colonial activity had reached its zenith. A free and powerful press had raised the intellectual status of the average citizen. But the war of labour and capital entered on an acuter stage. The national spirit was active in countries of unrealised nationality. But the most disturbing factor was the transformation "of love of country into love of more country." As Mr. Hearnshaw well observes: "To some extent in all European national states, but to a marked degree in Germany, patriotism had developed from love of country into love of more country; while in the colonies it had grown from passion for the native land into passion for the lands of the natives." Germany began to colonise late in a world already colonised and appropriated. *Hinc illæ lacrymæ.* Colonisation is for providing outlets for the surplus population, for providing markets for the surplus products of "over-protected and over-prolific industries," and for

securing sources of raw material for manufactures. Frustrated German ambition in regard to colonisation, French resentment at the loss of Alsace and Lorraine, and other causes precipitated the world war. The Serajvo incident was the pretext and not the cause of the war.

Fortunately the Allies have won the war and thus established a higher international life on secure foundations. The smaller nationalities of the world have been privileged to live and have been saved from being crushed to death by the steam-roller of German *Kultur*. The dreadful fate of the Teutonisation of mankind was averted. Democracy triumphed over the evil forces of autocracy. The issues of peace and war will hereafter be in the hands of the League of Nations. The peace of the world depends not so much on the form of government as on the humanisation of jingoistic peoples. Is it too much to expect in this splendid dawn of a new age that the British Empire will become a federation of free national states and that as regards the future commonwealth of the world the words of Mr. Hearnshaw will come true: "It will not be a cosmopolitan *pot-pourri*; it will be a union of sharply-defined autonomous nations"?

Notes and Comments.

The late M. Renan summed up all history as "*milieu*, *moment*, and *race*." This is certainly far more satisfactory than Lord Beaconsfield's well-known saying,—"All is race." Race determines the character of the organism, and certainly constitutes the foremost of the influences which operate in working out the destiny of our race on earth. But even the finest racial type requires an environment which is suitable in itself, or which it can suit itself to, without incurring serious peril. Says a living writer in one of the recent Reviews:—"After a few generations of life in a warm climate the Aryan stock invariably disappears." Another writer says;—"There is in India no third generation of pure English blood."—Again, "it is notoriously difficult to bring up even one generation of white children in India." It is no wonder, therefore, that India is, for Englishmen, "*the land of regrets*." This circumstance is not without its disadvantages even for Indians. For, if Englishmen settled here, they would surely help us to effect improvements rapidly in the conditions, political and economic, obtaining here, and the present stagnation or decline will be arrested in time.

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The presence of "Microbic diseases" is a cause of which we cannot speak with the same certainty. If in Western Africa European immigrants suffer much from such diseases, there are places like tropical America where the natives suffer even more. In India, Indians suffer much more than Europeans from the ravages of plague and influenza bacilli imported from abroad. In India, at least, we think that our new contact with modern civilisation is not altogether a blessing from the point of view we are now taking.

***

The same conclusion is confirmed by considering the effects of the new kind of *high* education introduced from the West. Diabetes has claimed numerous victims, as is well-known. But it is not, perhaps, so well-known that our newly educated men only leave behind them weak progeny; and moreover such of them as happen to lose their first wives rarely marry again. These features are likely to become emphasised in the case of our new educated women. Even in the West, higher education of women is unfavourable to the married state and still more to its fecundity.

***

Town-life is new to India, and already tuberculosis and consumption are claiming many victims. Perhaps it is yet too early to say of us, as it has been said of the natives of North America, that "residence in a town is a sentence of death." But the abnormal development of town-residence is a source of danger to the upper Indian castes and classes long accustomed to breathe a pure atmosphere and to rural life along the banks of rivers in the interior tracts. We are quite unlike the other great oriental people, the Chinese, in this respect as in many others. Our hold on life in the midst of crowded cities is very slender, indeed. But, under the worst form of city congestion, the "heathen Chinee" can defy disease and insanitation, and he can claim immunity from their ravages in any climate.

***

In India, again, we claim the respect due to a long line of descent. Every caste, from the highest down to the lowest, claims descent from Brahma, the creator. If it is true that "aristocracies do not maintain their numbers" in the democratic conditions spreading everywhere in the modern age, the prospect is gloomy for all of us, Indians, who wish to preserve our blood pure. It is stated that in England *only six* noble families "can trace their descent in the male line without a break to the fifteenth century." The so-called "proudest aristocracy in the world"—viz., the British peerage—thus turns out to be only a race of parvenus. As for the plebian British families, they are the products of a free mixture of many peoples and races. This, too, goes to confirm the effects of the absence of what is known, as "blue blood" arising from a long line of pure and noble ancestors. It is no wonder, therefore, that the British have been and are so successful against the aristocratic Indian castes in the struggle of modern life which is so dominant a feature of the present epoch of Indian history.

***

These remarks, we know, will greatly hearten up the souls of Indian reformers who pine for inter-caste marriages and even for inter-racial unions. But let them not forget the fact already noted that the British parents in India find it "notoriously difficult to bring up even one generation of white children in India." Moreover, the fact that our Indian pure castes and races —the purest possible of all on earth, under the conditions inevitable to man—have such a long record and ancestry behind them ought to convince us that, if we do not succumb easily to the temptations of modern civilised society, we can continue yet for unnumbered ages to inhabit the land where we have reared the fabric of our hoary civilisation and even to rise to a pinnacle of glory still unknown in our racial chronicles.

***

The progress of our rulers in industry, population, commerce, and conquest is what is almost always pointed to by those who want to introduce changes in Indian social life and conditions. But they forget that England has owed much of her prosperity to her coal mines which are said to be so inexhaustible that they can last for at least 500 years more even at the present rate of output. Moreover, their industrial revolution to which they owe their rare industrial triumphs of the last 150 years has now practically reached its penultimate, if not its final stage. The proletariat in England is now very much alive and is resolved to kill its enemy alive or dead,—viz., capitalism. When capitalism dies through the "direct action" of labour now so much heard of, we do not think it will be possible for England either to produce the enormous supply of manufactured articles now raised to be exchanged for food from abroad or to maintain the present abnormal rate of increase of her urban and suburban population. The standard of living must get lowered then, and this must influence British culture and its relations with the other communities belonging to the British Empire. It has been said that "the European man, the fiercest of all beasts of prey, is not likely to abandon the weapons which have made him the lord and the bully of our planet." But that is to assume that the present industrial and social conditions, European and Asiatic are normal and even belong to the eternal order of Nature. But we have said a good deal to show that this is not to be. Moreover, there is much truth in the statement made about the European man that "under a regime of peace the Asiatic would probably be his

master." For, the regime of peace in Europe with its assured result in the growth of the proletariat in its power and aspirations must cripple the power and resources of capitalism, and its triumphs in the industrial conflicts of the future must pass away before long and thus leave the industrial arena of the East free to its own races and peoples.

* * *

Another circumstance which works also for the growing "victimisation" of the upper and professional classes in Great Britain is the increase of taxation to which they are subjected at steadily growing rates. This will only accentuate the decline of Industrial prosperity already foreseen and dreaded.

* * *

When all these circumstances above mentioned have produced their effects, the present social and industrial system will have been undermined, if not destroyed,—and Great Britain will again be, or grow to be, what it was in the eighteenth century, a country possessing "a comparatively small population, living mainly in the country and cultivating the fruits of the earth." This state of things is very much what India always was, and still largely is. "It will be a far pleasanter age to live in than the present, and more favourable to the production of great intellectual work, for life will be more leisurely, and social conditions more stable." The present social and industrial conditions of Great Britain are abnormal, and they are the logical outcome of the industrial revolution of 150 years ago,—"a strange episode which disturbed the natural habits of our (the British) race" to which "the first impetus was given by the plunder of Bengal which, after the victories of Clive, flowed into the country (Britain) in a broad stream for about thirty years." The pagoda tree was shaken bare then, but the soil on which it grew remained and has been subsequently fully utilised for purposes of Imperial growth and organisation. But other ideals have now arisen owing to the world's commotion at present; and the dangers of the world-war we have passed through will long remain in the recollection of men and determine the courses and measures of national policy in Great Britain. Moreover, the spirit of India is, we believe, fully awake; and, if the newly-promised regime of peace is realised, it will be suited to the natural workings and tendencies of that spirit. India has always stood up for all truly spiritual values, while never opposed to those which spring from the growth of scientific knowledge. It is in Europe that science has had to be in conflict with religion, and no reconciliation has yet been effected. India has always regarded the soul's wealth, as the real wealth and so the future evolution of peace—if it proceeds on right lines and is able to achieve its expected triumphs—ought to enable us to take our rightful place—and a place in the front rank among the peoples of the Empire and amid the more truly civilised humanity of the future.

Sri Sankaracharya and the "Karma Marga."

[By N. K. Venkatesan.]

(*continued.*)

III

The object of an incarnation of God, such as Sri Sankaracharya is believed by all of us to be, is to drive out adharma and establish dharma, to destroy the wicked and to protect the righteous. Sri Sankaracharya is believed by us to have fought against and destroyed false creeds and doctrines and established the true Advaitic doctrine and the Hindu Varna-asrama-Dharma. In the course of an excellent discussion of the relation between *gnana* and *karma* in his commentary on Sanatsujatiya, which was communicated to me by my revered guru, Sri Sankaracharya establishes the position of karma and that of gnana in Varna-asrama-Dharma, in a way which clearly indicates his attitude towards karma. The texts quoted by him are so many and so clear on both sides of the question that a direct study of the whole discourse can alone satisfy a true student who wishes to enjoy the flow of Sri Sankaracharya's expression and to admire his method of discoursing on the subject.

At the beginning of his discourse Sri Sankara quotes from "Moksha Dharma" the following sloka,

कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते ।
तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Karma binds a man, while gnana frees him; so *yatis* do not perform karma, being far-sighted. Here the sloka itself shows that the *yati*, the Sannyasi, who is on the path to moksha, being in his last and highest asrama, seeing the ideal before him then, does not do karma. This does not imply that he *must* not do karma, as it says clearly that he *does* not do karma. The question arises next, if karma has the quality of binding a man, then why should he do karma, that which binds him to the wheel of births and deaths? In answer to this Sri Sankaracharya says—that karma is to be done by a person *all through his life* in order to purify himself, सत्वशुध्यर्थं. Then he says that karma is the means to *purification* and not for moksha—"न मोक्षसाधनत्वं." Then he goes on to declare, after some discussion, quite emphatically the imperative need for the performance of Vaidika karma in these words:—

ज्ञानेनैव मोक्षः सिध्यति, किं तु तदेव ज्ञानं सत्व-शुद्धिं विना नोत्पद्यत इति वयं ब्रूमः ॥

Moksha is obtained only after gnana is obtained, but gnana is obtained *only* by means of Sattva Suddhi, which is the direct result of Vaidika karma, as has already been shown. Thus the performance of Vaidika karma is emphasised by Sri Sankaracharya by his saying that karma leads to Sattva Suddhi and that Sattva Suddhi *alone* leads to gnana. So the idea that the karma marga is different from and is separable from the gnana marga, as wrong interpreters of our Vedanta shastra say, is a myth, and is opposed to the teaching of Sri Sankaracharya. The Anugita says in very clear terms that the performance of Nitya and Naimittika karmas, without desire for immediate enjoyment of some tangible result and without also the thought of any result hovering in his mind, the observance of pure devotion or Bhakti to Guru, Vishnu &c., leads to the purification of self and gives birth to gnana, which leads a man to moksha. So the three margas are bound up together and any conscious effort to separate them in our lives is opposed to the spirit of the shastras, even of the Vedanta shastra. When gnana rises, all the *papam* or sin of man is washed away.

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः ।

The rise of gnana follows Chitta-suddhi, which is the result of the performance of Vaidika karma, *incessantly* and *in accordance with the shastras* and *without desire of fruit*. With the rise of gnana, are washed away all sins. Sins being washed away, *punyam* takes the place of *papam*; with the rise of punyam, the way is paved for moksha. Sri Sankara says:—

यस्मात् विशुद्धसत्वस्यैव नित्यानित्यविवेकद्वारेण मोक्ष-साधनज्ञाननिष्पत्तिः तस्मात् सत्वशुद्ध्यर्थं सर्वेश्वरमुद्दिश्य सर्वाणि वाङ्मनःकायलक्षणानि श्रौतस्मार्तानि कर्माणि समाचरेत्, यावद्विशुद्धसत्व इहामुत्रफलभोगविरागो योगारूढो भवति ॥

That is to say briefly, Vaidika karma leads to Sattva Suddhi, which creates Nitya-anitya-vivekam, which makes a man yoga-rudha and gives rise to gnana, which is the ultimate means to Moksha. Now for this result, for making a person a yogarudha, Sama, not karma, is the cause. Says Sri Sankara:—

योगारूढस्य तस्यैव शमः कारणमुच्यते ।

As Sama (शम) is the direct cause of योगारूढत्वं and not karma, the question arises, "Why should *karma* be done in order to obtain *sama*, and cannot *sama* be obtained by the practice of *yoga*"? The practice of *yoga* is calculated to produce *sama*, but then *yoga* is an essential part of our Vaidika karma, for one of our six daily karmas is *japa* which is the *prakriti* of *yoga*. Thus we are again led to the conclusion that two factors in our Vaidika karma, srauta and smarta, namely, the performance of the karma without desire of fruit and the practice of yoga are two essential conditions for the obtaining of *sama*, which leads to *Sattva Suddhi*. The fact that the incessant performance of Vaidika karma, closely in accordance with the shastras, is our first and foremost duty has been emphatically pointed out by Manu and others, as well as by Sri Sankaracharya himself. The performance of Nitya Vaidika karma, srauta

and smarta, results in the quality of *sama* being made part of one's being. *Sama* causes *sattva suddhi* or purification of self. With this a person becomes a *yogarudha*, on the path to gnana. Then *papam* disappears and *punyam* covers the whole self. With this condition rises *gnana* and *gnana* leads to *moksha*. These steps are beautifully worked out by Sri Sankaracharya and he says undoubtedly that in accordance with the theory of the Vedanta shastra itself, the performance of Vaidika karma is essential and binding on every person and this fact is altogether forgotten by those who think that, because Sri Sankara says that gnana is the sole means to moksha, and because the Isavasya says,

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ।

and because विद्या stands for gnana and avidya means agnana, all karmas are of the form of avidya and are therefore of no value or are a bar to progress. So they, that consider themselves highly cultured in this age, think that the non-performance of Vaidika karma saves so much time and worry which could be better utilised in the pursuit of *gnana*. Such people have rightly understood Vidya, but wrongly interpreted the word Avidya. One doctrine of the Vedanta is that the appearance of Vidya or gnana is itself the disappearance of avidya or agnana. So when Vidya is placed here in opposition to avidya, we have to understand that every phase of our mental and spiritual development prior to the appearance of *gnana* is avidya. It is not the performance of karma alone that is marked as avidya here, but also every step that is shown before *gnana*. Thus even the study of the Vedanta shastra is only a phase of avidya, until *gnana* rises in a man. So, to say that the performance of Vaidika karma is the display of avidya, while the reading of the Vedanta shastra, before the necessary mental and spiritual conditions are created in the reader, is not avidya also is only the wrong pleading of those that consider that gnana marga is different from karma marga or bhakti marga, by a misinterpretation of the texts. To make the above points clear, I shall just show the position of Sri Sankaracharya with regard to gnana and karma in a graphic form :—

Vaidika karma (Srauta and Smarta:— including Japa, yoga &c.)
With non-desire of fruit.—Creates:—
(1) Sama (शमः),
Sattva suddhi सत्वशुद्धिः
(2) (Loss of sins: rise of *punya*.)
पुण्यप्राप्तिः
(Avidya—upto this stage.)

Brahma vidya.	Gnana or vidya.
Brahma upasana.	
तत्वमसि	विद्या
ब्रह्माहमस्मि	
प्रज्ञानमानन्दं ब्रह्म	Moksha.
अयमात्मा ब्रह्म	अमृतत्व
ओं तत्सत् ॥	मुक्तिः

End of agnana. अविद्यानाशनं

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 III.

(Continued.)

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

Arjuna said :

But by whom is a man impelled to commit sin, O Varshneya, as if he, though not desiring sin, is constrained by compulsion to do so ?

NOTES :

1. Arjuna puts this question to get a definite answer. Who is the impeller to action ? God or Dharma and Adharma or Raga and Dvesha ? Is the soul helpless ? Is it the mere theatre of a play or a mere playground for us ? Can it overcome all opposition and attain to the highest ? Are all the causes of equal potency ? Who is the real foe of the Jiva ? How can he be vanquished ? Arjuna wants to know all this so that he may follow the Lord's commandments and win His grace.

2. Man is not an automaton. He is a moral agent. His previous karmas and vasanas determine his birth and outlook. He should not give up his duty and take up other duties. He should and could do his duties in a Nishkama spirit. That is his privilege as well as his obligation. If Arjuna took up sanyasa, that would be fruitless *Nigraha* or self-compulsion. But if he fought in a *Nishkama* spirit he will be following the bent of his nature and will at the same time win the Lord's grace. Duty is preordained ; but purity or impurity, virtue or sin, is of our making. In this respect we are free and responsible agents; Our karmas determine our jati, life, and enjoyment ; Our vasanas give us the initial tendencies to choice ; but we can and should overcome desire and sin and if we do not, we must suffer. Here is the only true reconciliation of determinism and freedom.

3. Arjuna wants to know who is the most active and dreaded foe of man and the Lord tells him about this.

4. Sri Ramanuja says that Arjuna asks why is the jnana yogin impelled into a life of enjoyment. According to him all these verses are intended to show the superiority of karma yoga over jnana yoga.

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Blessed Lord said :

He is desire ; he is anger, he is born of Rajo guna ; he is all-consuming and all-sinful ; know him to be the enemy in this world.

NOTES :

1. Sri Sankaracharya explains in this verse what Bhagavan means :

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतींगना ॥

It is stated also :

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

The word Bhagavan thus implies Omnipotence and Omniscience.

2. The Lord says here that the arch-enemy of man is kama. It is not the initial preference due to tendency that is the cause of transgression. But our desireful contemplation of the object which develops into a passion for its possession that is the real cause.

It is stated अथो खल्वाहुः काममय एवायं पुरुषः ।

3. Kama is born of Rajo guna. Rajo guna is the cause of delight in outer things and results in desire and attachment (*trishna* and *sanga*.)

4. It is of the nature of all-consuming eagerness. It is well said :

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
नालमेकस्य तत्सर्वमिति शमं व्रजेत् ॥

It is said also :

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥

5. In the case of an enemy there are four methods of dealing with him: साम, दान, भेद, दण्ड (peace, gift, diplomacy, and war). In the case of this enemy the first three methods are useless. The more you give the more he takes. The more friendly you are the more domineering he becomes. Nor can diplomacy avail. Kind treatment is suicidal.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Hence दण्ड is the only proper method in the case of *kama*.

6. Sri Sankaracharya points out that only kama is transformed into krodha (anger) when desire is obstructed in its progress towards enjoyment. It is stated.:

ऋते कामं न कोपाद्या जायन्ते हि कथंचन ।

7. Verses 62 and 63 in Chapter II show how the succession of soul-deluding states arise.

8. In Santiparva, Mahabharata, kama is compared to a tree of which all other passions are parts ; and the soul is tied to it by iron chains.

हृदि कामद्रुमश्चित्रो मोहसंचयसंभवः ।
क्रोधमानमहास्कन्धो विधित्सा परिपेचनः ॥
तस्य चाज्ञानमाधारः प्रमादः परिषेचनम् ।
सैन्यसूया पलाशो हि पुरा दुष्कृतसारवान् ॥
संमोहचिन्ता विटपः शोकशाखो भयांकुरः ।
मोहिनीभिः पिपासाभिर्लताभिरनुवेष्टितः ॥
उपासते महावृक्षं सुलुब्धास्तत्फलेप्सवः ।
आयसैः संयताः पाशैः फलदं परिवेष्ट्य तम् ॥

9. Such is the power of Kama. It is said :

अकामस्य क्रिया काचिद्दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते जन्तुस्तत्तत्कामस्य चेष्टितम् ॥

(To be continued.)

Essays on the Bhagavad-Gita.

[By the Hon'ble
V. K. Ramanujachariar.]

(continued.)

(3) Composition of the body and its use.

The subject of discrimination is resumed in chapter XIII, and first the body and then the soul is described. The former is dealt with in verses 6 and 7 :—

"The great elements *ahankara*, *buddhi* and *avyakta*; the ten senses and the one; the five classes of sense objects; desire, aversion, pleasure and pain; compound; the dwelling place of the self." To understand this fully, it should be read with verse 4, which enumerates the heads under which instruction is given. The first head is what is it (the body)? *i.e.*, what are the elements of which it is made up? The reply enumerates eight elements. We have first the great elements—ether, air, fire, water and earth—the five grades of matter in the order of evolution. *Ahamkaram* is the grade of matter next above ether, and *buddhi* also known as *mahat* the next above it. Portions of these make up the body. It is therefore a compound. *Avyakta*, otherwise called *prakriti*, is the primordial substance of which the other seven are modifications. Hence in latter verses the body is often called *prakriti*. In this connection reference might be made to what is known to the student of the Vedanta as *panchi-karana*, the mixing up of five elements into a compound. In virtue of this every substance in the world contains the five kinds of matter, the five elements. Though the body is sevenfold, the two highest grades are left out as not relating to human evolution. Indeed in some Upanishads from the immediate importance of the three lowest grades, *trayikarana* or the mixing up of three grades of matter is mentioned.

To the enquiry—what does the body support—the reply is the ten senses and the one. Five of these are organs of perception and the other five organs of action, while the one is *manas* or mind. The Sanskrit term *Indriya* rendered into English by the word sense, does not indicate an organ of the body; for when the body dies and disintegrates, the *indriya* survives. Compare verses 7-9 of chapter XV :—

"The Self draws hither and thither the six senses, including the mind, which are seated in the body" (XV-7).

"When the self, the Lord of the senses, gets a body, and when he gets out of it, he seizes those and departs with them, as the mind takes fragrance from their places," (*ibid* 8).

"He attaches himself to the ear, the eye, the touch, the taste and the smell, and also the mind, and enjoys sense-objects (*ibid* 9.)

The *indriyas* accompany the Self in his reincarnations and are his instruments of enjoyment. Neither are they eternal; they are said to be evolved at the beginning of evolution and dissolve in the general dissolution. According to the Vedanta they are products of the finest grade of *ahamkara* (matter of the second plane), while the Logicians regard *manas* as independent, and the others as coming from the five elements—each from each. The Self cannot contact sense-objects directly, but requires a channel of communication, and this purpose is served by the mind, which acts through one of the senses.

