

VOL. IV

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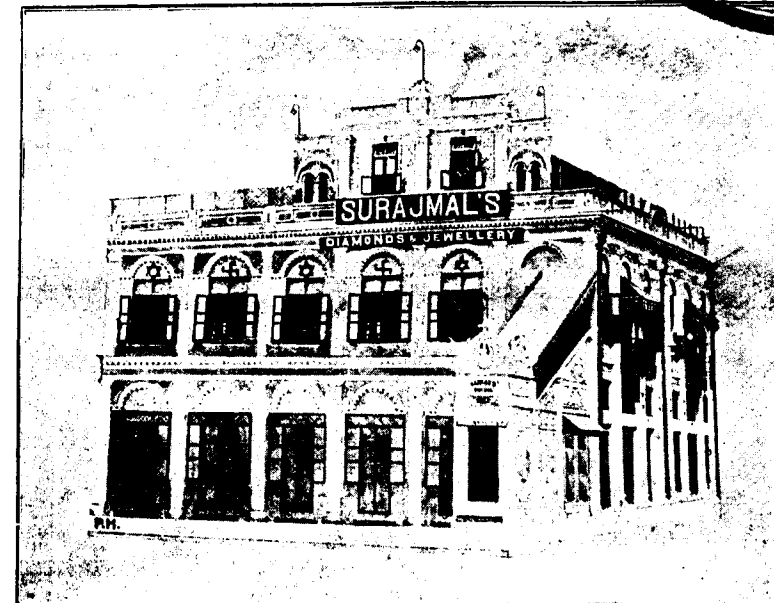
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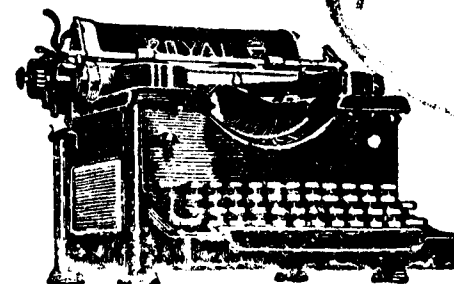
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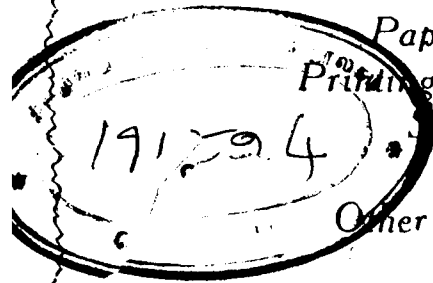
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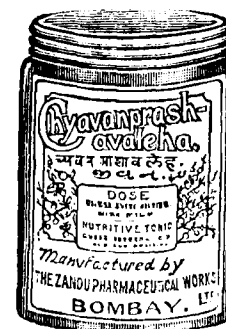


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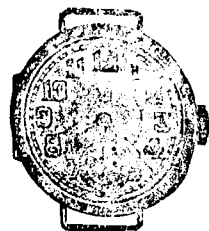
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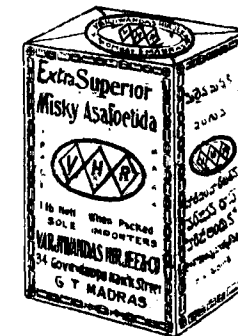
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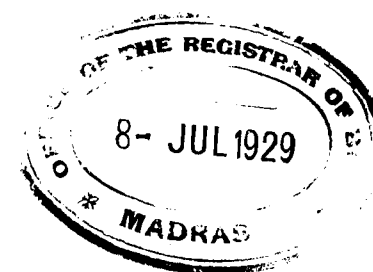
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LALA LAJPAT RAI

THE SCHOLAR

VOL. IV

NOVEMBER

No. 2.

INDIA AND JAPAN

A Comparison and a Contrast

BY J. T. SUNDERLAND.



IN her book, "The Ethics of Opium," Ellen N. La Motte explains why Japan is what it is today, and why India and China are what they are. It is, she claims, because Japan has been free, while India has been seized and dominated by a foreign power, and China has been dominated by half-a-dozen foreign powers and also drugged with opium. Says Miss La Motte: "Japan has committed a crime which is hard to forgive: she has disproved the contention that Oriental races are unfit to govern themselves. She has also made another blunder, equally momentous: she has disproved the contention that Oriental races need opium as a part of their daily bread. At the time when the European powers were loading themselves up with the White Man's Burden, Japan was considered too insignificant a burden to be worth picking up. This oversight has had far-reaching consequences. For by reason of this omission, this failure to grab Japan while the grabbing was good, Japan has been left alone, to work out her own salvation without being dominated (like India) and without being drugged (like China). The result is that today Japan is on a plane, from a commercial and military point of view, with the great European powers."

Said the Honorable G. K. Kokhale, of India, Member of the Viceroy's Council, in a speech on the Government's Budget (1906):

"Japan came under the influence of Western ideas only forty years ago, and yet already, under the fostering care of its Government that nation has taken its place by the side of the proudest nations in the West. We, the people of India have been under England's rule three or four times forty years, and yet we continue to be mere hewers of wood and drawers of water in our own country, and we have no position anywhere else."

Why does small (comparatively small) Japan occupy so conspicuous a place in Asia and the world? And why does India, a country so very much larger, more populous, and older in civilization, occupy a place so much less conspicuous and less honored?

Is it because the people of Japan are by nature a superior people, and the people of India inferior?

As for myself, I think very highly of the Japanese. I have had much acquaintance with them, both in America and in their own country; and I regard them, whether in their intellectual ability, their character or their civilization, as not inferior to the average white nations, and as distinctly superior to some.

But are they superior to the people of India? And even if they are today, were they when the Indian people fell under British domination, a little less than two centuries ago? Or were they when Japan emerged from her long seclusion, some seventy years ago?

If at either of those dates, Englishmen or Americans who were best acquainted with the Orient, had been asked which of the two nations, in their judgment, was the superior, as to their civilization, their intellectual ability and their character, I think they would have assigned to India a place distinctly above Japan.

Certainly until recent years Japan has had a very inconspicuous place in the world; indeed, she has hardly been known even by the other nations of Asia. On the other hand, India has occupied a very great place. Let us see how great.

From time immemorial India was known not only throughout practically all Asia, but in eastern Europe and in parts of Africa. At the time of Alexander the Great she was so famous in Greece that it became the supreme ambition of that great

conqueror to lead his armies to India, and add to his empire that most renowned country of Asia. And he did push his conquests to India, where he found a civilization which he recognized as little if any inferior to that of Greece, and great kingdoms with armies so strong that after fighting a great battle he decided that wisdom required him to retreat.

Two or three centuries before Christ the Buddhist religion, which had its rise in India, was carried by its missionaries all over Asia, to the very borders of Europe, if it did not even penetrate that continent; and a little later it spread over nearly all eastern Asia, carrying Indian thought and influence wherever it went.

There was much knowledge of India among the Romans, and considerable overland commerce, bringing to Rome the valuable products of India—jewelry, precious stones, fine silks and so on. Later, the wealth of Venice, Genoa and other Mediterranean cities was built up largely by their extensive and profitable commerce with India. For more than two thousand years, up to very recent times, numerous great caravans were all the while moving between the Mediterranean countries and India.

It was to discover a sea route to India, so as to give Europe easier access to Indian products and Indian wealth that Columbus sailed over the Atlantic; and when he found America he thought it was India,—hence the incorrect name, "Indians," given to the natives of the American continent.

The glory that came to Vasco da Gama from his discovery of a passage around the south of Africa came mainly from the fact that it gave the European nations, what they had so long desired, an all-ocean way to India. As soon as that route was discovered all the leading sea-going nations of Europe, Portugal, Spain, France, Holland and Great Britain, became rivals in extending their trade by sea to India, and it was not long before the Dutch, French and English were fighting to gain, first, commercial and then political, dominance in that wealthiest and most renowned country in the greatest of the continents. And when Great Britain drove out her rivals, and became the conqueror, possessor, exploiter, and despoiler of the land, drawing from it a stream of riches greater than the stream of gold and

silver which Spain drew from Mexico and Peru, all the nations of Europe were jealous, and ever since have regarded Britain as having obtained the greatest prize (robber prize!) in all the world.

Surely such a country, thus famous from as far back as history extends, ought today to occupy a conspicuous place in the world.

Why does it not? Why is it so far outstripped and overshadowed by Japan?

Compare the past history of Japan, and her past and present resources and natural advantages with those of India.

Japan is very small in area, only about one seventh as large as India, and possesses only about one fifth as great a population. Instead of being located centrally in Asia, as India is, it is located far to the east, and not even on the continent at all. Its known history does not go back nearly so far as India's, and the beginning of its civilization is much more recent. During much of its history it has been a sort of hermit land, its people having little to do with other nations. Until Commodore Perry, some seventy years ago, broke up its isolation and compelled it to open its doors to foreign intercourse, it was very little known even in Asia, and had practically no place at all among the nations of the world. Whatever literature it had created, was unknown to other peoples. Its chief religion was borrowed from a foreign country, India. Its art, although in some of its forms of considerable excellence, was limited, and at least to a degree was an imitation of that of China. It was almost wholly an agricultural land, its manufactures being few and its foreign commerce very restricted, neither one comparing at all with those of India. It had almost no iron or other mineral resources and its coal was limited, whereas the iron, coal and other resources of India were well nigh inexhaustible. Its wealth was very small compared with the vast wealth which India possessed before her conquest and exploitation by the British.

And yet, within the last two generations, Japan has become the foremost nation in Asia, and one of the foremost in the world, while India has lost its leadership in Asia which it had maintained for twenty-five centuries, and has now no recognition at all among the world's nations.

What is the explanation of this amazing difference which we see between the two countries today,—the splendid advance of little Japan in almost every respect, and the astonishing stagnation and decadence of great, historic India?

Can any intelligent man anywhere, in this country or any other suggest any possible explanation but one? And is not that one the fact that Japan is and has been free, while India, for nearly two hundred years, has been in bondage to a foreign power?

It is universally agreed today that the prime condition of advance, I may say the prime creator of advance, among nations in the modern world, is education; and that the prime cause of the stagnation and decline of nations, is want of education. Let us see how this applies to Japan and India. Has education flourished equally in the two countries? Have the governments of the two been equally interested to promote education?

In Japan, as soon as the nation decided to give up its policy of isolation, and put itself into contact with the other nations of the world, the government saw the importance of universal education for its people. As early as 1869 it issued an educational ordinance of a very radical character, which read:

"Education is essential for all persons; and whereas in the past learning has been looked upon as a means of securing official position, henceforth the whole population of the country, regardless of classes, must be educated, so that no village shall contain a person devoid of learning, nor any house contain an illiterate inmate."

Accordingly, schools of all grades were established; primary, secondary, and high; as also colleges and universities. Particular attention was paid to agricultural, industrial, and technical education. And, what the government clearly saw the importance of, young men in large numbers were sent abroad to study in the best colleges, universities, and agricultural, industrial and technical institutions, of America and Europe, so that they might become teachers and leaders at home.

On the other hand, from the beginning of British rule in India, the foreign government there adopted an educational policy almost the opposite of that of Japan. It feared and distrusted education, realizing that a people kept in ignorance would be most easily controlled and kept under British power.

True, after a while it established an educational system of a sort, but it was very limited in its scope. It reached only a small fraction of the children of the nation; and as for higher education, that was shaped mainly with a view to fitting young men for the service of their British masters. Scientific and industrial education, and all kinds of training calculated to fit young men and women to serve India, to develop her material resources, to build up her industrial life, and to put the Indian people into contact with the other peoples of the world—these kinds of education were seriously neglected or wholly ignored. Instead of sending students abroad to get the best training obtainable there, as Japan did, it discouraged everything of the kind. Especially it put obstacles in the way of young men desiring to come to America to study, because it feared the influences of freedom and democracy with which in this country they would be surrounded.

Dr. Sudhindra Bose, Lecturer in the State University of Iowa, has put the whole matter very clearly. Says Dr. Bose: "Although technological institutes and agricultural schools are a prime necessity in the economic uplift of any country, there has not been and is not any adequate provision for the creation of these in India. Had India possessed like Japan, a national government free to rule its own destiny, the situation would have been very different. Sixty years ago Japan was industrially no better off than India. At that time Japan was a feudalistic agricultural country, with a strong aversion to foreign trade or commerce. The nation was sharply divided (her divisions were quite as great as any existing in India) into many classes and sub-classes, of which Samurai, the warrior class, was the most powerful faction. With the advent of Commodore Perry, Japan turned over a new leaf. The Japanese government decided to make their country the leading industrial land of the Orient. And how did the Japanese government go about it? Japan had little or no modern industrial knowledge or experience. It was entirely without model for industrial organization and without financial machinery.

