

The Vedic World

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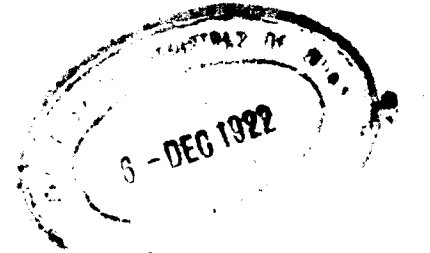
Sri Mahaganadhi-Pathayo Namaha.

THE VEDIC WORLD

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

Vol. I] (15-7-5024) Dundubhi Bhadrapada purnima (6-10-1922) [No. 3

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



'Dharmo rakshati rakshitaha'

'Svadharme Nidhanam Sreyaha'

'Sarvam atmavasam Sukham'

'Nahi gnyanena sadrisam'

'Gnyanadevatu Kaivalyam'

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The Message
of
Sruti-Smruti.

HARIHI OM

The Journal
for
One and All

THE VEDIC WORLD

Vol. I] (15-7-5024) Dundubhi Bhadrpada purnima (6-10-1922) [No. 3

EDITORIALS.

I. EDUCATION.

The word *vidya*, in Vedic language, is used in two opposite senses. *Vidya* means 'capable of knowing.' What is it that is capable of knowing? It is the faculty of unknowing the universe (*Jagat*) the ever-changing one, while knowing instead, the *Self* or the *Brahma*, the ever-changeless one. The opposite word is '*avidya*' that means 'not knowing.' It is the faculty of unknowing the *Self* or *Brahma*, the *Sat* (real), while knowing instead, the universe (*Jagat*), the '*Asat*' (unreal.) This is the extra-ordinary usage of the word '*vidya*' in the Sanskrit language. Yet it is more commonly used in its ordinary sense, '*vidya*' which means 'knowledge.' It means to know things that are cognisable to the senses. Even in this ordinary sense, Vedas maintain a peculiar form of *Vidya*, namely '*kula-vidya*' that is special to the Vedic language, literature and traditions. This *kula-vidya* is held almost equal in importance to the above-described extra-ordinary aspect that is known as *Brahma-vidya*; because it is an immediate step towards the realisation of that *Brahma-vidya*. *Kula-vidya* roughly means education of any description that runs unbrokenly in the line of a family or community. In the case of women it takes the form of '*Pativratiyam*,' that is, the duties and obligations of a wife towards her husband. Vedas guarantee the followers of *kula-vidya*, *Swarga* (heaven) or '*uttama-lokas*' (higher worlds), and ultimately '*mukti*,' that is liberation, that are generally attainable by '*tapas*' (sacrificing lower or material comforts in preference to higher or

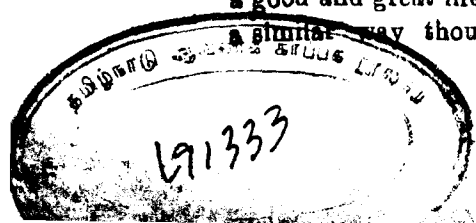
spiritual ones.) It is clear from this, if one were to maintain his hereditary education and thus contribute his mite to the society at large, he will have the double advantage of the pleasures of this world and the worlds beyond (*Bhukti-mukti*). It is for the upkeep of this sacred vidya and its practice (*Kula-dharma*) that Sri Arjuna puzzled and felt anxious in the holy battle-field of Kuru-kshetra and Bhagwan Krishna cleared his mind from doubts and made him to follow his *Kula-dharma* that involves the maintenance of this *Kula-vidya*. It is this *Kula-dharma* that *Bhagavad-gita* emphasises as the source of real peace and prosperity and the means to the purification of the mind or 'manas' (*Chitta-shuddhi*). Yet in these days, we observe that most of the so-called admirers of *Bhagavad-gita* actively participating in the destruction of this *Kula-vidya*, under cover of national *Universities* and *Viswa-Bharaties*. Hindus, who are morally responsible for the spread of this type of education among other races, themselves have lost sight of its importance and begun to ape their indiscriminate education instead. Thus *Kula-vidya*, the foremost system of education, in the presence of which general contentment and rest of the world is possible, is ignored and neglected by the Hindus, and it did not reach to the consideration of the non-Hindus.

