

TRIVENI

A JOURNAL OF THE INDIAN RENAISSANCE

232

EDITED BY
K. RAMAKOTISWARA RAO

*Adore enthusiasm, the dreams of the virgin soul,
and the visions of early youth, for they are a
perfume of Paradise which the soul retains in
ssuing from the hands of its Creator.*

MAZZINI.



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July & Sept.
1928

TRIVENI

'Triveni' is devoted to Art, Literature and History. Its main function is to interpret the Indian Renaissance in its manifold aspects. Barring isolated attempts, the Renaissance spirit as reflected in Andhra, Dravida, Vanga, Karnataka, Kerala, Maharashtra and other sub-national units, has not been carefully studied and presented to a wider public. 'Triveni' endeavours to discharge this duty.

'Triveni' seeks to draw together cultured men and women in all lands and establish a fellowship of the elect. To those that worship the Muses in loneliness, and not infrequently in indigence, the knowledge that their productions are made known to kindred souls must be a source of satisfaction.

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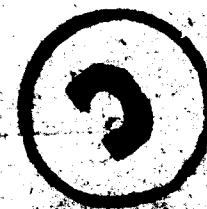
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Select Opinions

Dr. Besant desires me to say that she is very much pleased both with the contents and with the general appearance of the journal. She is particularly pleased with the pictures. She feels sure that 'TRIVENI' will be most useful.—G. S. ARUNDALE

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'TRIVENI' is *certainly very inviting in appearance and bill of fare alike*. It is elegant to the eye and to the hand and the range of contents is as broad as the life of the country itself.

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Editor, 'The Karnataka'

It is a pleasure to read this beautiful Magazine. It will do credit to even the most up-to-date American or English publicist.

Editor, 'THE INDIAN,'
London

Very interesting publication.

'UNITY,' Chicago

A high class journal devoted to Art, Literature and History is a rarity in India and 'TRIVENI' supplies a long-felt want. The get-up of the journal is excellent and the illustrations most comely.—'DAILY EXPRESS'

Many thanks for sending me the first three numbers of your splendid journal. To produce such an excellent journal, outside Europe or America, cannot be an easy job.—C. SRI-KANTA, D.Litt., Colombo.

I have read with great interest and pleasure the last three issues of the 'Triveni.' I have found some of the articles in it very interesting and informative. I personally believe there is considerable room in this country for first-class monthly magazines and reviews and I see no reason why the 'Triveni,' if developed, should not easily supply the want. Altogether it is a very promising magazine and I wish it every success. Its get up and print are most excellent. I sincerely congratulate Mr. K. Ramakotiswara Rao, its able editor, upon his venture and I have no doubt he deserves every encouragement and support.

—TEJ BAHADUR SAPRU.
26th September 1928.

HIGHLY SPOKEN OF ALSO BY THE 'HINDU', 'JUSTICE', 'ANDHRA PATRIKA' (MADRAS), 'INDIAN DAILY MAIL' (BOMBAY) AND THE 'LEADER' (ALLAHABAD).

CONTENTS

	PAGES
The All Parties' Conference By B. Pattabhi Sitaramayya ...	1
The Aim of Education By the Late Andhraratna Gopalakrishnaiya ...	9
Gopala Krishna Duggirala By 'A Friend' ...	16
Haldane's Humanism—In the Light of the Vedanta By R. Nagaraja Sarma, M. A. ...	19
'You and I' By A. Janakiram, B. Sc. ...	38
'The Shrine' By A. Janakiram, B. Sc. ...	39
The Governor under Swaraj By Prof. N. G. Ranga, B. Litt. (Oxon) ...	41
Srimati Parvati Chandrasekhara ...	57
Recent Telugu Fiction By K. V. Gopalaswamy, B. A. (Oxon) ...	70
The Soviet Theatre in Russia By Shrimati Kamaladevi Chattopadhyaya ...	77
Andhra Congressmen : The Illustrious Trio By K. Iswara Dutt ...	81
Sanskrit Culture : Its Value By K. Krishna Somayaji, M. A. ...	88
Society in the West By L. V. B. Chowdary, B. A. (Oxon) ...	97
Railway Rates and Indian Industrial Development By Kalyan C. Srinivasan, M. A. ...	161
Mother India By G. Venkatachalam ...	126

The first thing that strikes any one about this journal, is its excellent get-up, which might, without fear of contradiction, be said to be the best among the English Magazines in India. The reading matter is not less attractive and contains interesting articles from well-known people. A magazine of such rich contents and remarkable get-up ought to be able to make its way into every cultured home in India. To read 'TRIVENI' is certainly a pleasure; to subscribe to it is perhaps a duty.—'SWARAJYA'

India is a land of ephemeral publications, but we trust that fortune will be kind to this new venture in journalism, for it is one of the first, if not the first, *magazine that can lie beside the best of any part of the world with credit.* Shape, quantity, paper, type, cover are all at the highest possible, and the contents are of equal attractiveness and importance. Problems of vital importance to India are well presented, and there are dignified and well illustrated articles on the Art and Literature of India.—THE 'THEOSOPHIST'

The sight of this journal with its *magnificent get-up and still more magnificent contents*, has restored faith once again in us,—faith that in this ancient country, men are left still who would rather perish in the cold depths of a storm-beaten sea than seek a safe haven back in the hospitable bar from which by a fortunate chance they were detached at a psychological moment. It only remains for us to congratulate the Editor upon his venture—a *real asset to the Deccan* which to the South of the Vindhya range, presents as rich a Culture and as numerous a body of writers as those that may be met with to its North. Men who have a bias for Culture cannot easily suppress it and Mr. Ramakotiswara Rao has allowed his bias for Culture to get the better of his spirit of calculation and betrayed himself into this expensive but timely undertaking. No

human endeavour may prove a success without the co-operation of man with man, and if the Editor has provided us with a rich repast, the public too must, while tasting it, recognise that they owe him a duty in that they should do their best to support his labours. If this is done, South and West India will have survived the shame of not owning and not manning a first class journal, and will have helped the 'TRIVENI' to become a monthly, catering by its profuse illustrations and profound scholarship to the needs and tastes of the aristocracy of culture of one half of India, —'JANMABHUMI'

A New Journal! Let us wish it a long life and much growth and prosperity. 'TRIVENI' certainly starts well. . . . The variety is great. In the first issue we get Culture, Poetry, Human Rights, Ancient Monumental Portraits, Andhra Renaissance, Art, Swaraj, Indian Renaissance, Research in Mediæval Indian History, Rural Reconstruction, Local Gods and thank God, a splendid one of a great modern Indian Woman. . . . For a large *clientele* of men and women who want to be up-to-date in India this is very good, and no one dare say he has wasted a moment on the reading. The second issue has just as great a variety and some very timely topics like the Indian Home. . . The political contributions are to the point. In both issues the pictures are a very fine average of topic and execution. Here in India there is evidently a big field for a *Magazine for the home, for all the readers in a home.* May the venture of Triveni fill that want.—'THE STAR'

Another has been added to the list of Magazines published in Madras. The newcomer, however, is more welcome than most. It is *admirably illustrated and contains some excellent text.* It is admirably designed, neatly and cleanly printed, and has an attractive cover. Its price is not excessive.—'MADRAS MAIL'

CONTENTS

	PAGES
Environment and Culture <i>By P. T. Srinivasa Aiyangar</i> ...	131
Novel Methods in Palmistry <i>By M. V. Narasimhaswami, M. A.</i> ...	146
The 'Rapture of Song' <i>By N. Krishnamurti</i> ...	150
Narayanan Nambiar: Poet of Kerala <i>By P. Narayana Kurup, M. A., B. L.</i> ...	157
'Sweet Seventeen' <i>By V. N. Bhushan</i> ...	163
Heralds of the Dawn <i>By The Editor</i> ...	164
University Problems <i>By I. D.</i> ...	175
The Tamils and the Andhras <i>By Pandit M. Raghava Aiyangar</i> ...	179
Current Topics ...	188
Reviews ...	195
To Our Readers ...	202
Our Life-Subscribers ...	206

ILLUSTRATIONS

A Chola captain and his sister	<i>Frontispiece</i>
Shrimati Parvati Chandrasekhara	
Gurazada Appa Rao: A 'Herald of the Dawn'	
Mr. C. R. Reddy, M.A. (Cantab) Vice-Chancellor, The Andhra University	

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A. JANAKIRAM. B.Sc. (Nat.), a young student of the Indian Institute of Science, Bangalore. An ardent lover of Poetry and Art, and a writer of great promise.

K. V. GOPALASWAMY, B.A., (Oxon), Eldest son of Sir K. V. Reddi, ex-minister to the Government of Madras, had a distinguished career at Oxford where he was President of the Indian Mejliss. A powerful writer and speaker.

SRIMATHI KAMALADEVI CHATTOPADHYAYA: Organising Secretary of the Women's Indian Association, prominently associated with all movements for the advancement of India; an eloquent speaker, and a talented amateur actress; wife of the Poet Harindranath.

K. ISWARA DUTT, B.A., Sub-Editor, the *Swarajya*, Madras. Formerly on the staff of the *Independent* Allahabad. A young man of brilliant parts with a special aptitude for high-class journalism.

K. KRISHNA SOMAYAZI, M.A., L.T., Assistant Master, the Town High School, Guntur. A great lover of Sanskrit culture. Believes that Sanskrit ought to be the *lingua franca* of Modern India.

K. C. SRINIVASAN, M.A., broke numerous records at the University of Madras; specialised in industrial Chemistry and made a success of an important chemical industry; entered the Indian Accounts and Audit service, and became the first Secretary of the Railway Rates Advisory Committee. An acknowledged authority on Railway and Financial questions. His latest work, on Indian Railway Rates, has just been published.

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N. KRISHNAMURTI, Income-tax officer, Quilon: writes fine verse in English; a brilliant speaker and conversationalist. As an undergraduate at Pachaiyappa's College, Madras, he distinguished himself as an actor in the roles of Ophelia and Juliet: his is a poetic soul, though he is engaged in prosaic work.

P. NARAYANA KURUP, M.A., B.L., Advocate, High Court, Madras: A writer of great distinction in English as well as his mother-tongue, Malayalam. His poems and sonnets are a regular feature of the *Madras Mail* and *Daily Express* Annuals. Is engaged in writing a series of critical biographies of Malayalam men of letters.

OUR NEW CONTRIBUTORS

V. N. BHUSHAN: A young under-graduate of the Noble College, Masulipatam. A talented writer in Telugu and English; Editor of his College Magazine, the *Noble College Leader*.

M. V. RAMANA RAO, B.A., Sub-Editor, the *Swarajya*, Madras: Has a fine critical faculty and writes verse in English. Is collaborating with his friend, Mr. K. Iswara Dutt, in the publication of a series of biographies of eminent Andhras.

The All Parties' Conference

BY B. PATTABHI SITARAMAYYA

I

It is not easy to underrate the success of an All Parties' Conference in India, more so when a spirit of general jubilation has pervaded the whole country after the events and experiences at Lucknow. But it is also easy to exaggerate it. Our mind naturally goes back to the happenings and hopes of the middle of January 1922. There took place the first All Parties' Conference then, and as one that witnessed it in person, the joys that prevailed at the Jehangir Petit Hall in Bombay on the 16th of January, barely a fortnight after the Ahmedabad Congress, still ring in our ears. They say that old associations and reminiscences are reached quicker through the nose and ear than the eye. To one that was present at the Lucknow session and sat it out the four days and listened to the words of high praise and glorification, the thought was irresistible whether, after all this, the upshot of this historic gathering could be any better than that of its forerunners in Bombay in 1922, and in Ahmedabad in 1924. In 1922, Lord Reading had orders from Whitehall not to carry on conversations any further over the Prince of Wales' visit. In 1924, the worst that was apprehended in the wake of the Gopinath Saha resolution and the proceedings of the Serajgung Provincial Conference in Bengal only came too true. Why should we expect better results to follow this agreement at Lucknow?—ask friends. No one outside a dreamland would expect a Commonwealth to be established in India, close on the heels of, and in accordance with the lines indicated by, the Lucknow Pact. What then have we achieved?

II

The progress of politics is a psychological process. It has not been mechanised even in the West. In this war between mind and machine, India had to make its own adjustments and readjustments. The seed of communal representation sown by Lord Minto in 1908 blossomed and bore fruit in 1916 at Lucknow, in the form of what is popularly known as the Lucknow Concordat. We well remember the historic occasion in the Indian Association Rooms at Calcutta when the preliminaries of that understanding were settled, but with the tacit condition that the expedient devised was to be transient and even shortlived. The understanding was accepted *en bloc* by Mr. Montagu and implemented only in 1921. If, therefore, Dr. Besant with her rare foresight and her inherent political instinct, urged the formulation of a Commonwealth Bill based upon a revised mutual understanding, the time was not opportune even in 1925 for this inevitable but uninviting task. We have often taken to task the Congress for treating with scorn the labours of the National Home Rule League. The duty of examining the Bill prepared by it had perforce to wait until ripe but bitter experience made possible its discharge, but the spirit of scornfulness was none the less blameworthy. This apart, the lapse of well-nigh a decade now, since the Montagu Reforms were enacted, has made it possible to revise the old and vicious system of separate electorates for Mussalmans. It required no small measure of courage on the part of the Drafting Committee to scrap the Lucknow Concordat and realign the march of Indian Nationalism along the paths of true democracy. This it has been possible to achieve only by one course which people had all along fought shy of, but which humbler people like the writer had all along pressed upon the attention of the Congress. Although India's political problem is one and the same from one end to the other, yet its inter-communal problems vary from province to province. Provincial autonomy in the settlement of such complex issues is the only way out

of the *impasse*. It was thus that the Punjab came to a decision. The All Parties' Conference at Lucknow did not impose its will on the Punjab or Bengal. Moulvi Akram Khan speaking in Urdu and Mr. Sen Gupta speaking in English, both of Calcutta, came to the platform and declared that, though each could not understand the tongue of the other, both were agreed in their hearts to scrap separate electorates. Likewise was the Punjab Pact read out at the Conference and it was signed by Lala Lajpat Rai, Abdur Rahman Azad, Dr. Alam, Dr. Saifuddin Kichlew, Fazul Huq, Dawood Gharvi, Pundit Haridat Sarma, Dr. Satyapal, Sardar Sardul Singh, Shaik Nizamuddin, Lala Dunichund of Lahore, Moulvis Abdul Khader and Zaquarali Khan, Lala Girdharlal and Mr. Khoraira. In the same manner, the Sindh Pact was arrived at, not because Sindh was a linguistic entity like Andhra Desa, Utkal and Karnataka, nor yet because the Conference overbore the few Sindhi delegates assembled in it, but because the Hindus and Mussalmans agreed to the terms of the respective understandings.

It was not possible to ascertain the decision of the house at Lucknow by a show of hands. There was unequal representation clearly of the various organisations that had participated in the Conference. From the small province of Sindh, there came 20 delegates. The Liberals of the U. P., the Hindu Maha Sabha, and other sectional organisations sent as many. Nor were various delegates armed with credentials on the various questions by their respective electorates. Obviously then, neither a show of hands nor the counting of organisations could be of any avail in judging the decision of the house. The house had therefore to reach its decisions more by a union of hearts than by the counting of hands or even of heads. The atmosphere that such a set of conditions would develop was necessarily one of mutual forbearance and trustfulness. Accordingly, questions could be handled in their broad outlines, not in their minute details. That was a distinct advantage. For the first time, the Nation learnt to submerge details under the surface of high principles,

For the first time after Gandhi's leadership in the days of Non-co-operation did the Nation give proof of its confidence in its leaders. It is easy to peck at the scheme, to deride it on the score that it is neither federal nor unitary, to criticise that the States have not been pieced into the administrative machinery of the Commonwealth, and to disparage the Dominion status which is pitted against complete National independence. In the first place, one has to remember that an All Parties' Conference has its own limitations. Even in an homogeneous body like the Congress, you are confronted with the obvious inconsistency between an *object* that is Swaraj, and a *goal* of complete independence. The one is embodied in an article which is the creed of the Congress, the other is in the form of a resolution of a particular session. If in a homogeneous body like the Congress, such is the state of affairs, how much more complicated should it be with an All Parties' Conference? This latter body could only register the G.C.M. of agreement. It cannot therefore be blamed if it plumped for Dominion status. In the words of Bepin Babu, it gave the last chance to the British, although no one—not even Pandit Motilal Nehru, the author of the scheme—labours under any unnecessary delusion about its reception by them. Scholars and Political Scientists may be meticulous about the federal or the unitary character of the Constitution, but if we remember that we are not writing on a *tabula rasa*, that it is not the Australian colonies or the South African components of the Union that are sought to be brought under one common political organisation, and that to-day New Zealand still stands out from the former Commonwealth, we shall know that India's constitution cannot be laid on rigid lines. Here we have a strong Central Government and Provinces, some dealing with Whitehall direct, others subordinate to the Central Government in Delhi. We have to take the Indian Constitution as it is. Would any sensible man ask, what should be the religion of India? With equal sense might he cavil at the mixed character of its Government. Life is a

continuous stream into which various tributaries flow, and religions and governments are only contents of life. But when people complain that the Native States have not been woven into the fabric of the Constitution on the plan of a federal idea, they ignore the plain fact that the States include both the Princes and the people of the States, and that no scheme of organisation which confers powers on the Central Legislature to legislate for or against them on matters of all-India interest, can be brought into existence without the express assent of the States themselves. If, therefore, out of the 700 princes in India, or reducing their numbers, out of the 40 or 50 princes that count, only the Maharajah of Mysore has agreed to participate in the Federal Commonwealth, and the Maharajah of Alwar has upheld the academic idea of a Federal Commonwealth, it cannot be seriously contended that British Indian politicians are giving the go-bye to the Federal principle. This principle is always there and its fulfilment must be the work of time. If anyone can advance it, it is the people of the States, not the people of British India.

III

We may now take up some of the larger questions which were disposed of at Lucknow. On the plain question of linguistic provinces, there was not a little difficulty. The Drafting Committee had not the vision to see that the Andhra Province was a foregone conclusion. Because the Karnatakas took pains to convince the Committee of their

In line 7 from below on page 433 after 'theorems' add
Sindh was a problem. Karnataka was a theorem.

a postulate. But Andhra was an axiom. It was a contiguous area of 72 thousand square miles peopled by 17 millions, with an additional six millions in the adjoining State of the Nizam's; which contributes exactly half the revenues of the Madras Presidency and possesses vast resources, and is five times the size of Switzerland, four

times the size of Belgium or Serbia, twice the size of Scotland or Ireland, slightly larger than Turkey and slightly smaller than Italy; who should dare to ask that Andhra must make out its case, more especially after the Madras Government has established the Andhra University and the Madras Legislative Council has endorsed the separation of the Andhra Province? These facts were enough to convince the Committee that the Commission contemplated in Clause 72 should forthwith proceed to carve out the Andhra Province. The case of Utkal was doubtless more complicated, but there is no insuperable difficulty, for the Committee's difficulty was that the finances of Utkal might not be self-sufficient. That may be so, when you still think of panoplied Governors attended by Body Guards, red baize, mounted *sowars* riding fine horses of sixteen hands and above, and living in huge palaces furnished with ebony and sandal, drawing rich sumptuary allowances and touring in saloons and special trains. Under the Dominion status, yea, even under it, our Governors will be humble Indians, wedded to the gospel of plain living and high thinking. And when all arguments failed, we suggested that Pandit Motilal Nehru himself should be the first Governor of Utkal and too, the first Honorary Governor, as purity and poverty went always together in politics. It was thus that, fifteen years after the Andhras had begun to sublimate the movement for linguistic provinces, the Utkals who had long been their forerunners, had their claim also recognised. Closely connected with this question was the question of the common language of India, and this and several other smaller matters were referred to the Committee with the hints of the Conference for disposal. All these matters will finally come before the Convention and may be re-examined in time. Only one small suggestion may be referred to here. It relates to the amendment of the Constitution. There was the Muslim League's suggestion that the Committee's proposal to sanction an amendment merely by a vote of two-thirds of the members of Parliament was a little bit risky and he suggested four-fifths. It is true that

various countries have various safeguards. In Switzerland, an amendment must have its root and origin in a Referendum. In America, the States have as much voice in the matter as the Commonwealth. What was at the back of the mind of the mover in our case was undoubtedly a communal apprehension. The Mussalmans would form, it is believed, between $1/4$ and $1/3$ of the members of the Central Legislature. The Hindus, in any case, would be two-thirds. Under the Committee's suggestion, the Hindus alone could carry an amendment. But under the amendment proposed, the Mussalamans alone could defeat any change. Safety therefore lay in accepting a middle fraction. That would be three-fourths. We have no doubt that the Drafting Committee which has been reappointed will strike the mean.

IV

Few will deny that the value of the agreement is intrinsic. The agreement is an end in itself. But it is also the means to an end, in that it formulates a demand. A demand always implies a sanction behind. At Lucknow, the sanctions were not considered although the need for them was referred to. Was there not really a sanction behind Lucknow? To those that have eyes, it is evident that behind Lucknow lay Bardoli. If Lucknow embodied the demand, Bardoli furnishes the sanction. There is something really apposite in the consummation of Lucknow being reached close upon the heels of the conclusions of Bardoli. No one is under a delusion about the docility of the Englishman. He is not the man to give in unless he is compelled to. Importunity has never brought Home Rule. Only under pressure have people yielded in the past. Whether that pressure shall be violent or non-violent in character, is the only question. So far, the Indian National Congress has firmly stood by non-violence. But there is no guarantee that the cult of non-violence will long hold the field. Youth is always impatient and it has had time enough to forget the lesson learnt by its predeces-

sors, that anarchy and violence are not a paying proposition. It is the weakness of man that each generation stands to learn its own lessons by its own follies rather than by the follies of others. In the coming years, therefore, the quest for sanctions will leave us in a void between the Moderates that condemn non-violent non-co-operation, and the Extremists who uphold violence. The salvation will therefore lie in being able to persuade the men with balanced minds and sober judgments, as Pandit Malaviya would say, to describe those who are popularly called Moderates, to accept the cult of non-violent non-co-operation in case the Reforms should fall short of the National Demand. The All Parties' Conference has fortunately taken a wise step in declaring in its last resolution :

'That this Conference declares that the agreements and decisions contained in the foregoing resolution are based upon the assumption that the general scheme sketched out in the Nehru Report adopted by this Conference shall be given effect to as a whole, inasmuch as the various provisions thereof are inter-dependent upon each other, and all the Parties assembled in this Conference hereby agree that every one of them will stand by it as a whole, and will refuse to accept any single part of it without giving full force and effect to all other parts. Provided that any modification of this scheme may be accepted by the consent and agreement of all the parties.'

Swaraj therefore comes to us not merely when we agree to divide the spoils, but only in proportion to the measure in which we are prepared to receive the blows.

The Aim of Education

BY THE LATE DUGGIRALA GOPALAKRISHNAYYA

The aim of education is *to make every one a Genius*. Every one a Genius! Surely, a most ambitious one, almost inconveniently so, and absolutely unheard-of so far. Isn't it? But I mean to stick to it, dear reader, though you be anything, from a 'great educationist,' down to every 'educational reformer.' Your 'incomparable' knowledge of the 'actual working' of universities, contemporary, historic and prehistoric, and your 'unbounded' enthusiasm for the education of 'masses' can be of any consequence and use when, and only when, you realise this. The aim of 'good citizenship' is a fraud. That of 'knowledge for knowledge's sake' is a 'damp squib.' 'Bread and butter' is mean. 'Character-formation' is camouflage. These are not all aims, let me assure you. In the name of the first, you turn out a Philistine; that of the second, a pedant; the third, a jobber; and the last, a Puritan. The majority turned out by 'educational' factories are so. There are exceptions, however, but they are exceptions, your 'education' notwithstanding. And the tragedy of it is that many could have been better if they had escaped this 'education.' I know you realise it. Everybody realises it. The very interminable succession of schemes of 'Educational Reconstruction' amply bear witness to it. No reformer can dare ignore prefacing all his enterprise with education. No orator can conclude his peroration without emphasising its necessity. No politician can hope to make a successful hit without first swearing by it. All the holiday of modern Governments is spent in dreaming of some educational Utopia or other. And their pocket money, specially that of your Government, invariably goes to no other indulgence than an 'educational game.' Why? Because something is wrong somewhere in all educational effort. The story of

statistics may be very gratifying. Hundreds of new 'universities' grow. Millions of 'school-going' population swell. Percentages and averages show astonishingly tall; but statistics is suspected to be another of the modern superstitions. Something is wrong somewhere. Look at England; look at America; look at every self-contained, self-sustained, self-governed, free country in the world; the only problem that distresses their idealists, practical reformers, etc., is the educational. They feel that all educational effort has been, so far, almost in vain. Instead of wise, cultivated, heroic and contented men and women, they notice clever, vulgar, noisy and omnivorous ones issuing out in their thousands. Instead of a loving human brotherhood, emerging from the modern educational labour of mankind, we find a warring orgy of discordance. Whence is this miscarriage of effort, honest and genuine effort, as it is for the most part admitted to be?

Education is described to be a 'drawing-out,' presumably, of the inner reality of man. It is good, but it is misunderstood. In the process of such 'drawing-out', all sorts of ugly tendencies sometimes appear. And these are at once supposed to be alien to that inner reality which is expected to be quite righteous, despite its difference from that in every other individual. While this difference is dismissed out of account after a mere statement thereof, the remedy for such an appearance of undesirable tendencies is sought in a change of system. When such changes become as futile as their predecessors in the attempt, all effort resumes its despair and assures humanity of an alleged 'inherent' weakness of all mundane endeavour. Thus the merry procession of constructions and reconstructions has been going on, ever since man undertook conscious educative action.