At this juncture the government took hold of the situation. It established schools and colleges, where all branches of applied science were taught. Says Baron Kikuchi: 'There were official excursions into the domains of silk-reeling, cement-making, cotton and silk spinning, brick burning, printing and book-binding, and soap-boiling, type-casting and ceramic decoration. Domestic exhibitions were organized by the government for the encouragement of the people in undertaking these industries; and specimens of the country's products and manufactures were sent under government auspices to exhibitions abroad. The government established a

firm whose functions were to familiarize foreign markets with the products of Japanese artisans. Steps were taken for training women as artisans, and the government printing bureau set example of employing female labour, an invasion which soon developed into large dimensions. In short, the authorities applied themselves to educate an industrial disposition, and as soon as success seemed to be in sight they gradually transferred from official to private direction the various model enterprises retaining only such as were required to supply the needs of the state.'

The result of all this was, that whereas in the beginning of the Miji era, 1867, Japan had virtually no industries worthy the name, in thirty years she possessed no less than 4595 industrial and commercial companies either joint-stock or partnership with a paid-up capital of two hundred million dollars; and today the number of companies and the capital invested is vastly greater still."

Is it surprising that Japan is now the most advanced and most prosperous industrial country in Asia? Is there any room for doubt that, if the Indian people had possessed a national government of their own, like that of Japan, India with her natural resources almost infinitely greater than those of Japan and with her unlimited labor supply, would have prospered as well as or better than Japan, and would today industrially and commercially, have been quite abreast of Japan if not in advance?

Says Rabindranath Tagore:

"The Japanese have made remarkable progress; but given equal opportunity, India would do as well. We are not intellectually inferior to the Japanese. Possibly we are in some crafts; but in pure thought we are superior; and even in the crafts in which they excel, we were once quite their equals, and would be now if not fettered and hindered. The Japanese have been free to educate themselves and to send their young men to all universities of the world to acquire knowledge. But every Indian feels, and every candid investigator of the subject must admit, that England has conceived it to be her interest to keep us weak, and has discouraged education. In the laboratories she dislikes us to acquire science and to pursue research.

The Tata Foundation is an illustration. In that foundation established by a wealthy and patriotic Parsee for the purpose of promoting scientific education and investigation, and developing India's iron and other resources we thought India's opportunity had come. But the government took control of the Foundation and killed it, and that splendid gift, which promised so much for India's industrial programme, has become, so far as the benefit of the Indian people is concerned, practically barren and worthless. The Great War comes, and England says to us, 'Industrialize yourselves; make the

things we need.' There is something ludicrous about this; for she has consistently and persistently striven to repress and cramp our economic development."

Let us compare a little more fully what Japan's government has done for the Japanese people with what India has done for the Indian people.

1. As we have seen, Japan's government set out from the first to give education to all the people, so that there should not be any illiterate person in any home in the land; and as a result her Year Book shows her today to be one of the most highly literate nations in the world.

On the other hand, India's government (by foreigners) has persistently refused the people's demand for education, so that now, after a hundred and sixty years, more than ninety per cent of her people are illiterate.

2. As we have seen, the government of Japan set out from the beginning to foster every kind of manufactures and industries, so that now she is the leading manufacturing nation in Asia.

On the other hand, India's foreign government, by her tariffs and in other ways, has deliberately destroyed India's extensive native manufactures in the interest of those of England, and has done all in her power to reduce India from the condition of a great industrial nation to that of a producer of raw materials to build up the industries of Great Britain.

3. The government of self-ruling Japan, from the beginning, in every way possible, has fostered foreign commerce and trade and ship-building, with the result that Japan is not only the first commercial nation of Asia but one of the first in the world.

On the contrary, India's British government, by its patronage bestowed upon British merchants and shipping companies, and its discriminations against those of India, has practically killed the extensive commerce and ship-building of India as carried on by the Indian people for the benefit of India, so that now India's foreign commerce for the most part is British, controlled by the British and enriching Britain instead

of India; and the shipping which transports this commerce is built in Great Britain instead of in India, thus again taking away from India a legitimate industry and giving it (with the wealth it creates) to the nation that holds her in subjection.

4. From the beginning the Japanese government has done everything in its power to build up the wealth of Japan, in the ways already mentioned and others.

On the contrary, the government of India, in addition to its destruction of those industries which would have promoted the wealth of the Indian people (in the ways already pointed out), from the very beginning has deliberately and persistently drained away her wealth to Great Britain, in enormous quantities, by tariffs; by purchases made in England that ought to have been made in India; by drawing from her large sums to pay the expenses of Britain's imperialistic wars which in no way benefited India; by filling nearly all the more important official positions in India with Englishmen at high salaries, when they might have been filled quite as efficiently, and often very much more so, by Indians at salaries one third as great; by conferring on those English officials, after a brief service of only twenty-four years, fat pensions to support them in England all the rest of their lives; until in these various ways the country has been drained of its very life blood (as an eminent Englishman has said, has been "bled white").

If we ask the explanation of this contrast can any possibly be given except, that Japan has had a government of her own, while India has had a government of foreigners?

There are those who try to account for the fact that Japan is so far in advance of India today, by saying that the Japanese are a practical people, and the Indian people are not.

On the contrary, as Dr. Bose has pointed out, up to seventy years ago the Japanese people were anything but practical, according to our western ideas of practicality. They were a shut-in nation, with few manufactures and little commerce, living their own secluded almost wholly agricultural life. If today we are what we call eminently practical, they have become so within less than two generations, and as a result of

their contact with the world, their education, and, above all, their freedom. On the other hand, India, besides her thinkers, her scholars, her philosophers, her religious teachers and devotees—her dreamers if one chooses to call them so—has had, has been shown, whole great classes, numbering millions, not only of agriculturists, but of artisans, of traders, of soldiers, of practical men of every known kind.

The exceedingly significant fact should not be overlooked that the new awakening of Asia, caused by contact with modern European thought and modern science, began in India; it did not begin in Japan. India has always been more closely in touch with Europe than has Japan. Asia's renaissance began with Ram Mohun Roy and Iswar Chandra Vidyasagar in Bengal, where important literature, alive with the modern spirit, was produced a full half century before Japan ceased to be a closed land, uninfluenced by modern progress. That leadership, thus begun in Bengal, ought to have continued, grown, spread, borne rich fruit not only in India but in all Asiatic lands. And who can doubt that it would have done so, if India had been as free as Japan, with a government not of foreigners but of her own eminent leaders.

I think the whole situation may be briefly summed up somewhat as follows :

Japan has had her wonderful development and has attained her conspicuous and honored place among the nations of the world, because she has been free. In 1852, when our American Commodore Perry knocked at her closed door and insisted on her opening it to the intercourse and trade of the world, he did not conquer her, reduce her to subjection, and begin robbing her. He respected her independence and her rights, took her by the hand and introduced her to the fellowship of free peoples. That was what made possible her splendid career. It is because she has been free, and not subject to foreign domination and spoliation, that she has attained a position among the nations abreast of Great Britain, France and the United States ; that her children and youth are in school; that her people are well fed; that her sanitation is equal to the best in the world : that her manufactures are flourishing ; that her

commerce is found in all lands and her ships on all seas ; and that her wealth is her own and not another's.

If India had been treated as Japan has been, given the hand of friendship, permitted to retain her own wealth for her own uses, and to develop herself in freedom along the line of her own genius, can any intelligent person for a moment doubt that with her not inferior intelligence her far great material resources her earlier start and her advantages of many kinds she would today have occupied a place in the world at least as prominent and as honorable as that of Japan?

In the careers of modern Japan and modern India we have one more illustration among the many which appear in history of the tremendously important fact which the whole world should lay to heart, that everywhere the prime and absolutely indispensable condition of growth, of development, of achievement, quite as much in nations as in individual men is freedom; while everywhere bondage, subjection, means stagnation, degradation, blight, virtual death.



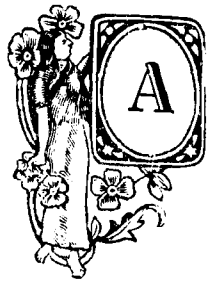
TO A DEVOTEE.

BY CHARLES H. HUBBARD

O ecstatic one, why do you thrill with bliss?
 The summer is past and yet to you there are flowers.
 The winds have ceased to be laden with nature's soft sweetness,
 Your garments are thin, while others shiver full-robed.
 Your voice is strong and your step is firm
 Yet you are ecstatic, drinking sweet nectars
 That come to you in the form of sweet words from the Lord.
 O devotee, why is thy passion so great? What is He, thy God,
 That you should seek for Him always, over-coming all obstacles
 That stand in your way to Bliss Union with Him?

THE SPIRIT OF A NATIONAL SCHOOL

BY T. L. VASWANI



A LITTLE book which should be of interest to lovers of national education is named "The Story of a Success". It is written by the Irish patriot, Padric Pearse. There is a beautiful saying in Ireland:— "Kings with plumes may adorn their hearse, but angels meet the soul of Padric Pearse." A Nation, he urged is a Sovereign People. And his vision of Ireland was not free Ireland merely but also Gaelic Ireland. He believed in the vital values of Irish language and literature. A lover of literature, a child-like soul who rejoiced in the company of little boys and nature's sights and sounds, he led the rising of 1916 and was the last to leave when fire drove out his Republican Forces. They tried him by court-martial; he received the sentence of execution with the calm dignity and simplicity of a patriot. In one of his books is a beautiful poem expressing his ideal in words so tender and so true that I am tempted to quote it:—

"I have squandered the splendid years:
Lord, if I had the years I would squander them over again.
Aye, fling them from me!
For this I have heard in my heart that a man shall scatter, not hoard
Shall do the deed of to-day, nor take thought of tomorrow's tears,
Shall not bargain or huckster with God; or was it a jest of Christ's
And is this my sin before men, to have taken him at His word?"

Then comes a passage literally fulfilled in the day. Government executed this lover of Ireland,— one of the noblest of men in East or West:—

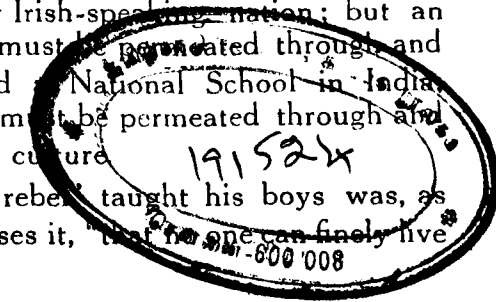
"Lord! I have staked my soul, I have staked the lives of my kin
On the truth of Thy dreadful word. Do not remember my failures,
But remember this my faith."

"The Story of a Success" gives a beautiful account of a National School started by this Irish 'Rebel.' It was a school established on the principle which he regarded as the fundamental principle of life,—the principle of freedom.

Freedom in education, was his favourite teaching. Self-government was given to boys in the School; They elected annually their captain, officers and committees; they elected their leaders; they had the right to depose them; they made rules to govern the School; they tried cases of misconduct in the School and, in several other ways, they controlled the institution. Pearse's National School—Sgoil Eanna he named it,—was a student republic. There was a time, indeed, when several educational institutions in mediaeval Europe were managed by pupils. It was the belief of this Irish nationalist that freedom would bring out the best among boys; and to read "The Story of a Success" is to know that this beautiful experiment in self-government proved to be a brilliant success.

His conception of a National School was fellowship between students and the staff, filled with faith in Ireland and filled with heroic spirit. He wished every student to be "the disciple of a master". "A School," he said, "was less a place than a little group of persons, a teacher and his pupils. Philosophy was not crammed out of text books, but was learned at the knee of some great philosopher; art was learned in the studio of some master artist, and craft in the workshop of some master-craftsman. Always, it was the personality of the master that made the school, never the State that built it of brick and mortar, drew up a code of rules to govern it, and sent hirelings into it to carry out its decrees". Irish language, Irish literature, Irish history, Irish games had the first place in the studies of his pupils, but he neither denounced nor ignored English language, literature, history or games. In a passage in "The Story of a Success", he says:— "What I mean by an Irish School is a School that takes Ireland for granted. You need not praise the Irish language,— simply speak it; you need not denounce English games,— play Irish ones; you need not ignore foreign history, foreign literature,—deal with them from the Irish point of view. An Irish school need no more be a purely Irish-speaking nation; but an Irish School like an Irish nation must be permeated through and through by Irish culture." And "National School in India, I have pleaded again and again, must be permeated through and through with the spirit of Indian culture."

The one lesson this Irish 'rebel' taught his boys was, as he himself so beautifully expresses it, "that no one can finely live



who hoards life too jealously, that one must be generous in service and withal joyous, accounting even supreme sacrifices light." Will our National Schools have their activities on these two principles—Freedom and Sacrifice? These two were the dominant notes of the student-life as it was lived in the *asramas* of old; and Aryan students went out into the world *strong and free*, and served India as men "filled with heroic spirit." And if, in the midst of much that is chaotic, I yet cling to this ancient soil with reverent hands and kiss its very dust as something consecrate, it is because I believe the Spirit of our Heroes is not dead but only awaits the answer of India's youth to make India once again *a nation of the strong and free*.