Leaving aside both the extra-ordinary aspect of vidya, that is, *Brama vidya*, and the special aspect of the ordinary vidya that is, *Kula-vidya*, that are peculiar to Vedas, we come to the consideration of the ordinary aspect of the ordinary vidya, that is general education (*Samanya-vidya*) that is common to all races, Hindus, and non-Hindus. This education is of three kinds, (1) objective (2) oral (3) literal. Objective education is the knowledge of things that a man gains by himself by observing the same in others. It is most predominant and impressive over other kinds of education. It was profitable in the ancient days, when most people lived the life, profitable to others for observation and adoption. But the times and the circumstances have so changed in the present world, that the objective education is no longer much profitable as the majority of men lead a life not worth-while either for observation or adoption. Oral education is next in importance. It is equally in disadvantageous condition in these times. A man who lectures very frequently to the public on the subject of simplicity, generally lives a costly and complicated life. He moves mostly in such circles. Diplomacy finds its place alike both in the utterances of the so-called saints of our times and in the speeches of statesmen. It produces sometimes a doubt in the minds of ordinary intellect, whether such a course is quite un-avoidable to live a good and great life. And it induces such a man sometimes to act in a similar way though he could otherwise safely avoid such things.

Lastly comes the literal education. Though it is in no way superior to other kinds, yet it is considered exclusively important over other kinds, as the modern world has lost sight of the importance of other two kinds. Even this literal education has become much complicated in these days. What is necessary for man's necessary and simple life is fallen out of place in the modern methods of education. Education has become a source of complication and discontentment in life. It has become more costly than what it pays, of course, with exceptions. It has become a source of un-employment, the causes of which are mistaken to something else by many thinkers and being within the reach of others to interfere with, it has become a prey in the hands of adventurers. A good deal of indiscriminate education is spread all over the world. India is anxiously trying to ape the same, sorely feeling its absence. His Highness, the Maharajah of Mysore, in his chancellor's speech at Benares Hindu University's first convocation day, well remarked that what India is in need, is qualitative education and not quantitative as it has already gone excess to its demands. What is true to India is also true to the other parts of the world.

This indiscriminate or inferior education may be classified as higher and lower. The higher education in the hands of the wealthy class is helping to maintain the commercial or industrial diplomacy. In the hands of poorer classes, it is providing them with autocratic offices. The lower education in the hands of aristocracy has become the source of indiscriminate life and their ruin. And in the hands of the poor, it has become a source of information of their disadvantageous position and discontentment. The intelligentsia of this higher education are devoting the fruits of their education to invent things to add up to the increasing comforts of their own richer class, instead of living a simple and contented life and make others to follow them. The intelligentsia of this lower education are devoting their time in organising petty business concerns to add up to the ordinary existing evil habits of the poor labour class, neglecting agriculture and such other productive concerns, that would be advantageous both to themselves and to their fellow men. On the whole this education higher or lower, has become partly responsible to the general unrest of the present world.

Lastly, we come to the spiritual or religious side of education as against its temporal or material aspect. We note in India some irresponsible leaders speaking now and then that the religious questions are inseparable with political problems. It is true with countries where rulers and the ruled belong to the same faith and traditions. It is true with a country where its legislative body is represented with adequate and genuine representatives of the religions of that country.



But it is a mercilessly suicidal policy on the part of a country to allow such things where its legislative body or the so-called national institutions are composed of men who are admittedly ignorant and sometimes rebels of their respective faiths and traditions under cover of social reform or nation-making. We have also to admit here that this inseparable nature of religio-politics was true with *Kshatriya* Governments of ancient world or India. But the conditions of those times are entirely different from those of ours. The *Kshatriya* King, his advisers (legislative or executive) or his subjects have no power to enact or codify laws whether religious or political as they think. The ruling body had simply to execute the existing laws of *Shastras* and both subjects and rulers had implicitly to obey such execution and see it is in accordance with the spirit of *Shastras*. But now the case is exactly opposite. The king, his advisers and his subjects are all with the exception of a very small minority, inclined to change things according to their thinking and their temporary convenience. And the modern conditions of the world also justify such policy to a certain extent.

As to our above description, *Vidya* is classified into three main divisions, (1) *Brahma-vidya*, (2) *Kula-vidya*, (3) *Udara-vidya* or belly-sake-education (that serves only for money-making.) Under the heading of general education, the three-fold nature (objective, oral and literal) of *Udara-vidya* is explained.

And for the sake of explanation, the general education is again shown in its two fold form, spiritual and material, and explained the position of its spiritual aspect under modern conditions. Of these kinds of education, *Brahma-vidya*, is not within the reach or concern of the general public. One, in a million or two generally avails or resorts himself to this *Vidya* in right earnest and with accomplished qualifications (*Sadhana-sampat*). It is beyond all proportion to the ordinary intellect even to think or attempt to know of it. Just like the eye of an owl is defective to see the dazzling light of the sun, the impure intellect (*asuddha-chitta*) is incompetent to know *Brahma-vidya*, the brightest of all. Just like the owl is forced itself to hide from the bright day-light, the impure man is forced by circumstances to keep aloof from *Brahma-vidya*, the illuminator of all. Therefore either the society or the government have not much to do with it. Though *Kula-vidya* requires the attention of both society and government, it is left to the *Vedic followers* to whom it is peculiar and among whom it is persisting to a certain extent and would ever persist until it spreads over all other societies in some form or other, as a symbol of world's peace and order. As for the objective aspect of general education, its prosperity depends upon the improved and purer kinds of society. The