His ancient agency for the task was the monk in Europe, and in India, his counterpart, the Brahmin. These were invested (or more correctly, assumed) with almost illimitable power over the soul of man, which, after an age-long endurance of drugging with superstition and dogma perpetrated by them, had just emerged from its chronic stupor into

a dim consciousness of its reality and realm revealed by their downfall, when almost immediately it found itself obliged to walk into the educational prisons of its former mentor's successor, the Bureaucrat. The soul, however, found that the State's pretensions over itself were not so importunate or aggressive, and that so long as it accepts the expediency of agreeing to a dismemberment of itself from the 'body' and being a silent witness of all the uses and misuses to which it might be put by the avarice and cupidity of the State, it can have a free fare and even an occasional self-indulgence of sorrow and prayer. The State entrusted its task to what is called 'science', and science has chosen to be too vulgar, too egoistic, too narrow, too cruelly callous or 'disinterested' to deal with the soul of man. It has been a slave to the machinery it brings into being. It has lacked the touch of life, as its fundamental aim, admitted or no, is the utter annihilation of life. It has not aimed at creating life, as in that case it became art. To pretend that it aims at construction and not destruction, is camouflage, as construction is never creation and hence lacks life. Science is the swagger of intellect while life is incomprehensible to it, except partially. Church was preferable therefore to State in being employed as the agency for education, as in Church, man, living man, however malicious, selfish, cruel or callous he may be, is still human man that is the mentor, while in State, a soul-less machine does it. I know, of course, it will be taunted that even in the so-called machine of the State, it is men that operate. True, but it is not an individual but a collection of men; and a collection need not have any individuality. Organisation is never identical with organism. Organisations sometimes do possess an individuality that is a complete all-comprehensive principle, that is unquenchable, that effects and regulates every department of life, without exception, of its members, that can bring into being a unique form, feature, expression, and aspiration that characterise the life of every member; a principle where the point of contact is the very one of

those of the circumference of life ; one, which is indeed the soul, a very real soul of the community. But this is the religious principle. Christianity, Islam, have all such collections or groups of men, which are individuals in reality. But this means that the Church is a better agency. And the organisation of the Church, when it is uncorrupted, is identical with the organism conceivable for it. The Church therefore has greater potentialities for operating education successfully than the State. Both the agencies, rightly enough, directed their attention, when they could feel free from any enterprise about their self-protection and self-prolongation, towards the education of man as their first 'primary' sanction. Indeed both shouted their very existence was intended for the education of the individual. And curiously enough, again, both prove themselves to be the main obstacles in its way. It is indeed a tragic, a very tragic disappointment to man, that both the products of his moral achievement have so far proved to be futile and even fatal luxuries. Man is baffled and wonders how else he can help himself through this world of discord, uncertainty and death.

There was a time when Churches and States and educational departments or universities did not exist; when education, though not so noisily conscious, flowered; when nature with the aid of her sublime laboratory trained men to their destinies with infinitely more ease and less cost than our modern soul-sergeants; when forests formed the universities; when starving sages solved and researched the eternal problems of life to their *sishtyas*; when churches and temples were merely the storehouse of art and beauty, and States, the social monuments of applied wisdom; when education was presupposed by Churches and State and not *vice versa*! and, when indeed, life itself was understood to be an unceasing educational process calculated to enable man to rescue him from phenomenal bondage, *samsara*: the attainment of *moksham*, liberation, being its graduation, the four *asramas* being the four disciplines leading thereto. But these times held the object

of education to be something absolutely different from that of the modern civilized fashion. If it is a drawing-out of righteousness, it is not one of a dull, colourless, uniform mediocre variety suited to the hum-drum plodding-on of life, but a power, living, unique, profound and of keen colour and quality, which may use even life itself for ends transcending it and incomprehensible to it. That is Genius, and that is to be worked out by educational process. It must be quickened into being. It must be reinforced to shake off its seeming shackles forged on it by chance and circumstance. Its brilliance and purity must be safeguarded against the inroads of self-satisfied custom and self-justified prejudice. Its uniqueness must be shielded against flippant mediocrity and democratic dilettantism. Above all, its destiny must be insured against being snapped by want and misery, not so much of the wherewithal of life, but of free environment. If this is not aimed at, education is a positive waste and danger to the well-being of humanity.

Yes, every individual is a Genius, in that it has a unique mould and function in the scheme of things, incomparable with any other, except empirically. Humanity is supposed to be a common factor, however. But, pray, is it not a zoological conception? Is not its real essence the mere fact of an erect vertebra? A purely empirical classification! Many a heart has broken, many a soul tortured in the name of this horrible hollowness! Guerillas and orang-outangs have not yet been admitted into it, possibly because they have not enlisted into the human electoral register, though they have long ago proved their kinship, with us, with Darwin as witness! I remember, however, having seen some of that tribe entertaining British and European audiences with their histrionic talents in the carnivals and pantomimes of the latter. Whether they have humanity or not, they are also geniuses in their own way and they can be fit objects of education. Indeed, some of their tribe were the greatest educators of mankind, at least in this part of the planet. Hanuman,

was one of our greatest *Brahmacharins*, and *Vedantins*. It is significant that a horse (*Haya-griva*), an elephant (*Ganesa*) a snake (*Adi-sesha*) were amongst the greatest of the educators of this blessed land. It was a fish (*Matsya-murti*) that rescued the *Vedas* from the grip of an unscrupulous robber. For us humanity is not the common factor: Life, *Chetanatva*, is.

Genius is not a quantitative thing. It is not the prodigy. It is the originality, if you please, but that which is not rare or accidental, but accessible everywhere. It is uniqueness, as varied in its mould and function as nature is. In its uneducated and uncut stage, it is as fresh and gross as common earth. But when subject to these processes, it yields all the known and yet-to-be-discovered gems. We have no right to assume against it, and condescend to honour it when it reveals itself accidentally. If we mean what we do, we must realise it first and proceed. It is not the residuum obtained after eliminating humanity, 'common humanity'. It is the whole. Nor is it super-humanity or inhumanity. It is life, vitality and variety, that breaks out in its countless multiplicity from that *elan vital*.

Do two men look the same, do their profiles agree, do their tastes agree, do their destinies agree, do their circumstances agree? Why do men shut their eyes and suspect all to be uniform and perpetrate on them a murderous education? "Oh, it is impossible to educate" they howl, "if every one is to be dealt with thus severally." But who on earth impelled them to? They have no responsibility, at least, those who did not realise the reality of things. They haven't created men. They can't be answerable if these go wrong? Why should they lead them into wrong paths so deliberately? The democratic idea of equality has been responsible. Every individual is equated to every other without the least hesitation. Even when the co-efficient is obvious, the democratic arrogance is so obstinate that it would rather indulge in a self-righteous modesty, and declare that the apparent difference is due to its own unsound power of perception than honestly realise and assimilate the fact. Apostles of modern demo-

cracy, however, declare that it is the equality of opportunity that is intended and not one in itself. But though this is a clever explanation, it is by itself incomplete, as equality of opportunity is to be mated to *sufficiency of variety and quantity of fact or object pursued*. Opportunity is only a clearing-house directing every will to pursue its particularised end. It is the labour exchange of the will. Opportunity is a permit for the will so pursue its own destiny. But opportunity may manage to connect wrong wires as in a telephonic exchange. That is why opportunity is not enough. It must be supplemented by intelligent direction. This is lacking in modern democracy. A conscious legislator or educationist in his democratic enthusiasm may ruthlessly break all existing orders and make ample room for equality of opportunity, but if he fails to secure the latter, viz., the *sufficiency of object and propriety of selection*, he will soon realise he is leading his unconscious dupes into a sterile competition and suicidal gamble. For, competition cannot obtain where every individual has a special unique object to pursue, where an office is particularly earmarked for him to fill; where his province is pre-determined and exclusively kept apart. And this is the case with Nature's plan, if, indeed, there is at all harmony permeating it, and discordance itself flowering into variety and distinction of name and form to fit in and facilitate its flow. When this equality of opportunity understands itself to mean not only to pursue an object unhindered, but also to aim at that object which is suited to its taste and determined for its destiny, all gamble ceases. Education then reflects Nature's intention and sets itself to make everybody a Genius. Education is to enable one to live one's life as one ought to. As life is a continual self-expression, the function of education is to classify and safeguard the idiom of such self-expression, be it individual or national. Churches, States, or whatever agency that is destined to preside over the activity of mankind, if they realise this and fashion their direction accordingly, can become beneficial, efficient and moral, and thus justify their existence.

met and feasted. There was music of sorts after the midday dinner, and a *Satavadhanam* by one of the guests. But the *piece de resistance* was the *Harikatha* in the evening, the principal performer being, of course, Duggirala with a tale and music improvised by himself. He was ably accompanied by a violinist, now a successful Engineer, and a medical man who gave an oral imitation of the *Mridanga*. Poor Kolipaka, long since gathered to his fathers! Have the drummer and the songster met in the kingdom of the Moon, and are they having any more *Harikathas*? Some day, perhaps, we shall know.

Haldane's Humanism— IN THE LIGHT OF THE VEDANTA

BY R. NAGARAJA SARMA, M.A.

The demise of Lord Haldane, news of which appeared in the press some days ago, removed from amidst contemporary philosophers and thinkers a strikingly outstanding figure, and in the course of the following discussion, I propose to attempt a brief exposition of the philosophy of Humanism that was nearest to the heart's desire of Lord Haldane, and evaluate it in the light of the leading and cardinal doctrines of the Vedanta. Uncritical reflection generally imagines a divorce between Philosophy and active participation in the secular concerns of life, but, Lord-Haldane has given the world what is perhaps the best restatement of Hegelian Philosophy—Hegelian Philosophy stamped with the indelible *imprimatur* of Lord Haldane's own virile, dynamic personality—notwithstanding the fact that his life was crowded with brilliant achievements in secular concerns relating to the law and statecraft of England, the most significant of which was his Lord Chancellorship.

I

Lord Haldane's political enemies have never hesitated to accuse him of pro-German sympathies, and I can even now recall at this distance of time some vitriolic and needlessly outrageous paragraphs about his pro-German sympathies which appeared in the pages of the "National Review," edited by L.J. Maxse. Philosophy, in the sense of an earnest quest after Ultimate Reality, is a perfect stranger to prejudice and predilection, sympathy and sentiment. It knows nothing of colour-bar or race-hatred. The attack on Lord Haldane's pro-German sympathies is merely an indication to what extent hatred of Germany and everything connected with it, had been deeprooted in the minds of some of

Gopala Krishna Duggirala

BY 'A FRIEND'

My first acquaintance with the Andhra Ratna goes back to a rainy afternoon for which Edinburgh has a recognised ill-repute. My friend and I who were new to the place were sitting disconsolate, as the greater part of the week we had allotted to Edinburgh was up, and, thanks to the weather, we had seen little enough of the sites or the people. It was then that Duggirala blew in with two companions, ignored the strangers, monopolised our host, and suggested, nay insisted on a game of cards for points. His breezy indifference and assurance did little to prejudice us in his favour; his laughter seemed to be aimless; and he kept on humming snatches with little regard to the desires or the taste of the company. Altogether, the first impression he created was none too favourable and my friend's criticism was both explicit and pointed. But fortunately for us, we had the privilege of improving our acquaintance later in the same year; and his career in India was public property. And we, who knew him in both countries, came to respect and to love him for the very qualities which to us seemed in the first instance repellent. His indifference, we found, was assumed. In reality, he loved his fellow-creatures and desired their love in return, but he had a horror of kowtowing to people or of appearing to do so. He would please others, but not in the hope of gain, and the possibility of his motives being suspected made him unduly gruff. His love of stakes, we found, was prompted not by the gambling instinct but the desire for a serious element even in play. And this trait continued with him in his political life. He played the game according to rules, but it was not a game played for love. It was played for stakes, and high enough stakes at that. Did he lose or gain? Who shall say? In either case, it does not matter, for had he not laid to his heart

GOPALA KRISHNA DUGGIRALA

17

the teaching of his Master and namesake, "*Karmanyai-vadhikarascha maphaleshu kadachana*"?

His laughter and his music were distinctive and he had a philosophy of both. The former would appear vacant; it took one some time to understand that it revealed the absence, not of understanding, but of ill-will. It was sympathetic. It was the most powerful antidote to suspicions and misunderstandings. As he told the Magistrate who tried him, "Laughter lubricates the soul". Duggirala was one of the few who not merely understood that truth, but realised it and lived up to it.

He had acquired his philosophy from Dr. Ananda Coomaraswamy, and the fragments of it which he favoured me with were at first rather irritating. But I soon found that the contempt of the professional for the amateur could be both unjust and overdone. He was an *Advaitin* with an intense realisation both of the needs of the practical life and the phenomenality thereof. His vision of life was, therefore, synthetic. He had no room for an exclusive salvation. There were times when, in spite of his philosophy, he would rant at this or that institution, belief or sect, pleading for its wholesale distinction. These, however, were momentary lapses, which fortunately did not extend to his political career. He was a staunch Hindu and a Brahmin, but the politics he preached, whether in the press or on the platform, had little trace of sectarianism.

Perhaps the greatest practical aid to his philosophy came from his music, for there is no greater solvent of differences than Art. It was, in his case, not an accomplishment, but an expression of his whole personality. His energy was unflagging and the compass of his voice unsurpassed. Those who realised this gift of his had no reason to wonder at his extraordinary success as a public speaker. Those of us who were in Edinburgh that summer, some ten years ago, had a special opportunity of witnessing his talent. Our host, himself an Andhra, conceived the idea of a gathering of the clans. All the Andhras then in Edinburgh, a few from Glasgow, and one from Dublin

the Englishmen in the memorable days of the European Armageddon. Lord Haldane paid little heed to irresponsible accusations and personal vilifications. It is the rarest privilege of man that he is endowed with the power to reason, to speculate, to philosophise, and to construct systems of thought or a body of doctrines about the nature of Ultimate Reality, about God, and His relation to the world of Finite Humanity, of organised and unorganised matter and spirit. The privilege should be enjoyed and put to the best possible use. What does it matter if a particular German thinker and philosopher had created a profound impression on Lord Haldane's mind and influenced his philosophy? Trite as it might seem to over-exacting and fastidious critics, it is true nonetheless that Truth should be welcomed wherever found. Artificial barriers of caste and creed, colour and convention, nature and nationality, cannot obstruct the spreading of Truth, and there is no wonder that the essentially truth-loving mind of Lord Haldane was sympathetically drawn towards a German thinker and philosopher, who had appeared to him to have built up a system of thought, which would adequately account for the facts of life and satisfactorily explain the relation between God and the world. Such a system of philosophy might be 'made in Germany', patented in Great Britain or manufactured in the intellectual laboratories of much maligned or Mayo-maligned Mother India. It is only the quality, the ability to satisfy the deepest spiritual demands of man, that will determine the fate of a system of philosophy in the last analysis. The inner consistency of the parts of a given system of speculation, the functioning of the parts in the interests and in the service of the whole, the totality, from the standpoint of logical system-building and the ability of it to quench the spiritual thirst, and reward the aspirant's quest with a grasp or a vision of the Ultimate Reality from the standpoint of practical Religion and Philosophy, are the only reliable and valid criteria by the application of which the value and significance of an intellectual frame-work of a philosophical system can best

be judged. I shall endeavour to show as I proceed in this discussion how the central doctrines of the Vedānta stand the foregoing test. Lord Haldane found that Hegelian method as well as the Hegelian doctrines could be regarded the most satisfactory in the light of the criteria proposed, and in the light of the scientific facts and theories made familiar by the efforts of positive scientists.

II

It would facilitate our understanding the Humanism of Lord Haldane if the leading doctrines of Hegelianism are briefly stated at the outset. The imposing idealistic movement of Germany was resolutely championed by Kant. Notwithstanding the undoubtedly significant services rendered to philosophy by him, he left unsolved the riddle of the Universe in a dualism between Phenomena and the Noumenon—The Thing-in-itself, between sense and understanding, necessity and freedom, and so forth. Fichte and Schelling followed him. Fichte regarded, to maintain intact the Kantian Idealism, that nature was merely a negative condition against which Spirit has to contend to reach the level of self-consciousness. Schelling did not approve of this. He sought to maintain that the fundamental Reality is the one Ideal Principle which manifests itself in the natural and spiritual world alike. Fichte represents one extreme in his anxiety to assign no higher or better status to nature than that of a negative condition against which Spirit struggles. Schelling stands at the other extreme of finding the real in a co-equal unity of nature and Spirit, neither of which could enjoy any preference or pre-eminence as a manifestation of the one Ultimate Reality or the Absolute.

Hegel appeared on the scene at this stage, and attempted an expression of the nature of Ultimate Reality as the Unity of Self-consciousness, a right apprehension of which would do justice to nature and Spirit, to finite and the Infinite, to man and God. James Hutchison

Sterling, who more than anybody else has accomplished a great deal in popularising Hegelianism among the English-knowing people, points out in his 'Secret of Hegel' and elsewhere, that the most important quest undertaken by Hegel was: "What is the one Idealistic Principle to which he might reduce all?" Let there be no relaxing of the vigour of the quest. Hegel was in serious earnest about it. Everything should be reduced to and shown to be a form of thought. All things were forms of thought. But then a standard is required. A form of thought should be found which, when applied to things, would reduce them to itself. What then is thought? The special nerve of thought was a triple nîsus. The movement of thought was from simple apprehension to Judgment and from Judgment to Reason.

Throughout the exposition of his system, Hegel uses the dialectic method. We advance from notion to notion through negation. Every notion has within it the germs of the opposite of itself, to which it passes. The notion and its opposite are reconciled and held in a higher synthesis which is a richer notion.

That is the quintessence of the Hegelian dialectic. The system of speculation has been fashioned on the method of dialectic. 1. The Hegelian Science of Logic deals with the thought-forms or thought-determinations which underlie all phenomena, natural and spiritual. 2. In the "Philosophy of Nature" Hegel sketches the development of Nature, of the real world by a process of particularisation, or externalisation. 3. In the "Philosophy of the Spirit" an account is given of the development of the world of concrete Spirit as we come across it in Art, Religion, Morality, etc. The Absolute is at first pure, unadulterated thought. In the next stage, we have its heterization, or externalisation in world and nature. In the third stage, the Spirit becomes self-conscious and breaks as it were the barriers of heterization. Such are the inevitable vicissitudes of the Absolute—The Spirit.

III

There is no doubt that Lord Haldane had been deeply impressed with the profound philosophy of Hegel. Though he disclaims any desire to play the part of an apologist of Hegel or any other philosopher (P. 12, Gifford Lectures 1902—03) for the matter of that, it is clear Haldane's admiration for Hegel whom he styles "the greatest master of abstract thought that the world has seen since the day when Aristotle died," (*Ibid* P. 312) is too deep and profound for words. Haldane got his inspiration from Hegel. He however did not rest content with a mere reiteration of the truths of Hegelianism. Thought is never static. Its movement is quick and even imperceptible. Science has advanced and is still advancing by rapid strides. Each new age brings on its own discoveries about natural phenomena. Progressive philosophy simply cannot afford to ignore scientific discoveries. It should endeavour to explain and account for them in a systematic manner. Lord Haldane has restated and reinterpreted Hegelianism in the light of scientific facts and theories that had become the cherished possession of the fashionable Intelligentsia of the time.

IV

Lord Haldane delivered *two* series of Gifford Lectures, one in 1902-3, and the other in 1903-4, entitled "Pathway to Reality." He raised the question—"How, in the commencement of the twentieth century, ought we to conceive God?" God cannot be anything less than the Ultimate Reality. The service that philosophy can always do is to subject the categories of the special sciences to test from the standpoint of Ultimate Reality. That Ultimate Reality is God. Haldane writes—"To me it seems that by God we mean, and can only mean, that which is most real, the Ultimate Reality into which all else can be resolved and which cannot itself be resolved into anything beyond; that in terms of which all else can be expressed and which cannot be itself expressed in terms of anything

outside itself." (P. 19. *Ibid.*) He dismisses the idea that God can be regarded as First Cause. For the relation of cause and effect applies only to events that occur in a space-time-series, and the forms of time and space might fall within the Real instead of conditioning it. Nor is it correct to define God as a substance. He is to be defined as the Subject or the Ultimate Reality. The most profound relationship is that of being object to a subject. The idea of purpose or end is the most dominant. At different stages or levels of experience we have different ends to realise, different purposes to fulfil, and different ideals and aspirations that have to be translated into practical politics. Experience is analysed and studied from different standpoints such as scientific, ethical, political, economic, and religious. The different standpoints reveal different ends after which humanity strives. The ethical end is not the same as the political. Nor is the economic the same as the aesthetic. Different ends necessitate the employment of different categories and conceptions. None of them could be regarded as Ultimate Reality. Their reality is confined to permanent relativity to the end or purpose. Change the end or the purpose, the categories would change too. The nature of Ultimate Reality can be grasped only when we have criticised the categories and ascertained their intrinsic limitations. Lord Haldane has undertaken such a Critique of the categories. The categories of Mathematics, Physics, Chemistry, Biology and Psychology are subjected to a searching examination and their inadequacy to grapple with the problem of Ultimate Reality exhibited.

V

1921 witnessed the publication of Lord Haldane's "Reign of Relativity." And in a year the book had run into four editions so that 1922 saw the publication of the Fourth Edition with paragraphs added after the author had had a personal discussion with Einstein about Relati-

vity. Lord Haldane points out that throughout the "Reign of Relativity" the central theme of a search after the nature of Ultimate Reality which guided the plan and procedure in the Gifford lectures, had been steadily kept in view. What are the conclusions arrived at in the volume? Knowledge is the subject-matter of the book, and the relativity of reality to the character of knowledge should be strictly kept in the forefront. The First Part deals with the Einsteinian theory of Relativity, in its mathematical and physical-science ramifications. The Second Part deals with the metaphysical foundation of Relativity. The Third part is devoted to a discussion of other views about the nature of the Real. The Fourth Part is concerned with a discussion of the relationship between the individual and his environment, and the fifth, the concluding part, fittingly ends with an exposition of the relation between the Human and the Divine. Let me sum up what is in this volume relevant most intimately to the question assigned a prominent place in the Gifford Lectures. What is the nature of the Ultimate Reality? Lord Haldane Writes: "The consciousness of man is not a different thing from the consciousness of God. Man and God are not numerically distinct subjects in knowledge. They are the one foundational mind disclosing itself in different degrees or logical stages in the progress of reality, but as identical throughout divergences in form... .." (P. 402 'Reign of Relativity'.)

VI

The Philosophical doctrine of relativity of reality to knowledge worked out in the "Reign of Relativity" is developed further in a volume entitled "Philosophy of Humanism and other subjects," published in 1922. Lord Haldane explains that the purpose of the volume is to examine and show that the standpoints of the different branches of knowledge are adequate to account for particular aspects of Reality, but the relativity itself points in the direction of a higher synthesis in which Reality as a whole

figures for philosophy. Haldane comes to the conclusion that Reality is indissolubly and inseparably one with knowledge, but it is not a mental construction. It has no meaning either, except in reference to the setting which thought gives to the particularism involved in all knowledge. Humanism is an interpretation from what is perhaps the highest standpoint from the level of which entirety is surveyed. The categories of Mathematical Physics, Biology and Psychology, are examined and shown to be utterly inadequate to a grasp of the nature of Ultimate Reality. Knowledge deals with what is concrete, and unique. Haldane repeatedly emphasises that the Ultimately Real is neither mere subject nor mere object, but both fall within an activity and are distinguishable by reflection. Subject and object are taken up in a higher synthesis. We come across instances of Humanism in Art, Literature and Religion, etc.

VII

It would now be possible to get a general idea of the Philosophy of Lord Haldane. It is not superfluous to recall that the problem of philosophy was what was raised for discussion in the course of the Gifford Lectures. Man can never rest content until he grasps the nature of Ultimate Reality. God is the Ultimate Reality. Knowledge is foundational of Reality. There are different orders in reality as in knowledge. The relativity of reality to knowledge is the basic fact. The special sciences have their own categories. But the moment their application is sought to be extended to other provinces, other orders than those for the handling of which they were reflectively devised, their inadequacy becomes patent. They simply prove to be hopelessly inadequate to deal in any manner with the nature of Ultimate Reality. The Ultimate Reality is the reality of Self-consciousness, the Absolute Idea of Hegel. Through the instrumentality of a dialectic, a spiritual dialectic if you please, man will progressively realise the nature of Ultimate Reality. For, it is one Foundational Mind that discloses itself in man and God.

VIII

How does the Philosophy of Lord Haldane stand comparison with the leading doctrines of the Vedanta? He has not made any use of the Vedanta in constructive building up of his system on the foundations of Hegelianism. It is only in one place he refers to the teachings of the Upanishads. He observes that, in the Upanishads, metaphysical problems are not discussed in what they in the West would call a sufficiently systematic fashion. (P. 93, Philosophy of Humanism). It is unfortunate that such an acute thinker as Lord Haldane should have entertained the impression that, in the Upanishads, metaphysical problems have not been discussed in a sufficiently systematic fashion. Obviously he had no access to the Sanskrit originals, and Haldane's idea of Upanishadic philosophy must have been derived from English or German translations of the Upanishads, or from contributions and articles in the technical English periodicals like the "Mind", to which some of our modernised and westernised English educated persons are in the habit of contributing articles, studies and discussions, etc., dealing with topics of Indian Philosophy, the original texts on which are equally a sealed book to the latter. It is difficult to see what Haldane understands by the term "systematic fashion as usually called in the West." But, one can easily discuss the question with reference to Haldane's own mode of philosophising or system-building. He tells his readers that the problem of Relativity had occupied his thoughts for a period of over forty years. (Preface VII. Reign of Relativity). He had so incessantly and with such concentration thought of the problem that the thinking out led to the system being committed to writing. In the Gifford Lectures, he raised the problem: "How ought we to think of God in the 20th century"? He found that God can never be anything less than the Ultimate Reality. God cannot be regarded as the First Cause. For the concept of causality falls within the Real instead of

determining and conditioning it in any way. Nor can God be regarded as substance. He should be defined and described as subject. Orders and degrees are discernible in knowledge as well as reality. Relativity of Reality to knowledge which is foundational and beyond which it is finally futile to attempt to penetrate, is the central theme of Haldane. Each special science has its own subject matter to analyse, dissect, experiment with, and study and speculate upon. Each science has its own categories in terms of which it seeks to express the fraction of reality methodologically separated for purposes of investigation. The categories cease to be valid *ipso facto*, the moment you extend their application beyond their own legitimate sphere. Haldane has undertaken a critique of the categories of the different sciences, like Mathematics, Physics, Biology, and Psychology, and exhibited their inadequacy to a grasp of Reality as a whole. He concludes that a right apprehension of the full significance of the theory of Relativity would engender a spirit of toleration, mutual good-will, sympathy etc. We are asked to think of Reality at the highest points where it reveals itself in a progressive onward march.

Now what is the system exhibited in such a line of thought and speculation which has justly elevated Haldane to the highest rank among statesman-philosophers? He takes human knowledge as he finds it. It has various degrees and orders. It realises itself and fulfils itself through the instrumentality of a dialectic of the Hegelian type, and shines in all its glory and splendour of self-consciousness. It is one Mind that manifests itself both in man's and God's consciousness. Haldane has endeavoured to construct a systematic whole, the foundation of which is knowledge.