Culled and Pulled.

The wall of indifference is frequently built up of bricks of misunderstanding.

The man who shows off the least is the man who shows up the best.

Self-confidence is fine, but it is finer to know that others have confidence in you.

A master man is one who is master of himself.

Patience is bitter, but its fruit is sweet.

The things we worry most about never happen.

Money talks to some people, but it only whispers to others.

Jumping at conclusions is the only mental exercise some people take.

He who never changes his opinions never corrects.

The man who cannot hold his tongue is not likely to hold his head.

Be reasonably sure before you become unreasonably certain.

To escape criticism, do nothing, say nothing, be nothing.

THE LATE SREE NARAYANA GURU SWAMY

An Appreciation.

BY 'C. ACHYUTA MENON, B. A.



THE demise of Sree Narayana Guru Swamy has created a void in the cultural atmosphere of Kerala, and it is doubtful whether it will be filled for a long time to come. Such personalities are the rare gifts of nature which take centuries for their re-appearance. Swamiji belongs to that privileged race of great men who leave a glorious heritage, and to whom death is but a happy consummation of their labour of love. In this world of rancour, race-hatred and endless strife arising out of the conflict of ideas and creeds, it often happens that one, whether he be a Swami or a Saint, unwittingly or unconsciously causes an unfortunate wound which may heal by mere admission of the fact. That unique honour was reserved to the late Swamiji, who never hurt or wounded the feelings of anybody in his lifetime, though he was one of the staunchest of religious reformers.

One who wishes to have a true estimate of the Swamiji's mission and work must necessarily have an idea of the conditions and circumstances that prevailed in the society of his country at the time of his birth. It is a notorious fact that Kerala from time immemorial has been a victim to the evil influences resulting from the tyrannies of a caste hierarchy. It is a country of untouchables and unapproachables. The higher classes kept the lower ones at a respectable distance and treated them in a fashion which added little credit to them or to others. Namboodiri was the central pivot who directed the working of the caste system. Approach to him by the members of the other castes or communities was regulated by paces prescribed for each, and violation of these rules meant social ostracism and various other punishments. It is often proclaimed that the regulations regarding caste were enjoined by Parasu Rama, who is believed to have reclaimed the country of Kerala from the sea and the great Sankaracharya. How far this claim will stand historical scrutiny is a matter for

investigation, but such an inquiry is beyond the scope of this article and the present writer does not propose to enter into that question now. Suffice it to say that the lower orders were such unfortunate victims to the tyranny of castes, for which those occupying the higher rungs of the ladder were responsible; that even the power of self-expression was almost extinct in the former. They reconciled themselves to their lot in a way that has few parallels in the world's history. They lived under the delusion that even to aspire for anything higher was a sin and to do was damnation itself. To one who has had a peep into the dim past of the history of Kerala, it is possible to see isolated instances of revolt against the reign of caste occurring in different periods separated by centuries. But one effective attempt in comparatively recent times was the campaign led by Thunchath Ezuthachan, who was the premier poet, philosopher, saint and educationist of his day. His dazzling personality, superhuman energy and saintly character commanded attention from high and low. The portals of knowledge and religion were thrown open to all without embittering the susceptibilities of any. The influence of his personality on contemporary society was such that it was considered a sacred duty among the Nayars and the lower classes to read his monumental works, Ramayana and Mahabharata, as a part of their daily work. His achievement lay mainly in effecting a revolution in thought and outlook among his brethren, a vast majority of whom were slaves to ignorance and indolence. As it was not his intention to bring about a social cataclysm, he resorted only to peaceful methods and the progress of his work had to be necessarily slow. His reform naturally started from above and before it could proceed further down, limitations of one's lifetime removed his beneficent hands from the world. More than three centuries have since passed away. We had to wait for such a long time to have the good fortune of seeing another saviour to complete what his predecessor had commenced and to guide our destinies.

As it was the privilege of the Nayar community to have Thunchath Gurukkal, it was this time the proud privilege of the Thiyya brethren to welcome Sree Narayana Guru. Great men of his type belong to all communities and countries. A profound scholar in Sanskrit with special aptitude in Vedanta.

Swamiji took to a life of renunciation early in his life. After purifying himself by a penance extending for a period of ten years, he threw himself heart and soul in his life-work. He was very much pained to see the disabilities the members of his community were labouring under. The so-called higher castes from Namboodiri to the lowest division of the Nayar community looked upon the members of his community as untouchables, who were denied even the elementary rights of a human being. They were not allowed to enter temples, which were reserved for the privileged classes. They were forbidden to enter public tanks or public roads, which were frequented by their so-called superior brethren. Alive to the traditions of his predecessors, Swamiji never attempted to start a crusade against the higher castes. A keen student of human psychology as he was, Sree Narayana Guru realised that the passions when aroused would lead to chaos, confusion and destruction, doing good to none. The sense of humanity in him never suggested that course. He created a number of temples for his community, and made his brethren prefer them to those where they could hardly hope to get entry. His attention was then directed to the want of self-confidence in the members of his community due to ignorance and lack of due regard to their powers and the establishment of the S. N. D. P. Yogam intended to promote the social and religious regeneration of the Thiyya community followed suit. A Sanyasi himself, his work would be incomplete if he were not to found institutions with facilities to impart those religiously inclined a spiritual training. The Mutts established by him were intended to answer this need.

The fact that the whole of Kerala, irrespective of community or caste, is mourning the loss of Swamiji is an indication of the remarkable popularity he enjoyed during his lifetime. In these days when sectarianism is rampant and various creeds are struggling for supremacy, it is next to impossible to win universal praise and popularity, and this impossible task Swamiji has been able to accomplish to a degree. His disciples include members not only of the Thiyya community, but other communities as well. It is no wonder therefore, that a heart which was full of the milk of human sympathy and fellow feeling, commanded respect and regard from all. His loss to Kerala, nay, to the world at large, is irreparable. May his soul rest in peace!

LEST WE FORGET

BY V. SUNDARAM, B. A., B. L.



THE 11th of November is a day sacred to the memory of the myriads that paid with their lives for the cause of world-peace in the Great War of 1914. Nine years have rolled by since the Armistice of 1919 and we are today as far from the ideal of universal happiness as before. The Great War of 1914 differs from the wars that had gone before it, in the fact that the former was essentially a war of principles. On the one side, was powerful Germany saturated with ambitions of world-empire, and with the stern belief in Might as the only possible right in international relations. On the other side, was weak Belgium supported by the allies who felt called upon to defend the honour of the powerless nation. If Germany had triumphed in the Great War, the course of modern thought would have been different from what it is now. If the 11th of November 1919 was the day of Armistice, the 27th of August 1928 is an epoch-making day in world's history. Over 27 nations of the world on that day "renounced war as an instrument of national policy".

The signing of the anti-war pact raises numerous problems which call for immediate solution. In what light are we to view the Kellogg pact? Is the pact a mere moral gesture or a solemn undertaking by the many nations of the world not to war with each other? Do we want peace? What is the method of establishing peace on earth? What is the price of peace? Is humanity prepared to pay it? These and many more questions agitate the minds of the world's statesmen to-day. It should be remembered that the pact has been signed by many nations with reservations which considerably detract from its merit. If we outlaw war, we have to outlaw also the instruments of war i. e. Armaments. In a peaceful state of International relations, Armaments constitute a "discreditable anachronism". But many of the modern nations are not prepared to disarm themselves. Thirdly, quarrels between individuals, conflicts between communities and even wars between nations are at bottom due

to economic causes. At the beginning of the present century, the resources of Germany were insufficient to support her population. It was necessary for Germany to extend beyond her frontiers. Germany's desire to found colonies in many parts of the world, brought her face to face with the European nations in the great conflagration of 1914.

The success of the Allies in the Great War was the death-knell of the "competitive civilization", which found its sturdy exponent in Germany. To me the Kellogg peace pact is but the logical corollary to the triumph of the Allies in the Great War. "Live and let live"—this shall be the motto in International relations in future. Peace is no more an empty dream. It is no more the vision of a few thinkers. It has ceased to be an imaginative exercise in the hands of philosophers. It is to-day a practical proposition. How are individuals, communities and nations to be in peace? I feel that it is possible to organise society all the world over so as to render it *impossible* for individuals or communities or nations to war with one another. The basis of organisation, would be "Service from each according to capacity, and bread to each according to need."

India saved the Allies in the Great War. The timely help of India in the Great War is but a symbol of how India is going to rescue Western civilization. The civilization of Europe shows signs of decay. It cannot certainly withstand another war. In the interests of European civilization, lasting peace on earth has to be established. But how to establish peace? To this question, the culture of India has an answer. The system of organisation which *Varnashrama Dharma* presents, affords a glimpse of organic life. The *Brahmin*, under the system was required to use his culture for the good of the state. The *Kshatriya* used his prowess for the protection of all citizens in the state. The wealth of the *Vaisya* was used not for himself alone but for all members of the body-politic. I ask why should not humanity to-day take up the framework of this ancient system and organise society in every nation. It is of course true that we do not need the *Kshatriya*, for where war is illegal, the warrior class would be unnecessary. But in all societies in the past as well as in the present, in the West as well as in the

East, we need the productive, the exchange, and the cultural classes. This to my mind represents the practical realisation of the golden principle "service from each according to capacity and bread to each according to need." For instance, in modern society one can consider the journalists, the authors, and perhaps the lawyers also, as the cultural class. It is not difficult to work the system of *Varnashrama Dharma* in an adapted form under modern conditions. It is by organisation alone that we can eliminate class conflicts within the nation. If every nation is organised, it is impossible for them to be at war with one another. An organised nation would be politically free, culturally distinctive and economically self-dependent as far as possible. It may be pointed out here that modern England has developed her industries to the complete neglect of agriculture and she is desirous of keeping India in bondage that the latter may be its 'feeder'. Students of Indian history may remember how India's industries were suppressed during the 18th and 19th centuries and economists to-day speak of India as an agricultural country unsuited for industrial development. My point is that in future there can be no competition or conflict between the agricultural, industrial and other organs of the nation. In England as a result of the Industrial Revolution agriculture was neglected and industries were developed out of all proportion to the needs of the state. Where all the national organs are properly developed we would not have the disgraceful spectacle of one nation keeping another in bondage to satisfy its own ends.

Let us remember that the signing of the pact is nothing if it is not followed by disarmament and organisation. A few years ago, nations embraced each other in Locarno, but nothing useful was achieved. Nations have embraced each other again in Paris by signing the peace pact. But let us hope that nations would forthwith organise themselves and eliminate conflicts both within the nation and without it. War or Peace—these are the only two alternatives for humanity to-day. There is no third. And if we do not ensure peace by social organisation, we drift into war, pious intentions notwithstanding.

SIDELIGHTS ON THE EARLY HISTORY OF ARTS AND LETTERS IN NORTH MALABAR,

A. GOVINDA WARIAR, B. A., B. L.



THE extant records of antiquity testify to the remarkable progress achieved by the people of North Malabar in the region of arts and letters. Much of this cultural development was due partly to the munificent patronage extended to eminent scholars by the princes and chiefs of the country and partly to the many facilities, natural, religious, social or otherwise, afforded for the intensive study of arts and sciences. It is proposed to briefly consider here the prominent part played by some of the early sovereigns of this part of Kerala in encouraging culture.

The chera feudatories of the Pazhi country—comprising the present North East Malabar, North Wynad and Coorg—are the earliest princes of North Kerala known to history. To a casual reader of some of the Chentamil works of the Third Sangam Age it may seem that these rulers did not patronise scholars, to any considerable extent, in as much as but few Tamil poets have referred to their benefactions in furthering the cause of literature and learning. And this impression, which is a wrong one, as will be shown presently, is liable to be even strengthened by at least one alleged case of maltreatment of a poet named Kalathalai by a Pazhi Chief named Irunko-Vel in the latter half of the first century A. D. The fact is that he was a favourite courtier of this Chief's inveterate enemy, the then Kerala King, and had, in the plenitude of the Chera glory, probably slighted this petty potentate. Besides this, the situation of the Pazhi country in a mountainous and inaccessible region on the very borders of Kerala accounts for the general ignorance, and the consequent reticence of many of the poets of the period, regarding its chiefs who, it is to be noted, had by their persistent efforts for regaining freedom, evidently incurred the displeasure of the Kerala sovereigns and their court bards. No wonder, therefore, we find some Tamil poets of those days somewhat prejudiced in their estimate of their cultural achievements. A careful and dispassionate study of the Chentamil classics of

the Sangam Age, however, would really lead to the inference that these Pazhi chiefs were sufficiently alive in their responsibilities in the matter of patronising erudite scholars and gifted poets. To mention only one instance, it will be seen from one of the anthologies of the Sangam Age that Mamulanar, who too lived about the first century A. D., and who was one of the celebrated poets of that period, claims to have visited this region. He was indeed considerably gratified by the treatment accorded to men of letters and talents at the court of the Pazhi chiefs.

