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THE VEDIC WORLD

A MONTHLY JOURNAL OF THE VEDIC SOCIETY.
TO DEFEND ITS ALL ROUND INTERESTS.

Vol. 1] (15 6-5024) Dundubhi Bhadrapada purnima (6-9-1922) [No. 2

*Om namo Brahmadibhyo,
Brahmavidya-Sampradaya-Kartrubhyo, Vamsarshibhyo,
Namo Gurubhyo namo Mahadbhyaha.*



*'Dharmo rakshati rakshitaha'
'Svadharme Nidhanam Sreyaha'
'Sarvam atmarasam Sukham'
'Nahi gnyanena sadrisam'
'Gnyanadevatu Kaivalyam'*

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The Message
of
Srutī-Smrutī.

HARIHARI OM

The Journal
for
One and All

THE VEDIC WORLD

Vol. I] (18-6-8024) Dundubhi Bhadrāpada purnima (6-9-1922) [No. 2

EDITORIALS

I. KNOWLEDGE.

THERE is nothing beyond and below knowledge (*gnana*). Everything comes under knowledge. One may say such and such is not under his knowledge. He may ask that how can everything come under knowledge in the face of such things. His knowing that he does not know such and such, is itself knowledge. He understands that he does not know such and such. It is a kind of knowledge only. *Shastra* answers him in such a way. One knowing that he knows is positive knowledge and one knowing that he does not know is negative knowledge. All the same it is knowledge. All beings have knowledge though it differs from being to being. It is latent in vegetable kingdom when compared with animal kingdom and similar difference exists between animal and human beings. In plants and animals, it is always fixed, whereas in human beings, it is subject to variation. Even in them, knowledge is not an instinct, though it is subject to more expansion in them. There are three sources for the expansion of one's own knowledge. 1. The accumulated knowledge of his previous births (*Samskara*). 2. Experiences of the world (*anubhava*). 3. The *Shastra* that bears knowledge of all ages eternal (*Shastric*). (Of the three sources of knowledge, the first two are subject to variation, while the third remains constant and unvarying. This is the nature and the source of knowledge.

Of the three sources of knowledge, the first two depend upon individual and the third depends upon both individual and race. The

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non-vedic races are preserving their own traditions (broken and confused fragments in the view of *Shashtra* or *Veda*) in the form of sacred scriptures and mythologies which they claim to correspond to the eternal *Shruti-Smriti* of the Vedic followers. The non-Vedic races who are the followers of these scriptures, admit openly on one hand, their scriptures have been revealed to a particular individual, at a particular time, however antique they might be and on the other hand they claim their scriptures that are limited by personality and time (however great the personality and however old the time, might be) to correspond to the *Shashtra* or *Veda* of the Vedic followers, who never know and admit that their *Shashtra* is limited in either of the above ways; while we have no objection to believe in the faith and statement of either party, we court the generosity of both the parties for the sake of sincerity and truth to have faith in the truth of the statements of each other. Taking the above two statements from their own standpoint and admission, it is clear while one is limited, the other is unlimited in nature. Therefore no comparison is reasonably possible between the two. While *Veda* means knowledge, the scriptures the source of knowledge of non-Vedic races, do not carry or contains that meaning. Though these scriptures give some knowledge, they cannot claim to give the knowledge, that is, all-knowledge, as they are not known as knowledge-giving sources by the nature of their very names. Nor do these scriptures contain, the all comprehensive knowledge as the *Vedas* do. Therefore no comparison is possible between the two sources, that is, *Vedas* and scriptures, not only from the standpoint of limitations as described above, but also from the standpoint of the nature of the very name and knowledge, they are capable of meaning and carrying. This is the difference between the transmitted knowledge of Vedic and non-vedic races.

We have said above that knowledge in man is subject to expansion and that there are three sources for such expansion. The first two sources, that is the accumulated knowledge of previous births and the experience of the world are independent of the surroundings and environments of one's own present birth. Whereas the third one namely the *Shashtra* of the Vedic followers and the scripture of the non-Vedic races that contain respectively unlimited and limited knowledge is dependant on and closely connected with the surroundings and environments of one's own present birth. The surroundings and the environments of a man include his family and race with its traditions which it transmits; under better environments one has greater chance of expanding his knowledge. As it is stated above, the all comprehensive knowledge is exclusively the property of *Vedas*.

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Therefore the races that claim the *Vedas* as their third source of knowledge alone can aim at the fullest expansion of knowledge, though the expansion of knowledge itself is the common property of mankind.