The seers of the Upanishads have placed before themselves a similar task. Chronologically the Upanishads appeared in the history of speculation long long before Haldane and Hegel who inspired him. The Upanishads are full of dialogues, discussions and debates conducted by aspirants engaged in metaphysical quest.

Their problem is the same. They desire to grasp the nature of Ultimate Reality. What is the Ultimate Reality? What is its nature? Can man ever fully and adequately grasp its nature? The Upanishads reveal unmistakeable attempts to think out the problem in all its ramifications and implications. They have their own systems of speculation. But of course one does not come across any hard-and-fast divisions of a text or a volume into chapters, etc., and that is hardly sufficient to blame the seers of the Upanishads for lack of systematic speculation. If systematic philosophising or consistent metaphysical speculation means a search for Ultimate Reality and an examination of the relation between finite man, the Universe, and the Ultimate Reality, to one another (I fail to see what else it could mean at all), the Upanishads realised long ago the need for such a search and faced the problem boldly and courageously at a time when philosophy had not degenerated into classroom stuff, and when philosophers had not become book-makers caring for advertisements and newspaper reviews.

IX

Lord Haldane has nowhere in his works made clear why metaphysical investigation should be undertaken at all. Is the investigation undertaken in response to a genuine thought-need which cannot be allowed to remain unsatisfied? Is it the duty of every rational being to undertake it at some stage or other of its evolution? Such a question is perfectly legitimate. The men and women of science tell us that metaphysical investigation is only weariness of the flesh. The unsophisticated man in the street, obliged to earn his scanty livelihood by the sweat of the brow, can hardly be expected to interest himself in an inquiry concerning the Ultimate Reality. The proximate reality is to him sufficiently arresting, compelling, and engrossing. Is metaphysical investigation a luxury? Is it to be attempted only by superannuated pious souls with one foot in the grave already?

The Vedanta differs from the Humanism of Haldane in

that metaphysical investigation is rendered more or less obligatory on all as the result of an equally obligatory study of a revealed body of texts, by the former. The preliminary study of the texts in question would kindle the spirit of enquiry in the minds of the aspirants, which would subsequently be maintained at a high level of activity till the nature of Ultimate Reality is made an object of direct apprehension. It is a valid argument which was adopted by the Charvakas, the Sophists, and others that eating, drinking, enjoying, and merry-making constitute the essence of life. How is that argument to be refuted? Encounter with the hard and stubborn realities of life might bring on disillusionment in the case of some. A realisation of the utter insufficiency of the needs and satisfactions of mundane existence might dawn on a reflecting mind of itself. Or it might arise as the result of friendly counsel. It is well somehow that there should be a permanent reminder to humanity, at least the reflecting portion thereof, about the imperative necessity there is for quest after Ultimate Reality being undertaken sooner or later. Such a reminder is to be discerned undoubtedly in the body of texts known as the *Sruti*. It is nothing derogatory to the dignity of the lord of creation that such a reminder is there. Man is too often apt to forget and even deliberately ignore the need for quest after Ultimate Reality.

The civilised nations of the West to-day do badly need such a reminder. If the values and standards of evaluation that obtain in the West in affairs, national and international, be any criteria for the determination of the way in which philosophy has actually influenced life, one would not be mistaken, should he regard the up-to-date civilised nations of the West as not being very particular about the "Practice of the Presence of the Infinite." A criticism of the categories employed by the various special sciences will make no appeal. Their inadequacy is at best, if proved, only negative. It would never awaken the need for a quest after Ultimate Reality. Lord Haldane, peradventure, might have agreed to philosophy being labelled "Science of the

Ultimate Reality", but the difficulty in the passage from proximate reality of routine daily life to Ultimate Reality has not been removed by him. The outlook of the Vedānta is different.

Quest after Ultimate Reality is rendered more or less obligatory and a perusal of the discussion of this topic in the opening paragraphs of Appayya Dikshita's "*Siddhanta-Lesa-Sangraha*" is sufficient to convince impartial students of philosophy that the Vedantic outlook in this matter is better grounded and more compelling than that of Haldane's Humanism.

X

It is, however, in the solution of the problem of God that the Vedānta appears to possess special advantage over Haldane's Humanism. God cannot be considered to be the Cause of the Universe. The concept of causality has a limited application only in the special sciences wherein the Inductive deterministic postulate holds sway. Its applicability cannot be infinitely and indefinitely extended. It is *prima facie* inadequate to deal with the problem of the nature of Ultimate Reality. That is the fundamental position taken up by Lord Haldane. It has doubtless a tinge of Hegelianism in it. It is easy to grant that God can never be anything less than Ultimate Reality. But further questions are inevitable. Man is made to lose his way first and then return to his original Home in the Infinite after a prolonged career of spiritual discipline on earth. The nature of man is not far removed from, and alien to, that of God or the Ultimate Reality. There is a fundamental kinship. Now, are not all these and such others mere assertions which can as easily be rejected and overthrown as affirmed and accepted? How is man to know at all he has strayed far away from his original Home? How is he to know that his nature is not different in kind (though of course there is a terrible difference in degrees) from that of Ultimate Reality? Notwithstanding any number of critiques of Pure and Practical Reason, there is no end to ratiocination and argu-

mentation. If a statement is made that the nature of Ultimate Reality is to be grasped by man, a counter-assertion is always possible. The recent controversy in the West about the teaching of Darwinism in schools and universities only shows to what a ridiculous extent ratiocination and argumentation can be carried on by interested parties anxious for victory in a debate, or eager to ride one's own pet hobby-horse. Taking one's stand on reason, ratiocination, and argumentation, and these alone, it is impossible to grasp the nature of Ultimate Reality. Such a conclusion has been indicated in the discussion contained in *sutra* 2—I—II of the *Vedanta Sūtras* of Badarayana. The nature of the Ultimate Reality would appear for ever to lie beyond the pale of pure reason, ratiocination and argumentation. We all understand the Oxford Dictionary meaning of the terms "Ultimate" and "Reality" but the entire trouble which philosophers and laymen experience lies in the matter of actual realization of our own identity or even kinship with the Ultimate Reality which, in the language of Haldane, is foundational. Reason becomes bankrupt. It admits of a number of alternative solutions to the problem of Ultimate Reality. Each has the support of reason and logic. Logic absolute can confound any number of jarring and warring sects. That is why the Vedanta firmly holds that *Sruti* or a body of Revealed Texts is the only valid authority which reveals the existence of some Ultimate Reality, the nature of which has to be known, investigated and inquired into. Haldane's Humanism, in common with the western systems of thought, shares this defect of an exclusive emphasis on reason as a guide in matters spiritual and metaphysical.

XI

Pandits like Prof. A. B. Keith of the Edinburgh University do not hesitate to accuse the Vedanta of an uncritical faith in the validity of a body of revealed texts. It is so easy to be critical. But so long as the majesty of reason is respected, the reasoning of one person or leader of a thought

movement is as good and valid as that of any other. Alternative solutions are possible for the problems of philosophy. That is why even at the risk of some repetition, it is necessary to point out that the Vedanta takes its stand on the firm bed-rock of *Sruti* or a body of revealed texts which alone is capable of revealing the nature of Ultimate Reality.

Lord Haldane has ever insisted that God can never be regarded as a Cause. For the concept of causality is bound and narrowed down by the relativity of reality to knowledge. It cannot apply to Ultimate Reality. But the Vedanta believes that God is best understood as the Author (you may use the term Cause) of this Universe. Whatever highly evolved minds think, the best way of making one understand the nature of God is to regard Him as the Author of the starry Heavens above. We are deeply impressed with the mystery of existence. Systems of planets exist. Some are yet in the stages of formation, in the shape of nebulae. The Author of this all is God. There is absolutely nothing wrong or uncritical in resort to such a description of the Majesty of God.

The author of the *Vedanta Sūtras* attempts a definition of God from some such standpoint. "*Janmadyasya-Yatah*." We live, move and have our being in a world of men and things governed by certain laws of behaviour. The world of organised and unorganised matter and spirit should be created or should have been created. Otherwise it could not have been brought into existence of its own accord. Nor could it have sprung up from nothing. *Ex nihilo nihil fit*. Out of nothing comes nothing. The author of the world is God. Not merely that. Creation has to be accounted for. Created world should be protected, guarded, and continued to develop and work out its appointed destiny. When the world has run on its course, it must dissolve and must perish. *Janma* is creation or coming into being. *Sthithi* is continued existence of that brought into existence. *Nasa* is the final destruction. The Author of all these is God. No doubt, on a view like this, countless further questions crop up protean-like. Is this the best of

all possible worlds? Can God, the most perfect Being, bring into being a world which is full of imperfection, evil, and misery? What is the place of Evil in God's Universe? Trite as it might appear, such questions are bound to suggest themselves to enquiring minds. The doubts and difficulties that assail the minds of pious persons like Parnell's hermit cannot be so easily laid to rest by a doctrine that considers knowledge to be foundational. Faith in Divine Justice is indispensable. Faith is justifiable only if God is viewed as the Creator of the Universe, and therefore its Cause.

The Vedanta did realise that some special conception of causality will have to be resorted to. The Advaitins, the Monists of the Vedanta, hold the *Brahman* to be the *Nimitta* as well as the *Upadana karana* of the Universe. *Brahman* is the material as well as the efficient cause. The difference between the *Vivarta* and the *Parinama Vada*, according to which latter *Brahman* transforms itself in some measure to create the Universe, and according to the former of which *Brahman* retains intact its pristine purity, reality, individuality, etc. and yet gives rise *Somehow* (in the sense of Bradleyan "somehow") to an appearance of cosmos and cosmic evolution, growth, destruction, *et hoc*, is too well-known to need any repetition in the present context. In the conception of God's authorship of the Universe, the Vedanta is more logical, consistent and satisfactory from the standpoint of a pious aspirant who has faith in Divine Justice than Haldane's Humanism.

XII

The Ultimate Reality, whose essence is foundational knowledge, has through the advance of ages become subject to a process of heterisation, in the language of Hegel. Haldane holds a similar view. The difficulty is as old as ancient Greek and Eastern speculation. How did the one Parmenidian Being become manifest as the multiplicity and plurality of the Universe? The question reappears in Plato and Aristotle. It troubled

Spinoza. Kant had to face it. Hegel and Bergson were confronted with it. The Vedanta, especially the Advaita Vedanta, resorts to the doctrine of *Maya* to account for the apparent pluralisation of the One Fundamental Reality. The Realistic and Pluralistic systems do not feel any difficulty in the matter. They assume some principle of matter like the Sankhyan *Prakriti* which is set over in co-operation with the Spirit. The Dualism is no red rag, or bogey to them. In Monistic systems the problem of the one and many is solved through the help of the doctrine of *Maya*. In the *Adhyasa-Bhashya*, Sankara points out in a brilliant manner that the ordinary affairs of life are transacted on the basis of a colossal Cosmic Error. Its riddance is the goal of life. The aspirant endeavours to reach it. Knowledge, genuine knowledge, of the real nature of *Brahman* will dispel the ignorance, that is the root-cause of the appearance of plurality, multiplicity and difference, discord and disharmony. Unless therefore adequate explanation is forthcoming of the 'why,' of the Absolute or the Subject manifesting itself as plurality of the world, Haldane's Humanism should be considered to be weak. I can anticipate an answer that the 'why' of things can never be answered. But that is hardly convincing.

XIII

Haldane's Humanism is not able to account for the palpable difference and inequality among individuals in the matter of congenital endowment, equipment, opportunities, etc. whereas the Vedanta, holding fast as it does to the doctrine of *Karma*, succeeds in some measure to justify God's ways to man. According to the moral and ethical standards obtaining in a particular age, we find that the sinner not unoften prospers like the green-bay tree. The virtuous are vanquished. One is born with the proverbial silver spoon in his mouth. Another earns his scanty living by the sweat of the brow. Surely some explanation is needed why this should be so in this God's best of all possible worlds. The Vedanta formulates the hypothesis

of *Karma* which is individual as well as collective. In any given series, the present existence is the outcome of the past and moulds the future. Deeds good and bad done in an earlier existence determine the present, which in its own turn paves the way for the future. I have elaborated the significance of the hypothesis of *Karma* in the course of my article in the London Quarterly, 'The Quest.'—July Number of 1927.

XIV

It would be easy to evaluate other aspects of Haldane's Humanism in the light of the Vedanta, but I consider I have said enough on the subject with reference to cardinal life. It does not, however, explain so many facts of life. There is, for instance, world-wide exploitation, political and economic, of the weaker nations by the strong. Lip-sympathy there is plenty. We have not yet heard the last of the lynching of the Negroes. The Kellog Peace-pact notwithstanding, European nations are preparing for a future war more devastating than that of 1914. I wonder if Humanism would justify all such aberrations of the Ultimate Reality. But the Vedanta with its doctrines of *Maya* and *Karma* might perhaps satisfy a pious soul. Well, the *Karma* and the *Maya* doctrines do not counsel abject submission to any stereotyped order of religious, moral, or political existence. They are perfectly consistent with progress, reform, and regeneration. A right apprehension of the significance of the Vedantic doctrines will engender the will to maintain our own against odds, however formidable. The *Triveni* is the organ of modern Indian Renaissance, and I believe it is the duty of those who guide the Renaissance movement to place in the forefront dynamic ideas of Indian Philosophy and evaluate their claims in the light of systems and doctrines that obtain and hold sway elsewhere. That cannot be done in a day or by a single individual. Translations of the philosophical classics of the Vedanta would alone enable the westerners to see what Indian Philosophy stands for. That

is work for the future by a syndicate of scholars and thinkers. Meanwhile, let me conclude this discussion with the expression of a hope that the Indian Renaissance, for which *Triveni* stands sponsor, would usher in an era of progress and power and prosperity, an era which would witness a rational transvaluation of all old and crystallised values, and a bold and courageous repudiation of false values that have so far engendered nothing but a slave-mentality with a pathetic lure for copy-book maxims and political claptrap. One has already begun to feel the refreshing influences of the dawn of this New Era.

You and I

BY A. JANAKI RAM

To feel that the same blue sky which my Soul with a penetrating loneliness fills—to you, in gorgeous variety of brilliant cloud-effect may seem, . . .

To feel that the moon and the stars, irrevocably tho' on their celestial journey bound, are but proud messengers of glad tidings from you to me, . . .

To feel that He, who in one quick second, in bright crimson, behind yon purple hill descends—, to you, fresh and dripping, from a glorious sea at red dawn may appear, . . .

To feel that all things in nature here, bright, beautiful, and gay, are but counterparts of greater things over there, . . .

Is only to know: We are but Two Specks in one Vast, Wide, Eternity.

The Shrine

BY A. JANAKI RAM

In a lone valley within the hills, where a crystal rivulet takes its birth, I built myself a marble temple, with a marble dome and a marble Shrine.

Within the Shrine, thro' many a day of fasting and of prayer, with my own hands I shaped the form of a marble deity rising from a marble Lotus flower.

Each morn as daylight steeped my Shrine, with roses and jasmines and golden sunflowers too, I worshipped this sacred idol mine.

At eventide, as the first stars peeped, with festoons of oil-lamps all alit, and sweet incense burning, in praise of my deity I raised aloud my adoring voice in the Wild.

And, all day long, I sat at the Lotus feet, to fill many yellow palm leaves with songs that came to me of the Image thus enthroned within my Shrine.

One day, it chanced, She, walking in the morn, some strange force her footsteps to my temple guided, and all too suddenly for me, She was at the Shrine.

Thus surprised, the morning psalm of worship stopped within my heart, and the worshipping flowers failed to fall, transfixed as I stood before that Goddess mine.

She saw—what I could not hide, in the immobile Image, a marvellous replica of her own chaste angelic form, with brow, and eyes and lips all eloquent of the glorious Soul She herself held within. . . .

The flowers at my altar too, She saw, were her own favourites, which when hand in hand thro' hill and dale we wandered, into loving garlands I had woven, to grace her neck or wind around her wrists.

In the palm-leaf-book, She found songs that told of all the tender words, into her willing ears I had poured during many a twilight tryst. . . .

And, in the mosaic of the ceiling, and on the floor, tho' cunningly inwrought, only too clear for her eyes, She recognised the Lotus that was symbol of her own sweet name. . . .

—Then half in wonder, half in joy, one hand imperiously held towards that marble figure to the dumb-founded devotee, she spake: "Is *This* your Deity?"

Ashamed, I hung my head, and on bended knee, the hem of her garment I kissed, . . . and, once more, worship reigned within my Marble Shrine.

The Governor Under Swaraj

BY PROF. N. G. RANGA, B.LITT., (OXON.)

If you ask a man in the street whether he desires to have a Governor for any of the self-governing Provinces of India under Swaraj, he will not hesitate to say that a Governor will certainly be needed at the head of a Provincial Government. The people in our country have been so long accustomed to a personal head for their State, that it is almost impossible for them to think of a Province without a Governor. But all those fairly numerous people who have been in touch with the Nationalistic politics of the past two decades, are anxious to find ways and means to have self-governing Provinces without a Governor. Recently, Pandit Jawaharlal Nehru has joined their ranks and he wants to do away with the Governors of our Provinces. Let us examine the reasons for which these Nationalist Radicals wish to avoid Governors in the Provinces. They feel that the future Governors will be as costly and as fond of pomp and show as the present Governors. They seem to fear that a Governor can only be a disturbing element, as he is to-day, in the inevitable political conflicts which will ensue on the formation of Parties. Thirdly, they are afraid that this institution will tend to produce and maintain a slavish mentality in the masses. But they seem to forget that, in future, Governors will have to be only the figure-heads of the Provincial Government, and so may not be as costly as they are to-day. They ignore the fact that in a self-governing province, a Governor can only function as a mediator in politics. Lastly, they are unaware of the fact that even in democratically-governed countries, a symbol of the authority and the prestige of the State is found to be necessary. The United States of America and Switzerland are the only countries whose Presidents are not only supreme heads of the State, but also members of the Executive and

the leaders of Parties. In U. S. A. the President is more than a constitutional ruler and he is less controlled by the representatives of the people than the Prime Minister of a country like England. Since we suppose that our Provinces are to enjoy constitutional governments fashioned after the British Parliamentary institutions, a Governor enjoying the powers and prestige of an American President, is not suitable. On the other hand, a Governor of the type of the Swiss President does not serve our purpose. Switzerland is a very small country and her politics are not as much vitiated by party conflicts and factious crises as will obtain in a large country like India. Therefore, the President of that country, although a responsible member of the Executive and a leader of a Party, is looked upon as the head of the State, and is respected and revered from a non-partisan and national point of view. But in any of our Provinces the same kind of Governor will not do, because the parties in our country will have more clear-cut policies than those of Switzerland, the population consists of more heterogeneous elements than those of even Switzerland, and there is not that tradition of respect and obedience shown to, and status maintained by, a party head of the State which is to be found in that country. Moreover, the Executives of our Provinces are to enjoy more powers of initiative and responsibility than that of Switzerland, and the Provincial Legislatures will certainly have to be no less powerful and exacting and very industrious, because the functions of our Provincial Governments will be more manifold, their activities will be on a larger scale, and the risks involved in the work of the State will be greater. In a country like ours, where people have been accustomed to generations to look up to a visible head of the State, who is expected to be wise, impartial and statesman-like, it is really inadvisable to create an institution which will be assailed every minute by accusations of unstatesmanlike, partisan, or unintelligent policy. In this connection, it is worthwhile to note what a former President of France has to say: "the head of the State brought to book for the most

trivial incidents, forced to reply personally to daily interpellations, drawn into practising an individual policy, the stability of the Executive compromised, the representation of France abroad interrupted,—such would be the inevitable results of such responsibility, if the President of the Republic is made responsible to the representatives whose duty it is to make the Laws."

METHOD OF APPOINTMENT

If, therefore, we decide in favour of having a Governor for each of our self-governing Provinces, how is he to be appointed? In France, the President is elected by the National Assembly, which is formed of the Deputies and Senators. In Germany, he is elected by all the voters of the Republic. But in the British Colonies, the Governor-General and Governors are appointed by the King of England. Are we to vote for a Governor, elected by our own people, or are we to accept the general practice available in the Empire, *i.e.*, the King nominating the Governors? Those of us who may prefer the first method must beware of the inevitable inconveniences and dangers of such a practice. The most important quality we want in a Governor is his impartiality and non-partisanship, and an equally important consideration in this respect is that the people must credit him with impartiality and statesmanship. Can we be sure that a Governor elected by the people of a Province in India will be able to satisfy these two conditions? We must all admit that we are rather a temperamental people like the French. If we are to elect like the French, we are apt to elect that person who is behind the most popular party in the country. The evils of electing a statesman with a partisan past and a live interest in the destinies of one of the parties are many, and Presidents like Poincaré and Millerand have brought them into prominence. In a country like ours, where communal, religious and economic cleavages are rampant, and where for that reason an unhappy choice of a Governor is beset with so many dangers, it is not after all advisable to go in

for an elected Governor. But the advocates of election may reasonably cite the example of Germany, where popular election has brought Hindenburg to the Presidency and he has not proved a failure. They must, however, remember that the question of Republic *versus* Monarchy, with which Germany is faced, was decided once for all in 1919 and no President could, with impunity, effectively try to turn the wheel the other way. Barring such exceptional questions, as Republic *versus* Monarchy, Germany is faced with less troublesome problems than those which will confront us. We must, nevertheless, admit that, if at all a Governor is to be elected, it is better to elect him by universal franchise than by the members of the Legislature, because the former method ensures greater chances of returning a statesman than the latter. But because in Germany and France, the institution similar to our King-Emperor is absent, the Chief Magistrate has to be elected either by the Legislatures or by the people at large. We have, on the other hand, the excellent institution of the King-Emperor and we may reasonably expect this institution to choose for us, and on our behalf, Governors with the capacity to satisfy the two requisite qualities demanded of them.

If thus we are in favour of allowing the King-Emperor to choose the Governors for us, how is he to exercise this function? Is he to be guided in this by the Provincial or Central Ministry, or by the British Ministry? In Canada, it is the Federal Ministry which advises the King through the Governor-General to appoint particular persons as Governors. In Australia, on the other hand, it is the British Ministry which takes up the responsibility of advising the Crown in the choice of Governors. In our case, if we wish that our Governors shall be Indians, it is the India Government which will certainly be well-fitted to choose the proper persons. But if we decide in favour of English or British Governors, the British Government is more capable of making the best selection.

INDIAN OR BRITISH GOVERNORS?

The answer to the question as to which nationality our Governors must belong to, is dependent upon the attitude we take with regard to the relations that must subsist between the Central and Provincial Governments. If we wish to leave the residuary powers with the Provincial Government, as is advocated by Sir K. V. Reddi in his scheme, then the Governors will have to be nominated after the example of Australia by the British Government. But if, as is envisaged by the schemes of Mr. S. Srinivasa Iyengar and the All Parties' Conference, we are to have a strong Central Government with residuary powers and, Provincial Governments enjoying certain specified powers, and privileges, then, Governors may be appointed by the India Government after the fashion of Canada or by the British Government, if it is so agreed. Although we may hope for a strong Central Government, we must admit to ourselves that Provinces like Burma and the North-West Frontier Province will be very unwilling to accept Governors appointed by the India Government. Moreover, the time may not come for another half a century when we can safely expect the Central Government to show that much of statesmanship, impartiality and non-communalism, as is necessary for the choice of proper Governors.

If, under the circumstances, we prefer that the King-Emperor should nominate the Governors on the advice of the British Government, are we to have Indian Governors or British Governors? Certainly the appointment of Lord Sinha has more than justified itself and we can feel sure that there will always be a few such statesmen in our country. But in the present century, one of the most important requisites for a Governor will be a sufficient knowledge and experience of the British Parliament and Cabinet, without which it will be impossible to steer the ship of a Provincial Government clear of the dangerous rocks of unparliamentary and arbitrary methods of politics, which are a common feature in Italy and Spain to-day. British

Governors will be useful in another respect, namely, that they can approach the problems of our Provinces with disinterestedness, impartiality and open-mindedness, which are the most desirable qualities in a Governor. Therefore, it is, I think, fairly safe to conclude that it is in our own interests that most of our Governors should be British for a few decades to come.

CENTRAL Vs. PROVINCIAL GOVERNMENTS

The relations between the Governors and the Governor-General must in future be more distinctly defined than at present. A Governor does get into direct communication with the Secretary of State for India, before he gets into touch with the Governor-General, though in matters which are not very important. I think it is largely true to say that at present in almost all the questions of first-rate importance, Governors communicate with the Crown only through the Governor-General. The same practice obtains in Canada. But in Australia, where the State Governments enjoy the residuary powers, Governors claim direct access to the Crown, and declare that before the Crown they are as important and powerful as the Governor-General. If Sir K. V. Reddi's scheme were to be adopted, then the Australian system of appointing Governors will have to be adopted. But the complexity of life in our country is so much more, the contacts between one Provincial Government and another are more numerous, and the risks involved in any bad feeling between different Governments are greater, than is the case with regard to the similar problems of Australia. What this direct access of every Governor to the Crown means is that, whenever any conflict arises between two Provincial Governments, the Central Government can interfere only as a third party, provided the disputants wish for her mediation, and not as the higher authority. And the parties to the conflict may take the case to London and fight it out at the other end. Instead of giving the Central Government, which certainly possesses more knowledge and needed statesmanship in the matter than the Crown,

a power to mediate and decide upon the questions involved, we shall be forced to ask the intervention of the Crown for everything. Moreover, the Provincial Governments will have a natural tendency to ask the Crown to interfere, whenever they come into collision with the Central Government, whose functions are ever on the increase, and whose activities are so intermixed with those of the former. Then a regular establishment will be necessary in London to help the Crown to settle the numerous disputes which will arise between different Provincial Governments, and between them and the Central Government. Therefore, the Australian system, for the modification of which, by the way, there is a strong public opinion in that country, will not be suitable to our constitution. It will indeed be a mistake to introduce it into our country, where much the more advanced and convenient system is already in existence.