The third head of enquiry in regard to the body is what are its modifications. The reply is desire and aversion, and pleasure and pain. These are experienced by the Self; but they are preceded or accompanied by modifications in the body-*i.e.*, vibrations corresponding to them. Finally, the body is the dwelling-place of the Self, seated in which he experiences pleasure and pain, and works for enjoyment or liberation.

(4) The Self contrasted with the body.

The Self is described in verses 13 to 18, of Chap. XIII. In the following verses it is contrasted with the body in four particulars :—

'Beginningless, a portion of myself, large, said to be neither *Sat* nor *asat* (*Ibid* 13)

The first term differentiates the self from the body, which has a beginning. The second term shows that he is of the same nature as the Universal Self, being a spark in the fluming fire, but his growth is not like that of the body. He is *brahman-i.e.*, large, his consciousness being capable of embracing everything in the world. It is now limited by impediments, by the removal of which he grows, not by the accretion of one particle to another. The terms *sat* and *asat*, indicating matter in the stages of manifestation and unmanifestation cannot be applied to him.

"Everywhere he has hands and feet; everywhere eyes, head and mouth; everywhere ears; he stands enveloping the whole of himself." (*Ibid* 14).

The Self is one and indivisible, and differs from the body, which is composed of organs, each exercising a different function from the rest. In every function the whole of himself is occupied. Sri Ramanuja's commentary states that the Self stands enveloping everything in the world—of course by his consciousness; but this interpretation is hardly appropriate here. The term *Sarva* (all) in the verse should be understood in the same sense throughout the verse.

"Not divided amid beings; but appearing as if divided." (*Ibid* 17).

Whatever be the form of the body—deva, human, animal or vegetable—the Selves are all alike, there being nothing to distinguish them from one another. Their only feature is that they are conscious beings. The bodies, on the other hand, are divided into classes, according to the stage of evolution reached. The ignorant identifying themselves with their bodies regard the selves also as different.

"He is the light of lights, and is said to be beyond darkness" (*Idid-18*).

While the body needs something to illumine it, the Self with his consciousness illumines everything—even such things as a lamp, the sun etc.

(5) The Self as divested of material vehicles.

Verses 15 and 16 of the same chapter describe the self when divested of all material vestures. "The capacity to know through the senses remains, and he can also perceive without their intervention. He is not attached to any kind of body, but can take any kind at his pleasure. He is not drawn by the enjoyment of wordly objects, but his capacity for such enjoyment remains" (*Idid*-15)

He can exist independently of anybody, but may assume any. He is not dependent on feet for his movements, but remains capable of movements with them. (*Idid* 16). In the embodied condition the Self dwells in a body, perceives through the senses, acts through the organ of locomotion and enjoys worldly pleasures. When divested of all material vehicles, he still has an existence, can perceive and act without the aid of any *indriya*. He no longer cares for the petty pleasures of this world. If the Self exists apart from the body, why do we not perceive him? "Being subtle, he is not easily perceived. He is far from one who makes no effort., but at hand to one who does so," (*Ibid* 16).

Chapter XIII began by differentiating the self from the body by the fact of his knowing it. Verse 17 shows other ways of doing it :—

"Supporter of beings: he devours and generates." The moment the self leaves the body, it falls down helpless. It is

therefore supported by him by his very presence. Under his guidance the body takes nourishment, and reproduces itself. These things cannot be said to be done by the body itself; for they are not seen in the body bereft of the Self.

(6) BEGINNING OF EMBODIMENT, REASON FOR ITS CONTINUANCE AND RELATION OF THE SELF TO THE BODY.

It may be asked how two things so different from each other as Self and body are found together. This and kindred questions are replied to in verses 20 to 23.

'The body and the self know both to be without beginning.' (Verse 20.) What is intended is that both in the state of association have had no beginning. The association in this age or *Kalpa* began it is true, at its beginning; but it was preceded by a similar association in the preceding age, and that again by another on the analogy of the seed and tree. What are their functions?

'The body is said to be the cause when it and the senses work; the self in the enjoyment of pleasure and pain.' (*Ibid* 21).

The body and the senses acting under the guidance of the Self produce fruit, which he enjoys. They therefore work not for their own benefit, but for the sake of the self, their lord. How is the association continued?

'The Self seated in the body experiences pleasure and pain produced by its *gunas* or qualities. Attachment to pleasure brings about his birth in good or evil wombs' (*Ibid* 22).

Attachment to pleasure leads to performance of action, and in order to enjoy the fruit of the action, he reincarnates in suitable surroundings. This goes on, until the Self makes an effort to liberate himself. What is the relation of the self to the body?

"The Self seated in the body sets it in motion, watches its action and permits its continuance. He supports it and enjoys the fruit of its action. Hence, in regard to the body he is said to be the great controller and the supreme lord.' (*Ibid* 23).

The Self supports the body. This is one relation. He controls it and its senses. This is the second. He makes them work for his own enjoyment—not for themselves. This is the third relation.

(*To be continued.*)

Olla Podrida.

We have had stirring events this week. It is indeed a mad world, my masters! The Adi Dravida Jana Sabha has sent a cablegram to the Secretary of State denouncing the Brahmins as the non-tax paying foreign clergy! This comic piece of insanity was matched by a serious piece of insanity in New India in its editorial dated 13th September 1919 which seriously tries to show how the Brahmins pay 1/7 of the taxes but are only 1/22 of the population.

***

We have had further the Yaga Kshatriya conference at Coimbatore. Asaris become Acharyas. Poosaris become Bhoosastris. The whole of India is fast developing into a nominal butterfly. Fly and shine in the sun, O pretty butterfly!

***

G. S. A. delivered a lecture recently on The Indian Student and duly taught us dharma and spirituality. So we have to learn these from him. Alright. Be it so!

***

How is the West getting on? The Watt centenary has led to the collection of £ 200000 to restore Britain's primacy in labour-saving machinery. What impractical dreamers they are and how unlike our Yaga Kshatriyas!

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

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In America a bill has been introduced to justify America's withdrawal from the League of Nations if the Powers do not abolish conscription in two years. Let us wait and see what becomes of this!

***

Aviation is to the fore! The German Police aviators are busy preventing the smuggling of capital out of the country. The Prince of Wales and the President of the United States have effected an aerial exchange of letters.

***

The Sinn Feiners are going to burn an effigy of Carson. What a funny world!

***

But their sanity is nothing when compared to ours. An appeal has been sent forth for Rs. 50000 to erect a statue to Veeresalingam and to patronise his institutions as he was patronising. But what was his special method of patronage, I wonder? So we are to have a statue even for him! What next, O spirit of bathos!

***

R. Venkiah has built another Picture-house at Madras. It is at Vepery. It has got a wonderful foyer, a more wonderful cloak room, and a most wondeful buffet. Here the description stops as there is no super-superlative. But why this craze for cinema shows? Is it because they are so moving?

***

G. S. A. has begun again his old method of showering compliments. In regard to the Punjab Relief Committee there is a plentiful shower of rosewater. All praises, no blanks! Come one, come all.

***

The *Jayanti* of Narayana guru of the Panchamas has come up again this year and was gloriously celebrated. The Jayantis of greater gurus are not heard of. We can well realise why this Panchama guru is singled out for honour. Not that we do not like his work. The idea of building temples for Panchamas and of raising their intellectual and economic status is good. But to 'celebrate the Jayanti of every Panchama leader is surely going too far. The Hon'ble Mr. S. Srinivasa Iyengar told us on that occasion that caste must go and that all Indians are Brahmins. If all Indians (including I suppose Christians and Mahomedans and Parsis and Buddhists) are Brahmins, where is the caste that must go and where must it go? Once again his favourite adumbration of Neo-Hinduism has been given to the world. We are living in strange times indeed.

***

But this is not all. He stated that if revelation, divine revelation, had anything to do with caste, Panchamas would have been born as a distinct species and *incapable of breeding with higher castes*. So we have a new breeding test hereafter.

***

This is all Neo-Hinduism—the manifestation of that mystic subconscious spirit which is able to see everything!

***

Mr. C. Rajagopalachariar gave at the recent Conference an equally wonderful solution. "If you belong to any of the upper castes and believe there is something superior or beautiful or pure in your caste, hesitate not to sacrifice it; we must go down and fuse with the other brothers of our motherland; yield your purity, your beauty or your superiority for the common benefit." Yes, do not yield your rupees annas and pies. That is the new gospel. Your purity must be yielded. How? By impurity of course. You must yield your beauty. How? Of course by becoming ugly.

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Breeding, breeding, breeding! That is the cry! The matrimonial advertisers have

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come up again. One wants a fair and accomplished Brahmin lady, another wants a fair, educated, and *well grown up* Brahmin girl of 16.

* * *

Meantime the New York Correspondent of the *Times* informs us that the commission on the revision and enrichment of the Book of Common Prayer has resolved to eliminate the word "obey" from the marriage ceremony. Why, O woman, should you obey us? We are born to obey you.

SCRUTATOR.

Whither in India?

With sharper emphasis and more insistence than at any earlier time, Britain is being challenged to justify her position in India and to declare her purposes in relation to the Indian people. A hundred years have passed since, by framing an administration which depended upon the educated classes of the country, she entered upon the modern task; sixty years since, with the transfer from the Company to the Crown, she acknowledged the tremendous implications of her own system. Throughout the last century British statesmen in India have continuously reaffirmed the principles of British rule. Moreover, we have just fought a war in which all our spokesmen have used, without reserve, the most resounding of watchwords—Democracy, Equality, Self-determination, Freedom. And while, in Europe, we have been making play with such ideas, India has been moving at a startling pace and preparing her unexampled challenge.

Certainly in the war itself India provided the world with an extraordinary lesson in patriotism. A quite unlooked-for demonstration of loyalty from all the articulate classes set the note of the Indian contribution. In concrete terms it meant over a million fighting men, serving on almost every front, mountains of munitions, money in gifts and loans far beyond the resources of the country as previously estimated; and, so long as the Executive permitted it, the utmost readiness to volunteer service of all kinds. In recognition, or acknowledgment, of all this, India has been able to record the utterance, of many fair words, the nomination of one or two Indian representatives to the Imperial War Cabinet and Conference, the elaborate pretence of India's partnership in the Imperial Commonwealth, by giving the Government of India a status in the League of Nations, and even the affixing of Indian signatures to the Peace Treaty, and the definite promise, in August, 1917, of responsible self-government.

The last event is, as we need not point out, of far greater importance to India than any other political happening of these years. And so, two years ago, it was universally acclaimed. The situation since then has greatly changed: for, as the recent evidence has made abundantly clear, public opinion in India has been concerned with other matters than those which have been going forward in connection with the Montagu Reform Bill. Nevertheless, those are decidedly worthy of mention. Commitee Room A of the House of Lords has, for six weeks past, presented an interesting scene. A few Europeans and many Indians have gathered, several days a week, to hear the Joint Select Commitee of both Houses taking evidence upon the proposed reforms —seven peers and seven commoners, seated at a horse-shoe table, asking questions in flat, tired voices of a succession of witnesses, amazingly varied in race, character, and experience. To the English observer—and therefore much more to the Indian—the scene has an air of unreality. And yet it is by no means without a meaning. The promise of 1917 was a promise. And here, in consequence, is the governmental mind of Britain making herself up in regard to the destinies of India, in the presence of a hundred or so units of the 300 millions. They themselves are quite keenly interested.

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But if the English inquirer in Committee Room A were to ask any of them as to the state of mind of the Indian people in relation to the reforms and their prospects, they would inform him that India, at the close of the war of liberation, is not thinking so much of Parliamentary measures to modify the Constitution as of the great Sirkar at work.

They would point first, inevitably, to the Punjab, and would urge us to look carefully upon the most shocking piece of maladministration in the Empire during our time. A fortnight ago, in the House of Lords, the very able Indian Under-Secretary of State gave a summary of repressive activities under martial law since the disturbances of April last accompanying the agitation against the Rowlatt Sedition Act. The accused were arraigned, not before military tribunals, but before special judical commissions appointed under martial law. These commissions tried 852 persons. Of the total, 582 were convicted and sentenced, 108 to death. Eighteen, who did not appeal, have been executed. All the other sentences have been reviewed and most have been modified. For example: twenty-eight death sentences have been commuted to transportation for life, twenty-three to imprisonment for ten years, while the sentences of confiscation have all been remitted. Apart from the commission trials, about 1,500 offences against martial-law orders have been summarily disposed of. These, presumably, are unaffected by the lieutenant-governor's clemency. From end to end of India the story of the Punjab has been told, as nothing else in India has been told since the terrors of the vengeance taken by the ruling Power for the crimes of the Mutiny. On the other hand, British military officers returning to England from the Punjab boast that they "have given these people a lesson which they will not forget for fifty years." If there were one side only to such lessons, the military inference might be justified.

But, it will be contended, the O'Dwyer-Maclagan *regime* is not proof that British rule in India is a repressive system. The Punjab was in revolt; order had to be restored; executive severity was unavoidable. Firm administration undoubtedly was; and when the report of the Special Commission (not yet appointed) comes out, it will be seen how far the argument of necessity is justified. But let us turn to an illustration of the normal working of the bureaucratic system. The Indian Press Act was passed in 1910. Since that year some 350 presses and 300 newspapers have been penalized, most of them by a demand for the deposit of money security; and about 500 publications have been proscribed. In the past two years, that is since the pledge concerning responsible self-government was given, the Act has been administered more rigorously than ever. During the present summer about forty journals have been proceeded against. The conclusion is universal that independent discussion is no longer tolerated by the Government. The Indian editor, even though his paper represents the most moderate constitutional tradition, is to-day effectually enchained. Parliament talks of constitutional progress; the bureaucracy applies the gag.

The British citizen who can contemplate such facts as these without misgiving must we may think, be out of harmony with the principles of his own race and commonwealth. But the question suggests itself, what of the men who are responsible for the working of the Indian administration? In their ranks, as we all know, there are public servants who, having chosen India as a career, have attained, if not a clear vision of the end and the whole purpose, at least a fine conception of the task in which they are immediately engaged. How does the great business of governing India strike them? That question is hardly capable of an answer, though some would say there is at any rate a hint of it in the little book on the future Government of India lately put together by Mr. Ernest Barker (Methuen). The India Office, doubtless, would refer the inquirer to the annual official review—the oddly named Statement exhibiting the Moral and Material Progress and Condition of India. This record, which formerly moved the critics to assert that it was the worst blue-book in the British Dominions, has at last taken on a

wholly new form (H. of C. 1919, No. 143, 2s. net). It is now a manageable and consecutive summary of the Indian year—necessarily, in the chapters dealing with the work of administration, carrying the assumption that the Anglo-Indian system stands for (to use the phrase of a former Viceroy) the noblest work of governing men. The volume contains a long chapter on the political movements since 1916: but not to those pages need we turn for light upon the attitude of the official world towards a constitution designed for specific development towards self-government. The bureaucracy would say, simply, it is doing its job. "Of all the gifts which British administration has brought to India," we read, "that of internal tranquillity may be ranked among the first." Undoubtedly; but here again, as everywhere else, we are bound to ask, What of methods and ends? Is it, for example, an accident that no public service in the world is more hated and feared than the Indian police? Is there no special significance in the fact, officially recorded, that in every province save two, crimes of violence and against property should be on the increase—the distressed Punjab furnishing a conspicuous exception? Why, during the year under report, should there be 2,000 dacoities (gang robberies)—a growth of 100 per cent.? And can we, turning to other chapters, regard without despair these appalling statistics of illiteracy, of poverty, of a communal physique so wretched that it leaves the Indian people at the mercy of every pestilence? Consider the two most affrighting examples. Bubonic plague has been endemic in India since 1897. Between June, 1917, and June, 1918, the total number of plague deaths was over 800,000—and this after years of a fluctuating terror which in province after province, has wrought a piteous demoralization in the community. In June, 1918, the apparition of influenza was recorded. By the time its force was spent last spring the toll of victims was six millions—in a year, by the way, when famine once again, after a long spell, was seriously prevalent.

Can we, then, state a few plain questions or draw a few conclusions for that growing section of the British people which takes seriously the colossal burden of our imperial obligations? We have given India security from domestic strife. We have given her a standardized Executive which, beyond all question, is a marvellous creation. Have we been able to give India anything else? A tolerable standard of economic or physical health? The statistics of mortality and of agricultural poverty provide the answer. Opportunity for the selection of ability through school and college and technical institute? The dismal history of Indian education, once again, illuminated by Sir Michael Sadler in his report on the system in Bengal makes an affirmative reply difficult. Contentment, and a reasonable measure of civil liberty? The response comes from the Punjab, from a penalized Press, and in the multiple agitation against Sedition Bills and the Indian equivalent of D. O. R. A. The beginnings of organic self-government, the chance of growth in responsibility and political self-respect? For that we must wait for the issue of the conflict between the demands of the deputations now in London and the threats of Lord Sydenham, of the European Association, and the Anglo-Indian Press.

But must the conclusion, when all is said, be either a confession of failure or an intransigent declaration that, to the limit of political vision, India shall remain a dependency, administered by an alien bureaucracy and ruled despotically from the heights? It connot be the second, it need not be the first. There lies before the British people, in the time immediately ahead, the most inspiring opportunity that has ever come to an Imperial Power called to decide the future of a people differing in civilization, in race, and in color of mind as of skin. If we seize it, greatly and with daring, the British Imperial Commonwealth will justify itself for ever. If we reject it our doom in Asia is as certain as tomorrow's dawn.

The Nation.

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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

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A Vision Of India.

TREES AS HEAVENWARD HELPERS.

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

What Godward aspirations bring these trees!
Bilwa the symbol of the blessed three:
Fair Thulasi with fragrant ecstacy:
The Darbha pure which brings sin's full surcease:
Ah these and others teach us lives of peace,
Of calmness full of Nature's harmless glee
Beneath the sweet and rhythmic melody
Of season's changes which bring life's increase.
They serve with joy the living universe
And place their offerings in a thousand shrines
By gifts of leaves and fruits and radiant flowers.
Of them Rudraksha sung in holy verse
Gives berries which are piety's chosen signs
And bear thoughts Godward through the praying hours.

The Hindu Message

THURSDAY EVENING OCT. 9, 1919.

The Study of Indian History and its place in Indian Culture.

The past history of every great community is of immense value both as a guide and as an inspiration. Macaulay once declared that "no past event has any intrinsic importance." But the revelation of personality is always interesting and often inspiring. Thomas Arnold has said well that history "is the biography of a society." But it is more. It is the interpretation of the social personality. It is a form of thought. It is the result of the present seeking to reveal the past to perfect the future. It is a science in that it aims at objective truth and the revelation of the real inter-relatedness of events. In a science we are not concerned with the picturesque pleasure-giving aspects of things or their relation to present utilities but with things as they actually are when seen in the dry light of the intellect. The casual connections and sequences of past events are the special province of history. In human history we have not merely the great movements of racial life but also the great uplifts and deflections of such life by individual genuises. Though both factors are really due to the potent agency of a something not ourselves making for righteousness, yet we have to disentangle the various factors of history to appraise their true value and significance. The great men are partly the products of the present age and partly the makers of the new age. Further, the influence of social and economic causes in precipitating human events have also to be investigated. There is also a large element of accident in human history which defies generalisation.

But this scientific aspect of history is not its only aspect. The picturesqueness of the past is an intellectual as well as an emotional asset. History as a pageant is no less valuable than history as a science. The imagination has at least as large a place in life as the intellect. Hence we must attend to this aspect of history in as full a measure as its scientific aspect.

The most valuable of all the lessons of history are that of the unity of human life through the hastening centuries and that of the wonderful continuity of change. By this means we are led up to a clear comprehension of the world and eventually to a realisation of the Omnipotence that directs things to great predestined ends. Among other and minor benefits we may mention our ability to view social and political questions with deeper vision and greater detachment. History takes us out of the ruts of the present and enables us to better the path ahead of us. It improves our moral nature by its description of the results of good and evil acts. Henry St. John says: "History is philosophy teaching by examples how to conduct ourselves in all the situations of private and public life." Lord Acton has said in noble words that the main value of history is the development of moral judgment and the deepening of the sense of moral law. Bishop Stubbs says that one of the best and most valuable results to be obtained through the study of history is the attainment of a "perception of the workings of

the Almighty Ruler of the world" and a recognition of "a hand of justice and mercy, a hand of progress and order, a kind and wise disposition, ever leading the world on to the better but never forcing, and out of the evil of man's working continually that which is good." The improvement of personal and social life depends on the quality of human desire and the direction of human will because these determine human conduct. History points to large issues and great results, shows the vital inter connections of life, and makes us realise that human life is a complex yet harmonious whole, and by this means it prevents us from losing ourselves in our routine rounds of soulless toil and petty pleasures. Mr. J. W. Allen says well about this aspect: "It should counteract the tendency to bury our lives in the merely personal. It should crucify pitilessly against an enormous background the meanness of all mean things. It should widen our sympathies along with our understanding."

The history of each society eventually leads up to the study of humanity which itself ought to lead up eventually to the contemplation of God. It ought to create a spirit of co-operation among the various races of men because their activities are really co-operent to a great end and are really controlled by a Power not ourselves which makes for righteousness. The procession of increasing knowledge and power is the grandest and most permanent of universal events. Power depends not only on knowledge but also on co-operation and on moral life.

History is further related to the present and the future in a more direct and intimate way as well. As Mr. Hearnshaw says well in a recent book. "History serves three pre-eminent functions in the education of the citizen: it provides a school of political method; it supplies an inexhaustible store of examples and precedents; and it furnishes indispensable knowledge of the antecedents of present-day problems." (*Main Currents Of European History*) It is now felt in the West that while ancient history is a valuable school of political method as its controversies have cooled and could be studied dispassionately and while mediaeval history is rich in examples and precedents, the modern citizen has to concentrate upon modern history. The unity of Europe is realised when we study it in the light of the whole of European history. The political unity of the Roman Empire and the ecclesiastical unity of the middle ages are but antecedent phases of the modern unity of culture and civilisation. The recent great war followed by the great peace has brought us near to the Commonwealth of Europe and a little nearer to the "Parliament of Man, the Federation of the World."

Thus history is not merely the sum total of the lives of a few heroes or a mere record of the rise and fall of dynasties. We must learn from it not only the potency of ideas, or the socio-psychological factors in historic causation in which passion and emotion have been more predominant than insight and love, or the economic rise and fall of groups of men, or the growth and decline of political life in organised civic communities. We must attain to a synthetic view of the religious, moral, intellectual, social, economic, and political aspects of human life in its ceaseless and continuous change and progression.