The *Mushaka Vamsa*,* a Sanskrit Kavya composed about the 12th or 13th century A. D. by one Athula, a favourite poet of a Mushaka or Kolathiri king called Srikantha, records various donations by many of the earlier kings for religious and educational purposes. It refers to the construction, repair and maintenance of temples, viharas and mosques by the Kolathiris, and, of course, in these early centuries, when learning and literature were closely and almost inseparably mixed up with religion, the establishment of such permanent cultural centres served the purposes of modern residential and teaching universities, and were beneficial to even a greater extent in coordinating religious with purely secular instruction. According to the *Mushaka Vamsa*, Isana Varman (who lived probably about the beginning of the 10th century) was a great builder of Siva temples, while one of his successors, Vikramarama rendered inestimable service to the cause of learning, religious and secular, by preserving the Buddhist vihara of *Sri Mulavasa*, the premier university of Kerala, on the coast of North Travancore, from being swallowed up by the sea.

Due to the liberal policy of toleration pursued by these monarchs, the Hindu, Jain, and Buddhistic arts were allowed equal opportunities to flourish peacefully and harmoniously. Valabha, one of the successors of Vikrama, is stated to have visited the prosperous city of Chellur, which I would identify with the Perumchellur of *Keralolpathi* fame and with the modern town of Talipparamba in North Malabar. He worshipped in the Vishnu and Siva shrines at Sambarapura or Trichambaram, a suburb of Chellur. Exceedingly gratified to find that the pious Brahmans were still attached to the study of the Vedas and Sastras, and were

* The Mushaka country has been wrongly identified by Professor Monier Williams and many other scholars with Kerala to the South of Quilon. A critical study of the *MUSHAKA VAMSA* reveals that Mushaka is really the country around Mount Deli in North Malabar, and is identical with Kolathunad or the country misnamed Kerala in the latter portion of the *KERALOLPATHI*.

duly performing their religious rites and ceremonies, he earned their lasting gratitude by ordering the repair of these pagodas at his cost. The same prince, it is related later on, bestowed lavish presents on the Buddhist teachers of Sri Mulavasa and received their blessing.

That the Kolathiri Kings patronised also Muhammadan learning has been well-recognised in history. Many of the ancient mosques in Taliparamba Deli, Valarpattanam, Dhatmapattanam, etc., dating from the 13th and 14th centuries owe their origin to the inexhaustible bounty of these sovereigns, one of whom is said to have even embraced Islam, a generation previous to the arrival of Ibn Batuta in the 14th century. These institutions afforded facilities not merely for religious instruction by means of explanations of the Koran and the commentaries thereon but also for an elementary education of a purely secular nature.

We shall now turn to the patronage extended to individual men of letters and talented scholars who gathered to the court of the Kolathiri. The Kolathiri, who governed the Kolattunad in the first half of the 15th century A. D., was Kerala Varma, at whose court flourished poets and commentators like Raghavakavi, Sankara Wariar and Rama. Raghav was a disciple of Srikantha Wariar of Desamangalam and the author of a commentary on Vasudeva Bhattatiri's *Yudhisthira Vijayam*. He was probably a colleague of another disciple of Srikantha, a Wariar poet, and the writer of an *Yamaka* poem named *Raghudaya* in eight *Asvas* and of an *Ashtaangahridaya*. Sankara Wariar was Raghava's disciple and a contemporary of Punam Nambutiri and Uddanda Sastri.*2 The two Kavyas, named *Srikrishna Vijayam* and *Sangraha Ramayana* as well as a commentary on the *Ascharyachudamani* of Sadhibhadra were produced by him. The second work was written at the instance of Aditya Varman, a predecessor of Kerala Varma. Sankara Wariar had many disciples, one of whom was the author of a Kavya named *Krishna bhyudayam*, while another pupil named Rama has furnished us with scholia on the *Nagananda* of Harsa.

Kerala Varma's successors were no whit behind in their enthusiasm for keeping up their family tradition of lavish patronage of literature. His nephew, Rama Varma, was an accomplished poet who ventured in the dramatic field. The piece entitled *Chandrika Kalapidam* was the product of his genius.

*2 This Sankara, who has hitherto been taken to be a Marar by the generality of scholars in Kerala, was a Wariar of Pallikkunnattu house near the Chirakkal Pal adjacent to Badagara, as proved by local inquiries made by the learned Pundit, K. R. Pisharotti Trippubathra.

The cultured princesses of the Kolattiri family were once so charmed by the sweet rustic notes of the unlettered peasantry, that they directed their efforts with success to the regeneration of the *Vatakkennpattu* or ballad form of Malayalam literature. It is to their laudable endeavours that we owe the evolution, from the Tacholi songs, of the Gatha (lullaby) form of lyrical composition so popular in Kerala even at the present day. It was at their instance that Udaya Varma Raja of Kolattunad (the senior Raja of the Chirakkal family), requested his friend and courtier, Cherusseri Nambutiri, to compose the whole of the tenth and most popular skandhom of the *Bhagavatam*, detailing Sri Krishna's adventures, in a new metre. This he did in such a masterly way that he has earned the lasting appreciation and gratitude alike of his contemporaries and posterity. For, this epoch-making work was composed in an entirely original and melodious metre, admirably suited for the harmonious and lucid expression of the author's noble ideas and devotional sentiments, an achievement to which the musical intonation and adaptability of the Malayalam language itself contributed in no small measure. In this poem, this morning star of later mediaeval Malayalam literature, concedes to his Royal master—who had befriended him from his childhood—the due meed of praise for nobly encouraging him in his literary efforts.

With the gradual disruption of this family as a natural and inevitable result of the evolution of the five sthanoms or dignities—which claimed to divide among themselves all executive power—and also due to the extensive assignments of territories to the consorts of the ruling princes, a number of petty principalities were carved out of the Kolattiri's dominions. This diminution in the power and status of the Kolattiris appreciably limited the scope for patronage of arts in these courts.

POET.

Sorrow and pain do numb the sense of men,
But lo! they breed in poet new sense of faith:
Men bear the thorny pangs of Death in life,
The poet finds life, a rosy life in Death.

MRINAL KUMAR BHATTACHARYYA.

INDIA: A PRAISE AND A PRAYER

BY C. S. RAMASWAMI AIYAR, B. A. L. T.

(Deputy Inspector of Schools.)



THE Englishman is proud of his sea-girt Albion, the Scotchman of his Caledonia, stern and wild, the Irishman of his Emerald Isle, the Swiss of his Alpine home, the German of his Fatherland and the Italian of his ancient and medieval cities, sunny skies and the lovely Adriatic.

But the Indian, what has he to speak of in relation to his motherland? The question should rather be, what has he not to speak of? He has the Himotgiri vast as the Hindu conception of God in his Viswarupa. He has river systems rivalling those of Europe, if not those of America. He has a variety of climates rising by graduation from the Siberian cold of the Himalayan heights to the equatorial heat of the Cauvery delta. He has a wealth of vegetation ranging from the Deodar forests of the middle Himalayas and the magnificent teak of the Western Ghats to the waving rice-fields of the Coromandal coast strip. Her agricultural produce and her forest produce are on a continental scale. Her mineral resources have just begun to be tapped. She has a landscape, which no other country, East or West, has to show. Such is its vastness, its variety, its loveliness, its grandeur. The Sun-rise at Dhawalagiri, the sunset at Apollo Bunder, the moon-light effect on the Taj Mahal amid its leafy setting; these have been themes of admiration for every traveller from other parts of the world. Then there is the rare phenomenon of so many races, tongues and creeds with varying traditions behind them, but converging more and more towards national oneness, all inhabiting one area. In a word, India is a world in miniature.

But, are there other things yet which have made India great in the History of the world and which can foster in us an enduring love for the motherland? If the Greeks had their *Odyssey* and *The Iliad*, the Teutons their *Sagas*, the Latins their own records of chivalry and high romance, India, too, has her immortal *Epics* in a dozen tongues, at a modest computation. And they are epics illustrating highest acts of heroism and virtue.

It was Milton who wrote that "Peace hath her victories no less renowned than war." This is truer in relation to our country than to any other. For, we have our own achievements in five arts, like Poetry, Music, Dancing, Sculpture and Painting. We have our achievements in the pure sciences such as Mathematics, Physics, Chemistry and Astronomy. We have our achievements in the applied sciences like Medicine, Surgery, Agriculture, Engineering, Architecture and Metallurgy. We have excelled in handicrafts such as wood-carving, ivory carving, metal-work, embroidery, weaving and the subtle art of the jeweller. There are other domains besides, the domains of law, economics and politics.

In each of these our Motherland had taken vast strides, while the countries of the West slept yet in the womb of the future. The younger civilisation of the West used to look with contempt upon Indian achievements in these many directions. The more thoughtful among the Westerners, however, have latterly begun to recognise that Indian culture in its many aspects has had a rational, a systematised growth and an excellent justification in the service it has rendered to the country through long ages of her existence.

There was a period of set-back, a period of decay. This was followed by a rebirth in the days of the powerful Buddhist kings. Many of the old institutions were put into the melting pot and then cast anew. For some centuries the effect of the Renaissance continued. Again, there was a set back in the days of the Afghan Kings. When the Afghan rulers made room for the Moghuls the state of things began to improve. In the days of Akbar, Jehangir and Shah Jehan there was a second Renaissance answering to the altered needs of the country during the great age. Then it is we come upon Raja Todar Mal, Rajah Man Singh, Birbal. There were also Tukaram, Ramdoss and Kabir, apostles of the Vaishnavite movement started by Sri Madhawa and Sri Ramanuja. There was subsequently the great Guru Nanak, the founder of the Sikh faith. As for further characteristics of this period of our history, there was the Moghul architecture, neither Hindu nor Saracenic exclusively, there was the Moghul school of painting partaking of Hindu and Persian characteristics, Moghul music, again a combination of tastes, Indian and foreign, Moghul costumes, a compromise between the tastes of the conqueror and the conquered, Moghul worship by way of an eclectic faith founded by Akbar and Abul Fazl, and, above all, Moghul philosophy which we may, for want of another name, call Sufism, the close counterpart of Indian mysticism as practised by the Radha-Govinda cult.

Once again, a reaction which culminated in the conquest of the country by the English. The first years after every conquest are necessarily years of tribulation. We had to pass through the troublous times of the Mutiny. With the gracious Proclamation began the period of political reconstruction, the age of the third renaissance, which we have learnt to call New India.

This New India is a child born out of a wedlock between the culture of the East and the culture of the West. Our country has for a third time risen Sphinx-like from the ashes of her former existence to be once more a power among the nations, and give them of her best in art, literature and science. Rabindranath Tagore and Sarojini, J. C. Bose and P. C. Ray, are the interpreters of the soul and the mind of the East to the West and the world generally. The decades that have sped by, gave us Dayanand Saraswati, Iswara Chandra Vidyasagar, Ram Mohan Roy, Keshab Chandra Sen, Sir Salar Jung, Sir Syed Ahmed, Ranade and Badruddin Tyabjee; and in the Southern Presidency, Sir T. Muthuswami Ayyar and Sir T. Madhava Rao.

Among recent departures are Swami Vivekananda and Gopala Krishna Gokhale. These have left behind them the seeds of their own vitality. The children of the Arya Samaj movement are the D. A. V. College and the Gurukula. The Ramakrishna Mission has struck roots in two soils simultaneously, one Indian, and the other, American. The Bose Institute of Science has begun to acquire an international reputation and is drawing its votaries from the Universities of the west. The Brahmo Samaj has been moulding latter-day Bengal as few other movements ever have. The Servants of India Society at Poona is training up a band of self-less workers—political and social. Sir Syed Ahmed's dreams of a Moslem revival are taking shape in the Aligarh College and the Aligarh University movement.

There is the Benares Hindu University with which are associated the names of the Maharajah of Darbangah and Pandit Madan Mohan Malaviya. That is an institution in the hollow of whose hand is held the destiny of future India more than in the palm of any other single movement.

Such, in brief, has been our Past and such, our living present. What is our supreme duty to our motherland? It is to revere her, to love her. How shall we best do it? By making each place of meeting, social, religious or other, a temple dedicated to her worship; and all that would

gather in her holy precincts should have a feeling of one-ness as between brother and brother, brother and sister and sister and sister. More and more this fell custom of separatism should be fought and lived down.

Let Mudaliar, Naidu, Pillay, Iyyar, Iyyengar, Achar, Pattar, Pantalu and Sastrulu go more and more into the limbo of forgotten things.

There is not much use in calling or being called a Dikshatar, Sastri, Avadhani, Gounderval, Settivaru.

That which really matters is the cultivation of those great qualities of head and heart that have distinguished the mother through an immemorial past qualities of truthfulness, godliness, self-lessness, chastity, forbearance, cheerfulness under suffering, indifference to joy and sorrow, and above all the all conquering faith in the destiny of each individual soul or *jeevatman* to get absorbed in the Universal Soul or the *Paramatman*.