GOVERNOR'S CONSTITUTIONAL POSITION

So we are agreed to have our Governors nominated by the Crown who will be subordinate to the Governor-General. What exactly shall be the place occupied by the Provincial Governors in their respective Governments? As has been the practice till very recently, a Governor will not hold a portfolio. Secondly, he will not be expected to carry out any policy dictated or suggested to him by the India Government or by the Crown, as is the practice to-day. For instance, Governors are at present anxious to interfere in the local politics as far as possible in order to coax and coerce the Provincial Legislatures into accepting the Simon Commission. Such a thing will not take place. Thirdly, a Governor will have to be only a mediating element to smoothen the contacts in political life, and will be expected to interfere as little as possible in the internal organisation of different political parties, and the relations one to another. But at present it must be admitted that a Governor is more a disturbing element than a pacifying force, and creates more bad blood among the different

sections of the people than need be, and prevents the growth of that harmony between the many and varied national interests, which must after all be the chief objective of a constitutional head. In fact, many of our Governors remind us of George III¹ of England. But we cannot blame any particular Governor for this. It is the vicious constitution of a semi-political and semi-constitutional Governor which is to blame. Fourthly, a Governor will in future be more interested in the maintenance of a proper Constitutional Government in his Province than in the upholding of the prestige of the British Government. As it is, a Governor tends to be more a bulwark for all the reactionary forces and the rigid Civil Service and the outworn and pernicious idea of the prestige of the British in India. Although in future a Governor will have to safeguard the interests of the Crown as such, he will not find it necessary to bolster up this dangerous idea of prestige and create an opportunity for another Bardoli. Fifthly, a Governor will take more pains than at present to get into touch with the social and economic life of the people of his province and preside over the most important social and political functions of a non-partisan character, and stimulate the latent capacity of our people for social work and self-sacrifice by helping to organise Exhibitions, Orphanages, Social Service Centres and so on. Lastly, he will have to be judged in future by the Crown as a success, not by the extent of slavish mentality he succeeds in sustaining among the people, nor by the ability with which he forces the political activities into underground channels, and certainly not by his tact in demoralising the politicians and in paralysing the political consciousness of the people. That Governor will be considered a success who has endeared himself to the hearts of most of the people, who has guided the State to safety through many political crises, who has whipped the dormant capacity for political work into renewed activity, and who has helped the growth of the sense of justice in the political, social and economic activities of his people.

¹ 'The Present Discontents' by Edmund Burke.

Such a Governor will however find much useful work to do in his constitutional capacity.¹ The constitutional Governor will have to perform all those functions, supply all those political utilities and exercise all those constitutional powers which are enjoyed by the King of England in the British Constitution. He is to advise his Ministers whenever necessary. He has to warn them whenever he thinks they are likely to take a decision beset with dangerous results, and he has to protest against the adoption of any policy, which he may feel would be detrimental to the interests of the nation. In the words of Bagehot, "a Constitutional Sovereign has three rights—the right to be consulted, the right to encourage, and the right to warn. And a King of great sense and sagacity would want no others."² A constitutional Governor may, on behalf of his Ministry, announce a new and epoch-making departure in social or economic or even political practices, and his announcement is sure to be accepted by the generality of people with gratification, while a similar announcement, made by a Prime Minister, however popular he may be, is inevitably misunderstood by certain sections of the politically-minded people. For instance, the Declaration of King George V at Belfast, calling upon the people of Great Britain and Ireland to cease their hostilities and to come to an amicable settlement of their disputes, has certainly paved the way to a considerable extent for the Round Table Conference between the plenipotentiaries of Ireland and England. Lastly, a Governor may, by postponing the coming into force of a Bill passed in the Legislature, provide an excellent opportunity for the minority to convert the majority to its view. He may, by admonishing at the right moment, check any Minister from committing himself to an untenable policy in the heat of a moment.

¹ There need be no fear that we may not be able to get first-class British Statesmen if an Indian Governorship were to be deprived of its political powers, for our Governorship will only be an effective stepping stone to all the aspirants for the Cabinet Ministership in England.

² 'The British Constitution' by Walter Bagehot, P. 75.

GOVERNOR AND MINISTERS

Let us see how the constitutional Governor will work in his office. The most important events in his tenure of office will be the general elections, the choosing of the Prime-Minister and his colleagues, the maintenance of the Ministry, the dissolution of the Legislative Council, and the exercise of the prerogatives of the constitutional head of the Government. It will help us to understand matters if we picture to ourselves the part played by the present Governors on all these occasions. Rightly or wrongly, the Madras Governor, H. E. Viscount Goschen, was understood by "*The Hindu*" to have suggested, in his proroguing speech to the Legislative Council in September 1926, that it should help the country to return at the forthcoming meetings, the representatives of non-communal parties. The future Governor must not give room to such misunderstanding. Rightly or wrongly, the Justice party passed a vote of no-confidence in the present Governor at its Coimbatore meeting, on the plea that His Excellency had misused his constitutional powers. The supporters of this vote meant as much as to say that the Governor had utilised his political powers. But they forgot that, under the system of Government, His Excellency cannot but exercise his political powers. But in future our Governor must never be able to make use of his political powers at all. Only recently the Governor of the Central Provinces made a fervent appeal to the Legislative Council to accept the Simon Commission, although he knew that, at that time, the majority of members in the Council were against co-operation with the Simon Commission. He did so because he is empowered to do so and it looks as if he is going to succeed. Whether we are agreed or not, upon the question of co-operation with the Simon Commission, we must admit that many of our Governors have been able to make an excellent use of their political powers to achieve success. But such opportunities for interfering with the free-play of

opinions and policies of legislators will not be open to our future Governors. It is rather a noteworthy fact that our Governors have preferred to work with Ministries which have not even a decent semblance of popular support, to dismissing them. It is much more astounding that none of them has thought it necessary to dissolve the Council, even though the Ministry has not the confidence of the Council. Thus the present constitution does not provide inducements to a Governor to prefer his constitutional privileges to his political powers. This pitfall will have to be avoided in future. Lastly, the experiment of joint responsibility of the Ministry for the general policy, and individual responsibility of each Minister for the administrative problems of the Departments under his charge, was initiated by Viscount Willingdon in Madras. But it failed miserably in the last Independent Ministry Madras had, and the Ministers who were forced to resign admitted that this experiment would not work under the present conditions. It was introduced only in one other Province—the Central Provinces—and it seems to have failed even there. But in all the other Provinces, the principle of joint responsibility of the Ministry for the general policy is not even accepted. In future the system of anarchy in the Councils of Ministers cannot be allowed. To come to our constitutional Governor, it is his duty to suggest to his Ministry that, since it has no majority in the Council, it can do either of two things: it can ask for a dissolution of the Council or it may itself resign. If the Council was elected only a year ago, and if the Governor thinks there is no need to appeal to the people again, he may refuse a dissolution. Even then, it is always better for him to persuade his Ministry to agree with his reading of the situation than to make the same mistake as that committed by more than one Australian Governor who disagreed with his Ministry. If, on the other hand, the Governor agrees with his Ministry that the Council shall be dissolved, the Governor-General shall certainly be empowered to interfere and prevent a dissolution which

may, in his opinion, bring to a head many unpleasant and dangerous questions. This additional safeguard against the misuse of the privilege of dissolution is as much needed in our country as in France, where, to dissolve the Chamber of Deputies, the President must get the consent of the Senate in addition to the advice of his Ministry. Supposing that the Governor and Governor-General have decided against dissolution, the only course open to the Governor is to ask for the resignation of the Ministry and to call upon the leader of the Opposition to form a new Ministry. If even he is unable to form a Ministry, then the Governor may dissolve the Council and ask the people for a fresh mandate to form a new Ministry. "A Chamber appointed for a determined time may, in the course of its existence, forget the promises which it has made to the country, may disregard the interests which are confided to it, or seek to usurp powers which do not belong to it. *If it were nevertheless able to continue in the fulfilment of its functions, it would present a spectacle of impotence and disorder.* The better to defend itself against encroachments and abuses, the Executive power should have the resource in such cases of enforcing a fresh consultation of the electors." The necessity for such a dissolution of the Legislative Council becomes more apparent in countries like France, Germany and India, where the traditions of parties and representative institutions are not yet well laid, and where there is a strong tendency for the growth of many political groups rather than two or three National Parties. Because, wherever the group system of politics prevails, it is impossible to have a stable Ministry with a clear-cut and well-known policy to follow, and to have a fairly homogeneous body of Ministers who believe in a common and popular general policy. More than two Ministries are usually formed in France within one parliamentary period, and many politicians find a place in different Ministries which stand for almost opposite general policies. Therefore, neither the people nor the politicians can expect to find stability of power, consistency of policy, and sincerity

of purpose in their Ministries or Ministers. The same holds good of Germany also, and our experience of our Councils and Ministries in the last ten years warns us that our politics may not be different from those of Germany and France. Under these circumstances, the Parliament of the country becomes too powerful, Executives tend to be the playthings of the leaders of several groups, the position of Ministers becomes undignified, weak and non-political, and the representatives of the people tend to care more for jobbery and log-rolling than for the real interests of the people. There are only two remedies for the development of such a corrupt policy. One is the growth of a few nationwide parties and the other is an effective threat of dissolution.

FORMATION OF A NEW MINISTRY

The Governor will have to show much tact and statesmanship in the formation of a Ministry soon after a new Council is formed. We have reason to believe that there will be very many groups in each of our Legislative Councils. No two groups will be able to command a majority in the future Council, even though the nominated *bloc* disappears. Therefore, a regular bargaining will ensue between the leaders of different parties for the number of, and the kind of, Ministerships which should be allotted to each of the groups. The leaders of some groups may be unwilling to co-operate if a particular leader among them is nominated the Chief Minister. In the Conferences that will ensue, the bargains that will take place, the compromises and arrangements that must be effected, a Governor will find himself extremely useful to the accredited leaders of the people, because, being an outsider, he can gauge the situation, avoid the pitfalls and choose that leader of a group who is most acceptable to the leaders of the groups which may agree to co-operate with that group, and which may be able to command a majority in the Council. Before nominating a leader as the Prime-Minister, our Governor will have to get into conference with the various leaders of the groups and form an opinion as

to which wings of the groups have won the confidence of the people, and which of the leaders they are prepared to accept as a natural leader. After nominating one of them as the Prime-Minister, the Governor will have to help him in choosing particular leaders for different positions, and in so forming the Ministry that it can win prestige and favour, for strength as well as principle, not only in the Province but also in the country. If our Governor studies carefully how the French and German Presidents have been trying to solve the most difficult problems, he will be able to find himself best equipped for the job. A Governor may be in a better position to judge the Parliamentary capacity, skill and statesmanlike ability of young and pushful politicians than the leaders of groups, and he may make himself extremely useful to the Prime-Minister by helping him to avoid the mistake committed by Sir Robert Peel in neglecting Disraeli's claims.

THE GOVERNOR'S GUIDANCE

Much the most important and difficult part of the work of a Governor commences after the Ministry is formed and the Council accepts its general policy. The Governor may give the Cabinet, from time to time, the benefit of his readings of the political situation in the country, since on his tours to different parts of the country he will have come into touch with the leaders of all sections of the people. He may suggest new Bills to safeguard the interests of certain sections of the people, and may warn against certain Bills or certain provisions of such Bills on the plea that the Cabinet will unnecessarily become unpopular, without doing any good to the country. He may be able to keep effectively in control the ebullitions of enthusiasm of certain members of his Cabinet for certain unpopular or unreasonable Bills, administrative Ordinances, or Declarations, by threatening that he will have to ask the Council to reconsider its Bills or Resolutions, or that he will postpone the sanction he will have to give to Bills or Ordinances before those can be put into execution. He may even go to the length of *protesting against the policy*

of the Ministry when he fears that policy cannot reasonably be expected to be popular in the Council. In this way, a Governor who knows his job and understands his responsibilities, will be able to introduce the necessary element of stability, the spirit of compromise and give and take, and the proper consideration for the ultimate interests of the country. Again a Governor will be in the best position to call for informal meetings of the leaders of different groups to discuss and come to an agreement over questions which may threaten to bring about unnecessary and even dangerous cleavages among large sections of people. To smoothen the passage of such Bills as the Sarada and Gour Bills, the Religious Endowments Bill, he will be the best channel through which different forces of public opinion can flow to a common vantage ground. At times a Ministry may be afraid of the consequences of certain interpellations in the Council. The Governor may then feel that the maintenance of the existing Ministry is essential in the national interests and that the interpellations will weaken the Ministry, and so he may call for the Opposition leaders and may try to avoid unpleasant consequences. Without compromising the political or personal interests of any leader or Minister, a Governor is best able to set the ball of compromise and reconciliation rolling and he can help a popular Ministry to wade through many difficulties. He may also hasten the downfall of an unpopular Ministry by bringing about a dissolution on the advice of the Governor-General and with the consent of the leaders of all parties.

A Governor may ask for the resignations of his Ministers so soon as a vote of 'no-confidence' is passed against them in the Council. But he may, if he thinks it more in the national interests, again call upon the former Premier to form a Ministry. But the most constitutional practice will be to ask the leader of the Opposition to form the Ministry, and if he is unable to form it and yet is unwilling to let the other leader carry on H. E.'s Government, then the Governor ought to call upon the former Premier to form a new Ministry and on the passing of the vote of 'no-confidence' against the new Ministry, order the dissolution of the Council.

The Governor of a Province is the highest authority in the Province for all matters of state. He will be at the head of ceremonies and he must be the sole medium to approach the Crown for mercy or freedom, political or personal. No Edict or Ordinance, no Bill or Regulation,

and no Constitutional Declaration shall be valid, unless the Governor has previously given his consent. All that a constitutional Monarch can do is permissible to him. But all the public records, papers, Bills, Rules, and Regulations that are signed by him must be counter-signed by one of the responsible Ministers of the Cabinet.

But in view of the fact that the legal Sovereign for our Provincial Government is the Crown, and that the Governor is the accredited representative of the Crown and that he is expected to function with the aid, and on the advice of, the Governor-General of India, a Provincial Governor will certainly be more powerful than the French President ; he will be more independent than the German President ; and he will be less a tool of the Council than a Constitutional Monarch. When the Governor-General and the Governor are both well-experienced men, and when the experiences of the different Governors of the Provinces of India are available, it becomes more easy for a Governor to become an effective check upon the irresponsible elements in a Council or a Cabinet, and to form a useful and authoritative element in the constitution of a Provincial Government. But the nature and functions of a constitutional Governor in an Indian Province are still in the womb of the future, and our speculations can only help to indicate the possible ways in which he may be able to work for the good of the country.

In conclusion, we must note that the time has not yet come when we can elect Governors ; that it is yet too early to think of dispensing with the British Governors ; and that the future Governor will be more like a constitutional Monarch enjoying all the prestige and status of birth, culture, and common sense than a Republican President. Lastly, our Governor will inevitably be more powerful than a constitutional Monarch and he will tend to be an influential and useful link in the chain of political institutions of a Province.

Books for further study :—

1. The English Constitution—Walter Bagehot.
2. The German Constitution—Rene Barnet.
3. The Irish Constitution—Darrell Figgis.
4. The Government of France—Bartholomew.
5. How France is Governed—Raymond Poincaré.
6. The Governance of England—Sydney Low.
7. Report on Indian Constitutional Reforms.
8. Development of Indian Polity—M. Ramachandra Rao.
9. Modern Democracies—Lord Bryce.
10. Government of Switzerland—Brookes.



PARVATI AMMAL

(1907)

Shrimati Parvati Chandrasekhara

Shrimati PARVATI AMMAL was born in April 1875. She was the last child, by a younger wife, of Subbuswami Aiyar, a well-to-do *mirasdar* of Manakkal village, Trichinopoly district. Her father died when she was only five years of age, leaving to her mother Doraiyammal—a pious and estimable lady greatly beloved by her children—the care of the young family and the anxieties of a subsequent litigation with the sons by a prior marriage. Parvati was only a girl of nine when she was married to the second son of the late A. Sankariah, then Dewan Peshkar and District Magistrate in the Cochin State. A year afterwards the widowed mother also passed away. The circumstances of her girlhood, particularly the loss so early of both her parents, helped no doubt to develop those qualities of self-reliance, sense of responsibility, and consideration for others, which marked her adolescence.

Parvati Ammal joined her husband when he was a student in the Law College at Madras, and made for him an ideal wife. In the family of her marriage, she won the respect and affection of the other members, who invariably placed the greatest reliance on her judgment and capacity. As mistress, later, of her own home, she proved an admirable housewife and manager; herself a pattern of thoroughness, neatness, and energy, she enforced a high standard of domestic efficiency in these respects; generous, and even lavish, in the scale of household arrangements,—food, vessels, clothes, hospitality,—she nevertheless discountenanced all wastefulness and unnecessary display.

The fact is well known that her persuasion it was which decided her youthful husband, soon after taking his B.L. degree and while contemplating a career at the bar, to appear at short notice for the first competitive examination for the Mysore Civil Service. Winning the first place

therein, he was appointed an Assistant Commissioner, and rose in the course of his service to the highest offices in the State, finally retiring in August 1924 as Chief Judge of the Chief Court of Mysore. Having for the partner of his joys and sorrows "a perfect woman, nobly planned, to warn, to comfort, and command," it goes without saying that his career was in no small measure helped, strengthened and adorned by his wife's inspiring influence and nobility of character. And so far as the inner life of the two was concerned, it will suffice to add that it was a perfect blending, in happy harmony, of distinctive qualities and temperaments, so as to make one deep current of devoted love and of earnest aspiration for worthy ends.

Having no issue alive of her own, Parvati Ammal's affections were wide, and included within their maternal scope, not only young relations of her own and her husband's families, but children generally as a class. Want and suffering ever found ready response from her warm heart; and her hand helped freely and generously all objects and movements which appealed to her sympathy.

Growing up from her earliest years in an atmosphere of orthodoxy, it was not till later in life, when she came under the broadening influence of Theosophy, that she transcended the need for outer forms and ceremonies for herself. But at no time was religion, as such, a matter of form with her; her faith in the essential spiritual truths was a part and parcel of her nature, colouring her life and inspiring its every action. For the great teachers and the saints and heroes of the race, she had a reverence and devotion born of close study and deep contemplation.

At the same time she realised more and more strongly, as the years passed, the evils and injurious excrescences which have grown around and upon the social system of the Hindu community, particularly with respect to marriage customs, the position of women, and the treatment of widows and outcasts. She was not one of those whose feelings begin and end with the verbal expression of their sympathy: if she felt that a thing was cruel, unjust or injurious, the feeling acted

on her as an urge to help in its rectification. Thus it was that she was driven to become a strenuous champion of practical education and social reform in the later years of her life.

In this sphere of her work, which could only be effectively carried on by influencing public opinion, she was greatly aided by the circumstance that "besides her many and varied qualities, she possessed the rare gift of eloquence which was a happy combination of wit and practical common sense."¹ Of the innumerable appreciations of her remarkable gift of speech, the following (by a European clergyman) will serve as an example: "She was a wonderful woman, full of power and love and seriousness of purpose; one of the finest speakers I ever heard; always carrying conviction because she herself was convinced." She rarely felt nervous on the platform, where she stood calm and motionless, using few gestures or none. Since she spoke only of things about which she had thought as well as felt deeply, she did not as a rule require elaborate preparation, nor did she have to rely on notes. Her ideas, often original and always suggestive, ("there is no one like her", writes one who has heard her speak at meetings, "who could produce new ideas when the whole matter relating to a subject had been fully discussed,"—) issued well-arranged and without effort from a full and orderly mind, clothed in language homely yet clear, and enforced by apt illustration or happy quotation. Unmoved by hostile interruption or criticism, which merely brought down effective retort, she was yet keenly sensitive and responsive to the tone and temper of her audience. It was a sight to watch the faces of men and women, bored and jaded perhaps by the lengthy harangues of previous speakers, take on an expression of sudden interestedness as soon as Parvati Ammal had uttered her first few words, and then follow her, point after point, with keen appreciation, delighted laughter, or hearty applause. The ring of sincerity and earnestness in her voice carried conviction. She never spoke an instant longer than necessary: as soon as she had said what she had to say,

¹Indian Social Reformer, Feb. 25, 1928.

without needless elaboration, she brought her remarks to an effective close.

No one who was present at the Civic and Social Conference at the Rangacharlu Hall, Mysore, in June 1917, which was presided over by His Highness the Yuvaraja, will forget the sensation caused by an orthodox Hindu lady in high position speaking for several minutes, in flowing accents of restrained strength but irresistible eloquence, on the necessity for raising the marriageable age for girls and boys. It was indeed a memorable speech, one which made a strong impression on a crowded and distinguished audience. The Mysore Panchama Conference of 1920, which was presided over by her husband, evoked many noteworthy utterances; but by universal consent, Parvati Ammal's unpremeditated speech on the occasion was adjudged the best of all. Again, at the Indian Social Conference at Madras in December 1927, and likewise at the Women's Day meetings held about the same time, her talks in support of various resolutions were an outstanding feature, and made the strongest appeal to the vernacular-knowing part of the audience, especially the women. Dr. S. Muthulakshmi Reddi, M.L.C., one of the organisers, testifies that, when Mrs. Chandrasekhara Aiyar spoke at the last Indian Social Conference, "the audience listened with rapt attention and admiration how she, with her keen perception of facts, rare intellect, and wide experience of our social conditions, was able to grasp the situation. She possessed the rare art of so modifying her speech as not only to suit the audience's mind, but also to win her point. I remember she spoke on the inheritance, rights of women and the eradication of the Devadasi system. She spoke so convincingly, in her own humorous, persuasive, homely Tamil, with familiar illustrations, that she carried the audience with her, and the motion was passed without a single opposition. Her speech was short, sharp, telling and to the point, at the same time impressive and eloquent."¹

¹ *Vide Swarajya* March 14, 1928.

Parvati Ammal, naturally, was in constant request as a speaker at meetings and discussions; but, unfortunately, few of her utterances have been reported at any length. This is particularly to be regretted in the case of the fighting speeches, full of relevant fact, spicy humour and telling argument, with which, at the public debates held last year in the Central College and again at the Collegiate High School, Bangalore, she supported, almost single-handed, the propositions for raising the age of marriage by legislation and for extending the full rights of citizenship to women. A summary in English has, however, been published of the Kannada address on "Women's Advancement,—Some Present Needs," delivered at the request of the Mysore University on 8th April 1927. The summary, imperfect as it is, gives a fairly good idea of her deep insight into social conditions, past and present, her mastery of the influences at work and the needs of the immediate future, and her breadth of vision generally.

One word or two may be in place here with reference to the speaker's deprecatory remarks, in the opening passages of the University Extension lecture, as to her not having had "any education worth speaking of;" "I have never been to school," she went on to say "or sat for an examination. The only schooling I have had has been received in the school of life; and the varied experiences of some fifty years are the lessons I have tried to learn." The true significance of such an admission will doubtless be realised by those who know that education consists, not in the mind being stuffed with information, however useful, by a teacher, but rather in the steady unfoldment of latent powers and qualities by inner effort aided by outer stimulus. Apart from this, Parvati Ammal as a matter of fact, though she may not have received any systematic schooling, had read much; she was well grounded in the Tamil classics, and had an extensive and intimate knowledge of Puranic literature; and through association with her husband, her own readings, and otherwise, she possessed a sufficient acquaintance with the conditions and trend of modern civilization and progress

to serve the purposes of a life of practical work and culture. She commenced the study of the English language rather late in life; but, though she did not attain sufficient command of it to be able to employ it with anything like the facility with which she could speak in Tamil or Kanarese (or, in earlier years, in Malayalam), she knew enough of English to understand what was said to her, and, in the case of a clear, good speaker like Dr. Besant or Mahatma Gandhi, to follow the remarks closely, and even on occasions to interpret the same sequentially to others. In this, doubtless, she must have been helped by an intuition which was more than ordinarily keen.

Various and important as were the movements of social service and public utility to which her energy, talents and material resources were freely accorded, the name of Parvati Ammal will ever remain closely and prominently associated with the Mahila Seva Samaja, Bangalore. It is the concrete embodiment of her life-work in the cause of women's education. Founded by her in 1913 with the aid of a few sympathetic friends, it has grown under her fostering care, wise management and enthusiastic self-sacrifice, from its small and humble beginnings to its present unique position as a leading institution for Women's Advancement, carrying on as its principal activity a model school for the training of girls for the duties of the home and of the world. Parvati Ammal felt very keenly her responsibility for the work, especially of instruction, in the Samaja, which it was her aim to carry on as far as possible under homelike influences and conditions. With this view, she attended the school every day during working hours; and conducted some of the classes herself, particularly those for domestic economy and religious and moral instruction. Judged by the results of examinations and the reports of inspecting officers, the institution has uniformly maintained a high standard of educational efficiency; and the remarks recorded by visitors, European and Indian, ladies and gentlemen, bear abundant and eloquent testimony to the efficiency of the organization,

the order, method, neatness and discipline which reign everywhere, the distinctly national tone of the educational scheme in force, the attention paid to healthy open-air games, and, above all, the pervading atmosphere of happiness and the bright and cheerful faces of the pupils which struck every one including Lady Irwin (Her Excellency observing that "it is a privilege to see an institution which is inspired by such high ideals of self-sacrifice and service.") In the course of an Address of congratulation presented to Parvati Ammal by the members of the Mahila Seva Samaja in March 1927, it was emphasized that "no small part of its success as an educational institution was due to the motherly care bestowed by her on the hundreds of pupils who had passed out of it or were now studying in its classes, as well as to the inspiring force of her character and example." It is a well-known fact that she took a real personal interest in every one of the girls, who indeed habitually spoke of her with affection and reverence as "Mother," and that she was the guide, protector and helper of many a young or helpless widow. She was, besides, instrumental in assisting a number of grown-up women with scholarships from the funds of the Mahila Seva Samaja as well as from her private purse, to enable them to undergo professional training as teachers, midwives, nurses, etc.

She was for many years a leading member, and latterly the President, of the local Child Welfare and Maternity Association, and interested herself greatly in the various activities (such as baby homes, milk centres, social welfare centres, and the like) promoted by it, by the Civic and Social Progress Association, and by kindred bodies. She took particular interest in the ante-natal and baby clinics held under competent medical agency regularly every week at the Mahila Seva Samaja, which she was instrumental in making one of the principal welfare centres for the City of Bangalore. It was also one of her customary self-imposed duties to go round and visit the patients in hospitals, enquiring after their wants and helping them with gifts in money and kind.

The Women's Indian Association, the Mysore Girl Guides' Association, the Mysore Ladies' Conference, in fact almost every movement connected with social service or reform, within the Mysore State or outside, benefited by her participation, guidance and active sympathy.