Of the three sources of knowledge, the first and second are to be inherited, while the third one is to be acquired. As for the inheritance, the individual alone is sufficient. As for the acquisition both the individual and his environments, i.e. race with its traditions are necessary. In some cases, the individual may be capable of acquiring greater knowledge, while his race that carries him traditions, falls short in a deeper knowledge. In other cases, one's environments or his race may be capable of providing greater knowledge, while he himself is lacking in the ability of receiving such a knowledge. Therefore mere individuality or race would not do for that part of expansion of knowledge that is to be acquired. Just as a man maintains his own individuality the race has its own individuality; as the knowledge of a man is different from that of another, so the knowledge of a race is different from the knowledge of the other race. Therefore the expansion of one's own knowledge corresponds upon the nature of birth of the individuality and the race. Again of these two availables, individuality and race that help in expansion of one's own knowledge, one cannot do much with the race as he would have to simply receive it as a predestined one according to his past birth. He cannot make it better or worse. It would be appealing to him as he is fit by worth to appreciate the traditions it contains. And to a modern man of the so-called universal religion, it would become more tasteful when the traditions of other races are twisted to appear as his own by hook or crook. On the other hand, one can do much with his individuality. He can use little or more of his capacity to acquire the knowledge of the race that is the surroundings in which he is placed in creation. It rests with him of well-availing or ill-availing of the traditions of his allotted environments. In the said manner, even the third source, i.e. the acquired source, is not fully in the hands of man to handle with freely. Here also, he is conditioned. In the midst of such overwhelming conditions, the nature of man is after knowledge of any and every description. He always desires to know what he does not know and make others know of what he knows. This is the craving of man. On this knowledge depends the three-fold activity of man, the thought, word and deed. It is on this knowledge, depends the elevation or degradation of himself and others, that is his surroundings, on which the very elevation or degradation of his own self depends. It is on this knowledge, unveiling or veiling of one's own self, depends. So the protectors of knowledge are the protectors of themselves and the preventers of the same are the preventers of their own fulfilling of their

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foremost aim of life. Therefore, every one should well avail of the one and the only one available ray of personal capacity in the midst of surrounding conditions of darkness in clearing up the way towards knowledge the greatest and the most sacred of all availables.

II. LANGUAGE.

Language (*Bhāṣha*) is one of the greatest objects of worship in the world of Vedic remnants; because it is the bearer of unbroken knowledge of the eternal. Nobody desires to have corrupt knowledge. It is the nature of man to act on the information of right knowledge of things whether he acts rightly or otherwise. Therefore purity of knowledge is essential for the activity of any description. The purity of knowledge depends upon the purity of language. Therefore the first principle of a race or man is to keep up the purity of the language. This is true with the Vedic followers. The purity of the Vedic language or *Vedic Sanskrit* is preserved by the Vedic followers by transmitting it from mouth to mouth with all its peculiar voice and mode of utterance (*svara*). It is not rendered into written language. Even when it is put into written language unusually in the modern times, it is not serving its real purpose. While the languages of the world come under the classification of spoken and written languages, the Vedic language falls under a distinct heading of "*declamant and recital*." This is only a rough explanation. Even the combined force of the words "*declamant and recital*" does not answer wholly the significance of the word *shruti*. The *Vedic Sanskrit* even to-day is neither spoken nor written language. It is known as *Shruti* which means that which is to be heard. Its synonymous term is *Veda* which means knowledge. It is clear from this that *Shashtra* is the store of knowledge that ought to be heard. It is with the object of preserving for ever the purity of knowledge that is implied in the word *Veda* and of preserving the authoritative character that is implied in the word *Shruti*, that the Vedic followers never allow their *Shashtra* or *Veda* to be committed into writing. This purity and authority of *Vedic Sanskrit* are not within the possibility of any man or nation to interfere with, though there are occasional attempts being made in all times both by competent *Asuras* and incompetent *Mlechas* and *Karma-Chandalas*. Thus the Vedic language, existing eternally and being the substratum of all languages that appear and disappear in their own turn, maintains itself without the outside help.