Let some future Megasthenes recording the history of the ages yet to be born be enabled to write that the days of Chandragupta have reappeared, that the men are valiant and the women chaste and pure, that the cause of truth and wisdom is held dear, that theft is unknown, and that there are plenty, peace and good-will every-where.

Love for the Mother-land, allegiance to her cause, reverence to her name, these are empty phrases, if they are not animated by a readiness to forget and forgive, to shake hands over transient jealousies and misconceptions, and by an abiding desire to help and be helped.

It is easy to excuse ourselves by saying that the obstacles are many, and the opportunities few. Neither is the case for those that will. The measure of our endeavour is also the measure of our success.

There are signs of awakening on every side. Even on the field of battle she has vindicated her prowess as of old, and justified her claim to an equal place with any other portion of the British Empire. Everything augurs well for the future. The benedictions of responsible statesmen have been pronounced.

May the British Crown be more resplendent than ever before; and may India continue to be the brightest jewel in that Crown!

THE RESPONSE OF ASIA TO TOLSTOY

BY ROMAIN ROLLAND.

(Translated from the French by L. V. Ramaswami Aiyar, M. A., B. L.,)



AT the death of Tolstoy, we could not estimate the influence of his thought on the world. The seed was in the earth. The summer had to be awaited.

To-day the harvest is raised. And from Tolstoy has sprung up a tree of Jesse. His word has turned into act. To the harbinger Saint John of Iasnaia Poliana has succeeded Ghandhi, the Messiah of India whom he consecrated.

Let us admire the magnificent economy of human history in which, despite the apparent eclipses of the great efforts of the spirit, naught of the essential is lost; and the flux and the reflux of mutual reactions form a continuous current, which enriches itself ceaselessly, in fertilising the earth.

In 1847, the young Tolstoy in his nineteenth year, while sick at the hospital of Kazan, had as his neighbour in the ward a Buddhist lama priest, grievously wounded on the face by a brigand; and he received from him the first revelation of the law of Non-resistance which the torrent of his life was to cover for a period of thirty years.

Sixty-two years after, in 1909, the young Indian, Gandhi, received from the hands of the dying Tolstoy the saintly light which the aged Russian apostle had been nursing within himself, warming with his love and fostering with his sorrow; and Gandhi prepared with it the torch which has illuminated India, the effulgence whereof has touched all the parts of the earth.

But before coming to the account of this baptism in the Jordan, we wish to survey rapidly the whole of the relations of Tolstoy with Asia. A *Life of Tolstoy* would be incomplete to-day without his study. For, the action of Tolstoy on Asia will in history have perhaps greater importance than his action on Europe. He was the first great Path of the spirit, which brought together, from the East to the West, all the members of the Old Continent. This path is being to-day furrowed, in both senses, by two rivers of pilgrims.

We have all the materials for studying the subject: for, Paul Birukoff, pious disciple of the master, has collected together all the preserved documents, in a volume entitled *Tolstoy and the Orient*.

The East always attracted him. As a very young student at the University of Kazan, he had at first chosen the department of the oriental Arabo-Turkish languages. During his Caucasus period, he was in prolonged contact with Mahomedan culture and he strongly bore the impression thereof.

A little after 1870, there began to appear, in his collections of Narratives and Legends for Primary Schools, Arabic and Indian Tales. When the moment of his religious crisis came, the Bible did not at all suffice for him; he lost no time in consulting the religions of the Orient. He read extensively. Soon the idea of making Europe profit from his readings, struck him, and he edited under the title, *The Thoughts of Wise Men*, a collection in which the New Testament, Buddha, Laotse and Krishna mingled in fraternal company. From the first glance, he had become convinced of the fundamental unity of the great human religions.

But what he especially sought was direct connection with the men of Asia. And during the last ten years of his life a compact net-work of correspondence was woven between Iasnaia and all the countries of the East.

Of all these lands it was China whose thought was the closest to him. And it was China that yielded to his teaching the least. Since 1884, he was studying Confucius and Laotse; the latter was his favourite among the sages of antiquity. But, in fact, Tolstoy had to wait till 1895 for exchanging his first letter with a compatriot of Laotse; and he appears to have had only two Chinese correspondents. It is true that they are distinguished. One was a savant, *Tsien Huang-t'ung*; the other, the great literary man, *Ku-Hung-Ming* whose name is well known in Europe, and who, while a University Professor at Pekin, was expelled by the Revolution and obliged to become an exile in Japan.

In the letters which he wrote to these two distinguished Chinese, and particularly in the very long one to Ku-Hung Ming, which has the value of a manifesto, Tolstoy expressed the attachment and the admiration which he felt for the Chinese people. These sentiments were strengthened by the trials which China bore with a noble mansuetude in recent years when European nations were subjecting her to ignoble brutalities. He advised her to persevere in this serene patience, and prophesied that this would bring ultimate victory to her. The instance of Port-Arthur

whose cession to Russia by China had cost so dear to Russia (Russo-Japanese war) ensured that the same thing would happen to Germany at Kiatschou and to England at Wei-ha-wei. The thieves would eventually end with thieving among themselves. But Tolstoy was alarmed to learn that, for a short time past, the spirit of violence and of war was springing up among the Chinese, and he adjured them to resist it. If they allowed themselves to be dominated by the contagion, it would be a disaster not only in the sense in which it was understood by *one of the coarsest and most ignorant representatives of the West, the German Kaiser*, who dreaded the yellow peril for Europe; but also in the superior interest of humanity. For, with age-old China would disappear the genuine popular and practical wisdom, peaceful and industrious, which from the Middle Empire ought progressively to spread over the entire world. Tolstoy believed that the moment had come for a capital transformation in the life of humanity; he had the conviction that China was called to play the first part in it, at the head of the peoples of the Orient. The task of Asia was to show to the rest of the world the true path to true liberty; and this path, said Tolstoy, was only the Tao. Above all, let China guard herself against wishing to reform herself on the plan and the example of the West, that is to say, by replacing her despotism with a constitutional regime, a national army and a big industry! Let her consider the lamentable picture of the peoples of Europe, with the hell of their proletariat, with their class fights and armament races, their wars without end and their politics of colonial exploitation—the bloody bankruptcy of an entire civilisation! Europe is an example,—yes! of what should not be done. And on the other hand, since China could not continue to remain in the present state in which she found herself exposed to all the aggressions, one single path was open to her: that of absolute non-violence in the face of her Government and of all the Governments. Let her pursue, unmoved, her cultivation of the soil, by submitting to the sole law of God! Europe would find itself disarmed before the heroic and serene passivity of 400 million men. All human wisdom and the secret of happiness were contained in the peaceful cultivation by every man of his own field, in conformity to the principles of the three faiths of China: Confucianism which confers freedom from brutal force; Taoism which stipulates that you should not do unto others what others should not do unto you; and Buddhism which is all abnegation and love.

We see what the China of to-day appears to have made of the counsels of Tolstoy; and it does not seem that his learned correspondent, Ku-Hung-Ming profited much from them: for, his distinguished but limited traditionalism offers as a complete panacea for the fever of the modern world in travail, a *Grand Charter of Fidelity* to the order established by the past. But the vast ocean should not be judged from the waves on the surface. And who can say if the people of China are not much closer to the thoughts of Tolstoy which are in accord with the century-old tradition of her sages, than would be suggested by these party wars and revolutions which appear and die on the surface of her eternity?

Quite contrary to the Chinese, The Japanese, with their feverish vitality and their ardent curiosity for all new thought in the universe, were the first in Asia with whom Tolstoy entered into relations (from 1890 or a little after). He distrusted them, their national and warlike fanaticism and above all their prodigious suppleness in adapting themselves to European civilisation and espousing straightway all its evils. It cannot be said that his distrust has been entirely unjustified; for, the sufficiently large correspondence which he carried on with them brought to him more than one disillusionment. Many who called themselves his disciples, even while professing to reconcile his teaching with patriotism, disavowed him openly, like the young *Jokai*, the chief editor of the journal *Didaitschou-lu*, in 1904, at the time of the Russo-Japanese war. A still greater disillusionment was the young *H. S. Tamura* who, at first moved to tears by an article of Tolstoy's on the Russo-Japanese war, quivering all-over with excitement and shouting in a transport of joy "*Tolstoy is the sole prophet of our time*," allowed himself a few weeks after, to be borne along by the wave of patriotic delirium after the destruction, at Tsushima, of the Russian fleet by the Japanese; and eventually published against Tolstoy a scurrilous book which attacked him.....

More solid and sincere—but so distant from the true thought of Tolstoy!—were the Japanese social democrats, who heroically protested against the war, wrote to Tolstoy in September, 1904, and to whom Tolstoy, while thanking them, expressed his absolute condemnation alike of war and of socialism.

But Tolstoy's spirit, despite everything, penetrated Japan and tilled it to the depth. When in 1908 on the occasion of Tolstoy's eightieth birthday, his Russian friends appealed to all the friends of the world in order to publish a memorial volume, *Naoshi Kato* sent an interesting essay

which showed the considerable influence of Tolstoy on Japan. The majority of his religious works had been translated there; towards 1902-1903 they produced, said Kato, a moral revolution, not only among the Japanese Christians but among the Buddhists; and from this commotion, a renovation of Buddhism had arisen. Till then, religion was only an established order and a law from without. It now assumed (or reassumed) a subjective character. *Religion Conscience* became, since, the word in vogue. And indeed this awakening of the Ego was not without dangers. It could lead—it led in many cases—to other goals than the spirit of sacrifice and of fraternal love: to selfish enjoyment, to indifferentism, to despair and even to suicide: there were catastrophes among this sensitive people who, during their crises of passion, carried all doctrines to ultimate consequences. But there were also formed, particularly near Kioto, small Tolstoyan circles who cultivated their soil and professed the pure gospel of love.

In a general manner it may be said that Japan has partially borne the impress of the personality of Tolstoy. Even to-day there subsists in Japan a Tolstoy society which brings out an interesting and well-patronised monthly review of seventy pages.

The most lovable of all these Japanese disciples is the young Kenjiro Tokutomi who also contributed to the Jubilee volume of 1908. He had written from Tokio an enthusiastic letter to Tolstoy in the first months of 1906; and Tolstoy had immediately replied to it. But Tokutomi had not the patience to await the reply; he took the earliest steamer, for going to see him. He knew not a word of Russian and very little of English. He arrived at Iasnaia in July, stayed there for five days, having been received with paternal kindness, and returned directly to Japan, cherishing within himself, all the rest of his life, the sacred recollections of that week and the luminous smile of the old man. He recalled them, in his charming article of 1908, in which his simple and pure heart spoke:

"I see his smile across the mist of the seven hundred and thirty days that have passed since I met him, and over the ten thousand kilometers which separate us....."

"Now I am living in a small farm, in a poor hut, with my wife and my dog. I plant beans. I tear away the weed which crops up unceasingly. All my energy and all my days are passed in weeding, weeding, weeding.....Perhaps this is due to my turn of mind, possibly to this imperfect season. But I am completely happy..... Only, it is very sad, when one can only write, on such an occasion....."

By penning these simple lines of a happy, humble life of wisdom and of work, the little Japanese has been able to realise Tolstoy's ideal and to speak to his heart much better than all the learned collaborators of the Jubilee volume.

As a Russian, Tolstoy had numerous occasions to know the Mahomedans, as the Russian empire counted twenty millions of Mahomedans among its subjects. Thus, they occupy a large place in his correspondence. But they do not appear there before 1901. And it was, in the spring of this year, his reply to the Saint-Synod and his excommunication which won them over to him. The dignified and strong utterance passed across the Mussalman world, like the car of Elias. They took up only the monotheistic affirmation thereof, in which for them the voice of the Prophet seemed to be echoed; and they sought naively to annex him. Russian Bashkirs, Indian Muftis and Mussalmans of Constantinople wrote to him that they had wept with joy on reading the public snub inflicted by his pen on all Christianity; and they congratulated him on having at last delivered himself from the sombre belief in the Trinity. They called him their brother and endeavoured to convert him straightway. With a comic ignorance, one of them, an Indian Mufti, Mahommed Sadig of Kadian, Gurudaspur, rejoiced in informing him that his new Islamic Messiah (a certain Ghasrat Mirza Ghulam Achmed) had crushed the Christian untruth of the Resurrection, by finding in Kashmere the tomb of "Jius Azaf" (Jesus), a photo of which he sent to Tolstoy, along with that of the holy reformer.

We cannot conceive the admirable tranquillity, hardly tinged with irony (or with melancholy) with which Tolstoy received these strange advances. He who has not seen him in these controversies, does not realise the sovereign moderation to which his imperious nature had attained. Never did he depart from his courtsey and calm good sense. It was the Mahomedan interlocutor who flew into a temper, who with irritation attributed to him a *vestige of the Christian prejudices of the Middle Ages* or who, on his refusal to believe in the new Mussalman Messiah, placed before him the threatening classification which the holy man made, into three categories, of men receiving the light of truth:

"Some receive it through their own reason; others through visible signs and miracles and still others through the force of the word. (Example; the Phaorah whom Moses had to compel to drink of the Red Sea, for convincing him of his God). For, the Prophet sent by God should teach the whole world."