During the Great War, Mrs. Chandrasekhara with some of her friends took regular part in the work parties organised at the British Residency in aid of the St. John's Ambulance Association, utilising the services of her Samaja pupils for the stitching, etc., of articles of various kinds required for the Association. She helped, besides, to raise a substantial sum (through the Mahila Seva Samaja) for the Mysore Silver Wedding Fund, as also funds in aid of the Mysore Imperial Service Troops at the front. Her work in connection with the War was duly acknowledged at the time by the Government of India, by the Order of St. John and British Red Cross, and by the Commander-in-Chief, Sir C. C. Monro.

The conspicuous but unostentatious work of public service done by Parvati Ammal in all these and other directions was recognized by His Highness the Maharaja of Mysore by the presentation of valuable *khillats* in 1917, and later by His Majesty the King-Emperor in January 1927 by the award of the Kaisar-i-Hind Medal of the highest class. (Among the numerous letters of congratulation received on the latter occasion was one from the Rt. Hon'ble V. S. Srinivasa Sastri, in which he observed that "the recognition of Government for her most unselfish and enthusiastic work" was an occasion for sincere rejoicing because "it is not often that Government honours and public honours coincide.")

Shortly afterwards, in February 1927, Mrs. Chandrasekhara was offered a place on the District Board of Bangalore by His Highness' Government. In accepting the nomination, she acted on the view, "that the appointment was not simply a compliment to herself, but was a formal recognition of women's eligibility for public service as citizens and of the desirability in general interests of

making available to them every reasonable opportunity for such service." She regularly attended the meetings of the District Board, and took a useful part in the discussions, helping the business of the Board and of its Committees with her shrewd common sense and practical knowledge of the wants of the people. A fellow-member of the District Board writes (in a local paper) that she did not talk much at the meetings, but that, when she did, she spoke forcibly and to some purpose; and he gives instances of her effective intervention.

The wonder and admiration evoked by even a cursory survey of a life of such varied and strenuous activity must needs be enhanced by the knowledge that the subject of it was the victim of continued ill-health for a number of years, an originally strong constitution having been seriously undermined by recurrent uterine troubles and latterly by diabetic complications. But a sense of dedication gave the spirit strength to triumph over physical weakness and suffering.

As Mrs. Margaret E. Cousins has truly observed, (in that affecting message which was the first intimation to the world at large of the passing away of Shrimati Parvati Ammal at Delhi), "the spirit of self-sacrifice which ruled her entire life had its climax in the circumstances which led to her death." "She was one of the Vice-Presidents of the Mysore Constituent Conference for the All-India Women's Conference on Educational Reform, and was chosen last November as one of the delegates to Delhi. She was undecided about going, but the possibility of the occasion being used to secure a deputation to His Excellency the Viceroy about the prohibition of the marriage of girls under sixteen and the service she could render that deputation, decided her to undertake the hardships of the journey. Her husband accompanied her, and they arranged to stay with friends in Delhi," where they arrived on the night of the 5th February 1928. "The morning after her arrival, she fainted while taking an oil bath and fell against the stove" or rather the water-boiler,

sustaining severe scalds on the fore-arm and knee. "She narrowly escaped being asphyxiated (by the gas generated by the carbon fuel). Qualified medical aid was secured at once, and although she was unable to attend any of the Conference functions, we phoned her daily accounts of all that was happening, and she took the greatest interest in the work." Unfortunately, the scalds proved to be septic, and, in spite of the best available medical attention, the condition of the patient, aggravated by diabetic trouble, became serious and necessitated her removal to the Nursing Hospital at Hindurao House. There she passed away at 2 o'clock in the afternoon of Sunday the 19th February 1928, the sacred day of *Sivaratri*. The flowing waters of the Jumna received the ashes.

The news of Parvati Ammal's death, as unexpected as it was untimely, and so far away from home and friends, came to every one as a shock. A wave of grief swept over the hearts of thousands, and sympathy came from all sides for the one whose heart was riven by the sudden breaking of a life's ties. Many there were—the younger ones in particular—who mourned for "a loved and revered mother;" many for "a dear friend and elder sister," for "a counsellor in difficulty," for "a true friend and helper to the poor and needy," for one whose "greeting was a blessing," whose presence "a source of inspiration," "a centre of radiant joy." All who knew her or watched her work mourned for "a great leader and champion of the Woman's Cause" snatched away in the midst of "her untiring and self-sacrificing efforts in social reform," for a daughter of India "whose heart, whose eloquence, whose untiring energy, whose great intelligence were consecrated to the upliftment of her sex and country." All joined in rendering tribute to the memory of "one of India's great Souls," "a pioneer who showed how a perfect Hindu Lady could achieve great work for her people," "a shining example of the noble ancient ideals of true Indian Womanhood adapted to wholesome conditions in modern life."

The expressions quoted above (which have been taken from letters, articles, speeches, resolutions, etc.,) will serve to typify the universal feeling of regard for the departed lady. Interesting side-lights on her personality are afforded in the following extracts from communications to the press¹ by various well-known personages.

Dr. Annie Besant, P.T.S. writes: "I had the honor "and pleasure, for many past years, of knowing the late Sou: "Parvati Ammal, for she was an earnest Theosophist, and I "used to stay with her and her husband whenever I "visited Bangalore. She was the heart of the 'Woman's "Movement in that town, and the founder and guide of "the Mahila Seva Samaja. A fine speaker in Kanarese and "Tamil, as well as versed in English, she was one of the "ablest woman leaders in India. And she was also the *Devi* "in her home, its Light and its ruler. She was snatched "away by a tragic 'accident' after forty years of happy "wedded life, in which husband and wife carried on their "own lines of work in perfect harmony and mutual help- "fulness. She has passed into the Light, and dwells in the "Peace."

Mr. N. S. Rama Rao, Adyar :—"I happened to be one "of her guests a few months ago. It was then that I learnt that "a great worker like her, honored and looked up to by every "one in the State,...could also be an admirable hostess. "She made us feel—for we were a large party,—that her "home was ours. . . . She was selfless to the core."

Sir M. Visvesvaraya, retired Dewan of Mysore :—"I greatly deplore the premature death of Shrimati "Parvati Ammal. Her services to the cause of women's "education, particularly to the institution known as "the Mahila Seva Samaja, of which I believe she was "the founder, were magnificent. I know how eloquently "she pleaded for the uplift of women in this country. She "was a devoted worker and a clear-sighted reformer. "Her untimely death has deprived South India, and parti- "cularly Mysore, of the services of a gifted and noble

¹ Made available by courtesy of the Editor, "*Navajivana*".

"personality who had dedicated her talents to the service of her country."

Dr. G. S. Arundale, M.A., L.L.B., furnishes a somewhat more detailed appreciation: "I hasten to take advantage of the opportunity kindly afforded me...to pay my respectful and loving homage at the feet of that noble Indian woman, Parvati Ammal. I have had the privilege of knowing her and her great husband for many years and of being a guest in their beautiful Indian home, and I know well the nature of her priceless services in the uplift of Indian women. From one point of view, it seems strange that so great and so rare a worker should have been withdrawn from active service on the physical plane where woman of her type are far too few. India could do with many less of the so-called leaders among the men, but from the point of view of the outer world, she can ill spare from among her leaders women ready to stand forth to guide Indian womanhood along that pathway by the treading of which it shall lead India to the future that awaits her.

"India's future depends infinitely more upon her women than upon her men. Her men matter little, denationalised as so many of them are, indeed as most of them are, owing to the kind of education that prevails to-day. Her women matter infinitely. The past of India owes its greatness in no small measure to those wonderful Indian women who have adorned the pages of India's history. The future of India will owe its greatness in no small measure to women like Parvati Ammal who have come forward at this critical juncture in their Nation's history to free Indian womanhood from the fetters which hold it back from the glorious service it is destined to render, not merely to India but to the whole world. There are a few Indian women to-day whose names will go down the ages as heralds of the great renaissance at which we are assisting in this twentieth century. One name is that of Parvati Ammal. Her record of service is magnificent. Her devotion was unparalleled. And it is but the bare simple truth to say

"that she passed away in the service of the Motherland she loved and for which she counted no sacrifice too great.

"From the point of view of the outer world, one cannot help wondering why in the midst of the great need she was taken away. But she has not really been taken away. She is not dead. She lives even more abundantly than she lived while in possession of a physical body. She serves India to-day, India the land of her heartfelt love, as ardently as she served her before. She is with us to guide and to inspire. There has been no loss save to those whose eyes are too blind to perceive the gain. Pioneer as Parvati Ammal is, gallant hero as she is and must ever be, leader of men as she is by right of character, she has but gone ahead in the same service, and when the time comes will return to the prison of the world that she may help her brethren to be as free as she. She leaves for awhile the outer world to gain new power, power which she has won the right to have because of her life's dedication. Parvati Ammal is one of India's heroes who come again and again, now in one garb now in another, now in one form now in another, to serve their Motherland until that Motherland at last learns to realise herself....."

It may with good truth be said of Shrimati Parvati, as of all great Servers of Humanity, that selfless life is indeed a deathless life. Though the physical presence is no longer on earth, the fragrant memory of her gracious personality will abide in men's hearts. And the priceless example of a valiant soul, clothed for the time in a woman's weak frame, who lived and laboured and died like a hero for a Sacred Cause—that of the advancement of India's women, the welfare of the little children, and the emancipation of both sexes from the tyranny of blind tradition and cramping custom,—will surely, for generations to come, inspire others to noble endeavour.

Recent Telugu Fiction

BY K. V. GOPALASWAMY, B.A., (Oxon.)

About twenty years ago, there was a great rush to the Calcutta University of Telugu students, who did not agree with the methods of examination in the Madras University. The later 19th century was a period which produced some very great literature in Bengal; Romesh Chandra Dutt, Bakim Chandra Chattopadhyaya, Vidyasagar, and others had enriched the Bengali fiction. And soon after the partition of Bengal, Bengali patriotism was at a very high pitch. This patriotism began to express itself in the form of literature, and there was a very considerable output of Bengali novels, plays, and poetry. The Telugu students who were at that time in Calcutta were naturally influenced by the literary atmosphere that surrounded them. They saw at once the poverty of their own literature, compared with the Bengali literature, especially in the form of fiction, which would most appeal to the people. The only Telugu literature that was available at that time, with a few exceptions, was the classical literature, mostly in poetry, written under the influence of the Sanskrit language, and consequently, consisted more of Sanskrit than of Telugu vocabulary. The Telugu students in Calcutta, therefore, thought it their duty to contribute what little they could to the growth of Telugu fiction. So, when they returned to their native country, they were determined to write Telugu novels. This was the origin of recent Telugu fiction, although it must be confessed that the first Telugu novel was written about the end of the last century by Veeresalingam, and his pioneer work was continued by novelists like Chilakamarti Lakshminarasimham.

THE PLACE OF FICTION IN MODERN LITERATURE

A few words must be said about the place of fiction in modern literature. In all European countries, poetry, which

RECENT TELUGU FICTION

71

was at one time the most popular form of expressing ideas, has become practically extinct, although a few poets still exist. *Belles Lettres* and Essays have also seen their day. Even the novel seems to be losing its ground. In these busy days, very few men can find time to read a long novel. Consequently, the only form of literature that appeals to the busy European reader is the novellette, the short story and the drama. Unfortunately, plays are written more for acting than for reading, though some writers, like Mr. Edward Thompson, prefer their plays to be read. But, a successful play needs considerable technical skill, which most authors lack. Therefore, the short story has won the foremost place in modern European literature. In India, on the other hand, the reading public have considerable time at their disposal. They can certainly find time to read long novels, since amusements in this country are few, and business slack; and we are sure that Telugu novels will have a much wider reading population than poetry, drama, *Belles Lettres* (which, by the way, are practically unknown to Telugu literature) novellettes or short stories, which are only just coming into fashion as an inevitable feature of the Telugu press.

THE SERVICE DONE BY TELUGU PUBLISHERS

In the early days of the Telugu novel, the works were published by the authors themselves. The task of these pioneers was a really difficult one. While some of the authors could afford to publish their own works, most of them, who were poor, could not undertake the risk of publishing their novels, which, at that time, had very few readers. It looked as if the Telugu novel would die a premature death. But, fortunately for the Telugu literature, there came into being, under the patronage of certain Zemindars, two publishing companies each of which decided to publish a series of novels. The first of this type of publishers were the "*Andhra Pracharini Granhdanilayam*" which hailed from Nidadavole, (but, which is now shifted to Pithapuram). Soon afterwards another series was published at Rajahmundry under the name of the "*Saras-*

wathi Grandhamala " thanks to the great efforts of Addepalli Lakshmanaswami Naidu Garu, who has done much for the growth of the Telugu novel. But it must be remembered that publications of this kind involved considerable expense to the publishers, while there was very little reading public, or, at any rate, very little buying public. But the two publishers have done their utmost, at considerable sacrifice of time and money, for the development of Telugu literature. It must be said to their credit that their one aim was to foster the growth of Telugu literature in spite of the many difficulties that faced them. But have they succeeded in their aim?

SOME DEFECTS OF RECENT TELUGU NOVELS

The purpose of a novel is either to contribute to the growth of the language or to the growth of thought. A good novel ought to promote both. But unfortunately for the Telugu novel, we can say with certainty, neither was developed to any great extent. While the novelists that appeared during the last few years have decidedly simplified the Telugu language to a certain extent, they have failed to make any efforts to break away from the unfortunate influence of Sanskrit. A considerable number of words used in these novels are still Sanskrit, and are not easily understood by the average reader. Nor was the language which they employed in any way a contribution to the growth of Telugu. But the worst difficulty was that these novels have not made the slightest contribution to thought. This might be attributed to the unfortunate influence of Bengali literature, which while enriching the Indian literature and the Bengali language, has not done much for the growth of modern thought. Great Indian thinkers have spent their energies in politics, in attempts at social reform, or in the study of the sciences; but they have done very little to help the growth of Indian literature. With the exception of a few men like Dutt, Chattopadhyaya, and Tagore, very few men attempted to take up literature even as

a hobby. Literature, therefore, fell into the hands of second-rate men, and their output helped very little the growth of modern thought. This was particularly so in the Telugu country, and to this day, this unfortunate fact is noticeable.

SOME RECENT SPECIMENS

The *Andhra Pracharini Grandhamala* has published about fifty-one novels, and the *Saraswathi Grandhamala* has produced about thirty-six. An examination of a few of the recent publications will show how very little they can contribute to the growth of Telugu literature. The latest publication hailing from Rajahmundry is called '*Aparichitha*' ('The Stranger') by Malai Raghava Rao Garu. This novel is a completely false representation of Hindu social life. It was undoubtedly influenced by cheap sentimental and sloppy Western fiction. It is very unfortunate that it was so. I could challenge the author to show me one solitary Hindu family in any part of India, which is orthodox, as the family is in his novel, which allows deliberate and open courtship amongst young women and young men. I could even ask him where he got the idea of a young marriageable Hindu girl going about with two marriageable young men, one of whom was almost engaged to her, and the other openly in love with her, on a visit to a ruined fortress, miles away from the town, without any chaperon whatsoever. These ideas, while they may be very romantic, are entirely foreign to Hindu society, and it is not right that such ideas should be expressed in a novel which purports to depict Hindu social life. But considering the fact that this is the first attempt of this author, we should not be too hard on him. It must be said to his credit that this is one of the few Telugu novels which are original, and not translations or adaptations from Bengali.

Another novel preceding this one, in the same series, called '*Ateen Manela*' ('The Nine of Hearts') was a detective novel. Detective novels require a great deal of technical knowledge of criminology. The plot of this novel is based on the complete ignorance of the doctors,

the police, and the public as to whether the victim of a murder died of poisoning or strangling. The murder was committed by an amateur criminal, and it is absurd to suppose that any doctor with average common sense would have failed to find out the cause of the death. With such complete ignorance, the novelists start writing their stories. But then this is a translation from Bengali, and the translator cannot account for the faults of the author. The language of the translation itself is simple and good, and contributes to a certain extent to the development of the Telugu language.

The last novel published in the *Andhra Pracharini Grandhamala* is called '*Aparadhini*' ('The Sinner') by Vedula Satyanarayana Sastri Garu. For complete absence of plot, there is no other novel which rivals this work, even in Telugu literature. I do not blame the author for this, because this, again, is an adaptation from a Bengali novel; but I do blame him for his complete want of discrimination in wasting his time by adapting such a silly novel. He could have utilised his excellent talents to a much better purpose.

WHAT THE NOVELISTS SHOULD NOTE

In criticising these novels, I have not the slightest intention of insulting the authors. If these few leave the field, there might be no Telugu writers at all. But I am anxious that Telugu literature should have the best of all that she could get, and my only hope is that my criticism might help these amateur authors in their future endeavours. They have undoubtedly a command of the Telugu language, which most authors cannot boast of, and if they use it to help the growth of modern Telugu thought, I am sure our literature is bound to improve in quality.

But it is essential that the Telugu novelists should know a few elementary things about their work.

Firstly, it is necessary that, when they seek to create an Indian atmosphere, they should also conform to the actual facts of Indian life. Lord forbid that any one should take

it into his or her head to write a purely *domestic* novel! We have been tortured enough in our youth, when a revengeful schoolmaster gave us a couple of Jane Austen's novels to read, in order to punish us for our mischief in reading novels in class. Personally, I would have preferred, if given the choice, the usual six cuts as an alternative to reading one of Miss Austen's novels. Domestic novels will attract no one, especially if they treat of the monotonous Indian domestic life. But at the same time, it must be made clear that Indian novels should be true to Indian life, if they deal with Indian subjects.

Secondly, the Telugu novel can be used as the propagator of the growth of Telugu thought. Just at present, there is little or no thought that can be found, which is expressed in Telugu literature. There are a considerable number of Telugu graduates who devote a certain part of their time to write Telugu novels. They could easily read some of the novels written by great continental writers, and learn a few things from them, which would help them to contribute to the growth of modern thought. They would do well to note that these great continental writers are only expressing, in a clarified form, the contemporary thought of their countrymen. I would advise them in particular to read the works of the great Russian novelists and short story writers like Pushkin, Dostoevsky, Turgenev, Tchecov, Tolstoy and Gorky, and the great French writers like Zola, Maupassant, and Anatole France. I could recommend to them scores of other writers from Spain, Italy, Germany, and the Scandinavian countries.

Thirdly, while I admit that modern Telugu is distinctly more sensible than the hybrid between Sanskrit and Telugu which passed off as *Classical Telugu* in the previous centuries, I must point out that, unless the modern writers break away completely from the undue hold which the Sanskrit language has acquired over Telugu, there is little or no chance for their works becoming popular. I do not in the least suggest that we should do away with Telugu words of Sanskrit origin which have come into every day

use, but I do suggest that the future Telugu literature should be devoted to the development of the Telugu language and not to baffle the average reader with the scholarship of the author.

Fourthly, the alarming growth of cheap detective fiction in India, handled by very unskilled writers does more damage to the literature than contribute to its development. Detective novels require highly skilled hands. Besides, the author of a detective novel should have a certain amount of knowledge of criminology, medicine, law and even psychology. Without these, the detective novels are best left alone.

Lastly, I take the liberty of a critic in giving a piece of advice to the philanthropic publishers, Addepalli Lakshmanaswami Naidu Garu and the Venkata-Parvatheeswara Kavulu. While every encouragement should be given to young and promising authors like the three whom I have criticised above, they should not waste their money in publishing some of the trash which appeared sometime ago in their *Grandhamalas*, just because they had promised to give the public a new novel every two or three months. If they spent that money in offering a substantial prize, they might have attracted better productions.

The Soviet Theatre in Russia

BY SRIMATHI KAMALADEVI CHATTOPADHYAYA

Nowhere is the theatre such a centre of the artistic life of a nation as in Russia. It has survived the many continuous shocks of the great war, the civil strifes, the famines, the blockade, etc. The Revolution served to give it a great impetus and to-day it has become the foremost art of the country, literature, painting, music, all but reflecting its spirit and becoming part of its integral self.

The Revolution played a mighty part in evolving a new life for it. The spirit of revolt against the old traditions and the desire to break away from old forms entered the heart of the theatre too. Then arose the usual conflict, the academic on the one hand defending and fortifying the old traditions of the art, and the revolutionary on the other brushing aside the murky cobwebs and breaking down blind walls, so as to create new forms which would express the subtle and intense experience of the people. At first it seemed as though the two would never come to a compromise but the spirit of the times was such, that whirl and storm released a new life, a life born out of the agony of ages, which harmonised the two opposing forces. Thus while preserving the theatrical art as it had been developing for centuries, its entire ideal and aim became different. The two influenced each other with much benefit to the contemporary theatre. The conservatives supplied the solid and firm foundation which it needed, while the radicals filled it with the new life. The latter absorbed the profound art of acting which the former had acquired, while the former took up the rhythmic and the constructive expression of the latter and freed itself from many unnecessary details.

To those who had already been experimenting in theatrical reform, the Revolution offered great opportu-

nities for further developments. The most famous among them was Meyerhold, who accomplished the blasting of old forms. The theatre cut loose from its former attachment to pictorial and decorative art and began to reflect the passionate and flaming epoch in all its pathos. Meyerhold developed new themes, placed new problems before the actor and the stage, and pushed on the evolution of the theatre rapidly. He brought into being the bold and free actor of agitation, not of impersonation, who put his own personality into the part which he played, satirising the reactionary elements and holding up the ideals of the Revolution and the new ideas that followed in its wake. The theatre became a profound realism, but a realism concentrated, musical and rythmical, reflecting and expressing life.

The theatre is called forth to a certain degree by the will of the spectator. During the transitional stage closely following the Revolution, the people used to come free of charge, and thus came to be habituated to it. Therefore when the new economic policy was introduced and they were called upon to pay, they still continued to frequent the theatres. The new body of spectators hailed mostly from the working classes which formerly never paid the theatres a visit. In creating this new class of audience, the responsibility of the theatre became even greater as a cultural and social factor. It maintained a strictness in its artistic demand. The public in spite of its heterogeneous education has now, on the whole, a healthy taste and easily rejects the superficial.

The choice and selection of suitable plays was a mighty problem. In course of time the theatre had come to abandon the idea of bare agitation and settled down to its constructive work. It entered upon the work of propaganda clothed in appealing and cultured forms. It sought to unfold the contemporary feelings in regard to life and give the theatre a wider and more profound task. Thus suitable plays had to be found. One set of dramas were the classical ones, Shakespeare, Moliere, Hugo,

Schiller, which were produced with different interpretations, seeking to conform them to the needs of the modern times. Each producer thus gave them his own subjective interpretation reflecting the influences of the age. But without the contemporary authors no theatre can move on and the literary men of Russia rose to the demand of the time, which was for highly artistic and ideological pieces. The historical drama proved of least significance and interest. Even the historical illustrations of the near past, which were successful at first, came to disappear and to be replaced by plays of contemporary social life and customs, satirical comedies written in masterful language with daring criticisms. Thus we have at present various dramatists, those who approach the epoch from within and picture on the general background the mass movement, the fate of the group, its evolution, its rights and privileges, its pathos and heroism. The other class of writers are those who deal with problems relating to society in relation to the individual, such as Love, Duty, Marriage, etc. Then there are a number of plays dealing with the problems of contemporary youth, the students and the new generation in general. The authors seek to embrace life in its depth and its width and give the plot a broad social background. The actors, like the authors, emphasise the social and class peculiarities of the characters they represent. Moreover, a lyric and dramatic stream is penetrating the modern works which observe the entangled and complex experiences of modern man and in its contradiction and excitements realise the eternal search for truth. The problem of individuality and its role in the making of contemporary society, with its strange conflicts—these are the absorbing subjects. There are theatres which produce only contemporary and modern plays. These are the Theatre of the Revolution, the Theatre of the Labour Unions, the Satirical Theatre.

Meyerhold who was one of the first to declare the principles of the Revolutionary Theatre, is now moving towards the open-air theatre and the popular comedy.

He has rejected the customary box-like stage, casting off the curtains, and has replaced it by the theatre of the people's melodrama, only with a more artistic and aesthetic form. In the drama too, he seeks to unfold the middle class sentiment and the life of the rural gentry, making out of these an exhaustive and completely expressive picture. He does not favour an imitation of life nor the minute psychological expressions. He but cuts out definite pieces of it and unexpectedly unites them; thus they seem like a musical symphony, where every detail is a part of the harmonic whole. Every expression of his production is subject to definite laws of rhythm, colour and light. In the matter of production too, new innovations have been made by him. In the outer form, he uses constructive staging instead of painted decoration. The footlight is replaced by a searchlight.

The Theatre of the Revolution is doing a great deal for the playwrights. It helps along young writers and permits a wide range of themes on its stage. The experiments of the Theatre of the Proletarian Culture, whose troupe is composed only of workers, seeks to produce a consistent class theatre. There are many other experimental theatres and those which have established themselves such as the Little Theatre, the Children's Theatre. Russia is a vivid example of the vast and powerful energy that is released when a nation is set free from political and social trammels, an energy that is pregnant with rich fruit, if it is but given the clear white sunshine and the sweeping breath of freedom.

Andhra Congressmen : The Illustrious Trio

BY K. ISWARA DUTT

Much is rightly spoken in India to-day of the Andhra contribution to the strength of the Congress and to the evolution of Indian Nationalism, but unfortunately, as much is not known of the dominating personalities who have "flung sunshine" on the political landscape in Andhradesa. There are, of course, some others among Andhra public workers who are largely responsible for the general awakening and advancement in Andhradesa, and whose activities and achievements are worthy of emulation and recognition. Who can indeed forget or even ignore the services of reformers and men of letters like the late Viresalingam, scholars and sages like Venkata Ratnam, savants like Lakshmana Rao and Bhanumurti, statesmen like Subba Rau Pantulu and Ramachandra Rao, administrators like Visvesvaraya and Sarma, diplomats like Panagal, publicists Chintamani, educationists like Ramalinga Reddy, philosophers like Radhakrishnan, representatives of (Andhra) Renaissance like Hanumantha Rao and Gopalakrishnyya, artists like Rama Rao, and actors like Raghavachari? While I shall include them in my portrait gallery later, under a few general groups, I propose on this occasion to confine myself to the illustrious triumvirate in the Andhra Congress camp, consisting of K. Venkatappayya, T. Prakasam and B. Pattabhi Sitaramayya.