correction of both oral and literary aspects of it, are in the hands of both the society and the Government. And lastly the responsibility of the material and spiritual education should be taken by the state and society respectively. This does not mean that the state has nothing to do at all with religious education, and the society with the material education. The society might contribute its mite for the advancement of material education and the Government might contribute its mite to check the obstacles of a spiritual education from its foreign elements. The primary education, of the temporal aspect of the general education, that is made in some countries free and compulsory and that is being attempted in other countries, should be substituted by necessary free and precautionary education. Even the religions that are provided by state management in these days are evidently proving so useless that they could not maintain tolerance, the foremost principle of any religion worth its name. This is evident in the recent wars between the Turks and the Greeks. Therefore the Governments should leave the religious education to their respective societies and see that one would not encroach upon, or disturb, others.

CONTRIBUTIONS.

UNTOUCHABILITY.

It is a well-known fact that the Congress held at Nagpur in the year 1920, has concentrated all its energies upon the single end and aim of *swaraj* and *swaraj* alone. This concentration of the congress has met with the common applause of the people living in India, the reasons for which the Omniscient Bhagavan alone should know. What the term '*swaraj*' connotes and what the people of India understand by the term '*swaraj*,' are simply mysteries to the world at large. Whatever may be the significance of the term in the mouths of the congress from time to time one thing is certain—that the term '*swaraj*' has become an object of enthusiasm to a Hindu, nay to an Indian, and an object of terror to an Englishman; as a consequence of which the term has proved, as it were, the cause of a mad enthusiasm on the part of an Indian, and the cause of mad preventive steps on the part of the Government of India. The madness has reached to such a stage on the part of the Indian, that he is ready to run amock without any consideration whatever, to do any action however filthy it may be, provided that it is offered to him in the name of *swaraj*. To be brief,

the word "swaraj" has become a specific for madness, whatever may be the nature of the action that follows such madness. To be plain, we are at a loss to know the connotation of the term swaraj, yet, if there is any truth in the maxim that the points of an action entirely depend upon the nature of the action, we feel sorry to sing a bad tale with reference to the connotation of the true 'swaraj.' Congress proclaims, and struggles hard to put into practice with all might and main, two and only two principles. "Non-co-operation" and Removal of Untouchability as the proper means for the achievement of its ambition 'swaraj,' not to speak much upon the various other trivial things, worked out in the name of the two main principles. To be brief, the two principles are preached and proclaimed as the two fortifications upon which the so much craved 'swaraj' rests; and the Indian world is made to believe as such by divinations, ministrations, coaxings, flatteries, bribes, threatenings, curses, interpretations, messages, newspapers and what not.

Strictly speaking, one should be made of that inconceivable swaraj' of the congress, before one can find the propriety of the means not to Swaraj' alone, but to anything on the face of the Earth to be aspired by any rational being, for the reason that the means prove nothing better than blowing hot and cold with the same breath. One who knows the elementary principles of english language even, can find out the paradoxical nature, nay the meaningless nature of the much boasted revelations of the congress as to the means of Swaraj. What is Non-co-operation then? Co-operation means to work hand in hand; to work together.' Non-co-operation' should hence mean the reverse, nay the opposite of cooperation, which cannot find on the face of the earth, a positive connotation worth the name. Yet it is understood as the ceasing of or refraining from cooperation. The idea of non-co-operation should, then, naturally presuppose a cooperation in existence, which one wishes to refrain from, before one adopts the policy of non-co-operation. Was there any such co-operation between the congress and the Government of India, as equal shareholders in any concern, before the congress declared such policy. Neither the congress nor the Government denies the fact that there was no such co-operation in any concern. The congress may feel proud to say that by students going to schools and colleges, by teachers teaching in schools and colleges, by lawers practising in courts of law, by parties filing suits in courts of law, by members entering Councils of legislation and lastly though not least, by people wearing English cloth, the congress is cooperating with the Government. Nothing can be more silly than this, on the face of the Earth. It is only the individual cravings of the people that have made them satisfy their ambition in the various departments, and not

that the congress has had a bond of cooperation with the Government or that the Government appealed to the congress or the individuals to enter into the various departments. Government pays for the service of the individuals, to the individuals, and not to the congress. Individuals seek their services in the Government direct and not through the congress. What the congress is, what its functions are, and what it is doing actually in the annals of India are mysteries to the world at large, to declare this or that as a policy or a creed, and propose measures and means for the Indian world to follow without a word of yea or nay. Funny indeed!