This *Vedic Sanskrit* is so peculiar in nature that it cannot at all be rendered into spoken or written languages at any time by any one under

any condition. Next to this comes the *Smṛiti* and *Puranic Sanskrit*. It is a spoken language and the mother of all the spoken and written languages of the world. Originally even this *Puranic Sanskrit* is not written language though it was submitted into writing later on when the capacity of man has fallen to maintain it in that way. *Bhagavan Valmiki*, the first and the foremost poet of the first and foremost language sanskrit, both in age and importance, made his pupils sing after him the *Ramayana*, (in its two aspects) the story of *Purusha* of which the *Veda* speaks. *Bhagavan Vyasa*, the foremost exponent of all phases of knowledge both in age and importance made his pupils to get by heart the *Mahabharata*, the story of *Purushardha* and the *Puranas*, the Vedic historic series. While the *Vedic Sanskrit*, being beyond the scope of speaking and writing, did not give room to change, the *Puranic Sanskrit* gave room to change, that resulted in the formation of various languages of the present world. The *Puranic Sanskrit* or the spoken form of Sanskrit language began to lose gradually its purity of its peculiar sound and method of utterance in the hands of women and some classes who could not maintain its spirit for want of proper attention and care. It is from this loose Sanskrit, rose afterwards languages such as *Pali* among the then Vedic followers and *Budhists* of India, and *Latin*, *Greek* etc., among the tribes of the other part of the world. Further corruption and change brought forth the modern languages of the world, out of the above languages. This is the nature of the language and the origin of the languages arising from that language.

The earlier languages maintain culture at the sacrifice of convenience. The later languages give room to convenience at the sacrifice of culture. Therefore if these languages are allowed further corruption and looseness, the general culture of the world will be greatly affected. The corruption and looseness that takes place from time to time in spoken languages is not in the hands of man. It is the purpose of the nature. But the then spoken languages that are now known as dead are preserved in ancient writings and works of literature of those languages. This is the work of man. Therefore while the languages are changing and losing in their spoken form it is the sacred duty of man to preserve them in their written form to keep up the culture of mankind, the general craving of man. We observe the exploitation, the tendency of the modern world is extending to the field of languages also. At present the languages are under two kinds of danger, internal and external. The lazy and easy-going modern man who does not understand and care the importance of culture, objects and tries to reform the language after his own fashion. This is the

internal enemy of the language. The external trouble is from the man or nation in authority and power that impose their language for their own convenience. Thus a good deal of destruction of languages is going on in the modern world unconsciously or consciously. Yet most of these destroyers of the languages agitate for the establishment of the universal peace. They should know no peace is possible without proper sympathy for mutual existence. They should know no sympathy is possible without proper knowledge and culture that depend upon the language. Therefore those who really desire the peace of the world will see that the languages are not exploited.

The culture of man depends upon language and his personal capacity. It does not depend upon written language only. Mostly it depends upon spoken language. The man who is born of a particular language does not necessarily acquire the culture of that language. While the man of another language may not only acquire the culture of his own language but also the culture of the other languages, though it is not possible for him to acquire it perfectly as he is not born for such a purpose. Just like the expansion of knowledge the culture of man depends upon both the personal capacity and the language of which he is born. Therefore every man should try to keep up the purity of his own language as well as other languages on which depends his own culture and the culture of the world at large. Therefore every man should best use his capacity in availing himself of the culture of the language. Whoever preserves language preserves his own knowledge and whosoever attempts at the destruction of language destroys his own knowledge. Therefore language deserves to be worshipped by every man and nation as it is the case with the Vedic followers.

CONTRIBUTIONS.

VEDIC ETERNITY.

(BY BRAHMA SREE CHEDALAVADA SUNDARA RAMA SASTRI GARU,
MADRAS.)

Most philosophers hold that time is Eternal. As the beginning and end of everything is to be proved in time how could it be proved the beginning and end of the same. Those who recognise space (*Akasa*) as substance take the same as eternal as it only gives room for the beginning and end of all things. So also is the case with *Sabda* (Sound) the principle of *Akasa*, as the principle does not exist without its substance and vice-versa. The sounds or words that speak

of eternal things should themselves be eternal as nothing exists without name. If it were to be said that things existed even before the names, how could any one know them without name. Even the names of transitory things are running eternally while they themselves have beginning and end. Even if it were to be contributed the relation between the word and its meaning to man's effort, the word exists by itself. While the relation with their meaning defers and the things come and go, words remain unaltered.