I

By general consent, Venkatappayya is the leader of the Congress movement in Andhradesa. He is held in high esteem by men of all parties and communities. His title to lasting recognition is the great sacrifice he made so early as in 1914, when long before the ethical wave of N. C. O.

swept over the country, he renounced practice as a lawyer on the ground that one should not go on earning for ever, and has since then placed himself at the service of the country. The spread of the Andhra movement—a movement for a separate University and province for the Andhras who are the third largest Community in India—owed not a little of its impetus and popularity to his selfless leadership. When Mahatma Gandhi unfurled his banner, the erstwhile leader of the Andhra Movement became the acknowledged leader of the Congress in this part of the country. If Guntur became the storm-centre of politics in Andhradesa, as undoubtedly it did, it was considerably due to the allegiance that a band of workers owed to him personally, as well as to the abundant confidence reposed in him by the people of his district. At one time, Guntur competed with Bardoli for the unique honour of fighting the battles of the nation on its fields, but the Gods—or was it the Mahatma?—willed it otherwise, and it is now difficult to guess whether Venkatappayya would have snatched away the laurels that to-day adorn the brow of Vallabhai Patel.

Venkatappayya is now not a spent force but a retired leader. A whole-hearted believer in the cult of Gandhiji, he has been working, according to the measure of his opportunities, for the constructive programme. If his activities are not broadcasted, day in and day out, it is because he does not care to woo the press.

Venkatappayya, it must, however, be conceded, has no pretensions to striking forensic skill or marked intellectual powers. Either as a member of the Madras Legislative Council or of the All-India Congress Committee, he was not known to strike one new path, or give one new idea, or utter one arresting phrase. As Disraeli points out, "Greatness" especially political greatness, "depends not on rentals: the world is too rich; nor on pedigrees: the world is too knowing", and Venkatappayya, there is no wonder, is lost in the mists. A quick temper, allied to an ordinary intellectual equipment, has stood in Venkatappayya's way of becoming a front figure in Indian politics.

But he is content to do the day's work, believing that "a small daily task, if it be really daily, will beat the labours of a spasmodic Hercules" and to contribute his mite to the progress of the Motherland. His high idealism, genuine emotions, and unselfish devotion to a cause, have won for him, in Andhradesa, a place equalled by few and surpassed by none. A grateful people called him "Desa-bhakta"—the devotee of his country—and if public workers followed the example of his renunciation in the later stages of life, the history of India would be quite different from what it is now.

II

T. Prakasam was rather a late arrival in politics. Before the advent of the N. C. O. movement, he might have spoken at a meeting here and presided at a conference there, but he was hardly a force to be reckoned with. The turning point—it was really a landmark—in his life was due to the spell cast on him by Mahatma Gandhi. He sacrificed a lucrative career at the Bar which nearly culminated in a High Court Judgeship and took up "the cross." He made the biggest sacrifice in the Madras Presidency, and one of the most notable ones in the country. His was a whole-hearted and unconditional surrender, totally free from all calculations of chamber practice or 'expert counsel.'

His easy victory in the last general elections over so eminent and esteemed a legislator and statesman as Dewan Bahadur M. Ramachandra Rao Pantulu is an eloquent tribute to his towering personality. His massive figure and arresting features remind one of the late C. R. Das, while his heroic step and reckless optimism deepen the suggestion. As a speaker, he is rather volatile; as a writer, he is not particularly incisive; as a politician, he is not as well-informed as his distinguished predecessor in the Assembly, and yet he easily makes an impression by the gushing sincerity of his statements and the tragic emotion of his delivery. The Mahatma has many followers

in the country but few more genuine than Prakasam—none at all, in the opinion of Sir C. Sankaran Nair, the author of "Gandhi and Anarchy." His phenomenal sacrifice, unsullied sincerity, dynamic energy, utter fearlessness, and untiring industry have made him a power in Indian politics. If manifestations of courage and heroism, devoid of all artfulness or artifice, are required to save the nation at any critical juncture in its history, Mr. Prakasam can be at once singled out for that rare honour and privilege. When the great Swami Shraddhanand laid his breast bare to the bayonets of the Gurkhas at Delhi, people attributed the Swamiji's singular courage to his spiritual power and religious fervour, but when the secular Mr. Prakasam braved the fire-arms of the Madras police, (unaided by his colleagues and compatriots at Madras who were not even guilty of rushing out of doors) people knew the real man and hero. Since his boyhood, Mr. Prakasam has been consistently brave and heroic, with this difference, that the "rowdy" of yesterday has been transformed by the Mahatma's magic wand into the soldier of to-day. Others may desert the ranks of the army under a shower of bullets, but he will be there like a rock, solid and unassailable.

Beneath his rough exterior, there is a bosom which is as soft as it is spacious. His child-like simplicity and hearty laughter show that there is no venom in his shaft, no cunning in his design, no finesse in his word. He is "a plain, blunt man", an open foe, a hard hitter. At his approach, any indignation that one harbours against him, melts like snow, and in his presence it totally disappears.

Even a hurried sketch of Prakasam like the present one cannot be justified unless it contains a reference to "the heroism and persistence", as the *Janmabhumi* so neatly acknowledges, "with which he is carrying on his daily—the *Swarajya*,—in the midst of the most oppressing conditions. He has run through a lac of his own money and laid under obligation subscribers to the tune of four lacs, and yet he keeps the banner of *Swarajya* flying—and only few

people know the difficulty of running a paper which keeps to an ideal and avoids the facile alternative of trimming the sails to the changing winds." The heavy sacrifices made under Prakasam's inspiring auspices by noble and brilliant young men like G. V. Krupanidhi and K. Subba Rao, constitute an eloquent chapter in the history of Indian Journalism.

Prakasam's tenacity and doggedness are admirable in the extreme. To those who know too well how a candidate's enthusiasm for his constituency evaporates soon after the election, the movements of Prakasam in his unwieldy constituency consisting of three large districts are surprising. No place is too obscure, no area too remote, for his intimate study of the question with which his constituency is convulsed. In the hottest part of the tropical summer, he is to be found, not among the political leaders residing on the hill tops, but amidst the poor ryots in the plains. And if his presence is required at distant Multan or Shoranpur where there is a communal conflagration, he goes there post-haste.

Mr. Prakasam is one of the few men who can die for the country, and one of the fewer too, who can live for it. He is made of the stuff of heroes. A patriot and soldier of the first rank, he will be, quite naturally, within an ace of the Congress Presidentship one of these years, and will grasp it too, if there should be no political intrigue.

III

Dr. Pattabhi is the most fascinating personality, not merely in Andhra Congress circles but in Andhra Public Life. His career, right from the commencement of his studies, has been one of sustained brilliance. Like the late G. K. Gokhale, he was a graduate at eighteen. His undergraduate performances marked him out for a distinguished career. His medical studies never disturbed his literary pursuits, even as his medical practice never disturbed his political activities. And yet, a few months before the United Congress at Lucknow in 1916, he gave up his profession

with little ostentation and no fuss, and has ever since devoted his whole time and wonderful talents to public causes and progressive movements. He was one of the pioneers of the Andhra Movement and unquestionably its most powerful advocate. His intellectual powers are of the widest range and of the highest order, their virility being matched only by their versatility. Whether it is a medical question or a co-operative problem, insurance or banking, national education or rural reconstruction, politics or journalism, he is on equally familiar ground. He is not merely a Jack but a master of all trades. He can unravel the tangle of any complicated problem or knotty issue with remarkable ease and he can explain the details of a budget with as amazing a facility as he can analyse the motives of a political opponent. An incisive writer, a powerful speaker, a brilliant debater, a lively conversationalist, and "a keen observer of human nature," he can come out in flying colours in any assembly that consists of the best brains of the nation. By his lucid exposition, he can shed much light on the most difficult of problems; by his penetrating criticism, he can tear the opposite view-point to tatters; by his debating skill, he can beat the most fiery orator hollow, and by mere heckling he can trip the subtlest of lawyers. Withering sarcasm, caustic wit, ready retort, pointed invective, searching analysis, and energy of expression, at times characterised by brilliant epigram, are among the weapons in his armoury. In literary elegance, Mr. C. R. Reddy will excel him; in wealth of (political) information, Mr. C. Y. Chintamani is his superior, but in resourcefulness, neither of these two celebrities is a match for him. His resourcefulness is, indeed, the delight of his friends, the dread of his opponents, and the envy of all. Dr. Pattabhi is a frank and fearless critic. No Indian leader seems to have escaped his lashes. Motilalji fears him; lesser men avoid a tussle with him. Every inch a fighter, he is, in a public controversy, very liberal with his whip of scorpions.

Some wonder why this intellectual giant is not as

widely known as he ought to be. His comparative obscurity is due, in the opinion of some, to his "sour temper", and, as all are agreed, to his utter lack of political ambition. He never plays to the gallery or courts the plaudits of the crowd; he shuns the camera, abhors adventitious aids, detests vulgar publicity. The whiff of native air is so intoxicating to his nerves that he took no time in rejecting the editorship of a leading Bombay daily. Masulipatam is his Mecca; *Janmabhumi* is his London *Times*; his innate worth is his sheet anchor. Wherever he is, his expert advice is sought as much by his detractors as by his devotees. If only he were guilty of political ambition, the keenest, the sharpest, and the subtlest of Andhras would have been a foremost figure in Indian politics, known as widely in London as in Madras.

THE TRIO

A cause gains its strength or a movement gathers its volume in proportion to the impress left on it and the colour imparted to it by its leaders. If to-day, the Congress owns the allegiance and wins the affections of thousands of people in Andhradesa, it is undoubtedly because Venkatapayya is its soul, Pattabhi its brain, and Prakasam its driving force.

Sanskrit Culture: Its Value

BY K. KRISHNA SOMAYAZI, M.A.

We hear so often the word culture. And it is worthwhile to investigate and find out the truth about it before we proceed to its application. Culture is not simply knowledge. For then, there should be as much culture and true civilisation in a country as there are B.A's, M.A's and Chartered Accountants. And this is not the case. Again, culture is not simply good-nature or even good conduct; for then, there should be as much culture and the consequent health, harmony and peace in a society as there are non-convicts and non-criminals, as we can only proceed on the assumption that whosoever is not bad is good. But this too does not satisfy our notions of culture. What then is culture, claimed as a supreme test of fitness alike by the Englishman and the Indian, the man with a world-wide empire at his back, and the man that is no better than a slave on his own soil?

As far as we can see, culture is not the result of power or politics. On the other hand, the politics of a people may be said to be the fruit of their culture. For politics, internal, aims at the regulating and perfecting of society through the individuals that compose it, while politics, external, as when carried out of its legitimate, geographical limits, aims at appropriating to itself whatever useful accrues out of the conduct of individuals and groups of individuals on whom it is brought to bear. And here the aims that politics sets itself, the methods and means it employs for the attainment of those aims, must be the logical and inevitable outcome of its own life and manners at home, the standards and rules of conduct it inherits, in short, its cultural outfit. So then, by culture we may understand the highest and the best form of life a society has evolved for itself, the laws and regulations it has

invented for perfecting its conduct, the philosophy it has brought, may be from the clouds, but reduced and turned to its work-a-day living practice. And when we remember that knowledge and virtue are the two highest principles of human conduct in the world, the conclusion is very easily reached that the measure of a people's culture must be the measure of the Truth and the Virtue that enter into its life, the degree of Beauty it has attained, on the strength of these two factors.

So then, culture is the proper commingling in conduct of the two great principles Truth and Virtue, or in their resultant, the Beautiful in conduct and life. Here the sweetness of Virtue lends itself to Truth and Truth sheds its light around Virtue, and both together make man look like an angel, much like a God. Well, this conception of culture is nothing peculiar to one clime or country, nor is it the exclusive possession of a single people on the earth. Only it varies with various peoples and is superior or inferior according as their aims and aspirations have been high or low, according as they have striven, well or ill, to suit their means to their ends. And viewed from this standpoint, the Sanskrit culture, as I should like to call our own, is second to none in the world. Nay, judged by common standards, it must be given the first and foremost place of all. We shall presently see how.

I call our culture 'Sanskrit' culture, because there is no other thing we have that embodies and explains it so well as our language, Sanskrit. This is the case with any language. It tells us all about its people, at least far more than any other, say science or art. Science is the pursuit of a few at a time, and while it represents the heights scaled by a Nation's mind, does not reveal to us much of the general level of the manners of its people. Similarly, Art is a symbol less common and less easy to comprehend for the mass than literature, and therefore less cultivated and less representative. The bulk of the life of a people, the richest and minutest possible detail about it, is furnished by their literature and language; and the

proper study, in order to survey a people's life, ought to be of its language and literature more than anything else. We think in words and speak our thoughts, and literature is the store-house of a people's thoughts and words, no less than a preserver and expounder of their deeds. Language tells us as much about the deeds done as of deeds undone that would have been done, and thus is the most faithful and reliable source from which to trace the culture and civilization of a people. And the dictum 'Literature is Life,' is nowhere better illustrated than in the case of Sanskrit, in our own country. Here is a great language which gloriously fulfilled the mission and function of ministering to the harmonious development of Ancient India in the different fields of National activity, so far as that development could be accomplished by means of intellectual instruments, literary and cultural aids. What English literature is to the growth of the English people, that was Sanskrit literature in relation to the growth of the people of India. In ancient times, however, Sanskrit was the sole medium of communication of the cultured classes and the only vehicle of higher learning and culture in the country, and thus was enjoying for ages an unchallenged monopoly in supplying the nation with all the mental and intellectual aids that were necessary for its development in the two broadly distinguished spheres of material and spiritual progress.

We must dismiss the cheap assumption widely made that Sanskrit literature is principally religious and philosophical in its character. It is of course true that the religious and philosophical branches of Sanskrit literature are the richest in the world, but this extraordinary growth in one direction should not blind us to its growth in other directions.

There is quite a rich crop of Literature hearing upon the exact and abstract sciences like arithmetic, algebra, trigonometry, geometry, and the concrete sciences like astronomy, medicine, anatomy, physics and chemistry. Some of the renowned books on metaphysics contain

much of physics. Similarly much literature has grown round each of the 64 arts to which such constant and unmistakable reference is made in all our books. For instance, dancing as an art is treated by Kohala in several chapters in his work on *Natyasastra* which explains the various movements connected with the art. Kohala mentions, besides, not one but several schools of dramatic art that preceded him, each school having developed its own Literature, its own *Sutras*, *Bhashyas*, *Vartikas*, *Niruktas*, *Sangrahas*, (compendiums) and *Karikas*. It is superfluous to name the various works on Poetry, Drama and Philosophy, but from the account just given it is sufficient to have an idea of the extraordinary range of subjects dealt with in Sanskrit Literature in spite of the fact that much of that Literature has been lost, lost beyond the hope of recovery, owing to the political convulsions through which the nation has once and again passed.

Even quite recently some of the countries outside India, strange to say, have yielded their buried treasures of Sanskrit Literature, namely, the deserts of Gobi, and Taklamkan. Even China, Japan, Korea, Tibet and Mongolia are giving fresh proofs of the extraordinary volume of this Literature.

All this vastness and variety must be said to be ultimately due to the extraordinary longevity of the Literature. Even if we date its beginning with European scholars, from 1,500, B.C. which is now an exploded theory, it still presents a length of life which is hardly equalled by any other Literature in the world.

I am probably tiring the reader's patience by such long-winded encomiums of Sanskrit Language and Literature, but I do so because I think it is quite necessary for us to estimate the volume and worth of Sanskrit Literature before we can properly judge its value and utility to us in our own times. Fallen as we are politically, whatever is best in our life and Literature has been thrust into the background, first by our rulers and then by ourselves, and you should not be surprised to learn, if I tell

you from my own experience, that there is amongst our own people less knowledge of, and more prejudice against, Sanskrit than you could possibly imagine. That our fallen condition is due to our politics, no one can deny. That the culture of our political masters is opposed to our own culture, to the Sanskrit culture, no one can deny. That they sought and successfully sought to kill this culture, in order to impose upon us their own, this no one can deny. Pray, look here, Lord Macaulay, that evil genius of Modern Indian Education, speaks for himself. In writing to his father in the year 1836, he says, "the effect of this Education, that is, English Education on Hindus, is prodigious. No Hindu who has received an English Education ever remains sincerely attached to his own religion. Some continue to profess it as a matter of policy, but many profess themselves as Deists and some embrace Christianity. It is my firm belief—and no man ever believed himself more than Macaulay did—that if our plans of Education are followed, there will not be a single idolater, among the respectable classes in Bengal, 30 years hence." This is the 'holy spirit' of English education and culture in India. According to this arch-contriver, English and English culture were calculated to make in the first place renegades of us all, fallen from our faith, and in the second to leave us doubters, if not possible converts to another faith. There is not a worse tragedy in the world's history. Macaulay combined politics with mental and moral sciences and discovered the secret of death, not of individuals merely, but of whole peoples. He was an author and an artist of the first rank and choosing the Indian mind for his subject, breathes such venom into it that you witness to-day the greatest tragedy ever enacted on a Nation's own stage—its mind overthrown. A greater prophet than Macaulay has not been born; a more effective life-killing process, on a war-scale, than this, has not been invented; and a more grievous crime against a Nation's civilisation and culture has not elsewhere been committed. The whole story stinks in the nostrils, and the less said about it the better. One thing stands

out from the rest, namely, that the mind of India is overthrown. Go to the Schools and Colleges; go to the Offices and Councils; go to the farmers and the fields; go to the meetings and market-places. Truth has given place to lies, Virtue to Vice; Faith has given place to Reason, and Duties to Rights; Order to Disorder, Seriousness to Levity; Friendship to Faction, Honesty to unqualified Hoax. It is nothing but the dance of death that we see about us, and this is our new Kultur. There is only one remedy to this deadly malady, and that is to recover the mind that we have lost, that is Sanskrit. The Sanskrit culture is the culture for us, if we should continue to live as Indians. It has stood the test of ages, for it is founded, as I have already hinted, on the two great principles of life, Truth and Virtue. Its Truth is the truth of Nature and its Virtue or goodness is the goodness of the human soul. If only we can visualise to ourselves the Sanskrit society, in all its pristine purity and glory, we cannot help being impressed with the everlasting foundations on which it was built, the orderly and harmonious adjustment of its parts, the glory of its domes and turrets, the light of its interior, and the music that fills its whole space. Sanskrit culture holds in its bosom not only what was best in the past but what is best for the future. Let me illustrate my meaning by a few concrete examples.

Sanskrit culture stands by Faith, not Reason. That is, it subordinates Reason to Faith, as Reason's Reason. The modern culture, or the Western culture, taking Reason as its sole guide, finds itself on the high seas of materialism and is lost in its own bewilderment and confusion. Reason is the extension of the human mind, whereas Faith is like a silken ladder let down from Heaven, and to let go our hold on Faith is to cast ourselves to the four winds, with no rest for the foot, no shelter for the scorched head. In Sanskrit culture there is a permanent source of Faith going deeper as your Reason goes deep, and such Faith is a sheet-anchor in life's storm.

Again Sanskrit culture stands for duties, not for rights, which is simply tearing the modern world to pieces, and hunting limb against limb and part against part. The gospel

of duty is evidently superior to the gospel of right, but the new world with its reason-fed egoism would stand on its full rights before everything else. We can imagine a whole world in which any one goes on doing his duty with the maximum of profits to all, but we cannot think of two people fighting over their rights. For, rights for their own sake do not imply duties. A right on your part can only be a duty on your neighbour's part; so, that culture that upholds duty as against right as an inferior function must make for the good of the world. The Sanskrit word *Dharma*, which perhaps occurs in Sanskrit Literature more often than any other word, is proof positive of this theory and the world, tired very soon of its Culture of Right, must come to the Culture of Duty that Sanskrit is.

Thirdly, Sanskrit culture expands, in its own life, the first law of learning, namely order and harmony as the vital forces of social organisation and activity. A society in which any individual makes an experiment of his life, with nothing of past experience to begin with or lean upon, is going to waste, compared with a society in which the individual in ordinary circumstances finds his place and work ready for him with the least fear of erring in his choice or being overwhelmed by self-started competition. Sanskrit culture stands for an organised and well-ordered life, and the individual has everything to gain and nothing to lose.

Sanskrit culture stands for the economy of the past in the making of the present, finding heredity to be a mighty and incontrovertible fact of life. Other cultures which have just come to recognise this factor in individual life have not had the courage yet to tackle it to social ends, and our culture has it as an accomplished fact.

Sanskrit culture stands for the principle of association and grouping together of individuals with similar tastes and avocations as the most natural and effective principle of social organisation, and if the new world has not adopted it, it is simply because it has not understood the scope and purpose of such organisation. So we see in these and similar

other institutions, which are the embodiments of Sanskrit culture, the highest principles of conduct yet known to man turned to social and individual ends, and here is the superiority of Sanskrit culture to any other. If by civilisation you mean the adaptation of means to ends with the minimum of waste and maximum of profit in the moral as in the material world, here it is for all of us to share. So then, the singular importance as I understand it, that attaches itself to Sanskrit and Sanskrit culture is in its power of curing the feud of civilisation through which the world is passing. 'Civilisation and its cure,' the cry has no doubt started, but the cure is not yet found. It is here locked up in this treasure-chest and it is for us Sons of India and Sanskrit, first to cure ourselves through this new power and then to try it upon the chronic ills of the world. We in this country must confess we are in a whirl of life. The old order is changing giving place to new, probably much faster than we think it is, and viewing the phenomenon calmly and dispassionately, we must own we are changing for the worse. Cry hoarse as we do about our aims and aspirations in any department of life, we are caught in the slough of despond, and cut off from the past on one side and with the future thronged and blocked in its path by a mad-rushing humanity on the other, we are without a way out. At this juncture the only safety lies in pulling up in mind and body, and coming to our own. We must realise that we were good and great, and this confidence and faith in our schemes can come only through a study of our past. Without the pride of the past, burning in the Soul, patriotism is a lifeless thing, and all patriotic sacrifice is a make-believe. Sacrifice is born of love, and love of knowledge. To know your great past is surely to love it, and to love the past is not only to discard and trample down the present, but to aspire and to soar into the future. Sanskrit Culture which contains in itself all the elements of national life, undoubtedly better conceived and better combined than elsewhere, will once more furnish

us with the ways and means of organising ourselves for the present successfully against the contending forces, and will also give us now, as it did so splendidly in the past, the right view-point as to our march into the future. The choice is between English and English culture on the one hand, and Sanskrit and Sanskrit culture on the other. On the one side are ranged Reason, Right, Social chaos, and thirst for power and self. On the other are ranged, Duty, Faith, Order, and Search of Truth and Beauty as the ambition of life. Which is to lead and which to follow ? The choice is obvious.

Society in the West

BY L. V. B. CHOWDARY B.A. (OXON); BAR-AT-LAW

FESTIVALS

The English Home is at its best during Christmas and Easter. Christmas is the most important festival in most of the Christian countries. In England, it is an occasion for family gathering and much merry-making. Christmas is considered to be primarily a family festival ; hence, wherever they may have been, sons and daughters and other members of the family reach the old homestead for Christmas merry-making. The day on which Christ was born is famous for its presents and greeting cards. Christmas presents are not only given to and received from friends and relatives, but they are also exchanged by the family members among themselves. Parents give them to children and children to parents, and children to each other among themselves. Husband and wife give and receive them and lovers make a great time of it. Great care is taken in choosing a present for Christmas. That which is most needed or not possessed by the recipient is sought to be given. It is a pleasure to give as well as to receive a Christmas present. Christmas is said to be also a children's festival. It is true that children seem to get the best out of it. They are in pleasant terror and joyful expectation of Father Christmas who comes down by the chimney in the middle of night and is so well-known by his long white beard and whiskers and longer flowing red robes. They expectantly wait for his arrival with the sack of presents on his back, from out of which he takes beautiful little toys and delicious sweets which he puts in the old stockings that they have hung by the door of their bedroom. Christmas really begins with the Christmas eve. By the eve every one will have arrived and the Christmas tree is set up in the drawing-room, all alight with candles

and heavily burdened with various presents. The members, relatives and friends gather round the Christmas tree, when prayers are offered. The presents are distributed either after dinner or just before it. After dinner there is music and singing and probably dancing too. A white Christmas, that is, when snow has fallen, is very much liked in England. Christmas indeed, looks very pretty with a white *saree* covering the whole body, and drawn tightly over the head. And one would not get the real Christmas feeling until it snows overnight and the air is sharp and crisp in the morning. On the day of Christmas, greetings of 'Merry Christmas to you' are heard everywhere and most people go to Church for the morning service. At mid-day there is the Christmas dinner and it is usually a sumptuous affair. There is plenty of turkey, plum-pudding and minced pie, and many kinds of wines and liquors are served. You cannot think of Christmas without turkey, plum-pudding and drinks. Nor can you think of it without holly and mistletoe. You find them everywhere in the house. You have your Christmas tree in the Drawing Room, your turkey and plump-pudding in the Dining Room, your lacquers and cocktails in the sitting room, but you have your holly and mistletoe at every entrance, in every room and above every lounge. They are the symbols of Christmas-tide and are like our saffron and festoons. They make a very interesting combination and a very pleasant decoration. The holly with its flaming scarlet berries signifies audacity and daring, and the mistletoe with its soft pearl-like berries implies coyness and invitation. And the mistletoe is the joy of young men and women. Christmas, I believe, is very dear to lovers for what the mistletoe means and gives to them. If a woman sits or stands below the mistletoe, a man may kiss her with impunity. And young women do not now-a-days hesitate to exercise equal rights with young men in this matter. As if to provide opportunities and excuses for the timid and the prudish, the mistletoe is hung at the entrances, above the seats and in various other convenient places.

So a wary young woman or man looks up to see whether there is a mistletoe hanging above her or him and whether an eager friend or lover is lurking near by to rush at and snatch a kiss from her or him. The significance of the mistletoe can, to some extent, be understood by the words of a practical young lady who said to her timid young friend, "Harry, come and sit by me. If you are a stickler for formalities, bring the mistletoe with you".

The merry-making goes on for the whole day. But the day is considered more religious than social and it is expected that people should spend it in quiet and homely chat, or better still, in prayers and meditations. But the day next after Christmas is Boxing-Day, and it is so called, because Christmas boxes are given on that day. It is the day for the greatest merry-making. There are concerts, cinemas and theatres all over the country and a good many dances and balls are given. The important theatres and restaurants provide facilities for dances and dinners on that day and the New Year's Day, and they take the utmost trouble to give a good time to their customers. The family or some of its members may go to town, if they are living in the country, for enjoying themselves. Christmas is very pretty in the country with its magnificent meadows and majestic woods which, when covered with snow, look like the land of *Kailasa* and the peaks of the Himalaya. The yule logs are a feature of Christmas in the country and when set alight in the open in celebration of the yule-tide, they blazen the surroundings as the sun blazens the thick white clouds. Logs of wood are used for fires in the Drawing and Dining Rooms and they make a very cheerful and glorious fire. People who live in towns but have country mansions go into the country, and they may have a party of friends and relatives down with them. If they have a party, they will have concerts and dances and will have a jolly good time on the whole.