Tolstoy did not follow his aggressive correspondents into the sphere of fight. His noble principle was that men loving the truth, should never rely on the differences among religions and on their defects, but on what unites them and constitutes their worth. "This is why I strive", said he, "towards all religions and especially towards Islam." He contented himself with replying to the exited Mufti that "the duty of every one who

possesses a truly religious sentiment is to set the example of a virtuous life. This is all of which we have need." He admired Mahomet; and some of his teachings captivated him. But Mahomet was only a man like Christ. If Mahomedanism, as also Christianity, should become a true religion, they should necessarily give up the blind belief in one man and one book, and should accept only whatever is in accord with the conscience and the reason of all men. Even under the restrained form in which he clothed his thought, Tolstoy was always anxious not to wound the faith of his interlocutor:

"Pardon me if I have had to hurt your feeling. Truth cannot be said in part. Either it should be said wholly, or not at all."

It is superfluous to add that he did not at all convince his interlocutors.

However, he found others amongst them, enlightened and liberal-minded Mahomedans who fully sympathised with him. In the first rank was the famous Mufti of Egypt, the Sheikh reformer Mahommed Abdou who addressed to him from Cairo in 1904 (8th April) a noble letter congratulating him on the excommunication of which he had been the object; for, suffering is the divine recompense of the elect. He said that the light of Tolstoy warmed up and rallied the seekers of Truth, and that their hearts were in the expectation of all that he wrote. Tolstoy replied with a warm cordiality. He also received the homage of the Persian ambassador at Constantinople, Prince Mirza Riza Chan, delegated to the first Hague Peace Conference.

But he was attracted especially by the Behaist (or Babaist) movement of which he constantly discoursed to his correspondents. He entered into personal relations with certain Behaists, like the mysterious *Gabriel Sacy* who wrote to him from Egypt (1901) and who should have been, they say, an Arab by birth, converted to Christianity and afterwards to Behaism. Sacy expounded his *credo* to Tolstoy. The latter replied (10th August 1901) that Babaism interested him for a long time and that he had read all that was accessible to him on this subject. He attached no importance to its mystic ground-work and its theories, but he had faith in its grand future in the Orient, as a moral teaching: soon or late, Behaism would become fused with Christian anarchism. Further, he wrote to a Russian who had sent to him a book on Behaism, that he was certain about the victory of all rationalist religious teachings which actually spring up from diverse faiths: Brahminism, Buddhism, Judaism, Christianity. He saw them all going to meet in

the confluence of a single religion, universally human. He had the satisfaction to learn that the Behaist current had entered into Russia among the Tartars of Kazan, and he invited to Iasnaia their chief Waissow whose conversation with him was recorded by Gussev (February 1909).

In the Jubilee volume of 1908, Islam was represented by a Calcutta jurist, Abdullah-al-Mammun Suhrawady who erected for Tolstoy a majestic monument. He addressed him as a Yogi and subscribed to his teachings of non-violence which Suhrawady did not consider to be opposed to those of Mahomet: but the Koran should be read, as the Bible was read by Tolstoy, in the light of truth and not in the cloudy darkness of superstition. He praised Tolstoy for not being a super-man, an *Uebermensch*; but for being the brother of all,—not the light of the West or of the East, but the light of God, light for all. And in a prophetic glimpse, he foretold "*that the preaching of Tolstoy on behalf of non-violence mingled with the teachings of the sages of India will, in our time, perhaps produce new Messiahs.*"

It was from India that the active word of which Tolstoy was the herald, was to emerge.

At the end of the nineteenth century and at the beginning of the twentieth, India was in full awakening. Europe does not know still—(but in a very small distinguished circle of well-informed savants who are not very much in a hurry to dispense their knowledge to the common run of mortals and who fortify themselves within their linguistic shells where they hold themselves aloof in privacy)—Europe is still far from having an idea of the prodigious resurrection of the Indian genius which commenced from some time about 1830 and grew resplendent towards 1900. It was a brilliant and sudden efflorescence in all the fields of the spirit: in art, in science, and in thought. The single name of Rabindranath Tagore, detached from the constellation of his glorious family, has irradiated the world. Almost at the same time *Veantism* was renovated by the founder of the Arya Samaj (1875), Dayananda Saraswathi who has been called the Hindu Luther; and Keshab Chandra Sen made the Brahma Samaj an instrument of passionate social reforms and a field of rapprochement between Christian thought and the philosophy of the East. But, more than all, the religious firmament of India was lit up by two stars of the first grandeur, suddenly arisen—or re-arisen after centuries, to use the grand style of India—two miracles of the spirit: Ramakrishna (1836—1885), the God-intoxicated man who embraced within his love all the forms of the Divine; and his heroic

disciple, Vivekananda (1863—1902,) whose torrential energy reawakened, after centuries, amidst his exhausted countrymen, the God of action, the God of the Gita.

The vast curiosity of Tolstoy did not ignore them. He read the works of Dayananda, which had been sent to him by Rama Deva, the director of the *Vedic Magazine*. From 1896, he had grown enthusiastic over the first published writings of Vivekananda; and he relished the conversations of Ramakrishna. It was a misfortune for humanity that Vivekananda, during his European tour in 1900, was not directed towards Iasnaia Poliana. And he who writes these lines cannot console himself for not having been the link which, in the year of the World-Exhibition when the great Swami was in Paris, might have brought together into personal communion, the two Seers, the two religious geniuses of Europe and of Asia.

Like the Indian Swami, Tolstoy was nourished on the spirit of Krishna, the Lord of Love. And more than one voice from India hailed him as a Mahatma, as an ancient *Rishi* reincarnated. Gopal Chetti, the director of the *New Reformer* who in India dedicated himself to the ideas of Tolstoy, compared him, in a contribution to the Jubilee volume, to Buddha, the prince who renounced the world; and he observed that if Tolstoy had been born in India, he might have been taken for an *Atma* a *Purusha*, a *Sri Krishna*.

But the fate-governed current of the stream of history was going to take Tolstoy, from the God-dream of the yogis, to the threshold of the great action of Vivekananda and of Gandhi,—of the Hind Swaraj.

Strange turnings of destiny! The first who led him to it was the man who later was to become the foremost lieutenant of the Indian Mahatma, but who at that time was still like Paul, before the road to Damas, the violent enemy of these thoughts: C. R. Das.....May we imagine that the voice of Tolstoy, has contributed to recall him to his true mission? At the end of 1908, C. R. Das was in the camp of revolutionists. He wrote to Tolstoy without concealing from him his violent faith; he openly combated the Tolstoyan doctrine of non-violence, and yet prayed for a word of encouragement for his journal, *Free Hindustan*. Tolstoy sent a very long reply, almost a treatise, which under the caption: *A letter to an Indian* spread all over the world. Tolstoy energetically proclaimed the doctrine of Non-resistance and of Love, by enclosing every portion of his reasoning in quotations from Krishna. He employed not less vigour

in his attack against the new superstition of science, than against the old superstitions of religion. And he vehemently reproached Indians with having abjured their ancient wisdom and accepted the error of the West.

"We had reasons to hope" he said, "that in the vast Brahmino-Buddhist and Confucianist world, this new scientific prejudice would not have a place, and that the Chinese, the Japanese, and the Hindus, having estimated at its proper value the religious untruth which justifies violence, would directly attain to a conception of the law of love, appropriate to humanity, which was promulgated with a brilliant emphasis by the great masters of the East. But the superstition of science which had replaced that of religion, is more and more engulfing the peoples of the East. It is already subjugating Japan. It is affecting those in India and in China who, like you, claim to be the leaders of your peoples. In your journal you invoke the following idea as a basic principle which should guide the activity of India: Resistance to aggression is not simply justifiable, but imperative non-resistance hurts both altruism and egoism. Indeed! you, a member of one of the most religious of peoples, you, with a light heart and with faith in your scientific education, proceed to abjure the law of love proclaimed in the midst of your people with an exceptional clarity from far-off antiquity... and you repeat these stupidities which have been suggested to you by the champions of violence, the enemies of truth, the slaves of theology to begin with, and then of science,—your European masters!

"You say that the English have enslaved India, because India is not sufficiently resisting violence by violence? But it is just the contrary. If the English have subdued the Indians it is only because the Indians recognised and still recognise violence as the fundamental principle of their social organisation; they submitted in the name of this principle, to their princelings; in the name of this principle they have fought amongst themselves, against the Europeans, against the English.....A commercial company of thirty thousand men have enslaved a people numbering 200 millions! Say this to a man free from prejudices! He will not grasp what these words mean! Is it not evident, according to these figures themselves, that it is not the English, but the Indians themselves, who have enslaved the Indians?

"If the Indians have been conquered by violence, it is because they themselves have lived violently, are living even now lives of violence, are not recognising the eternal law of love, peculiar to humanity....."

Now, this letter of Tolstoy's fell into the hands of a young Indian who was a lawyer at Johannesburg in South Africa. Gandhi was his name. He was struck with it. He wrote to Tolstoy towards the end of 1909. He informed him of the campaign of sacrifice which he had been directing for a dozen years in the apostolic spirit of Tolstoy; and he requested for permission to translate the letter to C. R. Das into the Indian vernacular.

Tolstoy communicated to him his fraternal benediction "for the fight of gentleness against brutality, of humility and of love against pride and violence." He read the English edition of "the Hind Swaraj" which Gandhi had caused to be sent to him; and he realised immediately the entire significance of this religious and social experience. "The question of passive resistance with which you are dealing is of the utmost value, not only for India but for all humanity."

He obtained a copy of the biography of Gandhi by Joseph Doke, and he was captivated. Despite the illness, he managed to write to Gandhi a few affectionate lines (8th May 1910). And when he felt recouped in health he sent to Gandhi, from Kotschety on the 7th Sept.

1910—a month before his flight to solitude and death—a letter of phenomenal significance. This letter is, and will remain, in the eyes of posterity, the Gospel of Non-resistance and the spiritual Testament of Tolstoy. The South African Indians published it in 1914 in the *Golden Number of Indian Opinion*, consecrated to the Passive Resistance movement in South Africa. It was associated with the success of their cause, with the first political victory of Non-Resistance.

By a poignant contrast, Europe, at the same hour, replied to it with the war of 1914, in which its people devoured one another.

But when the tempest had passed and its savage clamour had by degrees become still, there was heard anew, above the field of ruins, rising like a lark in the sky, the pure and firm voice of Gandhi. It reproclaimed, in a clearer and more melodious note, the great teaching of Tolstoy, the canticle of hope of a new humanity.

(Published in the Special Tolstoy number (July 1928) of "Europe.")

THE ISLE.

BY FRANCES WIERMAN

Sometimes I see myself in dreams, a tiny isle

Awash with tidal waves of all eternity,

Alone and drear—I wonder if, upon God's map

A dot reminds him of the island I call me?

And then—a laden ship appears, bearing a course

That leads it straight and true across the mighty sea,

To anchor snugly in my harbor and I know

God has my name upon his map—and thinks of me!

THE ROLE OF THE EDUCATED IN RURAL RECONSTRUCTION

BY K. C. RAMAKRISHNAN

(University Lecturer in Economics, Madras.)



RURAL reconstruction is now on every one's lips. It has become the passionate cry of a few and the fashionable talk of many. Most who speak of the subject rest their hopes of rural regeneration on the efforts of the educated classes. Fervent appeals are made to them to atone for their past sins of commission and omission.

Charges against the Educated:—There are a few who frankly despair of the educated classes as the agency for rural revival. Their indictment takes more or less the following form. The educated, of all classes, have been drawing heavily upon the country's resources in their several avocations, but indifference and ingratitude, if not injury, are their returns. The student of secondary or higher education sends up a heavy bill to his parent in the village every month; but almost everyone at the end of his academic career turns up his nose at agriculture and disdains the country folk. Practically the whole lot of educated men of all grades prefer soft-handed jobs in towns and visit the villages occasionally, not so much to spend and rejoice in the homes of their childhood as to collect the rents due on their patrimonies, which they are yet unwilling to sell up as no alternative sources of investment offer themselves. Even the official who is compelled to visit the village 'on duty' exhibits little sympathy for rural folk, but levies, or permits the levy of, contributions to entertain himself or his superiors camping in or near the village. The lawyer who is brought into touch with villagers as clients does not scruple to exploit their ignorance and helplessness; whatever might be the lip-service paid by him on public platform to the idea of resuscitating the ancient village panchayats, he is directly or indirectly fomenting litigation in the villages.