What is 'Untouchability'? It is the opposite of 'Touchability', and Touchability is no more than moving hand in hand, in other words, touchability is no more than cooperation. Untouchability should hence mean 'non-co-operation'. Removal of Untouchability means removal of non-co-operation. How can it be possible for a same man to think that non-co-operation and removal of Untouchability should form a combined means of Swaraj. If 'Swaraj' were to be any positive something, then, there would be no possibility for it to be achieved by means of the combined operation of the principles on hand, for the reason that the two prove nothing but nonsense, viewed in the light of common sense. Leaving the uselessness of the terms in the light of language and logic, let us pass on to the positive application of the terms as understood from the propaganda of the congress workers. Non-co-operation is understood as severing the connection, nay relation which individuals have with Government; and removal of Untouchability as the opening of the connection rather relation with the so called Untouchables. Now swaraj comes to mean this much—severing one's relations with the Government and establishing fresh relations with the so called untouchables. What is the consequence then? If one establishes one's relation with the Government some how or other, one becomes part and parcel of the Government. If one severs one's connection with the Government one would become an Untouchable to the Governments. Similarly if one establishes one's relation with the Untouchables, one would possibly become part and parcel of the Untouchables; if one were to sever one's connection with the Untouchables, one would become an Untouchable to untouchables even. It is no wonder if we say that non-co-operation is a destructive principle and not a constructive one, as it has been explained often and oft-n by the congress leaders and workers. Every sane man can understand this much that by destructive principles no positive results can be achieved. 'Swaraj' is conceived to be a positive something. Hence non co-operation can never tend to the production of swaraj. There should be some special princi-

ples for the production of a positive something. Removal of Untouchability, rather the opening of intimate relations, is preached as the Divine gospel specific for swaraj and nothing more. It is plainly shown that the removal of untouchability has for its main consequence, the conversion of the ordinary into the untouchables and nothing more. Thus the swaraj of the congress and its means, the removal of untouchability, if ever were to be fulfilled, the consequence would be no more than driving the sacred Vedic words to the fields of untouchability, and throwing the whole human society into inconceivable chaos. Hence the swaraj of the congress is nothing but satanic. The swaraj of the congress requires hence the full timed services of satan and his followers for the speedy despatch of the work. The final results of the programme can be plainly inferred from the fate of the twenty five thousand poor souls, nay even more than that number, who have been, for the time being, removed to the fields of untouchability.

Such being the fate of the work of the so called political propaganda, the congress with reference to its aims and aspirations, we have a new revelation with reference to the satanic work of the congress, through its favourite month piece the *Swarajya*, which published the following ridiculous statement under the title "The Vedic world," in the issue of the 16th Sept. 1922 which should not be left away unnoticed in the interests of the Vedic World at large, as well as in the interests of the congress, and the sacred object with which the foundation stone of the congress was laid, and the principle that stands as the key stone of the arch of the congress, with which it was maintained till the congress met at Nagpur in the year 1920.

"Two other contributions on the much discussed question of 'untouchability' show that the Journal takes in this matter a view that is diametrically opposite to that of the congress and others who have been devoting their energies for the removal of what Mahatma Gandhi called a 'Stain on Hinduism.'"

We have no business with the titles, worthless and meaningless of Mahatma or Alpatma whatever it may be, for the rejection or adoption rather approval of a saying that proceeds from the mouth of a person; but have every concern with the sanity or insanity of the saying for the approval or rejection of it. So we take the question as it is and view it in the light of intellectual criticism, and express our own opinion, whether the saying of Gandhi or the propaganda rather, the so called laborious efforts of the congress and other workers, is sane or otherwise in the interests of the blessed souls of India, and place it before them for mature consideration, and select free choice of action.