New Year comes soon after Christmas, which falls on the 25th December in every year. It is not so important for the English and the Germans as Christmas, but in Scotland

it is the primary religious festival. There, it is celebrated in high spirits and with great rejoicings, and friends visit each other just on the stroke of 12 in the night, with bottles of whisky and loaves of bread. The favourite song of the Scots when they usher in the New Year is "Auld lang syne" which is sung with great feeling by men and women together in a circle. The New Year is celebrated with pomp and luxury and the dances, masks and balls on the New Year's eve are its chief features. Great festivities prevail and much merry-making goes on, on the eve of the 31st December. When the clock strikes 12, the New Year is ushered in with song, dance and wine. 'Ring in the new, ring out the old' is the climax and the finale to the evening rejoicings and everybody wishes everybody else 'A happy and prosperous New Year to you.'

Next in importance after Christmas and New Year comes the Easter. It begins with Good Friday. Good Friday is mostly spent in Church-going and Bible-reading. The chief feature of Easter is the Easter eggs. Presents of eggs made of chocolate or sugar are given with little artificial chickens. Peasants and farmers often give presents of real and live eggs and chickens. Other kinds of presents also are quite usual and popular. If the weather is merciful, Easter is really an enjoyable time, for it comes in April which is spring-time in Europe and is generally warm and pleasant. At Easter the woods are green, the lawn is thick and trimmed, and flowers begin to blossom. The family can gather on the lawn or in the shade of a tree and have a gay and happy time.

There are other religious occasions also, such as Lent and Whitsuntide, but they are not of sufficient importance for us to take notice of them here.

RELIGIOUS AND SOCIAL EVENTS

Apart from the festivals mentioned above, there are some events that occur in the home which make home-life a very pleasant one. They are Christening, Birth-days, Coming of Age, and Marriage.

Christening in the West is as great an event as it used to be in the Aryan household and as it, even to-day, is among the orthodox Brahmins. But there is this difference. We do not have god-parents like the Westerners. They have one or two god-parents for their children, and the god-parents are close friends or relatives of the parents and they are willing to take interest in the welfare and future of the child. They take the place of parents, though not legally, in the absence of the latter and they may be called secondary fathers or mothers. The christening of the child is done in the Church, whereas our *Namakaram* is performed in our own homes.

The Westerners keep their birth-days, that is, they celebrate the days on which they were born. We do not keep them so regularly. But, I am told that in the South, they offer prayers in the temple on the birth-day in the name of *Janma Nakshatra* i.e., birth-star. A birth-day is really a delightful affair. Friends and relatives are invited and birth-day presents are showered on the lucky one and even the tiniest may offer his or her little present. Birth-days have no age and, if it is his turn, the most august-looking parent may not despise the mite of a helpless looking child. The person whose birth-day it is that is being celebrated, has the final say in the arrangement of festivities and everything is done to please him.

Coming of age is an important event in the home-life of the West. It is celebrated for both boys and girls when they attain the age of 21 years. In aristocratic or well-to-do families, it is celebrated on a grand scale and at great expense. The boy or girl has reached manhood or womanhood and has thereby acquired a certain status in society and in the eye of law. He is then in a fit position to embark upon his own life. The coming of age of the eldest son and heir of a noble Lord is of special importance, because he may then affect the *status quo* of the family estate. Moreover, the attainment of majority is an occasion for the young persons to make new friendships and renew and strengthen the old

ones. There will be an inevitable ball or dinner and dance to celebrate the occasion. Both parents evince great interest in the coming of age celebrations of their children, but the mother is particularly anxious that the celebration or the coming of age of her daughter should be a success, because it may lead to a happy match for the latter.

ECONOMIC RELATIONS

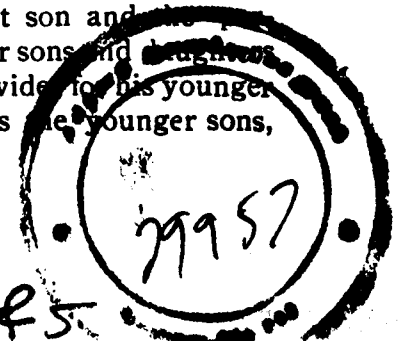
Now we shall turn to the economic relations of the various members of a Western family. The father is of course the source of all money in the family and the household expenses are found by him. The mother is in the possession of the family exchequer and whatever is spent for the household necessities is spent by and through her. The father usually gives the mother so much money per week, month or quarter, for expenses and she has to manage the house with that money. As a matter of fact, she always saves something out of the money given to her and that goes into her own pocket. She may not have money of her own and it does not look nice to be asking her husband for little expenses. A loving husband may remember that his wife requires pocket money, but unfortunately not all loving husbands are thoughtful and remembering. So, the little money that is saved up by careful management of the household will come in very handy for the housewife. Even children have their pocket money. It is given them in many ways and on various occasions, but the chief source is festival and birth-day presents. And parents give occasional shillings for being good or clever, and friends or relatives of their parents present them with small sums of money. So in one way or other, both boys and girls have money of their own which they can on the whole spend as they please, provided they do not spend it in bad ways. They may, for instance, buy presents for each other or their parents or they may buy sweets, toys or books for themselves. They have in many cases also separate accounts in some Bank or Society which are

month by month, year by year, added to by their parents, etc. That money is allowed to accumulate with interest until the day when the child has grown up and desires to draw it out for some use in life. It will, for example, come in very handy to enter into some profession or to start a small business. By this practice, people in the West are taught from their childhood to have and keep something as their own and to look after their economic interests generally. There is in their hands something which they can call their very own and which cannot be taken away from them, and they can use it just as they please. A boy or a girl is made to feel by this practice that his or her economic interests are not quite the same as those of his or her brother or sister and that he or she must, therefore, look after himself or herself. So every child, every person in the family, has a separate economic life within the limits of the family. This may be one of the reasons why our people call the Westerners materialistic but I must confess, I think, that it is a very sensible way of fostering in the child a sense of the responsibility and the seriousness of life.

The system of inheritance in the West is rightly open to criticism and condemnation. It is no doubt inequitable but it is not without its merits. We need not discuss the merits or drawbacks of it here. The general inheritance is by primogeniture, that is, if a man dies without leaving his property by will, it will go to the eldest son. Of course he can execute a will and distribute the property to whomsoever he pleases, unless the property happens to be an entailed estate. There is no co-parcenary system in the West, so, a son does not become legally entitled to a share of the parental property on his birth. Nor can he enforce a partition against his father, because the property that the father inherits from his father is not ancestral in the hands of the father. On a man dying intestate, the whole of the real property goes to the eldest son and the personality is shared by the widow, younger sons and daughters with the eldest son. But, the father provides for his younger sons and also daughters. He educates the younger sons,

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gives them proper training and starts them in life in some vocation or other. He looks after them and helps them until they are firm on their legs. He may also bequeath to them money and land by his will. The girls are also taken care of. They are well provided with settlements, etc., and are happily married off. The widow is not neglected either. She gets a share in the personal property of the deceased and in these days of wills, she is not forgotten unless she is cut off with the proverbial shilling by an unkind husband. There were changes recently in the system of inheritance in England and a definite sum of money is set aside now for her benefit, which sum is made the first charge on the net estate of her late husband. The Westerners are more kind to the helpless widows than we are. We give our woman all the toil of the household work, and when we die, we leave them helpless and penniless. It is not very often that sons cherish or look after their mothers. The widow's lot in India is most heartrending.

WORK AND EDUCATION

When the husband goes to work after breakfast, the wife helps him with his coat and hat, if there is no servant, and gives him a hug and a kiss and sees him off at the door. The kissing and seeing the man off are usually done, though they may often degenerate into a mere formality. A lucky man starts on his day's work with the warmth of the kiss on his lips and the radiant smile of his beloved in his heart. We, in India, are above all these 'frivolities'. We are too 'spiritual' and austere to descend to human weaknesses. When he returns from work in the evening, there is an eager wife waiting for him, ready to make him cheerful with a smile and happy with an embrace. Immediately he arrives, he is provided with a jug of hot water and towel and he changes into a more comfortable dress and perhaps into slippers. There is a cup of steaming tea waiting for him, if he is not in the habit of taking high tea. Now-a-days women are going out to work

and if the woman is a married one, I am afraid she does not get half the consideration she gives him at the hands of her husband, even though the latter is unemployed and is not earning anything at all. We may probably have to wait until the respective positions of men and women are reversed, for the women to be petted off to work and welcomed home with delight.

I have already said that in the matter of their children's education, both father and mother are now-a-days taking equal interest and have equal voice. Husband and wife discuss to which School, College or University their sons or daughters should go and to what vocation in life they should be trained. When the place of education and the walk of life is settled in consultation with the young person concerned, he or she goes to study. In the case of children they are sometimes sent to Boarding Schools where they remain for four or five years. If the parents are rich and can afford the expense, they may send their girls and boys to the Public High Schools such as Eton and Harrow and to Universities like Oxford and Cambridge. When they send their children to a Boarding School, they visit the school beforehand and decide for themselves whether it is good enough for their children. If the boys are going to a Public High School or a residential University like Oxford, parents pay a visit to the place and to the Head of the High School or the College chosen in the University, and inspect the rooms which their son or daughter is going to occupy during his or her residence. They make suitable purchases for furnishing the rooms and fixing up the young man when he goes into residence for the first time. During such 'varsity' or college events as the Eight weeks at Oxford, the May week at Cambridge or Eton's Day, sons and daughters invite their parents to their school or college and the parents enjoy the fun of the occasion immensely. The parents' delight is great indeed, if the son or daughter takes a prominent part in the sports or games of the school or college. When the term is over and the school or college is closed for the vacation, the boy or the girl comes back to spend the holidays at

home. The day of arrival is a festive time in the house. The young man or woman has had new experiences and has learnt lots of new things which he or she is eager to impart or narrate to the parents. Everybody in the home is quite happy and for a time the parents take delight in introducing with natural pride their boy or girl to their relatives and friends.

SOCIAL ACTIVITIES

In social matters, the mother has a better voice and social success is chiefly due to her. It is she who makes or mars a social function. The husband had, at one time, to do all the inviting, but now-a-days, he has practically become a back number in this respect. It is the woman who gets up all socials and parties and who extends her invitation to high and low. It is impossible that a social function should become a success if the wife does not like or sulks about it. But the function may go on as merrily as ever if the unchivalrous husband finds no time or has no patience with his wife's frivolities or whims and fancies. A clever and pretty woman is a great asset to her husband in his social or material advancement. She can get people in high places to her parties and when she goes to other people's parties, she can make friends with people of wealth and power, who may be of some use to her husband. Apart from material gain, a wife who is admired by the high and mighty is a very desirable person and is a pleasure in herself.

Among the social events, presentation at Court for a woman and attendance at the King's Levée for a man are the grandest and most satisfying to the social vanity. A woman would give a lot to be presented to their Majesties at the Court held by them, and a man would go a good deal out of his way to be one of the elect who are commanded by His Majesty to attend his Levée. There are special dresses for both Court and Levée and they are not very comfortable to wear. But the woman fondly imagines that she will be very pretty in the Court dress, so she takes the greatest trouble to make it as beautiful and costly as possible.

The man has, however, no pleasant illusions about his Levée dress, but he ingeniously satisfies himself that he is wearing the dress of a noble follower of William the Conqueror.

Next to these Court functions, come the balls that are given for the benefit of a daughter. These balls are an introduction of the daughter to society and eligible young men, and are an avenue for her marriage. So the mother is frightfully anxious that her daughter should look her best and the ball be a success. The coming of age of a son or daughter and particularly of the eldest son of an aristocratic family is, as has already been mentioned, an occasion for friends and relatives to meet and it is celebrated by dinner and dance. Birth-day parties provide opportunities for free social amenities. There are hunt balls which are a great feature of the English country-life and they are quite important social events. Many leading members of society and even Royalty give and attend them and one may find oneself at such balls sitting next to a man or woman of high social status and of great wealth.

Apart from functions, parents or children may get up lunches, teas or dinners to entertain friends or celebrities or to help a deserving cause. Children's parties are generally their birth-day parties but the husband and wife may entertain a savant, a scientist or an artist, and one or the other may organise a charity benefit or performance. Picnics and excursions are quite popular in Europe and their popularity is steadily increasing. Picnic parties are a thorough entertainment and it is a great joy to take part in them in summer in the woods or on the lakes or hills. Many romances are woven, many affections are contracted and many loves are made under the green foliage, on the cool water, or by the enchanting hill-side. Excursions are rather tiring but they will bring kindred spirits together and create mutual sympathies. At the head of these parties stands the political dinner. It may not be very interesting to have to listen to the drab talk of politicians, but fortunately for the host and hostess and the diners, politicians of to-day talk anything but politics at a political dinner.

Now-a-days political dinners give more lime-light and social status than any other social function, so people with money or connections are turning more and more to them. These dinners have become a fashion and a woman must of course be in the fashion. Boys and girls occasionally invite, with their parents' permission, their friends for a meal, or for a stay of a week or two. Unless the friend is known to the family, the son or daughter cannot invite to the home a person of the opposite sex.

Calling on friends and relatives and returning their visits are necessary adjuncts of modern social life. If a stranger goes to a place to live there, it is customary for the people of the neighbourhood to call on him and welcome him into their midst. He has a general assurance of help and assistance by his new neighbours. But if the new comer has nothing about him to attract the attention of his new neighbours, he himself calls first on the Vicar, the Doctor and the Squire. As a rule, the clergyman is not a stiff-necked man and will look up the new lamb that has strayed into his fold. There are, however, no hard and fast rules about making calls. Practice in this matter largely depends upon the individuals and their mutual relations.

There is another phase of Western social life which is very important and very interesting. It is the participation in sports and games by both men and women. In England, hunting is a very great favourite with the aristocratic and landed gentry and the hunting season witnesses many young men and women donning hunting dress and riding to the hounds. There is an occasional fall and a broken neck, and the youth who has had the good fortune of having gracefully broken his neck will not go down in social estimation. Hunting, however, is not a favourite sport in many of the Western countries. Polo is a thundering good game, but it is so expensive that an average man cannot afford to play it. Cricket is a typical English game and it is

played universally throughout England. Boys learn it since when they are tiny. You cannot find a boy in England without a cricket bat of some sort in his games armoury. Even the girls are taking to it now-a-days, but it is doubted whether it would become popular among them. Cricket has now become a world-game which the Australians are playing with great skill. We have ourselves very fine cricketers in India. Football and especially Rugby football, called 'Rugger' for short, is a great favourite with the English people. 'Rugger' has become a national institution in England just like horse-racing. Tottenham and the Derby have become equally important in the lives of the sports and games loving English people. The New Zealanders seem to do well in Rugger, but in the continental countries it has not made any great progress. Tennis has, of course, become the most universal game. It can be played in any country and by anybody. The French, both men and women, have excelled in the game. Golf has also become popular, but it is an expensive game and is played only by a few. The United States has specialised it. Hockey has recently been taken up with enthusiasm in the West, but it is played best in Northern India. Horse-racing is probably the most popular institution in England, and all Western countries have had it for a considerably long time. Fortunately or unfortunately, it has also spread to Eastern countries like India. Boxing is now challenging the supremacy of horse-racing in some of the Western countries. The United States of America is the Mecca of boxers and their promoters. There are games and pastimes for old people also and bowls and quoits are great favourites with them. They while away in the warm evenings the few years that yet remain to them on the beautiful lawns of a country side. In the Western countries, men and women have realised the beauty of form and colour and they are using every opportunity to cultivate the symmetry of figure and glowing with health and colour. They found out long time ago that time is money, but they are now rediscovering that health and

beauty are the enjoyment of that money. So new games, sports and pastimes are springing up among them. The latest game that has come into vogue is what is called 'padder tennis' which is played in the usual way on courts with only half measurements, with wooden bats and not netted raquets.

RELIGION

We in India have an idea that we only are religious and spiritual and that the West is materialistic and ungodly. If we take the trouble to read their history, we will find that there were great religious and spiritual waves in Western countries and they at one time abounded in martyrs and ascetics. The religious wars of Western Europe, the persecution and the inquisition in South and South-Eastern Europe, and the Crusades into Asia Minor, prove abundantly my contention that in matters of religious fervour and of sufferings and sacrifices to the cause of religion, the West did one better than India, for example. The West, it is true, has not developed a metaphysical philosophy as profound as ours, but it has developed a philosophy which is as good, moral and great as our Vedanta philosophy. As for those who abandoned the pleasures of this world and lived only for the next world, we cannot find a better example than that of the Lord Jesus Christ who was the founder of their religion. There were many ascetics who lived as simple, pure and desireless lives as even our great *Rishis* and *Sanyasis*. There were monasteries as good as, if not better than, our *Mattams*. They had even *Sanyasi Ashrams* for women called convents and nunneries which we did not have, at least on such large scale. The *Mattams* we had were really of Buddhistic origin. It is claimed that in Hindu society, religion is interwoven into family and social life, and that it is a matter of daily experience to the members of a Hindu home. I grant the contention was true in the olden days, but I fear it no longer holds good at the present day. But I claim that religious living in family life, religious experience in daily work, and religious principles in

the bases of society, were not and are not the exclusive privileges of the Hindus. The Christian people of the West lived, especially in the early days of Christianity, a life so full of religious piety and charity that it would grace the home-life of Vasishtas and Gautamas. They have no family gods or the tiny niches for the comfortable resting of the gods, and they do not clean the little idols with ashes and tamarind so as to make them shine like new copper coins and clothe them with pieces of fine silk or cotton, nor do they break cocoanuts to appease the anger of the gods. But they are as devotional as any orthodox Hindu to their Cross and what it signifies to them. Their counting of the rosary is as good as that of our *Japamala*. They offer prayers to God when they retire to bed and rise in the morning, and they have graces at the beginning and the end of every meal. The Church-going in the West is much frequenter than our temple-going. Some people go daily and many go at least once a week. It is true the number of the people going to Church has steadily fallen in recent years, but can we show half-a-dozen people in a village of a thousand souls who go to their temple even once a month? It may be said that we Hindus need not go to the temple because our home itself is the temple. There are people who say that, according to our *Sastras*, God is in us and that there is no difference between *Paramathma* and *Jeevathma*, and that therefore we need not go to any temple at all. My reply to them is: why have you built, then, your temples and set up idols in them at great expense and trouble? If the temples are intended for the ignorant, and the ignorant do not know the benefits of temple-worship, it is up to our *Acharyas* and advocates of *Sanatana Dharma* to go about and instruct the ignorant masses in the matter. If the external worship is of any religious or spiritual good, the Westerners do not lag behind us in that matter. They not only go to Church oftener but they also take part in the church decoration and music and lesson-reading. The daughters and mothers help in decorating the church with flowers and corn stalks and in playing the organ or some other

music. The sons sing in choirs and the father reads the lesson of the day.

Religion is the basis of all civilised communities. So in every community and in every family, the priest plays an important part. The part played in the West by the clergyman is as great as that played by our *purohit* in family life. There is a saying amongst us, repeated half jokingly and half sarcastically, that the *purohit* enters into your life even before you are born, and does not leave you even when you are dead. I think the saying applies to a large extent even in the West. The clergyman is needed for christening, wedding and burial, and the festivals of religious significance like Christmas, Easter, Lent and Whitsuntide and auspicious days like 'Good Friday' do not miss his presence. His visits to your house are as frequent and obnoxious as those of our *purohitas*. But one thing may be said in favour of the priest in the West. He does not trouble your departed soul with his *Shraddhas* and *Thathinams* and he does not fleece the living in the name of the dead. On the other hand, he does a certain amount of beneficial social service to the poor and the needy. He is generally looked up to for advice and help by the weak and the helpless of his parish and he often gives both unhesitatingly and generously. He will organise socials, relief works, and charity benefits to help their cause. You will find the clergyman as the chief mover or as one of the leading spirits in any work, organisation or party, which is got up to give a helping hand to those who need it. He visits the poor and the working classes in their small huts and narrow tenements and advises them to be clean and tidy, and gives them hope by his kind and sincere words. We know that nothing of the sort is done by our twice-born *purohitas*.

HOSPITALITY, CHARITY AND SOCIAL SERVICE

The Hindus are rightly proud of their hospitality. The guest-worship is still existent in the Hindu home though it is not anything like in the days gone by. But it is a mistake

to imagine that in no other community in the world there is hospitality. It is a worse mistake to think that in the West hospitality and charity were unknown. Western home did know of them and of their true nature and did its best to practise them. It is true that Western people did not, even in the old days, make hospitality a fetish and a regular item in the daily routine and that they did not go to the extent of seeking out guests and bringing them home to feed and fuss over. But they understood the true spirit of hospitality. A stranger, a hungry tramp and the man who had lost his way were welcomed, fed and sheltered even at dead of night. When the day was stormy or snowy and the night cold or foggy, an unfortunate man or woman was specially welcome to the warmth of the hearth and a cup of hot broth, if nothing else was in the house. Even the innkeepers may put up a man and give him something to eat and drink when he is driven there by hunger and inclement weather. Piety and natural kindness were the motive power for their hospitality. Considerations of pleasing the Gods or hopes of happiness in the next world did not weigh with them. Now unfortunately the days of hospitality are changed in the West. They have changed with the change in the economic life of the community. Most of the Western countries have become industrialised, and the agricultural countryside with its peasant and farmer population has lost its former prosperity. Most of the people are now living in big cities and the struggle for existence has become very keen. These changes have affected the outlook of the people and have unhappily blunted their hospitable instincts. Besides, laws are passed prohibiting requests for food and alms; yet, even now, you will find a housewife giving food and even clothes and old shoes to the needy who go to her on the pretext of selling something or other. Charity in the form of alms is not unknown but I believe it was not so extensively practised as in the East. But communal or social charity is far greater in the West than the East can ever boast of. There are many different philanthropic organisations and charity societies which help to alleviate the hardships of life.

Charity is not confined to the poor and the helpless in the West. There are scholarships and endowments which help the rising generation. There are societies which extend an encouraging hand to the poor young artists, etc. Social service is largely the special product of the Western countries and their civilization. In most countries the Government itself has organised and built up an excellent social service. For example, in England they have Health Insurance, Old Age Pensions and Unemployment Benefit. The 'poor law houses', the homes for foundlings, the ex-soldier homes and the sailors' homes and Dr. Bernardos' homes etc., are some of the features of the social service in England. There are also Social Service leagues which organise service and there are institutions like the Toynbee Hall and the Oxford and Cambridge houses, where young men are trained to social work and are sent out among the masses. Bazaars, theatricals and concerts are organised to help some charity or other.

Not only men but animals also receive protection and care. There are organisations for the prevention of cruelty to animals and for the protection and care of stray cats, etc., Individuals also take on some social work such as teaching at night schools and instructing in knitting and basket-making.

PUBLIC AND POLITICAL WORK

There now remains only the consideration of the relation of public and political work to home-life in the West. Father and mother or the grown-up sons and daughters may take up public work and serve on local bodies such as parish, district and county councils or as 'poor law guardians' and municipal councillors and on various committees. They will, by so doing, do a good bit of useful service. The home is directly interested in the political issues that are agitating the country and are exercising men's minds and it has its favourite party which it would like to see in power. So its members may and sometimes do take part in the political life of the country. Since

the vote was given to them in 1918, women have been taking an active part in political discussions and deliberations and are themselves contesting seats in the House of Representatives. Now in England women have an equal franchise with men and consequently the political atmosphere is more electrified than ever. If the late war has engineered or increased a woman's self-realisation, the vote has made her assertive and independent. We shall have to wait and see what kind of results will follow the granting of equal franchise to them in England. The domestic woman has changed into a political woman and if the change is not accompanied by a realisation of her true nature and mission in life, the home may go, in vulgar parlance, 'to dogs'. I do not advocate 'back to the kitchen' policy for women which is really hideous and quite out of date, but I plead for the cause of Home in the interests of married happiness and healthy communal growth.

Railway Rates and Indian Industrial Development

BY KALYAN C. SRINIVASAN, M.A.

India is, geographically and in size, a great continent. It has a regular coast-line almost innocent of natural harbours, and there are few navigable waterways. The Himalayas girdle the North, the deserts of Baluchistan and the fearsome passes of the Khyber isolate us in the North-west, as the impenetrable mountain forests and swamps of the Assam border do in the North-east. For all practical purposes, the external trade of this vast continent has to seek its passage in concentrated form through the ports of Karachi, Bombay, Madras, Calcutta and Chittagong. The main lines of movement of traffic are of necessity to and from the ports, and the internal trade of the country follows the main impulse. Therefore the industries and the agriculture of India depend to a very large degree on the economy and efficiency of transport by rail.

There are other distinguishing features characteristic of the Indian rates problem. The great markets of trade in India are again concentrated at ports and there are comparatively few great centres of internal distribution, the 'jobbing centres' as the Americans call them. Ahmedabad and Cawnpore are important industrial centres; but their rise is due to the growth of industries more than to their being centres for the breaking of bulk and for internal distribution of commodities. A good test to distinguish a market for distribution is to enquire to what extent the retail dealer draws his supplies from his own city. Does the Cawnpore retail dealer draw his stock of imported articles from the wholesale dealer in Cawnpore or in Calcutta? If he generally, and in the majority of cases, draws it from the Cawnpore wholesale dealer, then Cawnpore is

RAILWAY RATES

117

a market certainly, but if he depends on Calcutta generally for his supplies, then Calcutta is the distributing market and not Cawnpore. Judged this way, there is an extraordinarily small number of real 'jobbing centres' in India. This is an important feature of Indian trade and commerce.

STEAMER FREIGHTS

The main stream of India's foreign trade is towards and from London. This city claims to be the greatest market of the world, and the world's prices are determined there for the more important articles of commerce. The Indian prices are therefore derived from the London prices either by adding or by subtracting, amongst other costs, that of sea-freight. In other words, competitive prices, whether for raw materials or for manufactured products, are intimately affected by the sea-freight. An example will make this simple point even more obvious. We manufacture or mine in India an enormous quantity of salt; still Bengal consumes millions of pounds of Cheshire salt transported 4,000 miles across the seas and there is no table-salt industry in India. Foreign salt holds the Calcutta market principally for the reason that it is cheaper by a very large margin to carry salt from Liverpool to Calcutta by sea than from Tuticorin or Sambhar by rail. This is an instance of an imported finished article. The same is the case with an exported raw material like cotton. The prices of cotton at Bombay are roughly the London prices *minus* freight and other charges, and the prices at the producing centres, whether in the Punjab or in the Central Provinces, are in their turn the Bombay prices *minus* the freight and other charges. From these examples, it will be apparent that the Indian problem of rail freights is intimately mixed up with sea-freights to London.