As for the village teacher of the present generation, a duly trained man, he is also dubbed a 'townie'; having been educated in an urban atmosphere and in an alien language, he feels ill at ease in an agriculture-ridden place without any of the charms of townlife and does not disguise

his disgust for the duties imposed upon him. The wards entrusted to his charge acquire, if not much learning, plenty of passion for living a portion of their lives in the towns of which they hear and read so much. The modern medical man who is stationed in a town, small or big, is not obliged to make himself known to the villagers in the surrounding parts, and he is none too kind to the empty-handed poor who go to him for treatment. Even the retired official does not retire to his village but settles down in a city or town with social amenities and educational facilities for his children. He is entirely lost to the village, or if he goes there occasionally on business, he feels bored and keeps himself at a distance from others. The landed aristocracy deem it essential to get through some educational course which involves a stay in a city; they learn to love its luxuries and later on lavish their unearned incomes on them. Absentee landlordism threatens to become a normal feature in every province.

For this conspiracy of the educated against the village and the divorce of culture, the entire blame is thrown upon the Western, rather the English, system of education with which are associated an industrial and urban civilisation, a spirit of free competition and an individualistic outlook, a materialistic attitude and a hedonistic philosophy. And do they not complain in England also of the rural exodus with its resultant evils brought about by the system of education with its industrial and urban bias?

Though the above is an overdrawn picture, none can deny that there are substantial elements of truth in the charges levelled. Is it then by this unpromising material, it is asked, that the rural uplift campaign is to be carried on? There are not wanting critics both European and Indian that not only make no secret of their aversion to the educated classes but extend their aversion to the system of education, nay to literacy itself.

New scheme of Rural Education:—Those on whom reaction has not worked havoc are willing to grant the value of education but they demand a complete overhauling of the present type of education in the villages. They want a reorientation of rural education as they love to call it, a scheme by which teachers will be chosen only from among those of village origin, with an essentially rural outlook and if possible with vested interests in the villages they would have to serve. It is forgotten that this will narrow the field of selection and accentuate the difficulty of the supply of trained teachers. Text-books, again, will be drawn up in the vernacular and a heavy rural bias will be imparted at every turn; and no

opportunity will arise to divert the attention of the youth to a city life. The scheme of adult education likewise will be shorn of all urban associations and be worked out by men who have received special training for rural guidance. These reformers will have nothing to do with the present University men with their urban outlook and love of office. They even suggest a complete cleavage of the Education Department into urban and rural sections!

Modern amenities for Villages:—Some of our reformers hope to introduce in the villages gradually some of the urban amenities like the park, the playground, the cinema, the theatre and the library, and ultimately the electric light and the telephone. These are the means by which they wish to raise the standard of living of the peasant, to make the villages habitable by the genuine lovers of the countryside, and above all to keep down the exodus of rural youths to the towns. But recently doubts have arisen whether the very introduction of these amenities will not whet the appetite for urban life. This is a vexed question to which rural economists and sociologists have begun to devote their attention, in the west and particularly in France. The older view was to brighten up village life on urban lines; but M. Vincent and others are now pleading for the inculcation of 'a vigorous Spartan spirit' in the village; for the farmer's life is a hard one and by trying to make it easier and pleasanter his disposition to cultivate and stay at home may be weakened. The happy mean between a life of monotonous toil or ease and one of frivolous dissipation may not be hard to strike. But it is no longer possible to stem the tide of city civilisation for the motor bus and hard-surface roads have in India too begun to destroy the sense of distance and aloofness and render access to cities much easier. The yearning for a simple Arcadia is bound to become less realisable even if it is desirable.

The Economic cause:—Too much emphasis has been placed in all the above views on the influence of environment and education on the drift or retention of the country youth. But the village does not lose its educated youth nor the city draw in the same for a merely social or psychological reason. There is a more important ultimate cause, the economic cause which the rural reconstructor will do well to ponder. He must also recognise that there are already forces arresting the drift to the city; for the city does not have use for all the educated. The supply has been exceeding effective demand for some years past. The scarcity value attached to English education is disappearing. It is no longer a sure passport from the country to the city. Unwanted in towns, they will

have to stay in the villages; and as education spreads over the whole country it may become 'a bare requirement of rural respectability'. But this does not solve the economic problem at all. The drift to the city may be arrested, but what is the scope for remunerative employment in the village?

'Back to the Land'?—The cry of 'Back to the land' is meaningless, if it is not a taunt, in the case of the majority of educated men who own little or no land. Pace the Madras Unemployment Committee's antithetic assertions, the disinclination of the educated men to work on land is on the wane. But the greatest lack is that of land. The average size of holding is going down in the country while the average size of family shows no such tendency and the population has been on the increase for the last half a century. It is hard to reconcile the 'back to the land' advice to educated youths with the agitation for economic holdings. The constitution of economic holdings from out of the existing lands is bound to throw out a considerable number now in possession of tiny holdings; and the danger of the increase of a landless proletariat has been advanced as the biggest objection to the reform of holdings. It is not anywhere suggested that the educated should dislodge any of the existing cultivators.

Cultivable wastes.—The cultivable wastes are not going to be an Eldorado either. In the Madras Presidency the area of 12½ million acres given in the *Agricultural Statistics* as cultivable wastes, has been put down as a gross over-estimate by very responsible officials. The conditions of weather, soil, accessibility and healthiness of the tracts containing these wastes are a mystery to the lay public. The first duty of an earnest State should be to institute an enquiry into the conditions of these lands and the methods of their reclamation. Even granting that half of them were immediately available, the champions of cultivating classes might well ask why they should be the dumping ground for the waste products of the University and not the settlement for the surplus rural labourers, particularly the depressed classes?

But the demand for land by hereditary cultivators need not shut out the claims of the bolder and enterprising educated youths. Indeed a leavening of the new community with such young men as have a talent for leadership will be all for the good. The active help of the Government—financially and otherwise—will also be needed. The Government, far from fighting shy of the urban educated classes, should offer inducements to the successful business of professional men who have acquired

enough capital and are willing to improve the new land and there settle down. Mr. Darling has borne strong testimony to the good done by such classes in the reclamation of new lands in Germany and North Italy. Only, for the rank and file of the educated youths, there is no great opportunity on the cultivable wastes in preference to ordinary cultivators crying equally for occupation.

The sparsely settled tropical countries, with scope for agriculture on plantation scale, might offer plenty of opportunities for first class or second class brains, but not the thickly populated provinces in India, where men are in the nature of weeds. There are no doubt fertile, cultivable wastes in Assam, Burma, the Punjab and Sind; but even if the Government take active steps to render them healthy and easy of access, it will be hard to find admission for the youths of one Province into another, as provincial feeling—Assam for Assamese, Burma for Burmans, the Punjab for Punjabis and Sind for Sindis—is growing, and the Local Governments are none too anxious to welcome the disgruntled *Bhadralog* of the older provinces.

Horticulture.—Some make a special appeal to the cultured men to take to horticulture (raising of fruits, vegetables, flowers etc.) which can be carried on with profit even on tiny holdings, and which will above all other crops compel the owner to remain on his farm. The Agricultural Commission have drawn attention to the fact that the area under horticulture in India has remained stationary for a number of years and pointed out the advantages of the extension of the area both to the cultivators and the community at large. Horticulture has indeed a fascination for the educated mind. But the handicaps to the development of horticulture and particularly fruitculture—apart from the lack of attention paid to it by most Provincial Departments of Agriculture—are the need for large initial capital, the length of interval between planting and fruition, the absence of packing and transport facilities and the yet ill-developed market for such specialities in this country, with its low standard of living.

Small Industries.—Some wistfully look forward to the development of small industries in rural areas as likely to give work to the educated young men. The economics of most of the cottage industries has not been worked out in detail. The general conclusions drawn by the Agricultural Commission are not encouraging, though they studied the problem from the point of view of relieving rural unemployment.

'But even with the aid of new ideas and assistance in training and marketing the contribution which rural industries can make in reducing the heavy pressure on the land is infinitesimal and in the nature of things, they cannot, as a rule, hope for ever to survive the increasing competition of organised industry. In some cases we are afraid that an altogether exaggerated importance is attached to their development, whereas sound reflection would show that their possible expansion is strictly limited.'

It may be granted that several industries, including *khaddar*, may be worth while pursuing as spare-time occupation, but they are unsuited to hunters after whole-time jobs.

Large Industries.—It is more to the development of the larger industries like textiles, iron and steel, and sugar refineries that the country should look forward to the relief of a considerable number both of the rural and the educated unemployed. Apart from the avenue provided for surplus labour, the additional wealth produced in the transformation of raw materials into manufactured goods, instead of their export, is bound to raise the general standard of living in the country. This will result in an additional demand for the produce of the land and especially for the specialities—horticultural and dairy products—which will provide occupation for a larger number of people on land and particularly of the intelligent and educated persons. The reaction of industries on agriculture, is a familiar phenomenon in all Western countries.

The Potential Demand.—If there is not much scope even in the future for the educated to earn a decent living in active cultivation or in the plying of any industry in rural areas—for here the general field is already so overcrowded as to require some thinning—the same cannot be said of service as imparters of general or agricultural education, as workers and organisers and supervisors of co-operative societies of various types and as medical men or sanitarians. The villages are at present very scantily served in all these respects; and the *potential* demand for these services is enormous.

Spread of Education, General and Agricultural.—The spread of literacy and sound education among the adult as well as the young will require the services of an army of teachers and many times the number of present supervisors. Nor does any one question the imperative need for disseminating knowledge of the improved methods of agriculture among our cultivators, for that is the only hope still left for most of them to lift themselves from a state of apathetic poverty and build up a better standard of living. Nay, even the maintenance of the existing standard cannot be long kept up in the face of increasing numbers on land without an improvement of the methods of cultivation. The conservative attitude towards new fangled methods and the suspicion of agricultural graduates are giving place to a receptive attitude. The Agricultural Commission have borne testimony to the willingness and ability of ryots to change if only the opportunity were given. Indeed the appreciation of the services of agricultural experts, demonstrators and fieldmen is so rapidly increasing that at the present rate of training them the supply will lag far behind the demand. Instead of the present employment of one demonstrator for two taluqs, each taluq can immediately absorb two demonstrators at least; and the potential demand may be many-fold; for the area under improved cultivation is a small fraction of that which is susceptible of improvement.

Co-operative Organisation:—The need for the expansion and rectification of co-operative societies does not require to be emphasised. The movement in the last quarter of a century has affected only about 8 per cent of the agricultural population; the management of existing societies is far from satisfactory; important non-credit activities are yet to be developed. The great lack has been that of human material to organise and run the societies from day to day. The late Mr. Jack of Bengal wanted 200 propagandists and workers for one district. De-officialisation of the movement would in no way dispense with the services of paid workers who alone could be expected to make persistent and steady efforts in the execution of policies laid out by the honorary directors.

Medical Relief:—Again, if the disastrous death-rate punctuated by heavy epidemics in the villages is to be arrested there is work enough for a battalion of medical men and health officers. The scheme of subsidies to private practitioners settling down in villages will have to be much more developed. The argument that economic pressure will induce many such to settle in the villages even without the inducement of subsidies is not convincing to enthusiasts anxious to accelerate the progress of such settlement. The Agricultural Commission expects the local doctor to turn out in course of time the natural leader in matters affecting village amenities.

The above services are illustrative, not exhaustive of the services that need to be rendered for the uplift of the villages. But whatever be the *potential* demand, the *effective* demand is very limited in the absence of funds and organisation.

The Government Official:—According to Mr. Brayne I. C. S. of Gurgaon fame, such uplift work is a whole time task, requiring special training and qualifications and it is out of the question to entrust the work to anyone to be done in spare-time. His scheme of transforming some of 'the waste-products of high schools' into Village Guides has been commended by the Agricultural Commission. But Mr. Brayne has not himself hesitated to use every one, official or nonofficial, in the task. As the official head of the district and the President of the District Board, he has not spared himself and has done the hardest work. He has, to use his own words, 'deluged the district with propaganda' and he expects, with legitimate pride, Gurgaon 'to blaze the track for others'.

If our Government officials would only show a tithe of the energy and earnestness of this Punjab official—though some of the *mabop* methods of this benevolent bureaucrat are not likely to find acceptance outside the Punjab, there would be a veritable transformation of our village life. The work of reconstruction as the Agricultural Commission points out is so vast in a country of five lakhs of villages and the field is so new to many educated volunteers that official encouragement and advice will be very essential until the voluntary bodies gain in number and in strength. But if the Government is none too enthusiastic and turns down scheme after scheme "with monotonous regularity" as Mr. Brayne complains, who is to do the work?

Volunteer work.—In the absence of a definite policy on the part of the Government and of funds to engage the necessary paid workers, much of the work will have to devolve, in the immediate future at any rate, on

non-official honorary workers and voluntary institutions. Local appreciation of such services will tend towards the demand for systematic paid workers and the idea of local taxation for reconstruction will cease to be unpopular. In fact, voluntary workers in the United States had to demonstrate the value of County Agent work before a tax was levied for its support.