Thus *Veda* the exponent of all things should be unquestionably Eternal. Some may contend that the combination of words into sentences is the work of man. This is wrong as there exist so many combinations in nature without the knowledge of man even. Can it be said that the combination of atoms is the work of man? Just as the combination of atoms is not man's work, since the atoms are unknowable to the senses of man, so the combination of words that form the *Vedic Lore* cannot be man's work as they convey *Dharma*, *Adharma* etc. that are not within the reach of man's intellect or reason. As man's knowledge being limited, his work also should be limited. Therefore man cannot be the author of *Vedas* the exponent of all knowledge including himself with his limited knowledge. They say that they cannot account for the combination of atoms. So we say that the origin of the *Vedic Lore* cannot be accounted. It is known as eternal without beginning and end as it teaches beginningless and endless things such as time and space. And though own words speak of the same things as *Vedas* do, they cannot be held as such as our words are only the second hand information based on Vedic information. A witness is required to be present at the time and place of the incident, but it is not the case with the man who speaks on the information of the witness.

Some attach the cause of the combination of atoms to the will of *Isvara*. They contend that the atoms begin to move and form the world when the *Isvara* wills the creation. In the same manner we hold that the same words that were scattered in the *Maha Pralaya* combined together into *Vedic Lore* when *Isvara* wills an another creation. Just as the atoms forming a world by their combination, serve the purpose of beings, so also the words forming *Vedic Lore* by their combination exist for the illumination of mankind. The will of *Isvara* is eternal as it is an inseparable one with him. So the effects of that will should necessarily be eternal. And most of the philosophers hold that the time, space and world are eternal. So also is the case with *Vedic Lore* that teaches of them. The eternity of *Vedas* is of same nature of the eternity of time and space etc. of the above said.

But the learned of the *Vedas* classify the eternity of these time and space under the heading of relative eternity (*Vyavaharika nitya*) as against the absolute one *Brahma*, and say that these things continue until the realization of the Self. So the *Vedas* also continue to be eternal as long as one realises *the Self or Brahma*.

REVIEWS.

TWO GREAT NEW DEPARTURES.

It was with a definite understanding that the political charge of the Indian continent was undertaken by the island kingdom of Great Britain. That understanding was declared to the world at large, in clear terms by the august ruler in the parliament of that kingdom. The English interfered with India at a time when it was divided into a number of political fragments and none of them could manage to bring the rest under its control. The English by power or fortune first added themselves as an extra member to those fragments and gradually managed afterwards to bring under their control the other states. And at the time when the British nation established itself as the sovereign power over the fragment powers of India and the Indian subjects outside those states, Queen Victoria, the Noble, representing her nation and its representative body the Parliament declared before God and man that it is, with the sacred duty of preserving the honour and nobility of the princes of India as those of their own royal house and of discharging the duty of helping the revival of the consciousness of citizenship among the people of India, and of restoring to them the full rights of citizenship, that her royal house with the help and consent of her nation, took the charge of the administration of India. These are the historical facts.

Let us examine how for the Indians realised this understanding and how far the English extended their helping hand towards the same. Here the necessity is on the part of the Indians. Accordingly the English educated section of them who began to pick up the western mentality conveyed a convention under the title of the Indian National Congress to express the amount of their re-awakening. And as a protest against the policy of Lord Curzon representing the reactionary party of England they declared from the platform of that national assembly that the aim of their labour is to realise the real citizenship of a country, that is Swaraj. By that declaration they made the world know that they began to reawake to the consciousness of citizenship which they had to overlook for the time being in the

midst of their confusion; and as a recognition to this reawakening on the part of the Indians the English gave them opportunity to have greater and more responsible share in the administration of their country. The greatest response to the demand of the Indians, according to the English opinion resulted in the Montagu-Chelmsford reforms.

In the beginning, Muhammadans did not join the congress—the national institution of India. They gradually began to join it, maintaining their separate interests and individuality in a separate institution called the All-India Muslim league. It is impolitic on the part of the Congress, the political body of the country to allow the Mussalmans to keep on a Separate consciousness of their own, that is detrimental to the working up of the Congress, in its attempts to unify the different classes of India into a political nation. When the Mussalmans went to such an extent as to advocate the political interests of other nations in preference to the political interests of their own motherland India, so far as politics at least are concerned, the congress in the hands of Mr. M. K. Gandhi and his followers fostered that advocacy, a new departure in the politics of India. Indian Muhammadans are wholly right to advocate and safe-guard the religious interests of their own and their co-religionists abroad. They are members of the religious unit of Islam along with Turks, Arabs etc. It is their duty to feel and work for the interests of these nations religiously without any consideration for other religions. On the other hand, they are members of the political unit of India along with Hindus, Parsis and Indian christians etc. It is their duty here to feel and look politically along with other members of India, having no consideration for the political interests of other countries. The present Congress in the hands of Mr. Gandhi and his followers, while continuing to advocate and work that India should be for the Indians, its old policy, allowed to get in a new policy, that the interests of a section of Indians should be not only for India, but also for other countries. This is a departure that blur the consciousness of citizenship on the part of the Indians. This is the story of the realisers of citizenship.