If such is the value of history and

its place in culture, it goes without saying that for us Indians to whom for generations that door of culture was denied and who have wider responsibilities in the future than even in the past it is of vital importance. Though we must study the history of the world, it is after all Indian history that is of the greatest value and significance to us. India is full of vast materials for a true and faithful history of her achievements, and a syndicate of devoted and patriotic Indian scholars must devote itself to this task of the revelation of India to herself and to the world. In modern Indian education a low place is assigned to the study of Indian history. In modern Indian literary effort a very small place alone has been accorded to the writing of Indian history. If we are to enter into the new era with the glad and confident tread of a nation coming into her own, if our beloved land is to shine forth like the morning star of the nations of the world, one of the most potent forces in the new transformation will certainly be the writing and study of Indian History. Will our brethern rise to the height of the occasion?

Notes and Comments.

The French statesman and leader, M. Clemenceau professes a philosophy of which the contents are given as follows :—"Its central idea is the tragic one of the great vital conflict which pervades the world, has always pervaded it, and must ever remain unaffected by the superficial improvements of civilisation. All through the universe the various living organisms are in a condition of ceaseless conflict. Everywhere something conquers something else which is conquered, and life sustains itself and ensures its own permanence by spreading death around it. Life, in fact, depends on death for its sustaining energy, and the fiercer the passion of vitality the more vehemently flourishes the instinct of destruction." This is nothing but a reproduction of the fundamental principle of Darwinism. We now see the source of the inspiration for the future reconstruction of the world,—the reconstruction in which universal self-determination is to prevail. Self-determination may tend either to conflict or to conciliation. If France is to lead the future evolution of humanity, we can easily foresee which kind of self-determination will prevail. That Clemenceau's, and not Wilson's, was the guiding spirit of the Paris treaties has by this time become abundantly clear to all who can understand the course of events now taking place in all quarters of the world. Collisions followed by carnage are occurring everywhere, and "eternal warfare is the symbol of the instinct of self-preservation." And, surely, self-determination implies self-preservation and *vice versa*.

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M. Clemenceau is also, curiously enough, stated to feel a sympathy for the "ancient gods" of the Greeks and Romans,—for Apollo, Jove, and especially for Pan. Mr. Edmund Gosse says :—"For M. Clemenceau, Pan is the symbol of life in its harmonious and composite action, and science is the intelligent worship of Pan." The sky, and the sea, the earth and fire, are Pan's limbs ; and so the scientific men who investigate and conquer the forces of nature are truly Pan's worshippers. Thus the pagan revival today seems to foreshadow the coming age, even as the pagan revival of the Renaissance fore-shadowed the coming on of the Revolutionary Epoch of the Eighteenth century. M. Clemenceau's view is that in nature there is nothing moral or beneficent, but only an interaction and conflict of forces. It is no wonder that Mr. Gosse says of him :—He fought in literature exactly as he has fought in politics, with the air of one who had no wish to conciliate his opponent, but always to browbeat him, to crush him by the weight of his argument, and then run him through the body with his irony." "He is an acrobat incessantly flinging himself with aerial lightness into some impossible position." M. Clemenceau is over seventy-eight years old, and yet his brain and body are as indefatigable and elastic as ever, and his is the greatest of all the combative and gladiatorial forces working today in the arena of the world's politics. The Hindu Vedantin, on the other hand, has always stood up for "conciliatory co-ordination,"—to use the happy phrase coined by the late eminent scholar and savant, Prof. M. Rangacharya. The Vedantin has witnessed countless revolutions in opinion, manners, and government. But will he survive the coming overflow of the destructive forces let loose on humanity by the fearless followers of Pan-worship in its renovated form of Darwinism and the deification of the forces of nature "red in tooth and claw"?

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In a recent English Novel—"The Experiment by Horace Newte"—a female character speaks a good deal of common sense regarding the Western conception of love. Her speech is addressed to the leading character—the hero—of the story whose rapid passages from one object of "love" to another bring out a very unlovely feature of the Western system of marriage of which most of our *novi homines* are so enamoured. The remarks we quote are well worth pondering. They are :—"Love at your age (about 25) is largely a matter of a pretty face, a graceful figure, and smart clothes ; for I am afraid most of my sex (one cannot blame them for taking things as they find them) dress the window to the best advantage. And although the love that appears to be love at twentyfive may pass away, marriage is permanent and lasts rather a long time." In India, the prevailing system of Hindu marriages frankly recognises the truth contained in this extract. We recognise the transiency and the flimsy basis of early love quite as much as the permanency of marriage, and prefer to base our system of sex-union chiefly on the latter as its basis rather than the former. The parent's choice rests on important considerations having the lasting happiness of the married couple as its basis, and the object in view is almost always achieved, as we can easily judge from the almost universal experience of Hindus. Love, however, does not fail to appear, and grows with time and cultivation according to the measure of opportunities, and ripens to its maximum in the "green" of old age. In the West, there is much difficulty in making a wise choice. That seems to be the general experience. In this story itself, the female character from whom we have quoted the above extract goes on to recommend to the young man she is addressing that he should wait "sixteen or twenty years" before he marries, and gives her reason as follows:—"From the experience you should have gathered by then, you should be able to choose wisely." This means that, in order to make "a wise choice" in marriage, one should wait till he reaches the age of 45. In a tropical country like India at least, this would be to pronounce sentence of death on all marriages and to instal immorality as the foundation of sex-union. Let us not be led into disaster and red ruin in our present blind worship of Western social ideals and practices. Let us ground ourselves in sound knowledge of the western social usage and its effects before we abandon the wisdom of the Hindu sages and the hoary institutions of the motherland.

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"We British are as dour and joyless as we are because our food is so abominably prepared."—This is chiefly because the servant difficulty has assumed almost infinite proportions in Great Britain. The British are the richest of all people in the world. The same industrial revolution that has made them rich beyond the dreams of avarice has also enabled them to dispense with cooking by the ladies of their households. The servant—unless he happens to be an Italian or a Frenchman well-trained in the culinary art— is only clever in the art of spoiling his master's digestion, and this is why the modern Britisher is not only phlegmatic from the favours bestowed on him by his climate, but also is usually ill-tempered and easily irritable.—In India, too, and chiefly among the Brahmins the servant trouble has attained the most unpleasant dimensions.

This is due mainly to the fact that the modern *educated* Brahman, so-called, does not like that his womankind should become a "cooking animal:" he thinks it the most degrading and disgusting of all occupations. But our ancient lawgiver—the greatest of the class—assigns cooking of food अन्नपाक to the Hindu housewife as one of her most distinctive occupations. It is an undoubted fact that, in all orthodox Hindu families, the matron of the house not only loses none of her dignity by engaging in the culinary operation, but attains to a proficiency in it which is the despair of the professional cook and which is chiefly responsible for the endowment of all the inmates with uninterrupted health and cheerfulness. In the case of modernised and too highly "educated" Hindu, on the other hand, strong coffee and servant-cooked food combine to spoil health prematurely and to bring on disorders which bring life to a premature close. There is no reason why the modern Hindu wife should not take part in or at least give her careful work of superintendence to, the important work of preparing food for the members of the family of which she is still the ornament and the guardian angel. We think the blame rests not with her, but with her foolish husband who has been spoiled by his foreign education and whose head, otherwise empty enough in all conscience, is filled with unbounded vanity and conceit, even when the tongue has been well trained in the art of spouting forth what the heart does not feel or the head does not think out in full or comprehend in its entirety. The Hindu woman is still largely unspoiled and blameless. She can also easily be made to retrace her steps where she has been misled; and she is too often the unwilling instrument of her own ruin. Let us hope that she will yet save herself, even, if she fails to turn back her perverted husband from those paths of vainglory and those vitiated tastes and manners which surely prognosticate impending social dissolution quite as much as they carry with them the assurance of a rapid decline in personal health and happiness and of a premature sinking into the valley of the shadow of death.

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Essays on the Bhagavad-Gita.

[BY THE HON'BLE
V. K. RAMANUJACHARIAR.]

(*continued.*)

II. Desirelessness.

(1) DESIRELESSNESS—NEED THEREFOR.

Discrimination has been taught. It should be practised; but until the disciple's desires have been killed out, the practice will be impossible. For, his mind will ever recur to sense-objects, and

'To one who muses on sense-objects, attachment thereto springs up; from attachment arises strong desire; from strong desire anger comes forth'. (II. 62).

'From anger proceeds delusion; from delusion loss of memory; from loss of memory the destruction of *buddhi*; from this he perishes' (*ibid* 63).

Strong desire is the rendering of the Sanskrit term *Kama*—which is attachment fully developed, and which has reached the stage in which a person cannot remain without enjoyment of the sense-object desired. When the object is not attained, the desire becomes *anger* being directed against those who stand, or are supposed to stand, between the person and the object. *Delusion* is inability to distinguish between what is proper and what is improper. Under its influence the person does anything. *Memory* here is rememberance of the effort begun to obtain self-control. *Buddhi* is the determination that the power of discrimination shall be acquired. The self being eternal, the perishing is being once more plunged in *Samsara*—the wheel of births. *Kama* is the constant enemy of the disciple. Its mode of action is thus described in verses 38—40 of chapter III:

'As a flame is enveloped by smoke, as a mirror by dust, as an embryo by the amnion so are embodied beings enveloped by it (Kama)'—(III. 38).

'Enveloped is the knowledge of the sentiment Self by this constant enemy' (*Ibid*-39).

'The senses, the mind and buddhi are its tools; with these, enveloping the knowledge, it bewilders the dweller in the body' (*Ibid*-40).

The first illustration teaches that *kama* is born with us, coming with the tendencies developed in past lives; the second that though it may be subdued once, it comes back again and again; and the third that it cannot be subdued by one's own efforts. The term 'knowledge' in the second and third verses is knowledge of the self as imparted by the teacher. The word 'Sentient' is the rendering of the Sanskrit term *Jnaninah*, which indicates that by nature the Self is a conscious being, that his consciousness is unlimited, and that its limitation is due to a temporary cause. The term *buddhi* in the third verse refers to one's determination that such and such thing being desirable should be sought.

Kama is described as a very powerful enemy:—

'The senses are said to be powerful enemies; more powerful than the senses is the mind; more powerful than the mind is *buddhi* (determination); what is more powerful than *buddhi* is *Kama itself*' (III 42).

The senses are powerful enemies; for when they are occupied with sense-objects, one cannot think of his own real nature. When the senses are unoccupied, or are forcibly withdrawn from sense-objects, if the mind thinks of them, the same result happens. If there is a determination repugnant to the practice of discrimination, the quietude of the mind does not count for much; for it will soon be drawn in the direction of the detemination. Even if there be no determination inconsistant with the practice of discrimination, if *kama* exists, a determination will be formed under its influence, and the mind and the senses will become active. Hence *Kama* is the most powerful enemy.

(2) PRACTICE OF DESIRELESSNESS.

The need for killing out *Kama* or desire thus becomes evident. The Lord therefore teaches

'Your business is with the action only; never with its fruits' (II. 47).

The disciple has therefore to confine his attention to the action only, and do it because it should be done, not because it will bring him this fruit or that. The next verse puts the teaching more clearly:

'Perform actions dwelling in *Yoga* and renouncing attachment; balanced evenly in success and failure, perform action; equilibrium is called *Yoga*' (*Ibid*-48).

The first term in the verse and the third quarter convey the same meaning. The verse is therefore broken up into three sentences in the translation. The first sentence giving the Vedic teaching, and the second explaining it. If the disciple is of the same mind in success and failure, (i.e.,) if he does not rejoice in success or grieve in failure, he has not been led by the desire for fruit. The attitude of mind which the disciple should adopt in the performance of action is called in the following verses *buddhiyoga, buddhi and Yoga.*

'Far lower is the action (aiming at fruit) than that performed in this attitude. Take refuge in this attitude, Miserable are they who work for fruit' (II. 49)

'One adopting this attitude abandons here both good and evil deeds. Therefore make efforts to maintain this attitude; for while actions are being done, it can be maintained only with great skill'.

Both good and evil deeds—the tendencies which the deeds created and developed in the past. Good deeds bind as well as evil deeds, by leading to the heaven-world and delaying perfection. In the matter of binding, fetters made of gold do not differ from iron fetters. The tendencies disappear by being starved, They are formed by enjoyment of fruits and are nourished by thinking of them. If no thought be bestowed on them, the tendencies become weaker and weaker until they die. The law on this subject is thus stated in. II. 59. "The sense-objects turn away from an abstemious dweller in the body."

(3) MOTIVE FOR DESIRELESS ACTION.

If the fruit of action should be aban-

doned, what is the motive for action; for fruit is the motive that impels worldly men to action.

The Lord has no doubt said—

'Do not be attached to inaction' (II. 47); but some motive should be found; and this is done in chapter III, verses 9—13.

'The world is bound by action, unless performed for the sake of *Yajna* or (Sacrifice)' (III. 9.)

At the beginning of the world the Lord instituted *Yajnas* (sacrifices) and said—' with these nourish the Devas (shining ones); they will nourish you; nourishing one another, you shall reap the supreme good (II. 11.)'

'For, nourished by sacrifice the shining ones shall bestow on you the enjoyments you desire' (*Ibid.* 12.)

'*The enjoyments you desire*'— not desired by the disciple for himself, for, he has no business with any fruits. They are desired only for making offerings to the Devas. The motive for action is thus to procure the materials for sacrifice and worship the Devas with them. It is therefore taught—

'One who enjoys what is given by Them without returning it to Them is verily a thief'. (*Ibid* 12).

How is the disciple to maintain his body?—

'The righteous, eat the remains of the sacrifice and are freed from all sins' (III. 13).

The disiciple should eat what remains after the offerings are made. One who cooks for his own sake is censured. In other words, the body should be regarded as a tool to be employed in the service of the Devas, and its maintenance will then become a part of the worship.

(4) WHEEL OF LIFE.

To bring out the importance of *Yajnas* (sacrifices or worship of the Devas), the Lord describes a wheel;—

'From food beings become; from rain is the production of food; from sacrifice comes rain: from action arises sacrifice' (III. 14.)

'Know that from the body action comes; and the body from the imperishable Self. Therefore the body of every one ever depends on sacrifice' (III. 15).

The first two items are within every one's experience. The next item— that from sacrifice comes rain—is known from Scriptures. Action leading to sacrifice is the procuring of materials for sacrifice and preparing them for offering. The 'body' is the rendering of the Sanskrit term *brahman*. The term is used in chapter xiv. 3 to indicate *prakriti*, and the body, being made up of its modifications, may be called *brahman*. The body becomes capable of action when under the guidance of the Self it is fed and given rest. A body thus rendered serviceable may be said to come from the Self. Again, this body becomes from food; food from rain, rain from sacrifice, sacrifice from action; and action from the body energised by the Self; and so on in the same order. One who does not follow the wheel thus made to revolve is censured in the next verse. Hence every one should procure the materials for sacrifice, and make offerings; pleased with the worship the Devas will send rain; and rain will produce food; and food will give beings strength to act.

(To be continued.)

Sandhya Upasana.

[By RADNUS B. DIVARD.]

Sandhya—The way to long life.

The love of life in every living thing is innate; even the lower animals of the animal kingdom vie with man in dexterously preserving their life from destruction resulting from things which their quick instincts help them to detect. The fear of losing one's life is, then, a factor common to the man and to the beast; but man is a thinking animal and as such is privileged to know why he was brought into being in this world; he has a right to have a full knowledge of the role he has to play on the stage of life. Why should one live at all is a question which occurs to the true man only, to the man who thinks and not to others who suffer themselves to be pulled down to the level of the brute through their negligence in exercising the organ of reasoning. Why should man live? This

question has been answered by different people in different ways. One set of people, who deny continuance of life after death as a result of their total disbelief in the existence of an eternal element known as soul in man, can but be expected, in the fitness of things, to declare enjoyment and pleasure as the object of life. Eat, drink and be merry is all that they can advise one to do. Another set of men who happen to be endowed with excellent understanding see things in a different light through their intellectual vision and pronounce the goal of life to be the union of the soul and the power that controls this universe. These people are termed as "believers." They firmly believe in the existence of the soul which they consider to be above change and mutilation. They likewise believe in the existence of an intelligent power which presides over the forces of nature and rules its kingdom which extends everywhere. This power is known in the language of religion as God. He is great and good. He rewards the virtuous and punishes the wicked. Virtue means implicit faith in and observance of His laws and wickedness means their violation. His laws have been revealed to pure souls and their teachings as conveyed in the scriptures put the soul on the right track and he who follows it without one false step is rewarded by Him. He who disregards these laws is eternally doomed. So man should not run after pleasures with a view to gratify his senses; he should devote his time in such a way as to secure heaven after the death of the body. This is the sum and substance of the Christian and the Mahomedan creeds. The Hindus, of course, believe in an omnipotent, omniscient and omnipresent God, but they do not place Him in the awkward position of a merciful Being and at the same time the arbitrary author of all sorts of inequalities in this world; nor do they entertain the idea that a single life precipitates man into eternal heaven or hell. They are believers in the law of karma and reincarnation and in an eternal soul. The soul goes the round of births and deaths through its ignorance of its own nature and the aim of all scriptures is to bring about *self-realization* which can be achieved only in a human body. The Hindus, therefore, look upon the human body as the most valuable heritage of their past karma and try hard to gain the higher rung in the ladder leading to final emancipation of the soul. To them human birth is the most precious opportunity, and if this be lost, another round of births and deaths has to be gone through before the next opportunity offers itself. They believe in evolution as well as in involution. Darwin admits only evolution. His view is that the monkey can evolve the man but man, never the monkey; but the Hindus maintain that the man who misuses his opportunity of a human life offered to him has to revert to the life of a monkey or something equally bad. This is involution. Such being the case it becomes incumbent on all human beings to strain every nerve to make use of his life in such a way as to ensure his progress towards his ultimate liberation. It is also equally important to lengthen our life by every means within our reach so that death may not pounce upon us too suddenly and stand in the way of completion of our work. Is there any means to lengthen the life? If there be any, what a sweet thing it would be! To be sure, there is such a means but it is not certainly allopathy or homœopathy or any other "pathy." The creator allots a certain period of life to every person and he is given a free hand in the matter of shortening or lengthening it. Where does God keep a record of the life-periods of man. Certainly he cannot be expected to keep a register! He measures man's span of life by the number of times he breathes and fixes this number at his very birth in accordance with his past karma.

Works on Yoga state that a man breathes 21,600 times in 24 hours, and if this number could be brought down by the exercise of rigorous economy, life might obviously be lengthened. Violent exercise, long sleep, fits of anger and sexual enjoyment are some of the things which bring about the wastage of breath. These should therefore be avoided as far as possible; but since these cannot be entirely avoided, the exercise of pranayama is laid down by the

great Rishis with a view to make up for the loss involved. Pranayama means suspension of respiration. We have seen that a man's life is shortened or prolonged according to the number of breaths he spends. We have also seen that he breathes 21,600 times in a day. Now, if he can manage to breathe only once in 24 hours, he can utilize 21,600 breaths for 21,600 days or 60 years, that is to say his single day's life is prolonged by 60 years. Similarly if he can suspend his breath for 12 hours in a day his one day's life is prolonged by 30 years. A man who can remain in the state of Pranayama for one hour only has his life enhanced by 2½ years and by stopping breathing for one minute, his one day's life is prolonged by 15 days. A man who does only 3 Pranayamas in his Sandhya-Upasana gets his life extended by 21 days. Thus Pranayama, if performed methodically and scientifically is the surest means of long life; such is the experience of the Hindu sages of yore.

Every Brahman has to do pranayama thrice daily in his Sandhyavandanam and Sandhya Upasana is thus a means of long life. But alas! The modern average Brahman knows nothing more of Pranayama than the act of touching the nose and the ear with his right hand, at the same time muttering certain mantras about the meaning of which he is perfectly innocent. True Pranayama he does not know, nor does he care to know, and a veritable caricature of the solemn prayer is the result. What good can accrue from such mockery!

Besides Pranayama there are other mantras in Sandhya-Upasana which invoke the blessings of the gods in the shape of prosperity and long life and the gods to whom they are addressed, no doubt, confer on the devotee the boons prayed for. But there are some people, even amongst the Brahmans, who hold sceptical views about the efficacy of the mantras. They should however reflect a little before giving their verdict against the science of mantras. In every branch of modern science the truth is verified by experiment. Science does not want that one should blindly believe in its discoveries; but it does insist that he who wants to be brought face to face with its marvels should take the trouble of making the necessary experiments with utmost care to the minutest details. Exactly similar is the case of the science of mantras also. Every mantra has to be repeated a particular number of times in a particular place at a particular time and the person chanting it must subject himself to a particular type of self-mortification, so that his experiment may be successful. If any one of these is neglected or overlooked, failure will be the only evident result; but such failure is not sufficient to throw the blame on the science itself. In Chemistry, for instance, the failure of an experiment resulting from the carelessness of the person performing it is never attributed to the science; the scientific truth is never called in question; but the science of mantras, as any other Indian Science, stands anathematized to-day. It is designated as 'useless rubbish'; no wonder these are days of degeneration of Hindu science and culture. Another thing to be noted is that in all the modern sciences a discovery commands wide respect even amongst laymen at the very mention of the name of a great scientist. Doctor so and so has made such and such discovery and it must be right; nobody questions the truth of the discovery; they put their faith blindly even without attempting to experiment. The mere name of the scientist is sufficient warrant for the accuracy of his discovery. But ridiculously enough, most people would never dream of making any experiments in the science of mantras nor would they give credit to the discoveries made by the venerable sages of yore. Arrogance and self-complacence are things of the dark and where they reign a better vision of things must be impossible; these are not ashamed to present the Rishis to the world as no more than sophists and pretenders and liars! Rational beings, however, would admit that the science of mantra is a hoary one and originating, as it does, from the great Rishis does not deserve to be discarded simply because flippancy and vanity labels it as 'absurd.' Says the Nrisimhatapaniyopanishad:—"य एतं मन्त्रराजं नारसिंहमनुष्टुभं नित्यमधीते स मृत्युं तरति"।

'He who chants this king of mantras of Anushtubha metre pertaining to Nrisimha, daily, conquers death.' Says Patanjali 'स्वाध्यायादिष्टदेवताप्राप्तिः' 'Mantras bring about union with the beloved shining one' Says Manu:—

यः स्वाध्यायमधीतेऽब्दं विधिना नियतः शुचिः।
तस्य नित्यं क्षरत्येष पयोदधिघृतं मधुः॥

'Installed in purity, he who chants the Vedic mantras for one year *scientifically* and *regularly*, the mantras confer on him profusely milk, curds, ghee and honey (i. e., prosperity of all description.)' These great Rishis declare the greatness of the mantras and their declarations are stamped as unreliable and silly; but there are strong reasons for condemning anything that comes from them; for, they did not hold University degrees nor were they conversant with English literature. Can wisdom and learning and greatness exist in a soul perfectly innocent of English literature and academical titles? Impossible, absolutely impossible! But here is the evidence of an English educated Hindu who held the degree of Master of Arts, leaving aside his other accomplishments. I mean Swami Rama Tirtha. He says "Monks living in the forests of the Himalayas chant *Om* or sing something else and play upon a musical instrument. Many times, snakes, deer, and wild beasts of the forests leave their places and come up to the side of the monks. Now, these wild animals understand nothing of the laws of music, nothing of the chanting of *Om*, still the effect is there. If the mere sound produces such a marvellous effect upon snakes and deer, cannot the mere sound chanted continually in the right time produce an effect in your life?" This is his pronouncement on Pranava and it equally holds good in the case of other mantras.