The retired official with its experience of men and affairs is fitted to play an important part in giving valuable advice himself or acting as the guide, directing the villagers to seek advice of the proper authorities, a multiplicity of whom has bred confusion in the minds of villagers. The teachers in high schools and colleges in the vicinity of the village can pay one or more visits in the week and by turns carry on the work of adult education even during term-time, not to speak of the long summer vacation when more intensive work can be done as it closely corresponds in most districts to the slack season in agriculture. The normal village teacher's task in respect of the education of the young is so arduous that he cannot be expected to do anything for adult education except by way of organising and maintaining the village library.

The advanced students of the University can take a share of the work in their own way by undertaking economic surveys according to comprehensive plans laid out by their teachers and under their supervision. This is not a mean service to render in the cause of rural uplift. For the greatest handicap to the formulation of a sound agricultural policy is the paucity of data on every vital issue.

Link the Village with the form.—But one condition is essential for the mobilisation of the services of the educated classes who feel impelled to do their part in rural reconstruction. The village must be easily accessible to the townsmen by the road. The proper maintenance of the road is of the utmost importance. For that is the only way of "linking the village with the social life of the town" to which the Agricultural Commission have attached great importance. The Commission have in many places pointed out the advantages of such contact between town and country, brushing aside the arguments of influential witnesses who pleaded for separation of the rural from educated classes and the setting of a 'country party'. They state definitely:

"Among a people whose history goes back as far as does that of India and in a society upon which the fetters of custom are so firmly bound, the inertia of centuries can only be overcome by the ready self-sacrifice, by the enthusiasm and by the sustained efforts of those who themselves enjoy the blessings of a liberal education."

Here is again what Sir Horace Plunkett, the foremost leader of the country-life movement has to say. He thus concluded one of his addresses on the Rural Life Problem in the United States:

"So I am in this difficulty. My subject is rural; my audience urban. I have to commend to the statesmen and philanthropists of the town the somewhat incongruous proposal that they should take the initiative in rural reform. Neither the thought nor the influence which can set in motion what in agricultural countries is no less than an economic revolution are to be found in the open country."

In another address he went on to state that in Germany, Italy and Belgium and other countries the impulse and inspiration for the country-life movement came from leaders who were themselves not agriculturalists and he cited the instances of Raitfeisen, Luzatti, Rev. Finlay, Wolff etc. In his inimitable manner he has laid down the requirements of leadership:

"Proficiency in the practice or even in the business of farming is not necessary. What is needed is a comprehensive knowledge of affairs, political imagination and understanding sympathy with and a philosophical insight into the entire life of communities. Men who combine with the necessary experience those gifts of heart and mind which go to make the higher citizenship in the many and the statesmanship in the few, will more likely be found in the city than in the country. Yet they are, in the conditions, the natural leaders of the country-life movement."

Here is almost a virgin field for service for not merely institutions like the Servants of India Society, one of whose members, Mr. Thakkar, is already doing admirable work in the Bhil country in Bombay, and the Y. M. C. A. whose rural welfare centres in South India are more or less in the neighbourhood of towns but also for the indigenous educated missionaries, like the members of the Ramakrishna Mission and the Arya Samaj. Both these bodies have earned undying gratitude for the humanitarian services they have rendered at great risk to themselves to the rural folk in times of famine, floods, fire or epidemics. May we not appeal to them to take up, besides this work in abnormal periods, permanent work in rural tracts far removed from the cities and towns?

They are unquestionably the best agency for preaching religious and social reforms and the abolition of drink and other vices. But the introduction of agricultural improvements, the organization of co-operative societies and the re-organisation of cottage industries, by which the minimum standard of material comfort can be ensured to agriculturalists are tasks in which they ought to feel equally interested, for that is the necessary foundation for the solid spiritual structure which is their mission to erect in this county.

The example of Catholic clergy.—The Catholic clergy of Belgium, Austria, Hungary and Italy threw themselves heart and soul into such work and were the main agents in the regeneration of the countryside. They studied and practised the new agriculture with an assiduity which might put to shame our agricultural graduates and were responsible for the spread of many agricultural improvements in their countries; and they built up patiently the co-operative organisation without which some of the advantages of agricultural improvements would have been neutralised—though in all this work they were dominated by a desire to kill the revolutionary Socialist movements. Is not the policy of the catholic clergy of the Latin European countries eminently worthy of early adoption by our modern educated clergy? They need not await the sanction of the schemes by any worldly authority; for in the case of the religious order, 'the fulcrum for authority is the solemn vow by which one has freely surrendered one's self to God and the acceptance of this vow by the order.'

REVIEWS AND NOTICES

BOOKS.

(1) 'Gangaya' and (2) 'Radhaya' by Mr. M. Sita Rama Rao, B.A., L.T., Head Master, Board High School, Chandragiri. Price As. 7 and As. 8 respectively.

These two interesting books form the fourth and fifth volumes of the Ramachandra series and are designed for School use and have already been approved by the Cochin State Text-book Committee. They richly deserve that recognition as these, written as they are by a teacher himself, are admirably suited to the purpose and the style is chaste, simple and neat. The story of our ancient epics may not be unknown to many of our youngsters, but the information of most of them, generally derived from their female folk is limited to the mere 'story' aspect of the epics. An exposition of the life history of the important characters, bringing out the moral and the significance of their lives, *motif* and actions, is, therefore, bound to be of immense value, and we congratulate the author, both in the selection of his characters and in his presentation, where he has succeeded in very great measure, as in the case of Karna (Radhaya), in bringing out the good and noble qualities in characters who are generally regarded as not very ideal ones. The book is neatly got up, and barring a few printer's devils, well printed. Suitable illustrations are another feature, which also should be mentioned.

* * *

Pranayama, Mental Healing and Spinal Bath by Mr. K. L. Sarma B. A., B. L. The Nature-Publishing House, Pondicherry. As. 2 each.

These are popular health pamphlets prepared by Mr. K. L. Sarma, the pioneer nature healer of South India, who is a frequent contributor to the columns of this journal. The science of breathing is lucidly explained in 'Pranayama' while in 'Spinal Bath' the author describes the utility and value of the bath and explains how best it could be done. In 'Mental Healing' the author has a good deal to say of the western experiment of auto-suggestion with most of which we agree. The Auto-suggestionist asks us to repeat "I am getting better every day in every way", when we are not. We are unable to keep it up, because we know it is not true. As he observes "When we try to imagine a lie, the truth quietly rises up in our mind, to confound and destroy that lie. Truth is such a fundamental thing that only a lost soul can succeed in keeping it out of his mind. But in the meditation of self-surrender, there is no falsehood, but perfect truth" And to those who are interested in the subject, we would strongly urge a study of this little book, in which the author advances his own suggestion with regard to mental healing.

Notes

THE news of the death of Lala Lajpat Rai has come upon the country with the suddenness of a shock. Faithful unto the last to the cause of India, he has passed beyond the heat and dust of battle, while friend and foe alike vied with Lala Lajpat Rai one another in singing the praises of that mighty personality. For the present, the voice of controversy is hushed and even his bitterest political opponents are acknowledging with refreshing candour the sterling nature of his work and the astonishing bravery which he displayed in the face of persecution. Scholar and statesman, patriot and fighter, journalist and social reformer, his character kept a perfect balance which charms us in no other Indian leader today. Had he cared for the ephemeral cakes of the world, for professional name and fame, he could have attained to great heights. If he had confined his attention to any particular sphere of activity, he would have achieved distinction therein. But it is the tragedy of modern India that everybody has to be a politician or a lawyer. Born in the West, Lala Lajpat Rai would have been a great Parliamentarian, an arresting literary figure or a flaming social reformer. It was the bitter persecution of the Government that drove him from his chosen field of activity and made him an uncompromising 'rebel'.

HIS towering patriotism and uncompromising nature, his solicitude for the weak and the oppressed, which he exhibited early in his career had marked him as the target of bureaucratic wrath and the Punjab Government was only waiting for an opportunity to persecute him. What was essentially an agrarian movement in the Punjab was magnified by the local authorities into revolutionary conspiracy to overthrow the Government of which Lala Lajpat Rai was thought to be at the helm. Sir Bampfylde Fuller and Sir D. Ibbertson both bungled the business. Lalaji asked the Government to "remove the discontent that was beneath the Punjab agitation and soothe the angered, outraged feelings of the poor."

he Government thought that Lalaji was the stormy petrel of unjab and spirited him away under Regulation 111 of 1818. At a time when patriotism was confined to a few and fitful rawing room orations, this act of the Government raised him into a national hero. There swept over the country a whirlwind of agitation never before witnessed, and the Government well nigh quailed before the avalanche of disapprobation at Lalaji's deportation.

HHE bore his enforced exile cheerfully and returned to India in 1920 like a giant refreshed. He was elected to be the President of the Calcutta Congress, which was held in 1920.

It was at this memorable Congress that the Sage of Sabarmathi introduced his historic Non-Cooperation programme, which has made even the dry bones in the valley of India instinct with Life. In the Congress at Nagpur, he was the mover of the Swaraj resolution.

WHEN the history of the Indian Nationalist struggle comes to be written, Lalaji's place will certainly be among those who pioneered the way and made straight the path of Gandhiji.

He belongs to the School of Tilak and Aurobindo. Politics in India is a dirty game and the period generally allotted for a leader in India is three years. People expect much from a leader and when he disappoints them, they fling him into the rubbish heap if he does not automatically retire. But it is the exceptional fate of some fortunate few to be saved from this plight. Lalalaji and Pandit Madan Mohan Malaviya are the two leaders who are adored by the masses in India next to Mahatma Gandhi. The magic key to the phenomenal popularity is the fact that this glorious trio are frank and fearless fighters. They may change their methods at times, but their heart is always clear, their vision unclouded and their goal certain. Lala Lajpat Rai realised at a much earlier time than anybody else that the time had come to say good-bye to the sickly sentimentalities that hide the truth in a fog of insincerity. He realised the fact, and proclaimed it, that a Jallianwala Bagh can be enacted only in a subject country.

like India. Possessed with a dynamic determination, an unbending will but with a feeble body, he plunged into the seething turmoil of Indian Nationalism, sometimes winning and sometimes sinking, but ever on the alert and never losing his courage and conviction. In his joys and sorrows, experiences and bewilderments, his persecutions and sufferings, he never betrayed his country.

BUT, by far the greatest lead that he ever gave to his country, was the whole-hearted and weighty support he gave to the All Parties' Conference and the Nehru Report. A practical statesman out and out, he instinctively realised the immense significance and enormous potentialities of the movement, which pointed the way for the closing up of the disrupted ranks in Indian political life. Differing widely in his political and communal views from Pandit Motilal Nehru, nay, sacrificing even his personal objections to the proposals embodied in the Nehru Constitution, this one time "revolutionary and rebel" voted for the British connection and Dominion Status. Not that he had lost faith in the value of Independence for his country, but he was content to ask for the second best, which had the supreme advantage of having the backing of all parties in the country, which, therefore, became a truly "National Demand," and which in the long run, no Government, bureaucratic or democratic, however strong, would dare refuse for long. Would to God, that our country had more practical visionaries and seers of the like!



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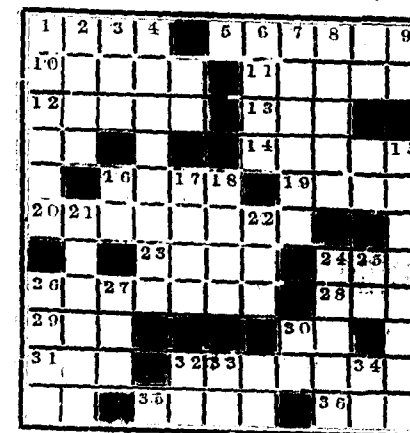
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Clues Across.

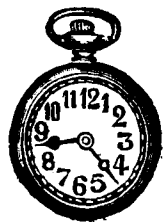
1. Secure. 5. Musical Instrument. 10. To examine. 11. The east wind. 12. The red sandalwood of India. 13. A Swamp. 14. Among (obs). 16. Summon. 19. Very. 20. Distinguished. 23. One of the three fates. 24. A garden plot in S. Africa. 26. Saliva. 28. Loose in the bowels (jumb). 29. To yield: gold. 30. Repeat from the beginning (abbr) 31. A pointed instrument. 32. Any kind of spirits. 35. Pavement edge. 36. In the name of God (abbr).

Clues Down:—1. A French Algerian Cavalryman. 2. Freehold estate (jumb) 3. Dress (coll). 4. Hungry. 6. To give. 7. A soft muslin. 8. An English Poet (jumb). 9. In the place of the Seal (abbr) 15. An ensign 16. Without issue (abbr) 17. A customary tax 18. To strip 21. Mush 22. Suffix 24. An ambassador 25. Tens of Rupees (abbr) 26. A cock-fight 27. To cease (jumb) 30. Repeat from the sign (abbr) 32. A prefix 33. A noun suffix denoting the agent 34. For god.

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