Coming to the helping party towards the realisation of citizenship, Mr. Lloyd George is a member, of this party, because it is in his ministry that the greatest response according to the English opinion is shown in the Montagu—Chelmsford Reforms. He made recently a speech in the British Parliament, that appears as a new departure that blurs the Indian citizenship in another form. Here is a responsible leader of a responsible nation that appears to have acted a double part. Therefore let us review, how for he is for and against the Indians in the realisation of their citizenship.

Experiment :—"We must not have a precipitate judgment on the experiments. On the other hand, I hope that Indian leaders will not force a precipitate judgment upon us by their action. It is a case in which a great deal of patience is required on both sides. Up to the present all one can say is that, in spite of the drawbacks there has been a very satisfactory measure of success. On the other hand it is important that he should realise that the most serious and testing time has probably not yet been reached. Before the last election and until recently there was a very considerable non-co-operative movement. Very powerful elements in India refused to associate themselves with this experiment at all and the elections were held without the assistance of that advance Section and the parliament or the legislature chosen did not represent those elements. There have been very able and distinguished Indians who have done their best to make the experiment a complete success, but others who have steadily opposed it. I think that in another year or 18 months there will be another election. The non-co-operative movement at the present time is in a state of collapse. What part it will take in the next election, we cannot tell, what influence the non-co-operators and men of that kind will exert upon those elections, I cannot predict.—A good deal will depend upon the kind of the representatives chosen at the next election, whether they will be men of moderate temper, such as those who constitute the present legislature, men who are honestly and earnestly doing their best to make this new-constitutional experiment a success, or whether they will be there as men who are simply using all powers of the machine in order to attain some purpose which is detrimental to British Rule and subversive of the whole system upon which India has been governed up to now."

The congress, re-presenting the Indian nation, thinking that the Indians are awakened to the full consciousness of citizenship, expected the generosity of the English nation to allow the Indians to realise their ambition as a mark to the great services and the sacrifices they have rendered in the late war to the British Empire. The British nation, either not sharing with the opinion of the congress or not willing to depart from so much "Raj" as Swaraj suddenly, allowed the responsible Rajas a step towards Swaraj according to the English Partement in the authors of that act? Most of the Indians who are congress men refused to accept this responsible Raj as an adequate one after a long explanation of the activities of that section of the Indians who kept away from the reforms, the Premier expresses a serious apprehension that they might make use of machine in order to attain some purpose which is detrimental both to British connection and to the system or principle. The principle involves the protection of interests of any one of the sections of Indians against their own adventures within, and prevention of invasion without, until all these sections unite into a political nation on the relation of the importance, of dropping all idea about adventure within themselves, and of pledging themselves to resist against invasion without, of whatever character and purpose. Even supposing that there are grounds for holding such apprehension, it is highly uncharitable and unstatesman-like on the part of Mr. Lloyd George to call an act of parliament that has long been over-due, as an experiment.

Responsibility :—"We stand by our responsibilities, we will take whatever steps are necessary to discharge or to enforce them. We owe this not only to the people of this country, though they have made great sacrifice for India, but we owe it to the people of India as a whole. We had no right to go there unless we meant to carry our trust right through.

There is great variety of races and creeds in India, probably greater variety than in the whole of Europe. There are innumerable diverse forces there and if Britain withdrew her strong hand, nothing would ensue except divisions, strife conflict and anarchy. India would become a prey either to strong adventurers or to a strong invader. That had been the history of India up to the very hour that we took India in hand. There has always been the historical play between these two alternatives. What have happened before would ensue again if Britain withdrew her might and strength from the guidance of that great empire. In fact, if we were to do so, it would be one of the greatest betrayals in the history of any country. We have a duty, not merely to the vast territories in India, where we exercise supreme control, but we also owe a duty to the great princes of India and to the Indian states which are feudatories of His Majesty, the King Emperor. They constitute about one-third of India. We owe an undoubted duty to them. They have been loyal to the Throne and to the Empire under conditions where loyalty was tried in every fibre and where loyalty was vital to the existence of the empire. There has been nothing more glorious in the whole story of the empire than the rallying of these princes and these peoples to the British Empire at a moment when we needed all strength which we could command either in our own territories at home or throughout the vast domain of the British Empire. Therefore we owe a great duty to them. We also have a duty to the backward parts of India which are dependent on the direction and guidance and vision which British statesmanship can command for the purpose of development of good government in that great country."