To return to the subject, Sandhya contains mantras which have the power of securing long life. For instance in the Marjanamantra beginning with दधिक्राविण्णो, there is a prayer for long life viz. प्रण आयूंषि तारिषत्, May He grant us long life. Similarly, in the Madhyanhika Sandhya of the Apastamba Sutra the concluding portion of the Upasthana Mantra asks for long life—पश्येम शरदश्शतम् &c., Again, the evening Upasthana Mantra of the same sutra specially invokes God Varuna for the blessing of long life. It begins with the words इमं मे वरुण. This mantra has a history of its own which deserves to be related here, though at the risk of tiring the patience of the readers.

In ancient times a great and pious king, Ambarisha by name, performed a big sacrifice; but before the conclusion of the ceremony, the sacrificial animal was stolen away by God Indra. According to the Shastras the sacrificer of a yagna left incomplete draws on himself the wrath of the gods and if the sacrificial animal happens to be lost it must be replaced by a human creature and the ceremony carried on to its end. The king sought, in vain, for his animal, but he could find it nowhere. He was thus driven to the necessity of buying a human being for this purpose; but to get a man willing to sacrifice his life was next to impossible. He wandered throughout the length and breadth of his country and at last, quite disheartened by failure, met a sage Richika by name. This Richika had three sons all old; and king Ambarisha begged him to spare one of them for his sacrifice. Almost sure of meeting with a rebuff, the king was pleased beyond description when he learned that Richika could place at the king's disposal any one of his sons but the eldest. Richika's wife, however, would not part with the youngest one of the lot. Thus the middle one, Shunashepa, by name, finding, to his utter dismay, that he was the only one to whom the privilege of basking in the sunshine of parental love was denied, advanced and voluntered himself for the kings' service. Such is human nature; man can live without food but never without love! The king, elated at his unexpected success accepted the offer and started home with Shunashepa, after amply rewarding Richika with nuggets of gold and thousands of cows of the best breed. On their way they had to halt at a place where Viswamitra, a great sage, sat and performed austerities. This sage was Shunashepa's maternal uncle to whom

he flew and throwing himself down on his lap, cried: "Sir, I have neither father nor mother and am uncared for. I come to you for protection. Be you father to me and mother and save me from the claws of death." Vishwamitra listened to his story, consoled him and promised to shield him. The sage called his sons to his side and wanted them to put themselves in poor Shunashepa's place for being offered as a sacrifice.

They laughed jeeringly at these queer words and wondered how he could think of sacrificing his own sons, his own flesh and blood, for the sake of another being born of somebody else. His words were as good as asking them to eat the flesh of the dog. Vishwamitra was the last person to be played upon. His wrath was at once kindled and he pronounced a crushing curse on his own sons. Said he: "May you be doomed to the lot of the sons of Vasishtha who have been metamorphosed into chandalas or outcasts and may you live full one thousand years, on the flesh of the dog. This fierce scene was over, still he would not expose Shunashepa as a victim for the sacrifice. He revealed to him two Mantras (one of these begins with the words (इमं मे वरुण) and asked him to chant them when he stood tethered to the sacrificical post at the sacrifice. Shunashepa acted accordingly and the gods in their mercy blessed him and conferred on him long life and prosperity. They declared the sacrifice over, blessed the king and departed. Mantras call up the help of the gods and there is nothing in the world that they cannot bestow on man.

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 III.

(Continued.)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, even so is this (self-consciousness of the soul) enveloped by it (Kama or desire.)

NOTES:

1. The three illustrations represent different degrees of density of envelopment. Also, as Sri Desikar points out the first illustration shows that desire is co-existent as smoke with fire, constantly reverts as dust to the mirror, and envelops us so fully as the womb envelops the foetus that for release expert aid is necessary. Sri Madhusoodana explains another aspect. In the first stage desire is not so forceful just as smoke surrounds the fire but does not lessen its power to burn. In the second stage it is more powerful and dims the soul as dust dims the mirror and deprives it of its reflecting power. But the mirror is visible. In the third stage it is very powerful and grips and hides the soul, as the foetus is hidden and imprisoned. Sankarananda says that the Lord emphasises the difference between desire and wisdom. The former is dark, opaque, and inanimate; the latter is bright, transparent, and animate. The former colours the soul dark as smoke colours the fire dark; it destroys the transparency and reflecting power of the soul as dust destroys the same of the mirror; and it makes the soul lifeless as the amnion renders the embryo a helpless prisoner. Dhanapati says that the three illustrations show that desire prevents knowledge from revealing the Atman; it next prevents the seeing of things as they are, and it finally destroys discrimination. Sri Madhwa says that the illustrations represent the action of desire on three classes of souls. He quotes from Brahma Tarka:

तत्र कामः कालनेमिस्सर्वं धूममलोल्ववत् ।
शुभमध्याधमजनं क्रमादावृत्य तिष्ठति ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

Knowledge is enveloped by this desire, which is the incessantly active foe of the wise. The desire is hard to fulfil and is insatiable.

NOTES:

1. Sri Sankaracharya says that desire is the incessantly active foe of the wise man, for only the latter sees the operations of the enemy. The fool is under the domination of desire and knows nothing about the foe. In the case of this meaning, नित्यवैरिणा goes with ज्ञानिनः।

2. Or ज्ञानिनो may go with ज्ञानं and desire may be viewed as the enemy of all. But the former is clearly the better meaning.

3. The food अनल is used to mean insatiable or a flame. नाग्निस्तृप्यति काष्ठानां।

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

The senses, the mind, and the will are said to be his seats; by means of these he deludes the jiva (soul) by veiling his wisdom.

NOTES:

1. Buddhi is the will, the region of concepts and determinations. Mind is the lower region of motor impulses and sensory impressions. The senses are the channels of knowledge. Kama goes through the outer gates and finally captures the port and then the citadel. Hence watch the gates. Each sensation of pleasure will not be an enemy but for the co-ordinating mind and will that remember and associate pleasures with objects under the sway of desire.

2. In connection with this we must remember the beautiful simile in the Kathopanishad about the soul being the owner of a chariot (viz., the body), the will being the charioteer, the mind being the reins, and the senses being the horses. In the Bhagavata (skandha IV Chapter 25) the Puranjanopakhyanam brings out the inter-relations of the soul and the senses in a telling way.

3. The Lord tells us the stronghold of the enemy so that we may kill him. Else he will trouble us again and again. Sri Madhvacharya says well: वधार्थं शत्रोराधिष्ठानमाह । हताधिष्ठानो हि शत्रुर्नश्यति ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

Therefore, O chief of Bharatas, controlling first the senses, kill him (desire) who is sin and who is the destroyer of knowledge and realisation.

NOTES:

1. ज्ञान is book-learning. विज्ञान is realisation.

2. The purification of mind and will has to follow the control of the senses. Only then it will succeed.

(To be continued.)

Mr. Jadunath Sarkar and Shivaji's Caste.

[BY G. HARISCHANDRA ROW.]

(continued.)

Now, Shivaji seems to have been a Kshatriva:—

(1) We have the testimony of Ramdas who used to address him always as a Kshatriya. Was Ramdas a liar? His teachings to Shivaji remind one of Sree Krishna's teachings to Arjuna: both were asked to fight, for both were Kshatriyas. Ramdas did not choose to engage himself in war, for he was not a Kshatriva. His exhortation to Shivaji was, therefore, clearly based on the caste of that hero. Had not Ramdas regarded the Mahratta as a Kshatriya before he was "made a Kshatriya" by Ganga Bhat? Was not Ramdas present at the time of the Coronation? Had he known that Shivaji was really of a non-Kshatriya pedigree, the saint should not have been a party to this caste-making business; for he is admitted to have been an orthodox Brahman even by our critics.

(2) Shivaji himself was a believer in the caste-system, so also was his mother. How can we then believe that such persons sought to destroy it?

(3) The Rajas of Tanjore have been recognized as Kshatriyas by the people; and Shivaji who belonged to that family must have been a Kshatriya. Is there anything to show that those kings had been regarded as Sudras before Shivaji was made a Kshatriya by the Pandit of Benares? Or, can you say that the Rajas of Tanjore had been similarly manufactured into Kshatriyas by some unscrupulous Brahmans from Benares or Kumbakonam?

Or, did the transformation of a single person, Shivaji, miraculously change the whole race of Bhonslas into a different caste?

(4) Shahji, Shivaji's father, obtained the hand of Jiji Bhai, the daughter of Lukaji Jadavrao of Sinkhed. This nobleman was a Kshatriya; and so, Shivaji's father seems to have been a Kshatriya; Shivaji's mother also was a Kshatriya; and thus since his father and mother were of the Kshatriya caste, he belonged to the same caste. That Shivaji's father-in-law was a Kshatriya is admitted by Elphinstone who says "If any Mahratta had a claim to Rajput descent, it was the family of Jadu. The name is that of one of the Rajput tribes: it was borne at the first Mahomedan invasion by the Raja of Deogiri, the greatest prince in the Deccan; and it is not improbable that the protector of Maloji (who was a *deshmukh* of a district not far from Deogiri) may have been descended from that stock." (History of India, p. 602.)

(5) The Bhonslas had claimed to be Kshatriyas even before the birth of Shivaji; his claim therefore was not a new one: Mr. H. G. Rawlinson, M. A., in his book *Shivaji, The Mahratta* (Clarendon Press) observes as follows—"Whence the Mahrattas originally came is by no means clear. Local legends connect them with the Rajput clan of the Rahtors with whom the ancient family of the Rashtrakutas, apparently on good grounds, claims kinship. Later clans, such as the Bhoslas, to which Shivaji belonged, also trace their origin to a Rajput ancestor. If this is true, the trace of Rajput blood in the veins of the Mahratta fighting classes may partly account for their valour and love of warfare" (p. 16.) Then again on page 25, the writer makes the following statement—"As we have already observed, Mahratta families liked to trace their descent to a Rajput ancestor. The family of Bhosle was not above this weakness. They claimed that the founder of their house, a certain Bhoshavant Bhosle, was a descendant of nothing less than the princely house of Chittoor, whose ancestors, in the troubled times of Alauddin, had migrated to the Dekhan." Mr. Rawlinson like Mr. Jadunath Sarkar who describes the Bhonslas as mere "tillers of the soil," doubts their origin: "Bhoshavant Bhosle, however, was merely a *patil* or village officer, of the district of Singanapur when we first hear of him and the story of his princely origin can hardly be regarded seriously." Circumstances may have made the Bhonslas patils and tillers of the soil; even now we find many Kshatriyas in occupations of a humble and peaceful nature; Mr. Rawlinson or Mr. Sarkar could not, therefore, rush to the conclusion that Shivaji's ancestors had not belonged to the Kshatriya caste. I do not know whether any of these writers has in his possession documentary evidence contradicting the traditional belief as to Shivaji's caste; but until such evidence is published we cannot but believe that Shivaji was a Kshatriya by birth.

Mr. Pavjee's Quest of Origins.

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

Man from the beginning of times has been puzzled and fascinated by the problems of the far-off past and the far-off future, however much utilitarians and hedonists might seek to persuade him to lose himself in the present. His mind feels a sense of impotence and helplessness if the veil is not lifted from the distant past and the distant future, and his energy of work in the present also suffers by such sense of weakness. It seems to me that the removal of such helplessness, not by the flattery of delicious lies but by the revelation of the fulness of truth, is the best means of concentrated energy of service being attained by him in the present. Hence even the followers of the gospel of the practical life must take interest in knowing the truth about the ultimate origins, values, and consummations of life.

To us in India it is of special interest to learn how our great thinkers and seers have thought and felt on such matters. The Vedas contain clear indications that the Vedic seers knew and said that the earth slowly cooled down from a condition of incandescent igneous vapour. The Taittareya Brahmana shows how the igneous globe of gas became cooled down to a liquid state and then attained a solid state.

तस्मात्तपनाद्धूमोऽजायत। अग्निरजायत। .....
स समुद्रोऽभवत्। सा पृथिव्यभवत्।

Mr. N. B. Pavjee in his suggestive work on *The Vedic Fathers of Geology*, which contains much clear new thought clearly expressed showing our ancient scientific knowledge, as well as much of imaginary discovery of modern scientific thought in our ancient books, draws attention to the following passages in the Rig Veda:

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा।
(Rig veda, X, 97, 1)

देवानां पूर्वे युगेऽसतः सदजायत।
(Rig veda, X, 72, 2).

He says that these and other passages show that herbs sprang up before the gods and that this thought corresponds to the modern theory that the age of the *algæ* or seaweeds preceded that age of reptiles which preceded the age of mammals and man. In this respect as well as in his interpretation of the *Dasavataras* as indicating the procession of life from fish to man he does not seem to be rooted so much in fact as in speculation. The authorities and passages referred to by him are strained and twisted in strange ways. He is however entitled to our gratitude because he has shown to us how India was the home of the Aryans and how a branch of the Aryans went to the Arctic regions and came back after the glacial epoch. He has thrown new light on some very obscure chapters of terrestrial evolution and human history, though his researches have to be completed by later scholars without departing from the traditional interpretations of ancient texts to satisfy a natural but not praiseworthy ambition to see modern scientific truths expounded in Vedic texts.

A Tug at a Solo.

The electric lights on the Marina used to glow like a diamond necklace as I emerged from the imposing gates of the Fort. The official harness is enough to sap out the vigour of youth; an entrance into it sweeps off the cobwebs of imaginary happiness of an easy life; and a six months yoke steals away the bloom and the lustre in the face; and the Messenger of Death interrupts rather unkindly at least ten years in advance to shake hands with him and take him away. The brains become so dusty that not even a cyclone's velocity could refresh its cloisters ejecting the piles of papers and drafts inside.

There is nothing so pitiable or touching as the sight of an young man, working all day long bearing all the insults of a superior, panting and exhausted, returning to no home to cheer him, no children, nor wife, but to a miserable hotel and the confines of a solitary room in a strange place where the buzz of mankind whirls by regardless as stoic nature.

The Babel of tongues in a messing hotel is intolerable. Here is one joker and he has an admiring circle there. There is a pack of cards and a band is forming round it slowly one by one, as crows prepare themselves before a snatch at a scrape. And in one snug corner, sit armchair politicians tasting the latest dish of world news served to them and growing warm in their unavailing discussions. A continuous stream of guests goes in, spectre thin; it is crossed by another coming out: both laugh and talk and then depart. But I, for my part, have always preferred silence for clatter addeth vexation to the dejected spirit as to a sickman.

My landlord has a daughter learning songs. Her voice is only unusually rough and could not be mended into fine or finest modulations. She has an earnest tutor. While both of them tried to sing together, when it came to the highest pitch or climax, the tutor suddenly soared high and perched upon Olympus; but the poor girl was left stupified at the bottom, without wings, to keep him company. Feeling alone, he descended, and by way of a good start, pinched her red in the cheek, and tried then to sweep upwards with her, as a piece of iron is best beaten into shape when red-hot. In vain;—She stumbled; in her attempts there were jarring sounds, noise like pelting stones, and it appeared to all except those in the hotel, that a hundred were hotly engaged in the encounter, with pipes and timbrels as additional instruments or impliments(?)

The landlord was eager to see her a she-Orpheus thrilling the poising wave, freezing the distant stars, and melting the hearts of the world with her charming strains. But she made our hearts melt into pity for her. The tutor was anxious to do justice to the salt he ate. The girl knew these and was earnest too. But—!

This concert used to begin daily when I just stepped in melancholy, half-dead and completely weary. For some minutes quiet reigned; but, mind, it was only the calm before the storm. Her master pinched or beat her; and vainly climbed the Olympus or the Alps alone and froze himself there. Alarmed and enraged, the tutor punished her severely and goaded on to sing, she delightfully mingled sobs with the Solo. And then the modulations in her voice created by such sobs! her tears! with his increase in thrashing her, she confined herself to sobs pure and simple. The landlord attending to the customers at a distance, left them, and came to the scene enraged; the despairing tutor at his arrival, sat silent with red anger permeating within as molten lava. The father relieved him by taking the cudgel and reddening the donkey.—I mean the girl, the would be she-Orpheus—He poured a volley and the sobs heightened into loud brays and louder ones. That one in the superlative degree sent hurrying into the scene the Rickshawalla running with his vehicle in the the street. The cooly carrying rice bags stopped, laid the burden aside and enquiringly went within as if a murder had been committed. The sympathetic guests intervened and persuaded Hercules to drop down his club. Others drove out the pressing crowd of curious men. And daily the scene reached a climax and gradually cooled down.

Which worn out soul could suffer all these torments? Who would be in hell or in the Asylum of the insane. Still I have to put up, and I do.

V. R. HARI.

Olla Podrida.

Quite recently a lady doctor from the West said that the habit of the Hindus to wash the face and the hands before eating is a very good habit, and that it is not wise to fondle cats and dogs as this habit spreads diseases. So we want a certificate from the West to see the wisdom of our old habits. Better late than never!

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The western doctors have found out also that fatness is due to poison in the blood and that it can be cured by taking uncooked things. We must accept everything from there as gospel. Be it so.

***

Signor Capablanca of Cuba is said to be a master chess-player playing a number of games simultaneously. We have many such men here and some of them are Satavadhanis or Ashtavadhanis. Yet they are unknown to fame as the newspapers do not take them up and sing their praises.

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The Prince of Wales was recently dubbed by the American Indians as "Young Thunder" and "Morning Star." Different peoples have got different conceptions as to titles and honours. The Red Indians came to the ceremonial occasion clad in eagles' feathers and presented buckskin heads to the Prince. Loyalty fulfils itself in many ways!

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The Cochin Catholics are setting up a hue and cry against the Civil Marriage Bill. But I forget that only orthodox Hindus are debarred by Hindu and other public opinion from objecting to civil marriage bills.

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America is going in for a strike of 60000 steel workers. America is creating a corner in foodstuffs to raise prices. At this rate all the money of the world will go into America and rest of the world will be its slaves in fact though freemen in name. But America in its turn becomes a slave to strain and work and worry. Happy modern world!

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Mr. Ford of America declared history to be *bunkum* and wants to re-edit the Bible. Wonderful man!

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In India Conferences are going on everywhere. The Congress is coming on. India does not care for money or other worldly matters provided she has her opportunity to speak away somewhere and about something.

***

We read a few days ago about a gorilla having been humanised. Is it due to the principle of compensation?

SCRUTATOR.

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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.

THE REALM OF FLOWERS
THE LOTUS FLOWER I.

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

Like light's first dawn in night-hid universe
Like life's first stirring in the lifeless earth
Like Mind's first glow amidst the mindless birth,
'Midst plains of prose like sunlit hills of verse,
'Midst cunning talk like godly pure converse,
Midst pain and gloom like bright and laughing mirth,
Midst heartless inns like sweet and loveful hearth,
To starving beggars like a gold-filled purse,
Is thy bright blessed sight to these poor eyes
When from thy birthplace of entangling mire
Thou liftest thy sweet thousand petalled flower,
Thy sight is sweet to all like paradise.
The youthful amorous sun's caressing fire
Doth toy with thy sweet splendour hour by hour,

The Hindu Message

THURSDAY EVENING OCT. 16, 1919.

The League of Nations and After.

The time is now ripe for a calm consideration of what the League of Nations can do if it is understood and worked in the proper spirit and what it can undo and destroy if it is not so understood and worked. The word *Nation* has been a word to conjure with for some decades past. Ever since the French Revolution became an accomplished fact the process of nation-making received a swift and powerful push. Now-a-days we talk of the nationalisation of industries, railways, and what not. The national outlook is of the very stuff of modern thought and is almost as integral a portion of our inner endowment as the conceptions of evolution and of progress.

But the conception of nationality is more than a mere conception of its political aspect. It means and presupposes a vital enthusiasm for the national culture, languages, literature, customs, manners, dress, deportment, and temperament. It means the preservation of national distinctiveness of thought and speech and action without in any way losing our love of humanity.

Even after the emergence of the national conception, the national life took a long time to attain a prominent place in international concerns. Dynastic considerations and oligarchic cupidities often dictated the shiftings of frontiers and governed the destinies of peoples. Crowns became even dowries and matrimonial pawns. It was only in course of time that the *vox populi* became really *vox dei* in the sense of its being and becoming omnipotent.

But a league of nations is much more than even this. It means not the mere bluster of the Big Four but the harmonious action of them and of the little nationalities as well for the common good of all. The consecration of each nation into a separate state is naturally and necessarily the ardent wish and endeavour of such a league. It yearns to see the joys of national life in widest commonalty spread.

Nay it will not be content with even this measure—large and liberal and admirable as it is. It will fit races and peoples to become nations and make a glad bestowal of nationhood. It will rise to the greatness of the new-born spirit of a new knight errantry and ride abroad redressing racial and national wrongs. It will even throw its sword into the balance if the balance of life has its scales weighted with injustice and oppression on any side. What is the good of modern enlightenment if every new race must tread the old bloodstained path to attain nationhood?

But all this means really a conversion of the heart. If any one imagines that solemn pacts full of decorative phrases can bring about the advent of the millennium, he will find himself egregiously mistaken. The Great War will not be what it was pronounced to be—a war to end war, if the healing of old sores is not effected and if all ethical poisons are not purged from the social body. But is this the nature of the new outlook on life? If new forms of domination hidden by cozening words about brotherhood are born and continue to flourish, if commercial dominations and exploitation take the place of military and political tyrannies, the prospects before the League are dismal indeed. Quite recently an American leader declared that America went dry not on ethical but on business grounds. There is a great deal of grandiloquent talk about self-determination but it is pertinent to ask what is the kind of *self*. Humanity can but hope that things will be better in the future than in the past.

Caste and Caste Spirit.

This was the subject of a lecture the other day at the Kellet Hall. Sir P. S. Sivaswamy Iyer presided. The caste spirit which was more or less defined as a sense of superiority on the part of one caste over others, was traced and traversed, and the hope expressed that with the growth of education and deepening of true culture, it was bound to disappear. Sir Sivaswamy Iyer remarked in the course of his observations from the chair that inequalities are facts which cannot be ignored. Further, references to caste spirit have been prominent in the public eyes of late, especially in connection with the evidence before the Joint Parliamentary Committee. To decide whether the grant of increased powers to elected representatives would not affect the interests of the people in general, the question was asked by several members of the Committee. whether, and if so to what exact extent, caste is still existent in India. The answer was of various kinds. But none wished that it should exist. It has often struck us that the discussion of caste is one of those interminable discussions we hear of in the history of human thought—interminable because the term (caste) is never well defined and never understood in the same sense by all those that take part in it.