Swarajya of the 16th Sept. 1922, maintains, rather declares, that it is said by Gandhi that "Untouchability is a stain upon Hinduism, and hence congress and other workers are laboriously struggling to remove it." To be brief, we can freely say that the congress is laboriously struggling to remove the stain upon Hinduism. What is Hinduism then? Is it Swaraj? No. No sane man ever believes that Swaraj means Hinduism. The term Hinduism, whether it really connotes any positive idea or not, appears to all purposes in the light of English language, as if it were a term connoting the idea of a religion and nothing more. Whose religion is it then? It should naturally be the religion of the congress; but should not be the religion of anybody beyond the pale of the congress. If not so, what business is there for the congress to struggle hard to remove a stain upon a religion. Then we should positively say that the congress is a religious body and not a political one. If the congress were to be a religious body then it has no business to interfere with the political situation of the country. Hitherto the whole world was under the impression that the congress is a political body; hence the world should be made known of the change in the creed of the congress from the political to the religious one. Then we can plainly say that the congress is going quite against the objects and principles with which it worked from the beginning to the commencement of the congress, 1920. Hence it is much more than a stain upon the congress and its workers to betake to "Untouchability, than it is a stain to any religion on the face of the Earth. If Hinduism were to be the name of any existing Religion, then untouchability can be said to be a glory to it, and not a stain as Gandhi prattles, for the reason that every religion keeps its prestige and grandeur through the principle, nay divine force, "Untouchability." Now coming to the religious aspect of the connotation of the term, let us see what religion the term Hinduism connotes. If it were to be the religion of the congress, then Untouchability is no stain upon Hinduism for the reason that the congress does not maintain the principle of Untouchability in it. If the term Hinduism were to connote muhammadanism, then Untouchability is no stain for the reason that muhammadans never maintain the principle of Untouchability whenever they please to do so. If Hinduism were to connote the religion of the Parsis, then there is no reason for the grumbling of Gandhi similarly. And similar is the case with the religions of Christians, Buddhists, Jains, Brahmo Samajists, Arya Samajists, Theosophists and the like people, that have come into existence with the fundamental principle of trespassing the limits of Untouchability. Hence those religions cannot be connoted by the term "Hinduism." Then whose religion is it that received so much curse at the hands of Gandhi under the name of Hinduism. Is there any Religion on the

face of the Earth that feels proud to be called Hinduism? Strictly speaking there is no religion hitherto on the face of the Earth with such a name except in the mouths of irreligious people, nay in the mouths of people who do not know the connotation of the term Religion even. Yet a sort of misconception on the part of the ignorant who profess to be learned, has given birth to the term Hinduism; hence it connotes no idea whatever. Hence the term "Hinduism" is nothing but a misnomer, upon which any individual can extend his idea after the manner of his will and pleasure. To all apparent purposes, it appears as if it were connoting the religion of Hindus. The term Hindu has no restricted application to a set of people with a single religion, for the term "Hinduism" to connote that religion of the people, whatever the characteristic name of their religion may be. If one wishes to draw a common principle that can be seen common to all people who are termed Hindus, so that one wishes to satisfy one's curiosity of framing a connotation for the misnomer "Hinduism," the common principle to be seen among all the people who are termed 'Hindus' is no more than the sacred principle of Untouchability, in harmony with the divine force, natural, Universal Untouchability which is akin to the Universal force of Gravitation. Then Hinduism proves a synonym of Untouchability. To say that Untouchability is a stain on Untouchability is no more than a madman's hackle. Hence to say that Untouchability is a stain on Hinduism, is no more than an insane talk, similar to the prattling of a lunatic or delirious patient. It is only some lost sheep or followers of satan that should pay heed to such prattle and not people who have any wits about them. Since the congress is declared to be working laboriously towards the removal of Untouchability for the reason that Gandhi called untouchability a 'Stain on Hinduism,' we are bold enough to say that the congress has reached the last stages of a delirious patient, and that there is no further hopes of recovery. Every well-wisher of India cannot but feel sorry for the untimely death of such a grand political organ of India for the simple reason that it has begun to decry the single principle of Indian glory, the principle of Untouchability, that has been maintaining the prestige of Indian glory from time immemorial even to the present second. It would have been better if Gandhi were to say that 'Untouchability' is a stain on Hindus instead of what he pronounced hitherto. Of course by Hinduism he means Hindus and Hindus alone. If he were to be a Hindu or if he thinks that his religion were Hinduism, he would not have the boldness to pronounce such a blasphemy and sacrilege. Surely he cannot. His words betray his own kind. He is a born Jain, a professed non-co-operator who established his relations with the Untouchables. What wonder is there if he reviles Hindus and his so-called Hinduism, and that in the

time of a Benign Government as the British who have proclaimed a free play for all the religions under their sovereignty. It would have been better for Gandhi, if he were to recollect that he is no better reviler in any way than any one of his forefathers who with their bands of followers had to live in the fields of Untouchability for the same offence at a distance of twenty five-hundred years from his time probably the distance is very great for a man of his status. Yet Dharma is Dharma. Poor man! He could not escape the consequences of his offences against Dharma even in the fifty-first century of kali. He is removed for the time being to the fields of Untouchability, to gain the blessings of Untouchability, with a majority of his troops. The offences of Gandoi and his followers did not end with that. They have placed the congress, the pride of India, as it were, on the verge of an untimely Death. Yet it is not too late to mend. Blessed Souls of the congress! Awake and arise! Give up your foolish and vain hopes of the deluding misnomer Swaraj. Throw away these cannine tails—Non-co-operation and Removal of Untouchability. These are not the means to cross the mighty ocean of degeneration. Look to the Dharma of your forefathers; you will be saved and you will save your mother country India.