He says that "India would become a prey,.....between those two alternatives." It is for the benefit of removing such disadvantages of India that England took up the trust of India and if the state of affairs remains the same even after so long a period of nearly two centuries of her rule, to what benefit he wants to continue the trust, we do not understand! By this, he is simply exposing the drawbacks of his own nation. After paying just compliments to the noble princes of India he lays down the purpose of the continuance of the British Rule to be for the development of good government which is detrimental to Swaraj, the original understanding between India and England.

The pride and humility :—"There is no doubt at all that, because of the sense of disturbance disquietitude which recent events have created in India, difficulty has been experienced in obtaining recruits for the Indian Civil Service.....but, when you come to the British Civil Service and the police in India, the difficulty there is in a different category, that is undoubtedly due to the fear that there is going to be a change to their detriment and a change which will prejudicially affect their status. There are sentences like that quoted by my honourable friend, the member for Turokham (Sir William Joynson Hicks) and I say at once I am rather sorry that the statement was made. It is a sentence which, taken away from its context and read by parents, would have the effect of discouraging them from sending their children to the Indian Civil Service. I think it is discouraging that this sentence should be uttered at a moment when great difficulty is being experienced in getting recruits." "To discharge their great trust it is essential to have the aid of Indian Civil Servants, Indian Soldiers, Indian Judges and Indian Legislators. But it is vital that we should have the continued assistance of British officials. There are not so very many of them. I marvelled when I looked up statistics. There are only 1200 governing 315,000,000 people with all sorts of physical difficulties of climate and special difficulties for men brought up in temperate climate like ours.....That is the total simply for the Civil Service. It does not include the police and the medical services. The figures are 1200 British Civil servants, 700 British Police Officers, and 600 British Medical Officers. That is the total 2500 governing that gigantic empire with its hundreds of millions of population governing quietly and without fuss, doing it for generations. There is hardly anything that is comparable with it in the

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history of the world, certainly not since the days of the Roman Empire. There is something for us to be proud of. I do not believe there is a country in the world that can produce such a triumph of Government. As I said once in this house here are men governing huge territories there, whose names are hardly known. Even when they retire and you meet them they are introduced to you as members of the Indian Civil Service and we have never heard of them, although they have been governing perhaps tens of millions of people for a very long period, their very word a command, every sentence a decree, accepted by these people, accepted willingly with a trust in their judgment and confidence in their Justice and their fairness, which ought to be the pride of our race. I have often talked to Americans about this. They are full of wonder at the achievement of ordinary and insignificant (in the sense of not being known) civil servants in different parts of the world, above or almost without companionship, governing great territories. They always regard it as a great miracle of British gift for Government. The civil servants are entitled to every word of support. They are entitled to every deed of support, that this Imperial parliament can give, and if they need it, it is the business of statesmen to give it speaking not only on their own behalf, but speaking on behalf of the whole of their countrymen to stand behind them, to support them, to see that justice is done to them if they have grievance. We must pledge ourselves, not merely this government, but any other government that come here, to see that fair treatment which is their right is dispensed to them. They ought to know that this is the attitude of the British Parliament towards them."

After explaining the difficulties in the way of recruitment for the I.C.S., the prime minister overpraises the services of the I.C.S., and feels over-proud of his nation and in so doing he over-looks the humility on the part of the Indians implied in the words, "their very word a command, very sentence a decree." And again he expresses in the words "accepted willingly with trust in their judgment" his over-confidence in their services. All this is nothing but human weakness.

Indispensable I.C.S.:—"What I want especially to say is this, that whatever their success, whether as Parliamentarians or as administrators, I can see no period when they can dispense with the guidance and assistance of a small nucleus of British Civil Servants or British Officials. In India, there is a population of 315,000,000 and they only number 1200. They are steel frame of the whole structure I do not care what you build on to it, if you take that steel-frame out, the fabric will collapse. It is therefore essential, that they should be there, but not for their own sakes. What does it matter, finding 1200, positions from a population of 315, 000, 000? Finding jobs for 1200 is really too trivial. I see comments and unworthy comments about our finding avenues and jobs for our young men. There is not one if these 1200 that could not easily find a much better job in this country, a much better paying one. The difficulty is to get the young men to go there. It is not the difficulty of finding places to put them into. Therefore I am not talking from that point of view.