What is "Caste"? There is the caste spirit; there is the caste-principle. The caste-spirit is pretty well understood. It is the spirit of antagonism, the spirit of superiority that one caste assumes or is conceded with reference to the others. In fact, caste is not an Indian term at all, having been brought in from the Portuguese language to indicate social gradations. But the Indian caste-principle is, according to its most cultured exponents the principle of division of labour without mutual encroachments. This labor division runs in families i e. is hereditary and continues to be so as long as there is uninterrupted demand for and patronage of that labor. In the caste principle is also evolved evidently exclusiveness in the matter of marriage between one caste division and another, and several other differences in dress customs and manners, which go to mark off one caste and sub-castes from another and constitute, it is said, its distinctive personality. Which it is that is meant when the word caste is so glibly uttered, is worth enquiring. If it is the caste spirit and the caste antagonism, it is of the same brand as the class spirit, class antagonism, national spirit, national antagonism, which we see all the world over. However reprehensible this will continue as long as families, classes and nations connect themselves for mutual exploitation, though under the belief that this is a competition, the only key to progress. In India too therefore, this spirit will continue as long as the

conditions that favour it continue. But this is not the caste *ideal*. Caste differences are not foreign to that ideal. The function of one caste *must* be different from that of another. To ensure the benefit of heredity etc. marriage *should* be confined within each occupational caste. To ensure marriage being so confined all personal social intercourses is also confined. But this does not mean antagonism. Difference in customs, manners and exclusiveness in personal and domestic purposes cannot mean discord any more than identity in customs and manners and unrestricted freedom for personal and domestic purposes can mean or has meant concord among families, classes and nations in the East or in the West. What a significant though pathetic cry poor Mr. Srinivasa Iyengar made when he said at a meeting the other day that interdining has not secured union among castes. On the other hand the functional differentiation of caste with mutual helpful connection is alone concord The caste system maintained in its purity and health, not the caste system of to-day where there is no functional interdependence between caste and caste and hence no live or mutual responsibility—is alone the social system that would make possible the suppression of all the evil in man and the manifestation of his full divinity. Real caste makes for the highest well-being. Let the Indian not feel despondent about restoring it. Let him but encourage each caste in its occupation by buying of them and taking a responsible interest in them. This is true and righteous Swadesism. Follow it and the restoration of caste is only a matter of time. Caste so understood and worked cannot be viewed with distrust or suspicion by any rightminded individual.

Notes and Comments.

Every age is dissatisfied with itself and is apt to think that the golden age lies in a past more or less remote, while the future will prove to be a good deal worse than the present. In India, too, we think of the Kritayuga long past as an age of perfection in human "deeds" and that we have slowly degenerated towards the present "Kali" epoch or the age of unrelenting strife and merciless competition among men. This is the Pauranic point of view. The Vedantin, however, who is enlightened by his perceptional realisation of the innermost bliss of the Atman is cheerfully optimistic, and looks upon the material world as a world of *phenomena*, of ceaseless and inevitable change. Good and bad are merely relative, and the enlightened man looks upon both without losing his hard-earned equanimity of mind. Every age and every clime present the same spectacle of improvements in certain directions balanced more or less by losses in others. The quantity of human happiness and the sum of human resources remain the same, and "man never is, but always to be blest."

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Professor Gilbert Murray makes an interesting attempt, in the *August* number of the *Contemporary Review*, to form an estimate of what he calls "our own age." He is fully conscious that, "the problem cannot be answered, at least not with any precision or certainty." For, "the factors are too numerous and varied for any mind to grasp"; also, "each person's individual experience is both very small and overwhelmingly vivid." Furthermore, we are, also, overpowered by the chaos arising from the turmoil of the war and the startling nature of the settlements and unsettlements arising from the work of the peace-makers, so-called. Still, it is interesting and useful to study various aspects of the present situation of the civilised world.

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The Conflict of views and opinions existing on the topic may first be noted. One school holds that the triumph of science, force, and discipline is assured, and that the reign of sentimental Liberalism is over. According to another, the doom of capitalism has been pronounced. Labour, in coming to its own, has enthroned democracy with all its intrinsic virtues, and, chiefly, its love of justice and peace. What is strange to note is that these conflicting views prevail among the very people whose *ideals*, political and social, are fundamentally the same.

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We have spoken of the war and the startling manner in which it has affected the minds of men and will long continue to colour the views of men and their activities in future. Professor Murray, in judging of its effects, first points out that "it is a perilous thing henceforth for any man to despise his brother." This means that it has intensified the democratic tendencies prevalent since the dawn of the epoch of the Revolution. Justice and truth will—or ought to—prevail in the organisation of government and in the social relations of the masses of the people. Tyranny and cruelty of all kinds must cease,—even the tyranny of the written word in the press and of the spoken word in public or private life. In India, we have suffered for untold ages from the tyranny of men in power. Under British bureaucratic rule, the suffering inflicted on innocent people by the insolence of officials, both Indian and other, and the misuse of red-tape has at times assumed large proportions. If the spirit of the new age brings us an improvement in this respect, it will be most welcome to all of us.

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Professor Murray points out, on the other hand, *two* unwelcome effects of the war. (1) "Its chief influence will be to increase every kind of social instability," due, chiefly, to what he calls "the habit of violence in public things." We, in India, are already fairly accustomed to this phenomenon of public life. But, if greater restraints are put on the insolence and tyranny of power, we may hope for an early improvement, both in our public and social life. *Secondly*, "the war will have increased a tendency to impatience, an inability to understand anything difficult, a helpless wish, when in trouble, to knock somebody down and have done with it." While we certainly agree that this is a circumstance fraught with mischief, it may not forebode in India the evil it purports to be in Western society. For, life in India has always been apt to be slow-moving, and we are noted for our patience,—a quality by no means desirable among a people who wish to adopt Western ideals of government and manners. An "increased tendency to impatience" and even a touch of impetuosity will bring to the Indian temper a decided improvement, chiefly in the direction of redressing avoidable wrongs which often remain when the causes which originally tended to bring them into existence have disappeared. We are not at all here referring to any of those social customs which are the constant topics of the reformer's invective, but to the evil done by man to man as neighbours and even in purely personal matters.

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Professor Murray, entering now upon what he calls "my main theme"—*i.e.*, the characteristics of "our own age"—first dwells upon a supposed general tendency to decadence and "degeneration" as a *normal characteristic*" of present-day human nature." He effectually answers this by remarking that "the corrupt persons die out, and their place is taken by other persons from the classes hitherto uncorrupted." In art, the morbid and eccentric mostly die out, and others possessing the gift of freshness rise to replenish its fallen fortunes. In town life, those who become corrupt die out in three generations, and are replenished from the country. Other examples can easily, also, be found to illustrate the same tendency. In a country like India, we have also the same tendency to corruption in morals and social life. But, here we have our corrective in the idea of an eternal Dharma as leading to the mind's liberation from the bondage of unreality or ignorance, and this has been our salvation under the most unpromising

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circumstances in our past and recent history.

* * *

Professor Murray recounts various symptoms of social decadence and corruption,—viz, excessive indulgence in foreign drinks, excessive sexual indulgence, internecine wars, a sense of the sadness of life, etc. He traces the origin of these phenomena of society to the cause pointed out in a recent work viz., *the failure to provide proper satisfaction for the natural human instincts.* Mr Graham Wallas has based his book—"The Great Society"—on the idea that a big artificial society tends to restrain all natural and healthy impulses and therefore to produce a perverse type of human nature. Modern town life in excess prevents access to fresh air and healthy exercise, and leads to the resort to cinema halls, indulgence in alcohol, etc. The love of money-making prevails over all healthy human desires and normal instincts; and the morbid reaction to stimuli becomes unavoidable. In literature, there is a straining after effect through exaggeration and epigram, a hankering after mysticism, an effort for what will strike or amuse, etc,—all of which leads to "first eccentricity, then loss of form." The same effects are to be found in the field of art and in dramatic composition and in spectacular amusement, generally. The entire community gives way to the attraction which the inferior influence or article has over the superior.

* * *

It is strange, however, that Professor Murray should find that, in regard to individual character, "the evidence for improvement in conduct is extremely strong in almost every class of society." He holds, however, that the "actual increase in deliberate philanthropy and asceticism" which he thinks to be capable of proof at the present day is "no real argument against the decadence of the present age, —rather the reverse." But the moral improvement he speaks of is, he says, indicated by such a fact as "the general sobriety and gaiety and good manners" of the modern crowds on holidays. This is much more true of India today than of Western societies. But, in our view, we should not place too much emphasis on mere appearances and fashions relating to the accidents of a particular occasion or locality, but rather to large social influences and normal features of public life. It is these that determine the prominent and permanent characters in the personal life of men. So long as those signs of decadence already pointed out—the morbid love of stimuli, sexual excesses, the instability and violence habitual to public life, the straining for mere transient effect, &c.,—continue to characterise Western society, it cannot be said that healthy tendencies prevail over those which are not.

* * *

In India, we have always striven for that contentment, that perfect balance of activities of all kinds, that समत्व, that mental equipoise, which alone can fill life here with the bliss of heavenly glory and strength. We have fallen a great deal from that ideal, and the conditions today seem very unfavourable to its recovery. It may be that, in the times present and to come, failures in one direction may be more than made up by successes in another,—that keen perceptions and powers of the senses are developed while we lose some of our spiritual gains in the past—and that thereby we may gain a new kind of harmony and balance which, to many or most of our modernised minds, may have in it the attractive spire of variety of interest. But the balanced life of the past of India has survived the countless revolutions in our past history, and we think, therefore, that we should not lightly consent to part with it. "The social organism which existed three thousand years ago is still living." Such is the verdict of the student, the man of science, and the missionary bent on overthrowing our ancient social and spiritual ideals. Whether the variety and specialisation we are now bent upon in, every effort of ours to-day will be found satisfactory in the end is, indeed, problematical. Let not our new-born nervousness and sensitiveness be carried to extremes which are calculated to land us in pain, loss, and humiliation. We do not object to any new acquisitions,—in fact we

shall even welcome them. But let us not discard the counsels of moderation, and let us at least strive to maintain unimpaired the spiritual gains and glories of the heroic age of the sages and saints of India's past.

The Next Congress.

[By Son of India.]

The next Session of the Indian National Congress will be coming off in December next and we have less than three months before us. There is no question of changing the venue now especially in view of the recent happenings in that unhappy Province. Let all delegates, let all visitors from far and near witness for themselves the utter desolation that the land has been plunged into. We can now see the hand of Providence in the Congress having been invited, so far back as last December to hold its next sessions at Amritsar. And when the Congress then accepted the invitation little did it dream that Amritsar would so soon be the scene of a barbarous catastrophe. The Government of India have in effect said through their mouthpiece Sir William Vincent that the non-official members from the other Provinces could base their statements at best on only hearsay evidence and were therefore prone to minimise the gravity of the situation. To our eternal disgrace it must be confessed that both the "gallant and Honourable" Sir Malik Umar Hyat Khan Jiwana and the Honourable Khan Bahadur Mahommed Mian Shafi not only did not oppose the resolution, not only did they not remain even passive supporters of the policy of the Government, but both of them stepped out of their bounds to defend the action of the Government, the "gallant and Honourable" Jiwana going a little ahead and finding fault with the Government not for having introduced Martial Law at all, but for not having introduced it earlier! It may be said that Sir Malik is a military officer who cares only for peace and discipline. But Mr. Shafi cannot be so hot-blooded. Under his very eyes, within six inches of his nose, atrocities were committed in the name of law and order; his own application for a permit to enable his servant to leave Lahore by rail was rejected; the Indian member of the Viceroy's Council cast away his high office no longer willing to serve a government which connived at, nay actively participated in, rampant O'Dwyerism; and here was Mr. Shafi only too willing to clutch at the ignoble opportunity and have a perch, though it was only a temporary one then, in the Viceregal Council. This only reminds us of Dr. Faustus in the story.

We seldom come across a member of Government speaking in the Legislative Council on a subject outside his domain, but Mr. Shafi cast off all traditions and came out with a long word of defence of the bureaucracy. The Indians are said to be the most grateful people on earth, and is not Mr. Shafi the Indian of Indians? A session of the Congress at Amritsar will surely remove the reproach that officialdom will only be too eager to taint it with.

Coming on to the question of the selection of the President, there have been two theories that are generally advanced. One section there is that thinks that the highest honour that the Nation can bestow is a call to the Presidential Chair. There are others as well who think that the best man must be had, irrespective of the fact that there are other men to whom such honour is "long overdue."

The figures of Tilak and Sankaran Nair spontaneously rise in the mind of every Indian at the mention of the Presidentship of the Congress. Tilak deserves the honour which has long been his due. Only last year he was unanimously elected and would have filled the office had it not been that he had to be absent in England. Sir Sankaran Nair has already been once the President. Mr. Tilak has been in England for more than eighteen months and has studied the psychology of the Briton; he has carried on a vigorous propaganda work. But Sankaran Nair is a redoubtable warrior who spurned his exalted office, disdaining to work with a government which perpetuated such horrorr. The next session is unique in that its proceedings will resolve themselves into two broad subjects—viz., the Panjab affairs and Constitutional

Reforms. Who is there so conversant with both of them as Sir Sankaran? Who is there who has made such a minute study of both the questions in all their aspects, in all the phases presented by the various local governments? Who is there that carries such a high reputation for character, straightforwardness, independence, and sobriety of views both in India and in England? Even at the time of the Special Congress at Bombay it was an open secret that many who could dictate on national subjects feared that the election of Mr. Tilak would not lend weight in England to the Congress proceedings. If it was so then, it is a thousand times stronger now. This is not the moment to step out to *honour* our patriots; we honour them in our hearts. They know it, they do not require that the people's love should be manifested especially when another President would be far more helpful. The Lokamanya will himself be the first to propose the name of Sir Sankaran Nair. Let us be up and doing. Let us have Sir Sankaran to preside.

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 III.

(Continued.)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

The senses are said to be higher than (the body); the mind is higher than the senses; the determinative faculty is higher than the mind; and He is higher than the determinative faculty.

NOTES:

1. *Manas* is the mind in which the alternations of doubt and determination exist. *Buddhi* is the mind in the state of determinateness.

2. The above translation brings out what is the aid of the higher power to conquer and control the lower power. From each lower plane which is under the control of Kama or desire, he has to be dislodged with the help of the higher power.

3. That this is the meaning is clear from the corresponding verses in the Kathopanishad.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषात्तु न परं किंचित्सा काष्ठा सा परा गतिः ॥

4. The region of steadfastness and clarity of ideas is Buddhi. It is from there that the light of intellection comes. It is itself illumined and vitalised by the Atman. The realised self-identity of the soul is the background which renders memory and coherence of mental life possible. The will is the channel of the ultimate illumination and energy which brighten and sustain everything.

5. Sri Ramanuja says that सः is desire. According to him the verse means that we have various enemies—the senses, the mind, reason, and desire—the last being the arch-enemy. But this interpretation is against the spirit of the Kathaka mantras above stated. Further, though the impure mind is our enemy, the pure mind is our friend and helper.

6. Sri Madhwa says that what are described in this verse are the divinities presiding over the senses, the mind, etc.

7. With the aid of the Supreme, all the enemies of our realisation are overthrown—that is the great truth taught in this verse as stated in Chapter II of the Gita रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते । Why are the senses higher than the body? Because they are in all bodies and are subtler than the body. Why is the mind higher than the senses! Because the mind is subtler than them and desire becomes potent only when the mind is under its sway. The determinative faculty is higher than the mind as when it comes under the sway of desire it makes the mind dynamic and concentrated and forceful. He is higher than all and with His aid we can conquer all the enemies of the soul.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

Thus realising Him to be higher than the determinative faculty and controlling the lower mind by the higher and purified mind, O mighty-armed one, kill the enemy who is of the form of desire and whom it is difficult to approach and overthrow.

NOTES:

1. The Lord shows that only through God's grace can be overthrown the basis nescience (मूलाज्ञान) which is the real origin of desire.

2. The arch-enemy, if he is merely beaten, may return and give trouble. So the Lord tells us what are his strongholds, what are his real sources of power, what are our aids in overthrowing him, and how he is to be destroyed.

3. As the Kathopanishad says:

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येत ब्रह्म समश्नुते ॥

(To be continued.)

Indians and Scientific Training.

(BY P. ANANTHASWAMY.)

No elaborate course of argument is needed to show the large and potent part that Science played in the life of the people of Ancient India. Without Astronomy and Geometry, the daily life of the Hindu would suffer considerably. The daily relative positions of the zodiacal constellations, the calculations of lunar and solar eclipses, the positions of the moon's cusps and the conjunctions of the planets and stars had to be known to the Hindu. Some of the Hindu *Poojas* and *Yagas* presuppose a considerable knowledge of science. In scientific calculations, our ancients had astonishingly short methods, which are not unknown to some of the present-day Hindu astronomers and astrologers of the old type. Their achievements in the world of science were thus very remarkable. Owing to natural decay and degeneration and to the depreciation and disparagement which our science has suffered at the hands of scoffers and enemies within the camp and of monsters of mutual envy, we have grossly and infamously neglected the study of science. Now that the recent war has brought a gleam of light to our educational horizon and made us realise vividly the importance and necessity of scientific training, we should, as loyal and honest scions of those who shaped and moulded India's memorable past and as eager and well meaning workers for the high and holy cause of the motherland resuscitate the study of science in all respects and in all its aspects. Let us consider some of the advantages which flow from a sustained and exclusive pursuit of science.

In science, we aim at seeing, understanding, enjoying and practically learning from the natural world round about us. The subject is therefore of the widest range and includes every thing from the tiny grain of sand and the microscopic bacillus to the biggest suns in the starry realms. Its values are clear and distinct. It quickens and cultivates the faculty of observation; the power of accurate and rapid generalisation, and mental habit of method and arrangement. It fires up and trains inquisitive interests and continually keeps our admiration on the stretch. It has by the discipline which its problems exercise, the power of expanding and strengthening our reasoning faculties.

Science ministers to practical interests. It materially benefits the nation and maintains it in plenty and comfort. In its achievements, there is not only beauty and wonder but also beneficence and power. It labours to extend human happiness, to economise human effort and to extinguish human pain. Its value to the agriculturist, horticulturist and the industrialist has only to be stated to be accepted without murmur or demur. Plants and animals do not only furnish the whole supply of food and clothing for mankind but they constitute the main source of raw materials for commerce and are consequently the very life-blood of commerce. In our own land, many pieces of fertile land aggregating to several thousands of acres lie neglected; numberless streams roll their unused waters to the sea; spicy groves and other forest-areas rich in all kinds of commercial produce remain insufficiently exploited; myriads of raw materials, capable

of being converted into manufactured articles in the country itself are either left to rot away or are exported to other countries for not much more than a nominal value. The industrial prosperity of India depends, it should be noticed, upon the way in which we press our scientific training and culture into service and in which we utilise the country's natural resources to the best possible advantage.

Science cultivates what is call the *Scientific mood*. This mood consists in a passion for facts, a cautious precision of statement, and the realising of the complexity of all situations. The life-histories of plants and animals, the phenomena of Matter and Energy and numerous other manifestations take us into many a secret recess of Nature's workshop and reveal to us the inter-relations of things in the web of life, the connection between nature activities and human activities, the attractions that subsist between plants and animals and the wonderful beauty and adaptability of form and structure of plant and animal bodies. Science clearly recognises that the plant is more than its parts and that the animal is more than its organs. In his capital book on the *Aims and methods of Nature study*, Dr. Rennie observes:—"It is well to emphasise, the distinction between the germ on the one hand—microscopic, living, *essential*; on the other,—all the rest, bulking larger, but after all, not living, accessory." This passage indicates a fundamental truth of Nature with which Indian Philosophy has long been quite familiar.

No less remarkable is the moral value of science. A thorough grounding in science acquaints us with the nature and disposition of man, the lower animals, and plants and cultivates some of our moral faculties. Science makes constant and persistent appeals to reason. Some of the problems of mundane existence and experience are so obstinate that they ever refuse to open their gates to the knocks of ordinary men. But at the touch of Ithuriel's spear, Science, the said gates easily and immediately open. The truths of science are not accepted on authority alone; but all are free to test and attest them. Every step in a scientific investigation is submitted to our judgment. As each investigation is made and each principle grasped, we feel the sense of satisfaction and confidence growing upon us. Long-continued observation, elaborate experimenting in the laboratory, hard thinking about chains of causation in the world of man and nature, stiffen our backs and help us to persevere. By sustained effort we are enabled to conquer the world of knowledge, each province conquered being marked in turn with our mental survey-stones. From all this results that independence which is a most valuable element in character. Nor is this the only moral benefit bequeathed by scientific culture. It brings into active play courage, manliness and sincerity, an almost fanatical earnestness and relentless tenacity of purpose—qualities that make the man and that save him from shipwreck in his voyage through life. It should be remembered in this connection that there have been noble hearted pioneers of science who, to test scientific investigations, subjected themselves to dangerous experiments, at the risk of their health and even life. Such men are the lords and kings of men spoken of by Ruskin and they all possessed in an abundant measure an honest receptivity, a willingness to abandon any preconceived notions, patient industry, and humility, keen and unerring powers of perception and a noble self-renunciation.

Science finds entrance into the religious philosophy of the world. It has antiquated many doctrines, disintegrated others and compels many others to be readjusted? It has shown to us the ways of Nature and explained to us the various phenomena that go on around us. It has taught us how Nature does.

"Wield
The mighty frame; how build, unbuild, contrive,
To save appearances; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and Epicycle, Orb, in Orb;"

and how man's dominion is inseparably bound up with scientific progress. Tennyson makes the latter point clear when he says:—

"The crowning race
Of those that eye to eye shall look on knowledge,
Under whose command is Earth and Earth's
And in their hand is Nature like an open book."

Vague and meaningless fears in respect of the stars above, the tall trees around, the

stupendous mountain, the leap of cataracts into sunken glens, the brooks rippling over the stones, the rhythmical roar of the ocean and "the tingling silentness of the midnight forest" have been exposed and shamed out of existence by the magic touch of science. Science has drawn the Naiad from the river and the Dryad from the tree and disturbed the innocent festivities of Pan and Apollo. It has made impossible the sight of Proteus rising from the sea, the hearing of the old Triton blowing his wreathed horn, the swallowing of the sun and moon by Python and the ridiculously absured notion that the heavenly bodies are so many globes and chandeliers hung up in the great blue canopy to give light to man. What a refreshing change has come upon man's religious conceptions? The frail creature, the slave of puerile fears, who assigned to every grotto, flower, river and valley a genius, who feared an alarming spectre might at any moment emerge out of darkness and take him off and who deified everything he could not explain, has, with the active aid and support of science realised the sedative and corrective law of universal love, peace and harmony disclosed by Nature and attained the rapturous recognition of his identity with

"That Light whose smile kindles the universe
That Beauty in which all things work and move."