Peace be to All,

With blessings of Bhagavan Narayana.

Srīmath Paramahansa Parivrajakacharya Varya

Sri Kalyanananda Bharati Swamy T.T. & D.V.D.

'Balaswamy, Sringeri Virupaksha Peetham.

VIEWS AND REVIEWS.

CONFUSION AND DIS-APPOINTMENT.

The political circles have lately become subject to changes more frequently than ever before. The cause of this change is very plain. At every turn they meet dis-appointment. The Elect gets dis-appointed by the electors and the Electors are getting dis appointed by their Elect. This has become a common thing with all political parties whether they belong to subject or ruling races. In the organised societies there is an immediate possibility of removing the evil effects of this dis-appointment, whereas in the disorganised societies the possibility of the check of this dis-appointment is very slow. In the fifth Andhra Provincial Conference that was held at Shutter, on 23rd September we note not only this dis-appointment but also some confusion.

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Confusion :—"At last, Mahatmajee himself was made a prisoner. Before that Mahatmajee was in the Sabarmati Ashram; but (after) the vamaana—reference to the short stature of Mahatmajee—assumed universal dimensions, his spirit has entered the marrow of our bones. It is enthroned in our hearts. We have no relation with his physical body—that has been taken possession of by the government. The British lion, Poor lion! it has thrown off the rice and kept the husk. It is like the division in the puranic story of 'churning the ocean.' The spirit we have the hold of cannot be taken away by the British Lion. . . . It is a great misfortune to us that Mahatma Gandhi who would have suggested the necessary changes according to changing conditions should have been in prison—so far away from us. He alone has the ability to say what is good for us."

Mr. Lakshminarayana over-estimating his leader, says that Mr. Gandhi's 'spirit has entered the marrow of their bones and it has enthroned in their hearts.' What is this spirit? Is it vital force that animates and maintains courage of men or inflammable liquid that is subject to evaporation? Mr. Lakshminarayana did not keep us in suspense. A few minutes later he feels Mr. Gandhi's absence and says. "It is a great misfortune for us that Mahatma Gandhi who would have suggested the necessary changes according to changing condition should have been in prison—So far away from us—He alone has the ability to say what is good for us." It is clear from this that this spirit is not an invigorating one but one that evaporates quickly. And he says 'Government has thrown off the rice and kept the husk' and still he longs for that husk in preference to the rice that has been left by the Government.

Dis-appointment : (1) "*Untouchability* :—This is a very difficult item in the Delhi conditions. It is also an important problem but it cannot be said that we cannot get swaraj until we are able to solve this problem. I do not believe that Panchamas will co-operate with us for Swaraj if only we remove untouchability. Instead of co-operating they may even work in opposition."

(2) "Sri. Lakshminarayana's Presidential address was received by the delegates with feelings of disappointment, criticism chiefly turned on his statements regarding questions of council entry and untouchability . . . His opinion on Untouchability were considered reactionary. He said that the removal of untouchability had no relation to the attainment of Swaraj." (Swarajya correspondent).

(1) Mr. Gandhi is a chosen leader of Mr. Lakshminarayana and he belongs to the advanced so-called social circles of Modern India, where removal of untouchability is a primary principle and the upkeep of the same is the object of ridicule and shame. So personally Mr. Lakshminarayana has no objection for the removal of untouchability like his leader. The leader puts untouchability as the foremost requirement for the attainment of Swaraj and the disciple feels it as a difficult item in the Delhi conditions. Mr. Gandhi expected his followers, being social Hindus, not to pull down the item of untouchability from the highest place that he placed it in the programme of the congress. But he is dis-appointed in the hands of his own followers

who feel it difficult to put into practise after repeated failures in their feverish attempts.

(2) The 200 delegates that gathered at Chittor and elected Mr. Lakshminarayana to the Presidentship expected him to advocate their mind on the platform. Most of these delegates belong to the theoretical section of socialism while the president is a practical socialist. From the standpoint of delegates there is full meaning in advocating such a thing. But from the standpoint of their president there is no meaning in advocating the same on that platform. Therefore the delegates are not justified in feeling that they are disappointed by their president who frankly admitted his inability from his experience, he has been gaining from his boyhood, long long before Mr. Gandhi's advice (upadesam).

K. V. S.

INTER-NATIONAL AND CLASS NEWS & VIEWS.

BY JOHN WESLEY HOLWAY.

Dear Editor, and friends of progress and humanity, in India.