Coming to the most objectionable portion of his speech, he distinctly says whatever the success of Indians might be, as parliamentarians, or administrators, he could not see any time when the services of British officers could be dispensed with. This is certainly a plea for a new departure from the established understanding between the two countries. It appears, that this new departure, referring to the "indispensable I.C.S." on the part of the British nation, expressed in the mouth of its responsible premier, is an answer to the departure that makes Swaraj inseparable with Khalifat on the part of the present cong-

ress. It is natural on the part of the Congress men to overlook and commit such a mistake but it is highly unstatesman-like and subversive of the fundamental principles of Justice on the part of the prime-minister of the British nation that has avowed to guide the destiny and honour of India.

Causes of unrest:—"Now that is one of the questions which we have to consider. The difficulties in India are increasing. They are bound to increase with the spread of education, the greater knowledge in India of what is going on outside with the influence which comes from great movements from every other part of the world surging on the frontiers of India and sending a thrill of this quietude throughout the whole of the country. That has come and to a certain extent, it will continue to come. We must not be discouraged by it and say that it means ~~disaffection~~ in India, that it means ~~insurrection~~ in India, that it means that India is getting tired of British rule. The world is tired of every rule. If Hon'ble members will read the news-papers they will find that this is the only coalition that has lasted six years. You have got it in Italy and France and everywhere else, and that simply means the sort of unrest there is throughout the world, but you must not get discouraged."

In this concluding portion of his speech, he refers to the growing difficulties of unrest in India and explains them as due to the spreading of education with the greater knowledge etc, and also he says that the world is tired of every rule. And he does not give reasons for the general unrest of the world. The causes which he attributed to the unrest are wrong. The real cause of the unrest, whether of India or otherwise, is the costly and the burdensome nature of present Governments. Besides this general cause, India owes its unrest to the "Divide and Rule" policy of some of the misleading officials, whether British or Indian.

Remedy:—"All these questions we are considering very carefully, questions which have been put by my two Hon'ble friends. These is the question of pay. No doubt they have been hit hard by the sudden increase in the cost of living attributable to war. There has been reduction and that reduction is still a progressive one. There is also the question of passages to Europe which as a whole have been during the last few years inflated. I think in the course of a year or two or three there must be reduction upon these very high charges on the people who have only got their pay to draw upon to keep themselves and their families. It will come about. But I will promise to go into that matter and as a matter of fact, my noble friend, the Secretary of State and under-Secretary are both considering that matter very carefully." "It depends upon the kind of government that you have there. It is essential that that should be strengthened but whatever you do in the way of strengthening it, there is one institution you will not interfere with, there is one institution you will not cripple; there is one institution you will not deprive of its functions or of its privileges and that is that institution which built up the British Raj, the British Civil Service in India."

In his overcare for providing for the comforts of his country-men, he overlooked the fate of the poor Indian tax-payer who has to part with the best portion of his labour to meet the ever-growing taxation and comforts of his government officials whether British or Indian. And he usually overlooked the uncared fate of the poor Indian ryot who has not only to pay the passages to Europe to these officials but also to bear the high class Railway charges of them in their own country besides

meeting their own necessary low class Railway fare that has almost been doubled at present. Therefore the remedy that he suggests is equally wrong. While the real cause of the Indian unrest is the burdensome nature of the Government whether the money is expended on Indian or British officials, his proposal for the improvement of pay and allowances for the officials which will add to the already heavy taxation of the poor ryot, is only adding fuel to the fire.

K. V. S.

INTER-NATIONAL AND CLASS-NEWS.

YOUNG CHINA.

BY DAVID FRASER.

The fact that many thousands of Chinese go abroad for education has of late provoked the widespread comment that very few come to Great Britain for that purpose.

Japan in recent years has had as many as 20,000 Chinese students at one time, and if this number has greatly decreased, owing to the unhappy political relations between the two countries, it remains that several thousands are now studying in Tokio, while fewer than three hundred can be found in all Great Britain. The United States, on the other hand, is highly popular with the Chinese, and two thousand five hundred can be counted in the universities there at the present moment. France is another country to which many Chinese go in pursuit of education, and in Germany there are now more than in Great Britain. Even Switzerland and Belgium have a considerable number of patrons.