It may be interesting to examine the supposed antagonism between science and religion and the argument that science tends to dehumanise humanity. A shallow critic has remarked that poetry flourishes in an age of ignorance, that as man begins to question and inquire, his wonder ceases and poetry which has its basis on wonder finds less and less material to work upon. It is now held that poetry is not a hater of Light but a bringer of Light, and if this is true of poetry much more is it the case with religion. A man who has studied science would be more religious than an ignorant man because his religion would be based on a stronger and stabler foundation. He would have realised the wonderful manifestations of life and energy in the world and the insignificance of man in time and space in the scheme of the universe as taught by astronomy and therefore his religion would be more rational and more acceptable than that of another. Let us call one or two eminent witnesses who have expressed themselves in favour of the position advanced. We will first call Sir William Barret, F.R.S., a distinguished physicist who started life as assistant to the late Professor Tyndall and whose testimony is therefore of special weight. He says:—"Between nature and revelation, between science and religion, it is obvious that there can only be an apparent conflict, due to the point of view taken on the one side or the other. For both yield us different aspects of the knowledge of God. Science reveals the garment of God, religion the heart of God; one teaches us His infinite wisdom, the other his infinite love; one appeals to us through the senses and reason, the other through our soul and higher intuitions; in a word, science is the intellectual apprehension of God, religion the spiritual consciousness of His presence." Sir William Barret who takes profound interest in psychical matters, thinks that miracles are neither impossible nor unlikely. "As regards the question of miracles, I am convinced that we cannot tear all the miracles from the New Testament, much less the cardinal miracle of the resurrection of our Lord, without emasculating the Gospels and creating a new set of difficulties, historical, intellectual and moral. That a belief in the miracles of the Gospel narrative is consistent with the most rigorous knowledge of the laws and continuity of Nature, is shown by the public utterances of men like Newton, Faraday, Kelvin, Stokes, Clerk Maxwell, and others." To Sir William, scientific observation and discovery reveal "not only the wisdom of the Creator in the seen but afford a window through which we can better see the vast scope of the divine purpose."

We will next rely on the evidence of Dr. P. Chalmers Mitchell, a distinguished man of science and secretary to the zoological society of London. In his remarkable little book, *Evolution and the War*, he makes a very fine and august statement of the reality of the Moral Law in this world. "Writing as a hard-shell Darwinian Evolutionist, a lover of the scalpel and microscope, and of patient, empirical observation, I assert as a biological fact that the moral law is as real.....as the Starry Vault and that its creation and sustenance are the crowning glory of man and his consciousness of it puts him in a high place above the animal world."

Quoting Kant's phrase, "Two things fill my mind with ever-renewed wonder and awe the more often and deeper I dwell on them—the Starry Vault above me, and the moral law within me"; Dr. Mitchell says, "I agree with Kant in his selection of man's consciousness of the moral law as a supreme wonder."

Lastly, we will quote the opinion of Professor Armstrong.

"The true man of science is in no sense a materialist but an ultra-idealist; accuracy and honesty, truthfulness and logic, come first among his ideals. His mind is full of wondrous visions; Nature to him means something, and is the object of deeply religious reverence, the outcome of a sense of inexpressible wonder." We can multiply authorities to show that the antagonism between science and religion is after all only apparent and not real. We trust these will suffice. The authorities adduced show such a uniformity of opinion that too much stress cannot be laid on the aim and end of science which is to re-humanise de-humanised humanity.

Again, granting that matter and force are wanted to keep the world going, the human mind still craves for an original author for those agencies. The clock once set agoing may continue to work without further direction from the Master Hand. But the Master Hand has been at work at one time or other and perhaps will come into operation at all needful stages. The Ego which pries into the mysteries of that Master Hand is itself one of its products and it would be well-nigh parricide for this Ego to disown it. There is every reason to believe that self-same Master Hand has marked out for the Ego a process of Evolution, the crown of which is the absorption of the latter by the former. But that does not mean that the Ego is everything and that the Master Hand is superfluous as an Entity. Nay rather, when we consider the millions of aberrations that occur in human lives, we should become all the more humble and diffident of our powers. These powers, true wisdom whispers to us, shall come to naught, unless guided by that Master Hand. In the first flush of his discoveries, a scientist may be prone

> "To assume the God
> Affect to nod
> And seem to shake the spheres."

But when subsequent reverses overtake him it is ten to one that he shall be rudely recalled from his fancied omniscience and omnipotence to his own insignificance, that he shall be made to recognise the sad truth that there are more things in heaven and earth than are dreamt of in his philosophy and that an unbounded humility and love is man's first duty. It is well-known that the Germans gloated over the destructive work that a superior scientific knowledge enabled them to carry out among the ranks of the friends of righteousness. Their asphyxiating gases, the havoc caused by their submarines to those who did not give them the least provocation and the murder of innocents which they successfully carried on, with the bombs they dropped from their zeppelins, may be the marvel of those who, if they had the chance, would convert the whole world into snug heavenly quarters for themselves and who, for that purpose, would rid it of all those whom they consider undesirables and intruders. But both the hallucinated Germany and their "mean" admirers are now brought to acknowledge that they pursued not only a wild-goose chase but also a course that cost them more than it was worth. No; the province of science is far different from what is pourtrayed by the popular theory of survival of the fittest which the narrow-minded worldling, in his intense and overleaping selfishness, so readily hugs to his bosom. Its province is rather to show that the pleasures and pains of our animal being shall not count in the composition of the goal of human existence, that this goal is nothing but a column of white light of pure reason and that this column, like the physical sun that we see, shoots its rays to every imaginable part of the universe and, by abolishing contention and strife, makes it possible for every created object to fulfil its proper and legitimate function and enjoy the modicum of unalloyed and unending happiness. Let us realise that steady and sustained study of science will bring us out at last into the light of day and exhibit us to the world "comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above our fellows in all the offices of life." Let us at the same time realise with all the fervour we can command, the value and significance of the time-honoured adage enjoining every one of us to love himself least. Then we shall have given the most powerful impetus to that march of science which is the *sine qua non* of the salvation of the whole world and of the final solution of all the mysteries of creation.

Essays on the Bhagavad-Gita.

[By the Hon'ble V. K. Ramanujachariar.]

(*continued.*)

III. Karmayoga.

Discrimination and desirelessness having been taught, they should be practised. Before dealing with this subject the Lord removes certain misconceptions.

(1) Arjuna's doubt.

Verse 53 of Chapter II, coming immediately after the teaching of desirelessness in verses 47—52, states :—

'When discrimination obtained by hearing from the Teacher stands unshaken in your mind, you will then attain *yoga*.'

It thus appears that the practice of desirelessness comes first ; then the holding of discrimination firmly by the mind ; and lastly *Yoga* (self-realisation). In other words the first leads to the second, and the second directly to the third. Arjuna, presuming from this that practice leading to unshaken discrimination is superior to action (action done as service of Devas), enquires—

'If it be thought by Thee that discrimination is superior to action, why dost thou enjoin on me this terrible action? (III. 1).

Terrible action—as leading to bondage ; for, he had not fully grasped the truth that action done as service does not bind.

(2) Karmayoga necessary

The Lord replies:—

'In this world there are two paths, as already stated by me. *Jnanayoga* for the one whose mind is serene, and *Karmayoga* for one whose mind is agitated' (III. 3).

In this world—world full of persons of different capacities. Every one in the world cannot practice *Jnanayoga* (practice of discrimination) as soon as desire for liberation springs up. He must secure a serene mind by practising desirelessness and when that is done, he may begin the practice of discrimination as described in chapter II, verses 55—58.* The notion that discrimination may be cultivated by mere abstention from all action or by the mere abandonment of action already commenced is erroneous. For,

'No one can even for an instant remain actionless ; helplessly is every one driven to action by the qualities of his body.' (III—5).

'He, who sits controlling the organs of action, but dwelling with his mind on sense-objects, forgetful of the Self, is called a hypocrite' (*Ibid.* 6).

What is meant is that the mind, being yet unsubdued, will wander to sense objects, and forget the self, on whom the disciple wished to meditate. He should first subdue the mind. He is therefore advised to commence *Karmayoga*.

* The practice of discrimination consists of four stages.—

In the lowest stage the disciple withdraws his senses from sense-objects, as they begin to contact them :—

'When, as a tortoise draws in its limbs, the disciple completely withdraws his senses from their objects, his discrimination is stable.' (II. 58).

Completely is the rendering of the Sanskrit word *Sarvasah* (in every manner)—that is by giving up seeing, speaking etc. The withdrawal is a preliminary to the practice of discrimination, and the mind should be concentrated on the Self. In the next higher stage—the disciple makes no effort to procure desirable things ; and when a fair thing comes or goes, he neither rejoices nor grieves. He takes stock of the progress made, and endeavours to subdue what has not been brought under control:—'He, who in everything is without such attachment as leads to making of efforts, and who getting fair and foul, neither likes nor dislikes, has stable discrimination (*Ibid.* 59).

In everything—fair or foul ; but as no one is attached to 'foul', the word should be limited to 'fair' only. The next higher stage is described in verse 56.—

'He, who does not grieve at the prospect of losing a dear thing, who is not drawn towards it even when present, and who freed from desire, fear and anger meditates on the Self, is of stable discrimination.'

In this stage no effort is needed as in the previous one, and things come easily.—*desire* draws one towards a desired object ; *fear* arises at the prospect of losing it, when possessed ; and *anger* when efforts to procure it are obstructed. In the fourth or highest stage the subjugation is complete, without any chance of the desires recurring.

'He, who begins *karmayoga* without attachment to fruit, turning his motor organs to action, and confining his mind and senses to the action, is superior (to one commencing the other path) (*Ibid*-7.)

The motor organs, being used to action, can be easily guided to it, while the mind fixed on the action will prevent the wandering of the senses. Both the mind and the senses will thus be taken in hand. He alone can remain actionless, who finds only in the Self, whatever he needs.

'For him, whose mind is turned only towards the Self, who is satisfied with the Self only and who finds pleasure only in the Self, there is nothing to do' (*Ibid*-17).

Such a person is independent of both the paths, having reached the goal without the help of either, at least in this life. *Satisfied*—with the Self only and not with food and drink. *Finds pleasure only in the Self*—not in flowers, music, etc. He does not need anything outside the Self. 'For him there is no gain by anything done, nor any loss by anything not done; nor does he depend on anything among the things of the world as helping him to self-realisation' (*Ibid*-18).

The Lord therefore commands—

'Perform thou action, which is inevitable to embodied beings (*Ibid*-8).

(To be continued.)

Navaratri Celebrations at Sringeri.

The celebrations commenced with the performance of Abhishekam to Sri Saradamba on the 24th September 1919-New Moon day-which is an annual function, and closed with the car procession of Sri Saradamba on the 5th October 1919. During this period the following daily round of items was gone through :—

1. Visit of His Holiness the Jagadguru to all the temples and Guru Samadhis in the precincts of the Mutt.

2. Parayanam of the Vedas, Upanishads, the Ramayana and the Mahabharata, Devi-Mahatmyam, etc, in the mornings.

3. Worship of Sri Saradamba by His Holiness himself.

4. Santarpana-Feeding of Brahmins.

5. Procession of Sri Saradamba round the main streets of the town in a variety of Vahanams in the evenings.

6. Worship of Sri Chandramowliswara by His Holiness himself.

7. Durbar and Mangalaharti in Sri Saradamba's temple from 10 to 12 P. M.

Besides the above, Sri Satachandika Pooja and Parayanams were performed, commencing from Panchami, the 29th September and closing on Mahanavami, the 3rd October, when, in the presence of His Holiness Poornahuti was offered in the homam made in connection therewith.

There was a large concourse of people that attended the festival, from the Southern districts of the Madras and Bombay Presidencies and from the different parts of the State of Mysore. The guests were all carefully and comfortably looked after by the well-thought out plans of the Mutt authorities, which were excellent in every way.

The Durbars ware held during the period in the spacious hall in front of Sri Saradamba's temple built after the Chalukyan style with richly-carved pillars and electrically lit. H. H. the Jagadguru sat on the Vyakhyana Simhasanama, silver throne, placed on the right of the Goddess. His Holiness was dressed in State as usual with Kreetam and Padakkams, the gems of which sparkled with brilliant lustre.

On the Moola Nakshatram day—1-10-19—during durbar, Kanikkas in the names of Their Highnesses the Maharajas of Mysore, Travancore, Gwalior, Indore, Dhara, Dewas, Jamkhandi and the Zemindars of Torayur, Vadagarai, Kangundi and others were offered as usual. The representative of the Chief of Jamkhandi who was present on the occasion offered Rs. 1000 as usual.

A special feature of the Mahanavami day this year was the holding of the First Convocation for the presentation of Diplomas to the successful candidates of the Indian Sanskrit Academy at Bangalore, which was established by H. H. the late Jagadguru, Sri Satchidananda Sivabhinava Nrisimha Bharati Swamigal on the 3rd February 1911. It was very largely attended. In the course of his speech addressed to the Pandits and students of the Institute His Holiness observed as follows :—

Dharma and Adharma are the root-causes of one's happiness or misery in this life. The attainment of happiness and the prevention of misery are obtainable by a correct understanding of the Shastras and their practice in life. When the world had become materialistic and agnostic and when happiness and misery were ganged by what one suffered in this world and when people entirely forgot all about the other world, it was then that in conformity with the saying "Dharma-samsthapanaya-sambhavami-yuge yuge," God incarnated himself as Sri Sankara and promulgated the principles of Advaitism, putting down the materialistic views. In spite of great bodily suffering, he travelled far and wide and established that Dharma was the only road for the attainment of salvation. Latterly, materialism became so rampant that the advent of a great religious teacher like H. H. Sri Satchidananda Sivabhinava Nrisimha Bharati Swamigal became absolutely necessary as if in accordance with the above saying "Dharma-samsthapanarthaya sambhavami-yuge yuge" and in fulfilment of the mandate of his holy master, he travelled over the country, preaching and establishing the gospel of *dharma* and finally he went to Kalady, the birth-place of Sri Sankaracharya, where he built and consecrated a temple in the name of the great religious teacher. On his way back he founded at Bangalore the Sanskrit Academy at the Sankar Mutt for the teaching of higher Mimamsa and Vedanta, to the students, well-versed in Logic, Literature and Grammar, as he considered it necessary to arrange for the teaching of our Shastras in order to preserve them. The course extended over a period of eight years and the present batch of students that have come up to receive diplomas and rewards is the first of its kind. His Holiness enjoined upon the Pandits the advisability of their bringing into practice the ideals which they set before their pupils and to see that their students in their turn followed the ideals which were taught to them. This, he said, was one way of promulgating the doctrine of Dharma so as to reach the masses who looked upon such preceptors as their true guides."

Mr. N. Srikantha Sastriyar, Agent of the Mutt, succinctly conveyed to the Pandits and the Scholars assembled, the command of His Holiness and exhorted them to bear it well in mind.

Then Brahmasri Vidwat-Sirobhooshana Pandit Kunigal Rama Sastriyar was presented with a richly-embroidered shawl for having supervised the working of the Academy so successfully during the period of eight years. Brahmasri Mimamsa-Kantirava Pandit Vaidyanatha Sastrigal who, the Agent remarked, had brought the science of Poorva-Mimamsa newly into the Province, was presented with a valuable pair of shawls and a purse of Rs. 100. Brahmasri Nyaya-Panchanana Pandit Virupaksha Sastriyar Advaita Professor was also presented with a pair of shawls and a purse likewise. Then the Diplomas were read out by Pandit K. Rama Sastriyar and awarded to the successful candidates with rewards suitable to the merits of each in the following order :—

Brahmasri Kalle Sundara Sastriyar, Ardikoppa Subrahmanya Sastriyar, Peruvemba Venkatachella Sastriyar, Palghat Sivasubrahmanya Sastriyar, who passed in First Class, were each presented with *Thodas*, a pair of shawls and a purse of Rs. 200. Brahmasri Chittur Ramakrishna Sastriyar, who passed in second class, was given a single shawl and a purse of Rs. 175, while Brahmasri Hole-Narsipur Suryanarain Sastriyar who passed in third class, was presented with Rs. 150 in cash.

This was followed by the offering at his Holiness' feet of Pada-Kanikkas by the Jahgir officials and the several disciples and followers of the Mutt that had gathered on the occasion.

On the tenth day, Vijaya-dasami, towards evening Sri Saradamba was as usual taken Jambu Savari to the Kalikamman temple, which is a mile distant from the Town, and

on return Bhoori-Dakshina was distributed to Brahmins, both males and females.

The last Durbar was held on Ekadasi after the car procession was over, when it was concluded with, Mangalaharati and invocation of Sri Saradamba's blessings on all the Sishyas, including the several Maharajas and especially on their Highnesses the Maharaja and Yuvaraja of Mysore.

An Eye-Witness.

Olla Podrida.

I now come to deal with Indian matrimony. Quite recently a marriage took place by which a Parsi entered Hindu Society. Here is a beautiful description of the touching ceremony (What sort of touch?). "There was the *agnihotra* for *homam* and the bride was made to worship the Goddess Agni. Mr. A. N. Somanathan officiated as *Brahma*." In these days of gynarchy it is no wonder that Agni has chosen to become a goddess. But how did Somanathan become Brahma. Probably because he became a creator by creating a marriage which creates children. It seems that the bride walked seven times round Agni. Probably because seven is a mystic number.

* * *

This is not all. Dr. Keshai Sastri, whoever he be, brings an American bride who is to be named Shuvira Debi. I suppose that every woman is a Devi. It seems that they have "resolved to dedicate themselves to the service of Hindu Society and *Vedic* religion." I think that India is in danger of being oversaved by all in the world. The real danger to India is that she is being smothered by helpers within and abroad.

* * *

The Liverpool Evening Express says that Mrs. A. B. has found a temporary resting place in a creed that represents the soul in charts with coloured auras. O wonderful modern age!

* * *

Italy is *fuming* over Fiume. Let her.

* * *

An N. B. of Madras has informed the British Public that the Brahmins of Bengal are meek and submissive, that the Brahmins of Bombay are tolerant and cosmopolitan, and that the Brahmins of Madras are intolerant, clannish, and selfish. What a genius for classification? Yet they complain of the sterility of the Indian intellect.

* * *

We are really living in very striking times. The railwaymen have struck in England; the steel workers are on strike in America; even actors are going to strike. How do actors strike? By inaction; of course. The capitalists exploit the world and the workmen and capitalists seek to exploit each other. The peaceful wars of commerce are more deadly than the clamorous wars of militarism.

* * *

Madame Patti is dead having made her million. But that is however no loss as *New India* assures us that Master Kittappa has arisen. *New India* has showered plenty of rosewater on him. By the by why has the old phrase "musical performance" given place to the new word "concert." Perhaps music is less and other things are more in modern performances.

* * *

While there is this nauseousness of praise, we have the nauseousness of ill-informed criticism in a recent thumping thundering letter by S. V. Subramaniam of Kumbakonam to The Madras Mail (Why the Madras Mail?) in which he criticises Sir John Woodroffe and tells an admiring world that ancient Indian literature is voluptuous, sensuous, imaginative, and erotic, and is in no sense valuable. Perhaps he is regarded by himself as a master of Indian literature.

* * *

O the madness of modern fads and faddists! We hear such phrases as the demobilisation of marriage, the nationalisation of women, etc. What does this all betoken? Is humanity dying at the top?

* * *

Meantime the doctors are terrifying us out of our wits (such little of the same as is left after lifelong immersion in modern education and politics). Dr. Philip and others assure us that the yellow fever is coming on and that soon there will not be enough living to bury the dead. All right! Let the dead bury their dead!

SCRUTATOR.

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THE

"HINDU MESSAGE"

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

Editor: 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 LOTUS: II.

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

Like soul in touch with body foul and frail
Is its bright blossom clad in sweet attire
And soaring from the dark surrounding mire.
It doth the morning sun salute and hail
And in this joyful task doth never fail.
It ever seeks to go up higher and higher
To meet the sun's caressing ardent fire
Like prisoner seeking freedom from his gaol.
I would my life were like this life of thine,
So full of sunlit splendour and repose,
So soaring heavenwards from the miry earth,
Of beauty's blessedness the perfect sign,
The symbol of the soul that Godward goes
Despite the trammels of the body's birth.

The Hindu Message

THURSDAY EVENING OCT. 23, 1919.

Nationalism True and False.

The birth of nationalism is the outstanding fact of the nineteenth century and will be the chief fact remembered about that century by future humanity when the march of time has rendered it impossible to recall anything out of the past except the great outstanding events of human progress. We have dealt with some aspects of the new dawn already. We must however sound a legitimate note of warning in regard to our modern enterprise of nation-making.

We must not embark upon it in a spirit of mean commercialistic pattering with some of the most solemn and invaluable things of life. The human spirit has got before it always the ever-present danger of losing the eternal in its pre-occupation with the present, of losing the things of permanent value in its mad search after the glittering trivialities of the age, of forgetting the joys of the soul amidst the pleasures of the senses. Hence it behoves each community to so order its outer life inclusive of its social and industrial and political activity that the work of each individual as well as the collective endeavour of the community as a necessary result thereof will be such as to promote peace and perfection rather than power and prosperity. Not that these are not fit objects of human striving but they are entitled only to the second place, and not to the first place, in human hearts and thoughts.

There is a further and more insidious danger to guard against. Though it is true that a strong nationalistic spirit always seeks its self-realisation in an independent state, like a soul in search of a body, it must protect itself from certain inner enemies of its own which are all the more difficult to conquer and control because they are not without but are within. Mr. Birrell says: "In Mazzini's view, wherever you can postulate a nation—not always an easy thing to do—it should, if it wishes, be enshrined and consecrated in an independent State, having as its chief *raison d'etre* the preservation through the ages of that nationality." He points out that at the same time there is "a distinction which has to be made between the natural, primitive emotion of patriotism and the claim of nationality for the pride and place of a State." There is always the danger of the State starting as a means of national self-realisation and becoming as an end unto itself. As Mr. Birrell says well in his recent address on *Nationality and the League of Nations*: "The truth is, that any State, whether based on the right of kings to govern wrong, or on the rights of peoples to misgovern themselves, is absolute in theory and soon falls in love with her own absolutism and brooks no rival near her throne."