I have read *New India*, for nearly a year; and I am also a subscriber for the three years to come. Do not for one moment imagine that only India has a battle for progress. It was an American patriot that coined the watchword: "Eternal vigilance is the price of liberty." I think that our problem here is just as bitter as is yours. In fact I think that you are really in a better position than are we. Though I am over half a century old, yet I spent eight years of my youth in London, England and I saw there a willingness to grant freedom, both political and intellectual, that we here in the United States of America cannot even hope to find. On any street corner in London, in the 1880's, one could hear the atheist, or even the very vulgar and blatant infidel, on matters religious, talking to his uproariously laughing hundreds, Absolute freedom of thought! And so it was also in matters political. The anarchist was welcome to say all that he chose, in park or on the vacant street-lot. The poorest man could be a candidate for Parliament. He was welcome! The rich and powerful gave him to a very large extent, absolutely fair play. How different it is in America. I never hear a debate on the streets here between the absolute atheist and materialist and the believer in the divinity and eternity of humanity. And as for the poor working man or farmer, we have scarcely one of the working-class in our National congress and Senate, at Washington, D. C. When one who wishes to serve the poor runs for office here, like that friend of India, the great Single Taxer, Henry George, he is insulted with every kind of lie and abusive name. His opponents among those who own the press, the banks, the lands, the mines, the forests and the oil-wells of America, will buy votes right and left against him. It was our Theodore Roosevelt who denounced Henry George as a revolutionist, when, to aid the poor, George ran for Mayor of New York City. If we have a labor union, the capitalist is almost sure to bribe its business agent to sell out and betray his union. No bank will lend money to one who gives the poor and actively says so in political leadership. Money sits arrogant, haughty and enthroned. The common man must bow, or be forced into practical beggary and starvation. There is more fair play in the British Empire. Even in the matter of a rough and tumble fist-fight on the streets in London, the crowd always demands fair play for both fighters. They form a ring. Let one fighter hit the other a foul blow below the belt; or kick, or hit him when he is down; and the crowd will, by sly kicks and blows, and with many

oaths and harsh words, tell the crooked fighter that he must abide by the "Marquis of Queensbury's rules" of the fighting game. In America, I fear that in most places a street fighter could beat a man when he was down and could foul and kick, with no effective protest from the onlookers.

Though we are in a comparatively new country, with an abundance of good farm land for all, yet you must know that in our earliest days we had tens of thousands of Negro slavery and now we have hopeless city slums and our homeless and starving millions. The woman will be driven into white-slavery, and the men into vagrancy and trampdom. Your Home Rule problem is not unique and peculiar to you. It is the mighty world problem, the ancient problem of Plato and Socrates, of how the noblest and best in society can secure and maintain the rulership of the State. I will frankly admit that few thoughtful Americans can see much of any hope for civilisation, except from a great world revival of true righteousness among the intellectual elite of the world. Let another World War break out, with the newest explosives and war gases, and how long will Chicago, New York, London, Paris, Rome, Tokyo and Petrograd last? If only men can believe that we are more than the animals of an hour! That we continue to live, when the body has crumbled to dust! That we are fragments of the Eternal! Then will the good rally against the black hosts of graft and greed! War and poverty will be banned! Give us new motives that shall make us desire to be unselfish and self-sacrificing! Now, our strong men worship gold. They live for display! They may attend church on Sunday! But they are absolutely materialistic all the rest of the week.

If India can send us a seer! A man to whom all the worlds are open as they are said to Krishna and Buddha, I think that he will be welcomed by the thinking people, by the lovers of mankind, all over America? We are a locomotive engine, with no fire in the furnace, and no steam in the boiler. We need inspiration, to make us wish to do right. "Mr. Hyde" has "Dr. Jekyll" in chains and despair. Speak, O India, that magic word, that shall break the unholy enchantment of "Mr. Hyde!" Give us courage to go on, and to win our battle for a free and righteous society, as you hope also to win yours!

We have thousands of Japanese with us. They are gardeners, grocers, restaurant-keepers, bankers, house servants, chauffeurs, and barbers. Though outwardly humble in deportment, yet America never saw a more haughty race. They constantly breathe of a war in which they will capture our western coast, slay the men, and enslave the women. They hate and despise us. And they long for the hour of battle, when they shall bestride us as the military victors. We have no illusions about the Japanese. There never was a more military or overbearing race. What would an India apart from Great Britain be? The slave of Japan, I think! This talk of utter independence is alluring. It does sound so fine! But it is a mirage in the desert! We talked of freedom in our civil war of 1861-5. But we now have the most haughty billionaires in the world. We have not gained freedom. We fought in 1776 for freedom from the British King George III. But our victory over England never for an instant abolished the awful Negro chattel slavery of our Southern States. We exchanged the cultured tyranny of England for the plutocratic tyranny of the vulgar new-rich of America. To us here it looks as though an India, that had cast off England, would gain a terrible and pitiless slave master in brutal Japan. Do not be deceived by counterfeit money. Let the intellectual and moral elite of India rally to grasp those political rights now offered you by Britain; and you will then or very soon, be as well off, or better off, than we now are. The hand of the plutocratic tyrant is indeed heavy in America.