So far as Europe and America are concerned, the last named has always been preferred by the Chinese because of the shorter and less expensive voyage, the comparative nearness of America, in particular, being a reason for selection, owing to the facility of return in case of necessity.

There is another reason, however, why so many Chinese students are to be found in the United States.

THE BOXER INDEMNITY.

The Government of that country had in hand an unexpended portion of the Boxer Indemnity, and about ten years ago decided to devote it to the education of Chinese. The money is now being spent partially on grounding a number of Chinese scholars in China in foreign subjects, and partially in maintaining them thereafter at College in America. A Bill has just passed the U. S. Senate, and will shortly

become law, entirely remitting the American share of the Boxer Indemnity, with the purpose of expending the fund on extending facilities for the education of Chinese. Japan hitherto has made no special endeavour to attract Chinese student, but the Japanese Press has been advocating, and it is understood that the Japanese Government is considering, the question of remitting the Boxer Indemnity with the object of devoting the money to the education of Chinese.

It has long been felt by British in China that Great Britain was losing by neglecting to attract Chinese students in numbers corresponding to the thousands who go to Japan, America, and France at the impressionable age. Every young Chinese who acquires education abroad returns home as a conscious or unconscious advocate of the culture and standards of the country wherein his mind and outlook have been developed.

GERMAN MILITARY IDEAS

The Ministries in Peking and the provincial offices are filled with foreign trained students, who influence affairs in consonance with the practice they have observed abroad. German trained officers have imported German military ideas, and Krupp has profited by it. In one public office practically run by Japan-trained students, certain admirable proposals put forward by a highly competent Chinese medical man educated in England were repeatedly shelved because the proposer was in a hopeless minority.

China invariably goes to the United States for her political formulae, because so many of her young men are imbued with American political notions. In the railway departments, the current sets strongly in favour of American practices as regards standardisation, accountancy, and so forth. In the schools, Japanese and American text-books have a great vogue, while British are neglected because they have so few advocates.

China to-day is run, so far as all public offices are concerned, by the younger men who have acquired foreign education either at home or abroad. Their numbers, in proportion to the total population, are infinitesimal, but in fact it is this comparative few, acting as the clerical and advisory staff of the old-fashioned mandarins and ignorant military rulers, who are exercising incalculable influence in political, social, and economic development. In this small but highly important class, British-trained young men are conspicuous by their scarcity. If it were not for those educated in British missionary schools in China, many of whom occupy good positions, British culture and standards would be almost unknown to the younger generation in China.

BRITISH ACTION.

Of late the British Government, moved by urgent representations from British quarters in China, has begun to take an interest in the subject. The Foreign Office has appointed a Committee, including several men intimately acquainted with conditions in China, to report on the situation and to make recommendations. Unfortunately, no indication has been given to this Committee as to what funds are available.

Meanwhile the British Chambers of Commerce in China have become active on their own account, and have collected over £20,000 for promoting the education of Chinese on British lines.

After a great deal of discussion it has been decided to spend the money over a period of five years in making donations to several highly deserving British missionary secondary schools, for the specified purpose of strengthening the British teaching staffs, thus securing a better standard of teaching in these schools, and providing for a larger number of scholars. The Chambers hope to obtain more funds when times improve, when the questions of scholarships for the Hong-kong University, a British institution for Chinese and for universities at home will come up for consideration.

But it is obvious that funds thus voluntarily subscribed will never reach a figure which will provide for Chinese British education in England on the scale which is being achieved in Japan, America, and France. Nothing short of a Government grant will suffice to put Great Britain on an equality with those countries in this respect.

The British Chamber of Commerce in China, laudably doing all they can within their own sphere, have urged the British Government to take up the question and have specially recommended for consideration the desirability of remitting a portion of the British share of the Boxer Indemnity for the education of Chinese on British lines.

It is the duty of the British Government and the best policy, to secure the good will of the Chinese people, and there is no righter way to the hearts of the Chinese than to give them educational facilities. Whether the necessary funds should be provided from the Boxer payments or from some other source is not material, but it is worth while reflecting that the Chinese hate the Boxer Indemnity as a slur on the nation and are eager to have it wiped off their records.

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"Lokaha SamasDaha Sukhino Bhavanthu" Om Santis.Santis-Santhihi.

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