Indeed nationality is in harmony with the law of God only when it is an inn leading to the true home of the human spirit—a universal federation of national States aiming at unity and harmony and unsheathing the sword only to strike down the evil-minded states which are bent on aggression. The higher self-fulfilments of the national spirit are in those smaller federations that foreshadow the great

universal federation to be which will take up the non-national peoples and make them national, increase the perfections of each national culture, and put down with a stern hand all peoples with covetous hearts. Lord Acton said well:

"If we take the establishment of liberty for the realisation of moral duties to be the end and object of civil society, we must conclude that those States are substantially the most perfect which, like the British and the Austrian Empires, include various distinct nationalities without oppressing them. Those States in which *no* mixture of races has occurred are imperfect. A State which is incompetent to satisfy different races condemns itself. A State which labours to *neutralise*, to *absorb*, or *excel* them destroys its own vitality. A State which does not include them is destitute of the chief basis of self-government. The theory of nationality, pure and simple, is a retrograde step in history."

The great enemy of international peace and progress is militarism. It was responsible for German aggression and has caused untold unhappiness to the world. Modern humanity has learned to hate it though it has not been able to kill it. As Mr. Birrell says: "militarism is not dead—we know that only too well—but its gilt spurs and epaulettes are sorely tarnished in the sight of men and women.....We know now that the next great war will, when it comes, know no bounds on land, sea, or air. Torpedoes, huge and well-directed bombs, food blockades, poisoned gases, and all the pleasing possibilities of chemistry! Our children are already counting them up on their fingers."

Equally powerful, if less vociferous, as an enemy of international peace and good-will is commercial exploitation. Though commerce as a means of bringing all the gifts of nature to all men is a blessing, commercial exploitation is an unmitigated curse. If Europe feels that universal co-operation is needed so that the rest of the world may feed the war-weary and hungry Europe of today, the Europe of tomorrow when re-established on the basis of economic soundness should not forget her obligations. The old proverb says,

"When the devil was ill the devil a monk would be.
When the devil was well, the devil a monk was he."

The method of "maximum production and minimum consumption" has been advocated in a recent issue of the *Contemporary Review*. The system of mandatories easily lends itself to breaches of commercial democracy and commercial harmony in the interests of commercial imperialism and exploitation. Europe which is now the seat of human power should learn self-control and love of others and should be a blessing and not a curse to the world.

Indeed the saviour of the modern age is a higher humanism which again can result only from a higher ethical and spiritual individual life. It is here that India has special privileges and obligations of her own in regard to the world at large. Then and then alone will be realised the poet's true and sweet vision embodied in the following lines:

All the full-brain, half-brain races, led
by Justice, Love, and Truth;
All the millions one at length with all
the visions of my youth?

All diseases quenched by Science, no man halt or deaf or blind;
Stronger ever born of weaker, lustier body, larger mind?
Earth at last a warless world, a single race, a single tongue—
I have seen her far away-for is not Earth as yet so young?—
Every tiger madness muzzled, every serpent passion killed,
Every grim ravine a garden, every blazing desert tilled,
Robed in universal harvest, up to either pole she smiles,
Universal ocean washing softly all her warless Isles."

Notes and Comments.

The author of "The Occult World" passed into what seemed eternal eclipse as soon as he published that narrative of the way in which he was duped by her who has been called "the greatest liar in history." Later on, he had a return of lucidity and rationality; and, along with Messrs Mead, Keightley, and others he dissociated himself, for a time at least, from the further developments of the *Mahatma*-cult of occultism. But, as there is a method even in madness, so the law of the return of an old love asserts itself even in the workings of a brain in aberration. In response to this law, Mr. A. P. Sinnett returned to his old place and rank into the fold or society founded by the irresistible enchantress and adroit gull-catcher whom he had sought to immortalise in those letters of "*Koot Hoomi Lall Singh*" which, in playing the role of a *discovered* Mahatma, the chosen agent and revealer of the *hidden* Himalayan Brotherhood of Adepts had *transmitted* to him—and perhaps also composed or "taken down"—by the occult process which had then become known as "*precipitation*" through the air. Since his return, however, he has discreetly preserved his silence. But the days now passing over Western humanity,—and especially over a people like the Anglo-Saxon race inhabiting Great Britain in its present mood of triumphant and self-satisfied egotism and ready for any sacrifice to extend its triumphs over the material or immaterial world,—offer a premium for any one who can offer the promise of fresh triumphs in any field of work to minds filled with vague expectations of infinite progress and gains of all kinds in the coming epochs of the destiny of their race. No one need, therefore, wonder that Mr. Sinnett has come forward to preach to his countrymen in his old character as a priest of occultism, but clever enough to adjust himself to a dominant passion, present among most or large sections of society, for receiving communications from those whom the sacrifices entailed by the Great War have taken to "the other side" of death.

***

It is a pity, however, that the pages of "*The Nineteenth Century and After*," which the veteran writer and critic—M. Frederic Harrison—rightly claims to be "an organ of the higher thought and of independent judgment in social and political problems," should be disfigured by the monstrous delusions regarding the "Astral" world and life with which Mr. Sinnett fills a goodly number of pages of the *August* number of this high-class Review. The way in which Mr. Sinnett discourses regarding what he calls "*Our Visits to This World*" is enough to bring the utmost possible disgust and pain to all true and enlightened Hindus who have believed and still believe in their ancient scriptural doctrine of Re-incarnation. Mr. Sinnett speaks somewhat disdainfully of those Westerners who "accepted the main idea at the first blush, as accounting for the inequalities of life." Those who stop there are, in our view, far higher spiritually and materially than those of whom Mr. Sinnett speaks when he writes as follows:—"The advanced Ego *knows* that he must get back to life on earth in order eventually to get on. Certainly by some a god-like stage is reached when an ego may have risen above the laws affecting ordinary humanity, but long before then his lives in connexion with the earth will have included complete

comprehension of all such laws." There is no such absolute and imperious necessity for any human being now living, and especially for a *truly* "advanced ego," "to get back to life on earth in order eventually to get on" This will be obvious if we consider that such an "advanced ego" can, if he only will, "get on" here and now. A famous passage in one of our Upanishads declares as follows:—

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः।
भूतेषु भूतेषु विचिन्त्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।

The meaning is,—"If even while here one knows his self truly, for him there is (saving) knowledge of the Truth; if, (while living) here, one knows (it) not, (for him) there is great loss (owing to frequent and innumerable re-incarnations). Hence, by knowing the one Atman in all forms of matter, the wise man, having got rid of ignorance, attains to immortality (by becoming the Brahman itself." From this passage it will be clear that, to all true and knowing Hindus, re-incarnation has no value for its own sake, but only as leading to the *Vairagya* (dissatisfaction with worldly gains) which leads to the effort for gaining the knowledge of the one Self which truly is the Innermost Bliss of Love. There is certainly nothing so absurd as Mr. Sinnett's foolish ridicule of those who "shrink with horror from the idea of beginning life in the cradle." Mr. Sinnett seems not to know that life begins even *before* getting into the cradle,—begins, in fact, in the mother's womb. The Hindu scriptures frequently describe the pains and horrors of the life there, with a view to induce in the reader the resolve to avail himself of the present life on earth to gain the knowledge which is to secure us for ever from the need for re-incarnation. It is only the Western theosophist and his eastern brother who has been gulled that glorifies the doctrine of re-incarnation as the essence of Hinduism or of that confused jumble of views gathered from miscellaneous sources which is known as Theosophy.

***

Mr. Sinnett is angry that the ardent spiritualists in England today only care for "the other side" of death, because the prospect is held out to them of communicating with those whom they have "cared for" here and whom they have lost by war or otherwise, and "they are no more concerned with further changes that may lie in the remote future, than boys at a school, full of enthusiasm for cricket, ponder on problems that perplex the invalid of sixty or seventy." But these spiritualists are at least far more practical and have more sense than those who do not care to use this life to gain the true knowledge of the Self which is the Innermost Bliss of Love, but waste it in idle speculations regarding past and future incarnations of the living soul of man and in frivolous and insane efforts to know what has transpired or is to transpire in those incarnations. All *true* Hindus are sick of all unverifiable revelations regarding "the rents in the veil of time" which have emanated from various quarters and have been followed by ugly and acrimonious squabbles of all kinds without doing the least good to anybody anywhere.

***

Mr. Sinnett thinks he has crushed all Western opponents of the doctrine of Re-incarnation when he declares his own triumphant achievements as follows—"I have been able to identify twenty or thirty of my present friends and acquaintances, as having played parts together in former dramas—parts that have curiously varied in character sometimes, under karmic influences of diverse kinds." He nowhere tells us *how* he can convince others that the knowledge of former lives of his "friends and acquaintances" thus gained is true. Until the world of thinking and knowing men has tested his methods and results, we must content ourselves with believing that he, like others in this country and elsewhere, are the victims of delusion. We do no not deny that there may be "higher senses in full activity." But Indian scriptures, we know, are content with only the five senses of man, and the mind known to us all at present. By the practice of Yoga, these "windows of the soul" may be made to acquire higher powers than they possess in their ordinary state. So, we must deny the existence of "higher

senses,"—a sixth, seventh, and so on,—till proof is forthcoming. We feel sure that there is no need for additional senses, so long as the five now existing can be made to acquire powers which they do not now possess and which will enable them to undertake tasks which are now beyond their competence. The Law of Parsimony applies to the workings of Nature in all its transformations, and we cannot join Mr. Sinnett in discrediting it.

* * *

We may agree with Mr. Sinnett when he denounces—with what we cannot but regard as unnecessary warmth—"the self-sufficient foolishness of people who contend that, because they do not remember any former life, no one has lived formerly." We must at the same time question the wisdom or even the sanity of people who lend a ready ear to uncorroborated and unproved tales regarding "rents in the veil of time" sent into circulation by people who only care to keep themselves in prominence before the world by taking up one cause after another and gathering a varying band of worshippers only to leave them and their causes to vanish into the void when an inconvenient stage is reached and it is no longer possible to continue playing the same part on the world's stage.

* * *

What we have said thus far ought to be enough to convince our Hindu readers—and perhaps even others—that our ancient Hindu lamps of knowledge are quite enough to secure our own spiritual progress and to accomplish what Mr. Sinnett calls "the work of educating ourselves up to Divine levels." The Vedas, the Itihasas, the Puranas and Smritis contain all the information we need regarding all truly spiritual aims and methods, and there are still *yogis* and *jnanis* in this land to whom we can gain access in order to attain to truly higher levels of spiritual attainment than we at present have reached. We feel that we cannot afford to abandon them and exchange them for Mr. Sinnett's proffered new lamp, seeing that his offer is accompanied with such a flourish of trumpets and such astonishing exhibitions of puerile egotism as fill us with distrust and even contempt. Moreqver, he offers not a scintilla of proof for the existence of his "*four* Lords of Karma" whose "collective jurisdiction extends over the whole universe." Of these functionaries, he says:—"One is concerned merely—or especially—with the savage races; another with the rank and file of civilisation; another with the cultured minority. The fourth is concerned with the Karma of Nations, but that is a huge subject by itself which need not claim attention for the moment." Mr. Sinnett also claims that sometimes they (Lords of Karma) allow the disciple to pass out of their hands and remain under his own Master's guidance for his further progress. We think that we can dispense with their services altogether,—seeing that they have failed to guide humanity—and especially the nations and communities of the West—rightly, during these recent years of strife, anarchy, and devastation everywhere.

* * *

One remark—or Message—of Mr. Sinnett's, however, is or ought to be, consoling. He assures us that "the Disciple is definitely consulted with regard to the choice" of his coming or possible re-incarnations. For our own part, we are not prepared for making any choice of any kind, nor even to leave ourselves to the tender mercies of any "Master" or "Lord of Karma" of the kind mentioned by Mr. Sinnett. Our Indian Gurus do the best they can for us to help us to get rid of further incarnations, or even of the desire for such. In our opinion, Vairagya (or desirelessness) is the most effective means of what Mr. Sinnett calls "training human nature to be divine,"—at least we must *begin* with Vairagya, and that will surely take us on to the goal of true realisation. We have no doubt that Mr. Sinnett's idea that "successive lives surrounded with very different circumstance may be required to work out the whole intricate problem" of attaining to "the Higher Self" is a most unsatisfactory one, and is not worth accepting even as a working hypothesis. On the other hand we feel that the best thing for all of us is to utilise our present life and opportunities to the best spiritual advantage

and in such a manner as to dispense with all need for re-incarnation by realising the Innermost Bliss of Love,—the *Pratyag-Atman* which is One only without a second.

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 III.

(Continued.)

CONCLUDING REMARKS

1. Sri Madhusoodana sums up the teaching of this Chapter thus:—

उपायः कर्मनिष्ठात्र प्राधान्येनोपसंहृता ।
उपेयाज्ञाननिष्ठा तु तद्गुणत्वेन कीर्तिता ॥

The Karmayoga which is the means of self-realisation is the chief topic of the chapter. The blessedness of wisdom which is the goal is also hinted at in it.

2. Sri Yamunacharya thus sums up the chapter:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् ।
ब्रह्मेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

The Lord teaches Karmayoga to be performed in a spirit of non-attachment and for the good of the world, realising that the real agents are the Gunas, and surrendering everything to the Supreme.

3. It is Karmayoga that leads to *Naishkarmya* and *Moksha*. What saves is the combination of the active body and the unattached mind as opposed to the combination of the inactive body and the attached mind. The Lord teaches this truth with a divine affluence of argument and illustration. He teaches that absolute worklessness is impossible; that he who begins with quiescent senses and pleasure dreaming mind is a मिथ्याचार; that a seeker after perfection should control his senses and perform Karmayoga; and that without action life will fail. He then gives us the injunction of the Creator at the beginning of the creation and tells us how the cosmic wheel moves on. Karmayoga leads us to the Supreme. Janaka and others attained the highest in that way. Not content with this the Lord instances his own supreme example as a Karmayogin. Every man should realise that the real agents in action are the mind and the senses. He must dedicate to the Supreme his actions and the fruits thereof. Then only will he attain peace and perfection. The chief enemy in his path is *Kama or Desire*. His favourite seats are the senses, the mind, and the intellect. Dislodge him from these by the control of the senses perfected by the control of the mind. Seek the aid of God for this end and slay the arch-enemy of the soul and live in eternal bliss. Such are the teachings of the third Chapter of the Bhagavad Gita.

Sanatana Dharma.

The only way to India's prosperity.

(Summary of a lecture delivered by Brahmasri Dharmavinoda T. V. Swaminatha Iyer Avl., B.A., L.T., of Trichinopoly at the anniversary meeting of the Vivekasamvardhani Sabha, Tinnevelly, held on 7-9-19).

The subject of the lecture can be conveniently dealt with under the following heads:—(1) What is Dharma? (2) What is Sanatana Dharma? (3) Is India prosperous? (4) If so, how is it so? (5) If not, why not? (6) What is our remedy?

1. Dharma is a concept peculiarly Hindu; it is not therefore possible to express the idea by any corresponding word in the English language. It is usually translated as a duty, virtue, piety etc. But let us consider the various significances in which the term is employed by us. It is our dharma to be honest; it is our dharma not to injure any one—in this sense it is duty. It is dharma to perform a sacrifice or other religious act—in this sense it is piety or virtue. It is the dharma of fire to burn—here it means Svabhava or "property." And so on. If we analyse all these meanings we will find that the word expresses the inherent nature of things animate or inanimate and the means to improve or perfect them. We may shortly

therefore define Dharma as the Law of Being and Becoming. Lest the word Law mis-lead us a word of explanation is necessary. Laws, human or divine, relating to sentient beings or not, never command or prohibit but are the expression of the relationship of a particular effect to a particular cause.

2. Having thus defined the term Dharma we will see that a Law of Being and Becoming, to be true, must *always* be true. If the law of gravitation is one to-day and a different one a century later, it can have no claim to be called a law. It must be eternally true and binding—binding not at the whim of the Members of the Legislative Council but binding for ever and immutable. That is, Dharma by its very significance cannot be Dharma if it is not Sanatana. Such an eternal Law—Sanatana Dharma—we have only in our religion, regulating for ever the relationship between man and God, between man and man, between man and other beings, between man and his actions. It is impossible to conceive of changing such a law to suit, as it is called, our modern conditions. If any such change is attempted it ceases to be Sanatana Dharma.

3. In this lecture we shall leave out of account our spiritual condition and needs; for the material prosperity alone of a nation seems to be the goal of the moderns. What is prosperity? Is it happiness? If so, we can boldly assert that India in spite of her very many disadvantages is still happy, happier by far than the western nations so boastful of their "prosperity" and civilisation. Happiness does *not* consist in multiplying our needs and supplying instruments of happiness for it is a confession that man ceased to derive happiness from himself and has become the slave of external objects. Happiness really consists only in contentment—in a limitation of our needs, not in multiplying them. No more pernicious doctrine can be conceived than the oft-quoted platitude "Discontent is a sign of progress."

It may be a sign of want but it is doubtful if it is a progress forward or backward. What *is* the ultimate object of discontent? Is it to be eternally and increasingly discontented? I should think not? The absence of discontent, that is content, should be the end and aim of discontent; and contentment is a real happiness. Judged by this standard India is certainly happy—at least she has nothing to gain by copying the methods of the West. If prosperity is not understood to signify happiness but the luxury and the wealth of the West we must remember that the accumulation of wealth in the hands of a few individuals which dazzle us now is co-existent with the most abject poverty and squalor conceivable which is happily not to be found in any part of India. It is a crime to be rich at the cost of the poor; and it is impossible to be so rich but at the cost of the many. God save India from such prosperity.

4. If India is happy, prosperous in the true sense, why is she so?—because of her spiritual philosophy and spiritual training which has given her the means to derive happiness in herself from the eternal source of bliss inherent in every being—because of her social polity which assigned to each citizen of the commonwealth a particular defined status with its duties and rights never clashing as in the West but always co-ordinating with those of others—because of her elaborate system of Varnas and Ashramas, as will be shown later on.

5. India may not be prosperous in the Western sense. Critics are not wanting to prove to us that India is *not* prosperous and this reminds me of the story of the three rogues and the Brahmana, where the latter is made to abandon the lamb he was carrying by the persistent misrepresentations of the three apparently disinterested gentlemen on the road that it was not a lamb. Social reformers in order to vend their wares assure us that we are in a deplorable condition because of our caste-ridden society and superstitious beliefs. Political reformers assure us that we are suffering because we are not given self-government. The Christian missionary attributes our downfall to our "enervating" philosophy. In the midst of such sincere and apparently well-meaning critics, it is no surprise that we have begun to believe in our "miserable" condition, whatever may it be attributed to. Assuming then that we are "miserable" we have to find out its cause. That any of the above reasons cannot be true is shown by the fact that India was admittedly prosperous in the past when social reformers, the political agitator and the christian missionary and their doctrines were unknown. If we have to trace an effect to a particular cause, it is not enough to show that an effect and a cause co-exist for it does not prove the causation of the effect from that particular cause; it will be necessary also to show the absence of that effect at the time of the non-existence of that cause. Applying this elementary principle of deduction and remembering that India's prosperity was co-existent in the past with the rigid caste system, superstitious beliefs, the enervating philosophy and absolute monarchy or oligarchy and that India's present decline in prosperity is co-existent at present with the decline in the rigid caste system etc., the only conclusion that can be arrived at is that Sanatana Dharma and that alone has till now sustained the individuality of the Hindu nation and maintained its prosperity and that the fall from it is the cause of our present decline.

6. It will thus be seen that our remedy lies only in the maintenance and preservation of our Sanatana Dharma and the reform that is actually needed to restore us to our ancient glory and status is a reform of our present ways of life into conformity with our sacred religion. "Equality, Fraternity and Liberty" is a most fantastic cry which ignores the fundamental truths of existence. No tree is like another, no animal is like another, not a single object in the world is like any other, not even brothers of the same father and mother are alike. Any system of thought which ignores this insistent difference in the world is absurd and illogical. It may be a potent instrument in the hands of the mischievous to incite the greed of the poor and the passions of the weak but it cannot help to regulate their lives and ensure the happiness of the world. Sanatana Dharma therefore takes fully into account the various gradations in life, status, circumstances, capacity and intellect and prescribes for the several persons so situated, varying courses of life so that all may derive the best and maximum benefit under the conditions possible with a view to take them all ultimately to the feet of God. Another important reason why Sanatana Dharma alone captivates the thinking man and uplifts him is its ideal philosophy. Christianity and other religions preached it is true, the doctrine of mercy and love but they did not explain *why* we should love our neighbour and why we should not injure any one if we are not personally concerned in the love or injury. Our religion alone has explained it by proclaiming that your neighbour is yourself and you both are God. It is the greatest blasphemy to posit your co-existence with the Omnipresent God; and it is only the religion of the Hindus that realised it and declared the oneness of man and God.

Dharma—XIX.

(By K. G. Natesa Sastri, Vaidya Visarad.)

(*continued.*)

The Hon'ble Sir George Lowndes lays down that "Manu is hardly an authority as the work contains texts both ways." We have already shown that this statement is untenable as there is no logic in it. In this connection it is well to remind the Hon'ble Sir George of the practice, that is obtaining in his own country, that when conflicting texts occur in any statute it is not the custom to throw them away as of "hardly an authority" but to construe them in an intelligent manner so as to be in harmony with every other part. Says *Maxwell*, in his *Interpretation of Statutes*, "Passing from the external history of the statutes to its contents, it is an elementary rule that construction is to be made of all the parts together and not of one part only by itself.....For the true meaning of any passage is that which (being permissible) best harmonises with the subject and with every other passage of the statute." (Max. 5th Edition page 47.) Had the Hon'ble Sir George remembered this rule which according to Maxwell is only *elementary* he would not have ventured to declare, dogmatically, that "Manu is hardly an

authority." He admits that Manu contains one or two texts "disapproving of such marriages" and the next thing he ought to have done is to find out the true meaning "which (being permissible) best harmonises with the subject." Vijnaneswara when he says 'अतश्च यच्छूद्रापुत्रस्य पुत्रमध्ये परिगणनं विभागसंकीर्तनं च... तद्रतिकामस्याश्रममात्राभिकाङ्क्षिणो वा नान्तरीयकतयोत्पन्नस्य' इति। (याज्ञ० १. ३. ५०.) The passage means ("After having said so much in regard to the marriage of a *Sudra woman*.) That the son by a *Sudra woman* is also included among the class of sons from various sources can only mean that they are entitled to have a provision allotted to them as they have *incidentally* come into existence."