I live in Seattle, Wash. It is a beautiful city. We are on the salt water and close to the snow-capped mountains. We boast about 300,000 souls. But we have thousands out of work, and we have little prospect of manufactures to employ them. We could dam our rivers and secure a vast electric power, that would make us a wealthy and busy city. But our wealthy men want no publicly owned electric "Niagara Falls," by means of which the common people might gain a little more freedom. The employing class begrudges the laborer even a small plot of land where he may keep a cow, a few hens, and a garden, lest he become so independent that he will demand a higher wage. Yet in a small city like this, there is far more happiness than is possible in the ant-like slums of New York and Chicago. We have our autumn elections coming on, for national Congressmen and Senators. It looks as though the despotism of gold is to be broken this fall. In Pennsylvania, the political

machine of Boies Penrose has gone down to defeat before the name of Gifford Pinchot, a friend of the man of the street. So in Indiana, in Iowa, and in other States, it looks as though the common people are getting so angry at their slavery, that the rich can no longer purchase their votes with cash, with civil service (?) jobs, and with the usual threats of a financial panic. We are taking heart! We believe that the hour of doom has struck for absolutely selfish despotism. Could we meet, citizens of India, we should find, I am sure, that our difficulties and our problems are almost absolutely like yours. The nations wait! They scan the horizon for a Teacher, for the one Great Soul who can answer our queries, and send us back anew to our tasks with fresh courage.

The fight for freedom is no new thing with me. My father attended Oberlin College in 1849. It was a hotbed of abolitionism, of hatred of human slavery! Any man in those days who would speak against Negro slavery, in a single Southern State, was sure to be mobbed, flogged, imprisoned, or lynched. I was born in this atmosphere of liberty. Yet do not think for one moment that men who are ready to give all for freedom, asking nothing in return, are any more common with us than with you. Lovers of their kind are sadly scarce in any land; I take it that the readers of *New India*, are the elite of your own beloved land. You need more co-workers; you say that men of deep convictions are as scarce as diamonds. I have never found it any other way here in America. You will find far more great souls in England than you will find with us. Do the best you can! Take cheer! You have many hard-headed comrades, in the battle for human uplift here, as all over our globe. We need your sympathy, as you need ours. The tide seems, the world over, to be setting toward a victory for genuine, commonsense liberty.

You have a grand paper. The only thing that I have wondered is, how can you keep a paper going without advertisements? Almost all our papers here are crowded with advertisements. These pay the whole expense of issuing the paper.

Your's for a happier world.

New India - 9-9-22.

TURKISH QUESTION.

ATTACK ON BRITISH POLICY.

Mr. Fazlul Haq's Speech.

CALCUTTA, SEPT. 19.—A crowded public meeting of Muhammadans of Calcutta and suburbs was held this afternoon at the Town Hall attended by Moderates and Extremists, Co-Operators and Non-Co-Operators, Barristers, Vakils, Merchants, Council members, and Retired Government servants. Mr. Fazlul Haq, presiding, said:—There seems to be a growing feeling amongst the officials in this country that the only and real and active interest that may be felt in the fortunes of Turkey is now confined to only a section of the Indian community which has declared itself in favour of the Non-Co-operation movement. I wish to take this opportunity of making it clear to all those whom it may concern that whether a Mussalman is a Non-Co-operator or not, he can never cease to be a Mussalman bound by all those ties of brotherhood which knit together millions of people in diverse climes into one common Islamic brotherhood. There are many amongst the Mussalmans who have not joined the Non-Co-operation movement, but who feel as strongly of Turkey as the most ardent Muslim who professes to be a Non-Co-Operator. I must admit that the officials are not wholly to blame in thinking that it is the Non-Co-Operators alone who at the present moment feel any interest in Turkey and its affairs. The rest of the Muslim India have hitherto done very little to show that they feel as keenly as the Non-Co-operators in all matters affecting Turkey. This attitude of ours has not been due to any lack of interest in Turkey but by the fact that we did not wish to embarrass Government at a time when the political situation in India was causing the most serious anxieties to those charged with the duty of administration of this country, but it seems that Mr. Lloyd George and the British Cabinet will not allow us to sit silent any longer. It is the latest phase of the anti-Turkish policy of Great Britain that has brought us here this afternoon, and it ought to be an object lesson to people that the Turkish question has achieved the almost impossible task of bringing together on one common platform the two main sections into which the Non-Co-Operation movement has been divided politically.