Next the Hon'ble Sir George says "Manu, as my Hon'ble friend ought to know, is probably a conglomeration of texts belonging to a great number of different periods," but how this affects the authority of Manu Heaven only knows: According to Maxwell the rule is that "Not only may the later Act be construed by the light of the earlier but it sometimes furnishes a legislative interpretation of the earlier. Thus Chapter 23 of the *Magna Charta* (9 Henry III) which provides that 'all wiers shall be put down through Thames and Medway and through all England except by the seacoast' was held to apply only to navigable rivers because 25 Edward III and other subsequent statutes spoke of it as having been passed to prevent obstruction to navigation" (Max. 5th Edition page 57.)

Hence it is immaterial whether Manu contains texts belonging to one period or different periods. It has come to be recognised as of paramount authority in all matters throughout India from very ancient times and it is now too late to question its authority. Further the Hindus have never recognised the quixotic statement, made with cock-sure certainty by the Hon'ble law member, that Manu is a "conglomeration of texts belonging to a great number of different periods" It is the so-called orientalists and men of their thinking who pose as correct historians that have propounded such a fantastic theory, little paying attention to what others have to say. The Hon'ble law member's "ought to know" is, to put in mild terms, meaningless.

Next the Hon'ble law member takes the various schools of Law. Says he "I start with the *Mitakshara* and the *Mitakshara* recognises the legality of these marriages." We have already explained why he has to recognise them and to provide for the consequences. He further says "That is about the 11th century." We have to point out that it must not be construed that such things were in vogue at that time because *Vijnanesvara* takes them into account. It is customary with Hindu writers to treat of even obsolete principles and customs in their works as they have the peculiar *ideals*, evolved out of their religious belief, before their eyes when writing them. Say they:—"शास्त्रस्य चारितार्थ्यं भवितुमर्हति" इति। which means "The Sastra will be satisfied (even though it be obsolete, provided it is permissible even conditionally)." But here the Hon'ble V. J. Patel's Marriage Bill does not take into account the religious basis on which marriage is rested by *Vijnanesvara* and other ancient writers, but it simply wants to provide for a permit to do all sorts of excesses which human nature is apt to. The statement therefore, of the Hon'ble Law member that "when we hear talk of the foundations of the *Hindu religion* being disturbed, it is not the foundations of the old *Hindu religion*" is absolute nonsense, the more so as we have found him to be incompetent to grasp even certain elementary principles that govern the laws of Interpretation.

Before reverting to our main topic we shall give one or two specimens of supreme wisdom shown by the talented editor of the *Modern Review*. That gentleman says "It is rather humiliating to find a distinguished Hindu leader like Pundit Madan Mohan Malavya subjected to correction on points of ancient history, law and custom by one who is neither an Indian nor a Hindu," We have already remarked that in these days we cannot help being put to humiliation by one "who is neither an Indian nor a Hindu" as there is no remedy for ignorance coupled with a false notion of *cultural superiority*. The Hon'ble Law member's knowledge of the History, Law, and custom of this country has been proved to be very little. One can tolerate this poverty of knowledge in a Law member seeing that he is, in the precious words of the Editor of the *Modern Review*, "neither an Indian nor a

Hindu," but what has become of the case of this self-satisfied Editor? He says:—"Mr. Ayyangar feared that Mr. Patel's Bill might lead on to a Bill validating Inter-racial marriages. We say why not?" Even the most erratic of us cannot but shudder at this wonderful "*why not?*" But let us hear him further:—"In these days, it is only men who are *very ignorant* of the *past history* of India who think that there have not been any 'Varna Sankaras' and 'Jati Sankaras' among Hindus." (Italics ours.) Again he says: "Hindu society has absorbed many foreign races and tribes variously considered of Greek, Mongolian, Kolarian, Scythian, Persian, Hun and other stocks." His absolute faith in his own self-satisfied knowledge is so great as to make him declare that "there is not a single Hindu caste in India which has what is called 'pure' blood. Pure blood is a myth in the science of Anthropology." Let us now revert to the "past history of India" a knowledge of which he so much boasts of. The vigorous Mimamsaka, by name, *Kumarila Bhatta* better known as *Bhatta Pada* who is traditionally recognised as an elder contemporary of the Great *Sankara Bhagavat Padacharya* is placed, by the so-called historians of the present day, in the latter half of the 8th century A. D. This Bhattacharya incidentally raises the question of the origin of caste when dealing with the authoritative character of the "story passages" of the Vedas called *Arthavadas* (अर्थवाद). There the *Purvapakshin* or objector says that caste is not of an eternal origin as we find many races, crossing with one another and this contention is met by declaring that although we find so many excesses among the various races purity of blood can always be discerned by keeping in mind that caste is traditionally remembered and handed down to posterity through father to son and so on, just as Vedas are transmitted from preceptor to disciple by rote. The same idea is expressed by the Great *Vijnanesvara* in his *Mitakshara* thus:—

'ननु कुण्डगोलकयोरब्राह्मणत्वात् श्राद्धे प्रतिषेधोऽनुपपन्नः, न्यायविरोधश्च। यो यज्जातीयायज्जातीयायामुत्पन्नः स तज्जातीय एव भवति—यथा गोर्गवि गौः, अश्वाद्वडवायामश्वः। तस्माद्ब्राह्मणाद्ब्राह्मण्यामुत्पन्नो ब्राह्मण इति न विरुद्धम्..... नैतत् सारं, ब्रह्मणेन ब्राह्मण्यामुत्पन्नो ब्राह्मण इति भ्रमनिवृत्त्यर्थः श्राद्धे प्रतिषेधः। ..... न च न्यायविरोधः। यत्र प्रत्यक्षगम्या जातिर्भवति तत्र तथा। ब्राह्मणादि जातिषु स्मृतिलक्षणा यथा स्मरणं भवति। यथा समानेऽपि ब्राह्मण्ये कुण्डिनो वसिष्ठोऽत्रिर्गौतम इति स्मरणलक्षणं गोत्रं तथा मनुष्यत्वे समानेऽपि ब्राह्मण्यादि जातिः स्मरणलक्षणा। मातापित्रोश्चैतदेव जातिलक्षणम्। न चानवस्था। अनादित्वात् संसारस्य शब्दार्थव्यवहारवत्।' इति। (याज्ञ० १. ४. ९०.) We shall deal with this next time.

Annadanam to Brahmins.— A wrong angle of vision.

In an appreciative Review of the action of the new Dewan of Cochin *anent* the retrenchment of *annadanam* (food gift) to Brahmins, the *Hindu* of Madras says that in spending State money on such gifts, the Durbar is unfair to the general taxpayer. For it is argued, it is a case of spending the money of the general taxpayers in the interests of a particular section of the population. If that is the fact and intention that underlies the institution of *annadanam* or other *danams* or gifts to the Brahmin class, it is an iniquity which no moral state or society should have established, or maintained. But is it so? When a Hindu makes a *danam* to a Brahmin as a member of a religious class, is it primarily in the interests of the donee? Every Brahmin that preforms a ceremony and makes gifts to Brahmins as part of that ceremony *does* benefit the receiver of the gift. But is that not merely a secondary affair? The Brahmins, in fact every Hindu, has only to ask himself this question. In the same way, Hindu States, as the representatives and as the executives as it were of Hindu society, *did* believe in such gifts. The whole of the population at the time believed too. No doubt, it was all Hindu. Now thanks to the tolerance and even active encouragement of Christianity by the Hindu peoples and Hindu princes, added to the apathy of the Hindu religious heads to interpret correctly and keep alive their religion, people gradually gave up

Hinduism. When the ex-Hindus became considerable in numbers and when even the Hindus that remained in name began to be subject to anti-Hindu influences of various kinds the virtue of making gifts to Brahmins ceased to be clear. Instead of the Brahmin so gifted being considered as an organ of the social organism whose maintenance in a public state of repair is necessary for the organism itself, he was treated and fed just as an impecunious beggar would be—an extra-organismal burden. When the angle of vision was thus changed, the invidiousness of one caste alone being helped with charity or *alms* naturally became prominent and an agitation set in. Again, when in Hindu society the religious function ceased to be in demand as before, the supply began to be less. The quality of the supply also became inferior. The State as State did not care whether the Brahmins fed were really religious Brahmins fit or prepared to do religious function of some kind or other. Thus the old justification for *Annadanam* to Brahmins gradually disappeared. This is the present state of affairs more or less.

Now what is the course to be followed? Is it to abolish the institutions which have, as above shown, lost their justification and to regard our business over? Or is it to feel that by merely stopping the supply of blood to an unfunctioning or ill-functioning organ, our work is not done, that we have in that case to go without the service of that organ and that therefore our duty is to make that organ in question function by supplying even more blood if necessary and by guiding and stimulating its activity in other ways? That is the principle of physical therepeutics. The principle of treatment for the social organism cannot be much different. What was revenue to the protecting organ of society what was price to its purchasing class, what was profit to the distributing class, that was *danam* and dakshina (gifts of kind and coin) to the religious class. If it be conceded so far, the next point should be to see how analogous methods could be applied to the case before us. But as that is only a matter of a detailed application, I do not propose to go into it. Any person of intelligence and resource could do it. But the establishment of the principle is the most important. If that is done, half the work is done. In regard to these *Oottupuras* in Cochin or Travancore or anywhere else, let there be a rule that only Vydiks be fed. Up to the amount of expenditure allowed let not the resident vydiks be wholly excluded. Let again some religious function or other be directed to be performed by whomsoever seeking to be given free food gifts. Probably, as I have just said men of more practical sagacity and greater resourcefulness may be able to suggest better remedies. My point in this letter is only to draw attention to an aspect of *annadanam* to the Brahmin that is generally disregarded and to show that in this as in several other matters pertaining to Hindu Socio-religious practice, the angle of vision is apt to be wrong.

A Hindu.

Musings from the Maharatta Capital.

[FROM OUR OWN CORRESPONDENT.]

Contact of Customs.

Customs of a people are an index of their civilisation. When two civilisations meet, they naturally act and re-act on each other. The extent and nature of indebtedness of the one to the other depends entirely on their relative superiority or utility and susceptibility to extraneous influences. The effects of contact of the Indian civilisation with that of the West are only too well known and too much in evidence to need repetition; and especially in religious and sociological aspects of a Hindu's life, the less said of such effects, the better. The mentality of the Hindu has undergone itself a thorough change,—a change which cannot be said altogether for the better. So far, for the influence of the West over the Orient (Indian.)

Apart from the above, in India itself which, it has to be borne in mind, is a vast sub-continent, one comes across several variants of the same civilisation which is generally associated with the ancient Hindu Aryan culture and conduct of life; and different parts of India accordingly present

diverse local customs peculiar to them in the main. Before entering into a study of these, it is as well that we should mark the position assigned to South India in this connection. To quote the words of a contemporary observer of men and things, of a great man free from parochial and partisan prejudices, of no less a personage than Mahatma Gandhi himself, "More than any other parts of India you have preserved the national traditions in a superior manner. You have preserved most decidedly the outward form. You have also the great faith in divinity. When I look at you, I am reminded of our great Rishis. I am sure they could not have lived simpler lives, but one thing is simple. You have to dream into the form you have so beautifully preserved the spirit of the Rishis. Then you will be a power in the land and you will preserve the dignity of the nation and realise her future destiny. I hope that God will give you sufficient strength for this....." The above coming as it does, from such a selfless and saintly patriot, indeed, is a testimony of which South India may justly feel proud. Mind you, it comes from one who speaks with authoritative knowledge of conditions of different parts of India, nay of the whole world worth mentioning in this behalf.

A few years ago when the writer of this article was in one of the Madras offices, a certain gentleman from the north of India, and town agent (as he described himself) of a Sankaracharya just then happening to tour in South India and staying in Madras had an occasion to call on me and in the course of a short interview he observed that he was delighted to see the existence of some religion still in Madras whilst as a matter of fact it had practically died out elsewhere in India and it was next to nil in Bengal. Of course, as a South Indian, I felt flattered and proud too to a degree. If he could express himself in such a manner at the state of affairs in *the India of the Madras City* what would be his admiration if he went into the interior, into the India of lesser towns, into the India of those remote small villages where religion could be seen in a comparatively better light, lingering as far as it could of course, free from the pernicious and contaminating influences which have as a rule tended to corrupt it in metropolitan and other big centres of human activity? By religion, be it noted, is meant, religion as popularly understood and traditionally observed and accepted, and not religion of the modern ultra-rationalistic school or of the fire-brand social-Reformer with their outlandish and opprobrious notions of Hindu Religion and society.

The above observations about South India seem to me, on the whole, direct statements of bare facts. No attempt need be made to read between the lines nor is any insinuation intended, in the remark of Mahatma Gandhi that *outward form* has been strenuously preserved in the South and that the *spirit of* the Rishis has to be infused into it. This need not necessarily mean that the *spirit* is entirely wanting nor the outward form alone is not much good. A harmonious combination of both is doubtless most essential and desirable, but *outward form* has also its use and force and is certainly better than the lack of either; for the preservation and the continued observance and existence of forms, *outward* though they be, remind, or ought to remind one of what one is really intended to be in spite of one's *actual* practice in spirit to the contrary; and this constant reminder ought to prove a wholesome corrective at some stage or other in one's life-time. Whereas the discontinuance of outward forms is more often than not the harbinger of a change in mentality decidedly for the worse. That kind of loose talk and unguarded utterance in certain books and press, platform and pulpit, that sort of stale platitudes such as "what is there in outward forms? What is there in outward show and profession? in rites and ceremonies etc. etc.....? it is the mind that must be pure and godward, that must know and practice the true religion!"—it is these that are responsible for the prevailing modern day irreligiosity even in Madras which till a little while ago was held to be a stronghold of religion and religious instincts over and above all the other parts of India. It is in this Madras—the South Indian representative and capital—we see now the growing spirit of Protestant Hinduism, it is here apostles of Neo-Hinduism have appeared and are busy making converts—rather perverts if you please—unsettling the minds of the young and old of both sexes. It is these erstwhile religiously bent Madrasees that are now seen in new fangled form and spirit, with all the mad zeal and

vengeance of a fresh-baptised pervert and have succeeded in dislodging Madras from its proud position as a religiously disposed province. As already sketched out in a previous article in the columns of the 'MESSAGE,' a colony of such neo-Hindu Madrasees has been formed in Poona. They have brought into existence "A Madras association" with a view to promote greater social intercourse among themselves and with the local residents and countrymen of the Maharashtra. The inaugural meeting of this association took place a few months ago when a distinguished Principal and a Professor of the local college graced it with their presence and blessed it in solemn words of precious import in the course of a lecture delivered by the Professor on the occasion on social development in India. The one impressed the importance of increased industrial output on the part of both men and women most of whose time and energy were now running into waste, so that India might keep abreast of the advancing nations of the West, while the other exhorted the Madrasees not to notice any traits or habits of the men of Maharashtra which might seem repugnant or disagreeable or strange and earnestly wished that both the types of the Indians might emulate and imitate each other in respect of whatever might appear so worthy in either. Valuable advice this was indeed, though neither of them had any word to say in regard to religious aspect of life nor was this desired and thought of by the association itself. True to the advice, it is but fair to record that our Madrasees have already earnestly applied themselves to the task of emulation, and no less true it is that the men of Maharashtra have so far found nothing in the Madrasees to be imitated and emulated. Such of the Madrasees as are already not sufficiently advanced before arriving at Poona, are enamoured of the universally prevailing custom of cropping the hair or growing it in peculiar local fashion which is itself very rare, and the necessary change is at once brought about in the region of the head and the face, in a day or a week of their arrival; for, mark you, head is the foremost organ of the system and *if* it is reformed, the whole system becomes right. This is one item in which the Madrasi has been convinced of the worthlessness of his native custom and of the superiority of the local pattern which is in its turn, a result I believe, of contact with the fashions of the West, as elsewhere. The facilities for cropping and cutting in this ludicrous fashion are great here, for at each and every step and turn, you will find Hair-Cutting Saloons ready to prune and parry, to section and shear in any way desired whether in generally approved fashionable methods or in any particular manner desired by the candidate, whether at mid-day or midnight, forenoon or afternoon on the way to or from the office. Bath after shave has mostly become a thing of the past and blank foreheads without the caste marks, (even amongst the Vaishnavites who have been ordinarily slow to adopt such improved methods in the past) have become the commonest sight;—all these revolting to a mind cast in a little orthodox mould! Next item of social advance is *smoking* which has become a thoroughly common practice amongst the Madrasees here—another direction in which Madras has imitated Maharashtra where the practice of smoking seems universal. Of course 'Sandhya' can have no place in this neo-programme of daily life and the word itself has been deleted out of memory, and Sraddha is of course, striving to reach the level of 'Sandhya,' in spite of the recently declared opinion of the Hon'ble Mr. S. Srinivasa Iyengar (the Brahmin Advocate-General of Madras, it is believed) that both *Sandhya and Sraddha* are the only two worthy rites to be retained while all the rest of the lot of Hindu rituals and ceremonies might be given the go-bye. I refuse to believe that this kind of imitation would be doing honour to the well-meant advice of the distinguished Principal of the Fergusson College and yet this is *the* visible result so far.

Is the South Indian civilisation safe in the hands of this class of modern Madrasees, I ask? A civilisation which has distinct traits of its own, which has evolved a pattern of religious and social observances in as much consonance as possible with the Smiritis and as little affected as possible by foreign rulers in the past unlike other parts of India which should have been considerably influenced by the habits of the Muhammadan rulers and community in regard to matters of personal cleanliness and purity and of social and religious customs and festivals—matters

in which S. India must bear the palm and be held to be altogether in a superior level. Our Madrasi friends out here are disproving the truth of this proud position by becoming easy and thoughtless victims to foreign fashions, thereby proving as it were, unconsciously enough, the absurdity and futility of their own habits. Will the Dakshina Bharata Dharma Mahamandal recently started in Trichinopoly interest itself in this matter of rectifying the Madrasees out here and elsewhere by sending out preachers or by such other arrangements as may be deemed desirable and possible? I wrote about this position to the authorities of the Bharata Dharma Mahamandal Benares, but without any response so far. I would invite the earnest attention of Hindu gentlemen of the Madras Province in whom there is yet a living spark of faith in Hindu religion and ideals, to the urgent necessity and importance of taking steps to set right the Madrasees who are now being led astray before the stage of possible recovery and reclamation is transgressed and of enabling Madras to continue to hold its place of pride in religion and civilisation without allowing itself to be influenced by worthless aspects of any other civilisation with which it has of necessity come into contact.

Olla Podrida.

As soon as the doctors go out of our ken, the astrologers come in. These are now very busy advertising their wonderful predictions (especially past predictions.) What does all this foretell?

* * *

This is not all. The *Hindu Missionary* speaks of Christian Hindus and a wonderful new play called 'An Ascetic's family'. The standard of social revolt has been raised everywhere.

* * *

One gentleman wants an Indian Esperanto. Social service quarterlies, monthlies, fortnightlies, weeklies, dailies, hourlies, minutelies, and secondlies are starting up everywhere. They relate ostensibly to the depressed classes but they are themselves miserably depressing.

* * *

While we are busy talking and hero-worshipping others abroad are organising and going ahead. Civil aviation is coming. I hope it will be civil. Recently a new form of propulsion was invented by the application of the principle of sound waves to methods of transmission of power. But I forget that modern Indians in Conferences and Congresses have already applied "the principles of sound waves to methods of transmission of power."

* * *

Not only have they done this. They have discovered two unknown quantities P. B. N. B. (Pro-Brahmin non-Brahmin) and N. B^2 (non-Brahmin non-Brahmin.)

* * *

Did you read recently about the Government grant of Rs. 1000 having been withdrawn from the Madras Ayurvedic College, as it was an institution where treatment was based upon an unscientific system of medicine? Was the system scientific when the grant was begun? When was its unscientific character found out? What is a scientific system? That which *saves* by science or that which *kills* by science? Will our doubts be ever answered? Science indeed! The Indian civilisation has been built up by the Indians who were being healed in a very unscientific way. We are quite content with it.

* * *

But people may say that was the old Indian civilisation. The modern Indian civilisation is indeed wonderful. We hear of ascetic's families (सन्यासा की संसार). The *Hindu Missionary* has gone into raptures over that foolish drama going by the above name, as it generally goes into raptures over every anti-Hindu antic.

* * *

This is not all. Principal Paranjpye wants co-education of men and women in

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pre-collegiate, collegiate, and post collegiate education. This is modernisation with a vengeance. We want men, women, and children, animals, machinery, to go on producing endlessly and use knowledge for the sublime ends of overproduction and competition and exploitation. This is the new gospel. What do we care for the unsexing of women, or the vulgarisation of child-life or the prostitution of machinery?

* * *

Strangely enough the *Indian Social Reformer* does not like Mr. Paranjpye's gospel. Strange that such difference should be 'twixt Tweedledum and Tweedledee. N. B. The *Reformer's*, article in an issue of the last month. I give this as the *Reformer* seems to be often asking for references.

* * *

But even the *Reformer* is outdone by Mr. C. R. Reddi and in a recent editorial in an issue in September 1909 the *Reformer* attacks Mr. Reddi. Mr. Reddi's scholarship such as it is seems to have led him to conclude that Indian drama was worthless. Some people have unaccountable tastes. He relies on the opinion of Madrass, a Parisian. So Paris sets the fashions outside the realm of dress also, is it? Our so-called leaders have become so back-boneless that they must bolster up their views by going to Paris, Nova Zembla, and Iceland for support! The Reformer reads Mr. Reddi a well-deserved lecture about his absurd views in regard to the Indian drama. Mr. J. S. Chakravarti said well about Mr. Reddi and his French authority: "To understand the harmony of art, culture is necessary. A man may stand in a garden planned and planted with superb art or harmony, but unless he has got that key or plan he may think he is in a forest. So, perpaps, it was with Mr. Reddi's French critic in the garden of Sanskrit drama without the key of spirituality."

* * *

Modern Indian life, if it is deficient in artistic and spiritual perceptions, excels however in gastric-perception. A grand cosmopolitan dinner was arranged recently when Mr. R. W. Davies was recently transferred from Madras to Chittoor.

* * *

One aspect of artistic perception is however very prominently visible. Quite recently a gentleman aged about 30 advertised for a *beautiful virgin widow* aged 16. His age was given approximately but his to-be-bride's age was given with admirable precision. Another would be bridegroom who describes himself as a Smarta Telugu Brahmin aged 36 wants a handsome well-educated, and well-grown up Brahmin maid of 16. His taste seems to be for *maids* of 16 and not for widows aged 16.

* * *

The Birthday celebrations are going on. Some people become celebrated; others have celebrity manufactured and thrust upon their glad and willing selves.

SCRUTATOR.

Important Announcement.

—*—

THE HINDU MESSAGE of the 6th of November next commences a new volume. Several improvements will be made from that issue forwards both in the Matter and in the get-up Every effort will be made to make the journal more interesting and varied. A Prize competition will be instituted and several other new and attractive features will make the "MESSAGE" more popular. Further details will be announced in the next.

MANAGER.

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