RAIL FREIGHTS

Rail and sea-freights play an important part in the determination of prices, but it is well to appreciate that the

proportion they bear to other elements of cost is generally small in the case of almost all but bulky cheap articles. This has frequently led to its being argued that railway freights do not constitute either an important or a serious problem which Indian industries have to face. It is pointed out how the mere seasonal fluctuations in prices cover a range, in comparison with which freights lapse into insignificance. That middlemen's commissions and Managing Agents' charges find a more prominent place in the bill of costs is also true. Buying 'futures' and speculative purchase quite common in several trades are instanced to show that freight rates do not enter into the picture, and the conclusion is drawn that Indian trade and industry are not in any great degree influenced by the freight rates as such. This is a plausible argument which has such a great semblance of truth that it is very often convincing. The lacuna in the argument consists in imagining that our object is to discover whether high freights constitute the most important of the handicaps from which Indian industries are suffering. We are not doing that. We only wish to enquire whether the existing freight bill might, by being too high, be one of the contributory causes.

RAIL FREIGHTS AND FOREIGN TRADE

With these simple facts in mind, we can go a step further and visualise the freight map of India. From the point of view of foreign trade, London is practically equidistant from any of the five ports of India, which however are separated from each other by very long distances. Imported goods sell at practically the same price in these markets and these are the most important markets. *The immediate result of this position is a great limitation of the markets of the Indian industrialist.* Let us suppose that a Cotton Mill in Bombay can hold its own against the imported article, as regards prices in and about Bombay. Its products cannot compete with the imported article in Calcutta or Karachi, owing to the extra rail freight that has to be borne by the indigenous article. Now, let us take a

factory in the interior, say at Allahabad. Owing to the absence of large markets in the interior of the country, it has of necessity to reach the great markets at the ports. In other words, the railway freight to the ports becomes an important consideration. The products of the factory can enter the market only of that port that is nearest to it. And there is the severe handicap that, if the factory happens to be on the margin of production, it can have no other market.

Let us consider the case of a glass factory, situated for our purposes at Mughal Sarai. Let us grant it has all the advantages of location etc., for its raw materials, that it is well and efficiently run, that it is the only glass factory in India and that it can sell its products at a fair profit at Calcutta. It cannot sell its products at anything like a fair profit in any other market for the simple reason that, while all the other markets are at greater distances for the indigenous article, they are all practically at the same distance for the imported article. This species of handicap can be removed only in one way—viz: a suitable railway freight system for India.

Passing now to the exports of raw materials, the position is somewhat similar. We have seen already how the market cost of raw material at the producing point is the market cost at the port *minus* the freight to the nearest port. Thus as the distance from the port increases, the market cost diminishes until it may well be below the cost of production i. e., it would not pay to raise crops for export. Could a freight system be devised to help the Indian agriculturist out of this dilemma?

RAILWAY FREIGHTS AND INTERNAL TRADE

We have so far considered the influence of freights on the foreign trade. Is the position with regard to the internal trade of the country very different? Let us begin with the villages. The village shop-keeper draws his stocks of grains, pulses and seeds from his own or the neighbouring villages. For his supply of matches, kerosene oil, soap and other such articles which are not produced in the village itself, he de-

penders for his supplies on the nearest town or weekly fair. The scale of his operations is so small, and his credit so poor, that he can rarely expect to have any dealings with a wholesale merchant. The shop-keepers of mofussil towns are also retail dealers mostly, and they draw their supplies from other retail merchants of the nearest place of production. Here, as before, the dependence on the port is to be noted.

THE INDIAN RATES SYSTEM

Bearing these peculiarities of the Indian continent in mind, we may now examine how for the existing general rates structure is designed to relieve these disadvantages and assist in the marketing and the distribution of commodities. All goods in India are classified into ten or eleven classes and each class has a minimum and maximum rate per mile attached to it, within which railway administrations are free to fix the rates. Most of the rates are themselves on an equal mileage basis, i.e., they vary in direct proportion to the distance travelled. In the large majority of cases, the rate applied is the maximum of the class to which the article belongs. To this rate, which represents the charge to be made for the conveyance of the goods, is added another charge known as the 'terminal' to cover the cost of handling the goods at either end and of the expenditure incurred on the maintenance and repair of the station accommodation provided for the purpose. There are a few cases in which the charges are made, not on the equal mileage basis described above, but on what is known as a 'telescopic' basis. There is a certain rate per mile quoted for the first few 100 miles, a smaller rate per mile for the next 150 or 200 miles, and a still smaller rate for the rest of the distance. The longer the distance travelled, the cheaper will be the rate per mile. These telescopic or 'schedule rates' as they are called, are with one important exception applied only on the distance covered on each railway administration and do not apply on the continuous mileage in through traffic. Wherever a commodity for which telescopic rates are quoted travels on more than

one line of railway, each line works up the rate for its own distance and the total of these rates is the total rate. These telescopic rates are generally applicable to bulky raw material and not to manufactured goods. In addition to these equal mileage and telescopic methods of charging rates, there are quoted what are known as special or station-to-station rates, which do not give any indication of the basis of charge and are in fact lump sum rates given in view of special conditions.

INDIAN AND AMERICAN RATES SYSTEMS CONTRASTED

It will not be wrong to say that the Indian rate system is generally an equal mileage rate system, and that owing to the telescopic rates being inapplicable on the continuous mileage, the quotation of these latter rates does not greatly affect the position. The result of this arrangement is that there is a strict *limitation placed over the distances* which commodities can move. Under an equal mileage or even a telescopic rate, the freight mounts up in proportion to the distance traversed and distances are soon reached beyond which it will no longer be economical to transport a particular commodity. An example will make the point clear. Let us suppose that the cost of production of a particular commodity at Lahore is Rs. 5 per unit and that the market price of that commodity is Rs. 10. Then if the freight per unit is $\frac{1}{2}$ pie per unit per mile, the maximum range of market for the commodity will on an equal mileage basis be 640 miles. In other words, it would be impossible to sell the product in the Calcutta market which is more than 1,000 miles away. This is the defect of any system which ignores the fundamental principle of the value of service and the defects of such a system will be more apparent in a country of long distances like India than in a country of short distances as England. It is very instructive in this connection to see how the Americans, whose problems of distances are somewhat similar to ours, have tackled their railway rates question. They recognise fully that in the case of every commodity there is a limiting freight more than which it cannot possibly bear.

This has led to the blanketing of rates beyond a certain distance differing for each article. When the maximum freight the commodity can bear is reached as between a station 'A' and station 'B', the freight charged on that commodity from the station 'A' to any other station, however further from 'A' than 'B', is the same. This leads to a wide extension of markets with great beneficial effects in the fostering of industries and the distribution of wealth. There are no equal mileage or telescopic rates in America. The mileage is always a subsidiary consideration. The only question asked is at what rate will traffic move freely from one point to the other. All American rates are thus special rates. Under what is known as 'a short and long haul clause', it is illegal except under certain special circumstances to charge a higher rate for a shorter than for a longer distance if the former lies within the latter. This provision as well as the one prohibiting personal, local and commodity discrimination, has made it possible for the trader and the industrialist to obtain the very largest measure of advantage from railway transport.

FORM AND PLACE VALUES

The production or preparation of commodities for final consumption, Prof. Ripley says, falls naturally into two distinct parts; the creation of form value, succeeded by the conferring of place value. Transportation is concerned alone with the latter process. Of these two operations, the latter, the creation of place values, is by far the more elastic and adaptable process. The grower, the miner or the manufacturer, has his first costs more or less rigidly fixed by natural or human conditions; such as the fertility of the soil, the grade of ore, the prevailing scale of wages, and so on. His proximity to the status of a marginal producer depends upon his relative position in these respects. With the carrier, matters are more contingent. Including within its reach, as it does, many grades of producers and consumers, each more or less rigidly held bound by his own circumstances and conditions, as above said, *the carrier is able to exercise a wide range of choice in fixing that margin of value*

created which it reserves for itself. And at all times, by reason of its subjection to the law of increasing returns, this intermediate share of the carrier tends to adjust or accommodate itself to the end that it may discover or produce a wider margin between values in the hands of producer and consumer respectively. This may be best accomplished by a progressive widening of its field of activities, that is to say, by an enlargement of its physical reach and scope. It is always striving to lower the cost of production made by the marginal producer. Its motto must ever be to get more business, if not right at home, by search for it abroad—and this always with the chance that the greater the possible margin of place value remaining as its individual share. In Ripley's argument we find the real scientific explanation for the apparent rejection of distance as a factor in modern rate-making. With a rapid increase in the speed and security of transport, distance is annihilated and geographical disadvantages are neutralised, with the result that more and more distant markets enter into the field of competition and begin to exert an increasing influence on the adjustment of rates. This should not be understood, as it has been very often, to mean that the distance principle is no longer a reliable guide for the purpose of fixing rates; on the other hand, it is the ground plan of every rates structure, the 'elevation' of which latter is however determined by the economic forces of competition as profoundly modified by the law of increasing returns. It cannot well be otherwise so long as distance continues to be an important factor in the cost of service, and considerations of the cost of service influence the quotation of rates. Wherever there is an absolute disregard of distance, as say in the case of postal or telegraph or radio rates, the distance over which the service is rendered is a very insignificant element amongst those contributing to the cost of service, and is almost lost sight of. It is conceivable, say by harnessing the atom into service or by some similar scientific feat, that the cost of transportation by railway may be made virtually independent of the distance traversed; but until such a desirable consu-

mmation is effected, railway rates and charges will continue to be based upon a distance principle.

NOT MERE IMITATION

The methods, such as they are, which have been adopted in India for the fixation of rates differ very considerably from those which are characteristic of American railway rates. Economists are never tired of reiterating that despite the history of frauds and swindles so intimately connected with American railway construction and operation, the American railway rates system has, by its progressive and adventurous character, contributed very largely to the prosperity of that land of millionaires. Indian railways may very usefully follow the American example in several important directions, such as in making the rates conform more to the economic principles of the cost and value of service, and in maintaining that relativity of rates between raw materials and finished products as would prevent a high premium being placed as at present on the export of raw material and the import of manufactured goods. Imitation should not however be carried too far, as the elasticity of the American rates system suffers from several disadvantages, chief amongst which may be mentioned the voluminous and complex nature of the tariffs that have to be prepared and used. The elasticity of rates, in so far as it postulates sudden fluctuations from time to time to meet changing commercial or trade conditions, promotes economic unrest in the sense that it prevents long time contracts being entered into by traders. It enables the railways to sacrifice the interests of the traders to their own, when so necessary, and to divert traffic into uneconomical channels. Flexibility of freight rates should not be brought about by the wholesale sacrifice of all stability nor allowed to lead to superfluous transportation, consequent upon the upsetting of business from other carriers or markets. The undue development of special commodity rates is not an unmixed blessing, as such special rates are in a sense subsidised by the ordinary class rates applicable to the smaller places

which bear the brunt of the fixed charges. Momentous social consequences may result. Not only the cost of doing business, but the expense of living in the smaller places is increased. One of the most dangerous social tendencies at the present time is the enormous concentration of population and wealth in great cities. Increased efficiency and economy in production are much to be desired; but social and political stability must not be sacrificed thereto. Is it not possible that a powerful decentralizing influence may be exerted by checking this indiscriminate and often wasteful long-distance competition, through greater insistence upon the rights of geographical location?

THE LINES OF REFORM

With the aid of a more progressive, if somewhat more adventurous rates system, it should be possible to build up in the interior of the country a large number of markets of wholesale trade which will act as centres of distribution and offset the ill-effects of the concentration of wealth and bargaining power at the ports. Such a multiplication of markets will greatly encourage the internal distribution of traffic and, by limiting the number of middlemen, be of real benefit to the public. By maintaining a judicious differential between the rates for raw materials and finished products, for wagons and for smalls, and by recognising that the markets for articles of commerce could be largely widened only by the quotation of rates based on the acceptance of the principle of the flat zone rate beyond a certain limiting distance, distinct for each commodity, it should be possible to give a good fillip to indigenous industries and afford them a chance to face competition even with the natural handicaps of want of experience and limited knowledge. The period of travail will doubtless depend in the end upon the efficiency and economy of the Indian *entrepreneur*, but a great impetus would have been given to his somewhat infantile efforts, in the absence of which, the overpowering nature of external competition might have left him helpless.

Mother India

(A Reply from a French Savant of the last century,
to the American 'shilling-shocker' of to-day)

BY G. VENKATACHALAM

There is a suggestive law of nature which the ancient Hindus have embedded in their philosophy, and which is of universal application, and that is, that the intrinsic merit or quality of a person or thing, seen or judged, is not *objective* but *subjective*. In other words, the value of an object is not in the object itself but is in the mind of the observer. A noble mind sees greatness everywhere; a vulgar mind, vulgarity, even as the mind of a poet sees everything poetically. To appreciate a good or a beautiful thing, there must be a corresponding quality of goodness or beauty in the mind of the observer, or as Emerson puts it: "You may search for beauty the world over, but you will never find it unless you have it within you." An artist responds to beauty without, because he has the seed of beauty within. "Action and Reaction are equal and opposite," is a fundamental law of nature, applicable not only to physical things but to moral and spiritual realms as well. There is a well-known couplet in English verse which expresses this idea:

"Two men looked through the bars,
One saw the earth, the other stars."

This truth is exemplified in that much advertised book of Miss Mayo, who, in attempting to condemn a very ancient and complex civilisation like that of the Hindus, has not only condemned herself but most lamentably betrayed her own mentality. Her book has been sufficiently criticised from deserving quarters; but I wish to record here the verdict of an erudite scholar, an eminent savant and a most learned Orientalist

MOTHER INDIA

127

of France, who visited India in the early years of the nineteenth century, lived among the people as one with them for over twenty years, learnt their languages, and recorded his experiences in twenty-one volumes, as against the slanderous statements of an American woman, who sat herself down to write a book on India, after a few months' 'cold season tour' in this country, exposing the evils of a race and culture as old as the hills and as varied and complex as humanity itself. The patient, diligent and impartial scholar has given his judgment, as also the hasty, irresponsible, 'Drain-Inspector' her report. The French scholar found wisdom everywhere; the American spinster, sex-complexes. They, acting in accordance with a natural law, responded to the best within them. There is an old saying in India, which says: "One must study to know, know to understand, understand to judge." I give below a summary of the French savant's twenty years' experience in this country; and though he is often severe as to India's degradation and still severer to those who were the cause of it—the Brahmins—his rebuke is proportionate to the intensity of his appreciation of her past grandeur. "To study India" he says, "is to study humanity." How true! And yet would Miss Mayo dispose of India in a single book, as a nation of imbeciles, sex-maniacs, and a source of social danger to the world. Listen to what the learned scholar, Louis Jacolliot, says:

"India, 6000 years ago, brilliant, civilised, over-flowing with population, impressed upon Egypt, Persia, Arabia, Judæa, Greece and Rome, a stamp as ineffaceable, as profound as those of Greece and Rome on modern Europe."

He catalogues briefly, as under, India's achievements in arts, sciences and philosophy. It is a strange coincidence that he repeatedly calls this ancient land, with utmost devotion and reverence, as 'Mother India,' a title purloined and abused by Miss Mayo.

Astronomy: The ancient Hindus fixed the calendar,

invented the zodiac, calculated the precession of the equinoxes, discovered the general laws of the movements, observed and predicted the eclipses.

Mathematics: They invented the decimal system, algebra, the differential, integral and infinitesimal calculi. They also discovered geometry and trigonometry, and in these two sciences they proved theorems which were only discovered in Europe as late as the 17th century. It was the Hindus in fact who first deduced the superficial measure of a triangle from the calculation of its three sides, and calculated the relations of the circumference to the diameter. Furthermore, we must restore to them the square of the hypotenuse and the table so improperly called Pythagorean, which we find engraved on the 'Gopurams' of their temples.

Physics: They established the principle which is still our own to-day that the universe is a harmonious whole, subject to laws of observation and experiment. They discovered hydrostatics; and the famous proposition that every body plunged in water loses of its own weight a weight equal to the volume which it displaces, is only a loan made by the Hindus to the famous Greek architect Archimedes. The Hindu physicists calculated the velocity of light, and fixed in a positive manner the laws which it follows in its reflection. And finally, it is beyond doubt, from the calculations of *Surya Siddhanta*, that they knew and calculated the force of steam.

Chemistry: They knew the composition of water, and formulated for gases the famous law, which we know only from yesterday, that the volumes of gas are in inverse ratio to the pressures that they support. They knew how to prepare sulphuric, nitric and muriatic acids; the oxides of copper, iron, lead, tin and zinc; the sulphurates of iron, copper, mercury, antimony and arsenic; the sulphates of zinc and iron; the carbonates of lead and soda; nitrate of silver; and powder.

Medicine: Their knowledge was truly astonishing. In *Charaka* and *Susrutta*, (the two Princes of Hindu Medicine,) is laid down the system which Hippocrates appropriated later. *Susrutta* notably enunciates the principles of preventive or hygiene, which he places much above curative medicine. The Arab physicians constantly referred to the Hindu physicians for many medicinal discoveries.

Grammar: They formed the most marvellous language

in the world—the Sanskrit—which gave birth to the greater part of the idioms of the Orient and of Indo-European countries.

Poetry: They have treated all the styles, and shown themselves supreme masters in it. Their descriptive poetry has never been equalled. Their fables have been copied by all modern and ancient peoples.

Music: They invented the gamut with its differences of tones and half-tones, and perfected melodic forms.

Architecture: They seem to have exhausted all that the genius of man is capable of conceiving. Domes, inexpressibly bold; tapering cupolas, with marbly lace; Gothic towers; Greek hemicycles, polychrome style—all kinds and epochs are there.

Philosophy: They were the greatest philosophical speculators of the ancient world: the founders of metaphysical philosophy and of positive philosophy, as represented by the Vedantic and Sankhya schools respectively.

Religion: The world's three greatest religions took their birth there; and most of the world's saints and singers are to be met in India.

Morality: They have a code of ethics unsurpassed in the world; and the average Hindu is more moral than the average European.

Sociology:—The Hindus perfected a social system, based on an ideal of communalism. It kept the race pure and unsullied throughout the ages. It has become rigid and narrow, owing to other circumstances. It has the seed of the future social polity of the world.

That is 'Mother India' of the ages; the cradle-land of religions and the nursery of races. Her greatness cannot easily be fathomed. He who wants pearls must dive deep down below; the scum ever floats on the surface. India's present-day social evils are the results of her extreme poverty, due to exploitation and alien domination. Poverty is the disease of the soul, as dirt is the disease of the body. Quacks, like Miss Mayo, see merely the symptoms; the cause lies hidden in India's political slavery. Restore her to her rightful freedom and she will rise to her full stature and reveal her hidden

glory. 'Mother India' of Miss Mayo is not a challenge to India's fitness for self-rule, but a condemnation of the present rule and a plea for India's right to be mistress in her own household and to set her home in order by clearing away the cobwebs of disease, despair, poverty, cowardice, slave-mentality, sex-perversions and other social evils with one sweep of the magical brush of Freedom.

Environment and Culture

BY P. T. SRINIVASA AIYANGAR

II

This account of ancient South Indian culture will not be complete without taking note of another great element of human culture. Man is not only a tool-making, cooking, clothing, and speaking animal but also a religious animal. Man alone of the higher animals has, besides inventing fire and tools and speech, also invented methods of invoking or compelling the help of what he conceives as superhuman beings to avoid the real or imaginary evils that threaten him and to secure things he ardently longs for. These methods consisted of religio-magical rituals, the differentiation between religion and magic belonging to later stages of civilization. This religio-magical ritual comprised ritual feasting, ritual singing and ritual dancing. In later times, feasting and singing and the drama became differentiated from each other as secular activities, but this differentiation took a long time to be established. In early times, the Gods and the ritual of their worship were evolved in each region separately and in accordance with the geographical characteristics of that region. A brief account of these will be presently given, derived from the earliest strata of Tamil literature, now available.

Early Tamil literature, like all literature produced in the early ages when scholarship had not begun to quench the inspiration which poets derive from their environment, is a true mirror of the early life of the Tamil people. Neither in poetic form nor in imagery, neither in language nor in art, was it at all influenced by the contemporary Sanskrit culture of North India whose dominant influence on all the departments of life in South India commenced only in historic times, probably about 2000 years ago.

Even after that influence of the Sanskrit language and literature began to be definitely exercised, there was a concurrent flow till the sixth century A. D. of two types of literary tradition, the pure, unalloyed ancient Tamil tradition and that which came to be gradually more and more enslaved by Sanskrit literature, in form as well as content. Much of early Tamil poetry has disappeared with the efflux of time, because in early days writing was the handmaiden of business, administrative or mercantile, and it was regarded as a sacrilege to write literature but on the tablets of human memory. Hence it happened that religious literature, like the Vedas, was specially memorised with great care and was preserved for the use of posterity, whereas the earlier Sanskrit secular literature was represented only by stray *mantras* which have got an incongruous lodging in the *Rigveda Samhita*, e.g., the remains of an old ribald ballad,¹ and the well-known frog-hymn.² Early Tamil literature being all secular, much of it was also lost as is proved by the fact that the commentators on the *Poruladigaram* of the *Tolkappiyam* have been unable to find illustrative examples of many of the *turais*³, sub-incidents of love and war described in that work. But yet enough of that literature remains to prove that the life and manners of the ancient Tamil people and the literary conventions they evolved were the result of their reaction to their geographical environment and not influenced by historical causes like their contact with their contemporaries outside South India. On account of the unsettlement, religious, social, and political, caused by the Mahabharata war, streams of Brahmana monks seeking retirement from the turmoil of life as well as lay Brahmanas inspired by love of adventure, began to pour steadily into South India. One of them, a great scholar trained in the methods of grammatical investigation belonging to the Agastya-gotra, not of course the Agastya of the Rigveda hymns, nor even the Agastya of Sri Rama's time, settled in the Podiya hill

¹ *Rig-Veda*, i. 126-8

² *Ib* VII. 103

³ *ibid*

in the heart of the Pandya country, and the Tamils called him Agattiyanar. He acquired a complete mastery of the Tamil tongue and the then existing Tamil literature. It is the clash of language with language in the minds of scholars that has always led to the investigation of grammatical facts and Agattiyanar composed a grammar of Tamil (using the word grammar in a wide sense so as to include linguistics, rhetoric, and poetics), called *Agattiyam*. This work is now lost and is represented only by a few quotations scattered in the works of scholiasts (*uraiy-asiriyar*) of very much later times. Agattiyanar was followed by several generations of grammatical writers, of whom the leading light was Tolkappiyanar. Legend makes Tolkappiyanar the direct disciple of Agattiyanar, but as Tolkappiyanar frequently refers to preceding scholars (*pulavar*) that preceded him, we may take it that he was removed from Agattiyanar by many generations or that there were scholars before Agattiyanar's time.

Tolkappiyanar was a Brahman settler in Southern India belonging to the Kappiya or the Kavya clan, descended physically or spiritually, from Kavi or Sukra, son of Bhrigu. His treatise is called after him the *Tolkappiyam*. This work is at the same time a grammar of the Tamil language, a grammar of the life of the Tamil people, and a grammar of the Tamil poetry, developed long before the influence of Sanskrit began to act on Tamil minds. In the last part of this work called the *Poruladigaram* can be found recorded, the ethnological notions of the Tamil people and their age-long literary traditions based on the geographical conditions of life in the Tamil land.

The Tamil land was for geographical purposes divided into five *tinai*s, and when poetry arose, each region developed its own kind of poems suited to the peculiar condition of life prevalent there, so that *tinai* came to mean a class of poetry suited to a particular region. As love and war are the human activities that most appeal to poets, poetry was divid-

ed into two main divisions, *agattinai*¹, love poetry, and *purattinai*,² war poetry, *agam*, inside, refering to the emotional satisfaction which a man cannot share with others and *puram*, outside, to that which he can. The main incidents in the course of love and the poems which dealt with them were at first considered as five, correlated to the five regions. The incident appropriate to *Kuringi* was love at first sight and immediate consummation thereof. The romance of the hilly scenery and the possibilities that the *kuringi* affords to young men and women for meeting in solitude is the reason why poems on this subject appertain to this region. The sturdy mountaineer and the buxom girls of the hilly tracts are more prone to the access of overwhelming outbursts of the passion of love than the weaklings of *mullai* or the *marudam*. *Palai* poems deal primarily with the parting of lovers and also with the parting of the heroine with her relations and friends when she decides to elope with her lover. The desolation of the *palai* region is appropriate to such parting. The heroine waiting for her lover appertains to *mullai*, because in pastoral life the woman has to stay at home the live-long day when her man goes out to tend his flock. He may divert himself by making his flute, the *kulal*, utter sweet music and by observing the beauties of the still calm life around him as well as hearing the love songs of birds and watching the gambolings of his wards. But she has to bear his absence patiently waiting at home and this is fit subject for the *mullai* poets. In the *neydal* the separation of the lovers is for longer periods, for the fisherman spends several days on the sea catching fish and his mistress awaits his return, her mind laden with anxiety and the *neydal* poets depict this. In the *marudam* after the seed is sown and till the harvest is garnered, men and women have nothing to do; so there is much opportunity for the lovers to get tired of drinking in with their eyes each other's beauty, and there is every temptation for lovers' idle quarrels to break out, causing temporary pain till the quarrel ends

¹ அகத்திணை² புறத்திணை

with the sweet kisses of reconciliation. These five topics are described by Tolkappiyanar as the *uripporui*, the specific topic of the *tinai*s.¹

The heroes of each *tinai* are also *uripporui*² or specific objects. They are the chiefs of the tribes who live in each *tinai*. The *panar* sang from early times with an eye to profit and dealt with the love feats of chiefs and not of the ordinary poor men. Says Tolkappiyanar:—"The names of the chiefs of the *tinai*s, (like the names of the tribes living there) are of two kinds, those derived from the nouns and verbs (qualities and actions pertaining to the *tinai*s.) The men of *mullai* and *kuringi* are, respectively, herdsmen and hunters, their chiefs are the heroes of the *tinai*s, the women living in these regions are the heroines. Similarly the heroes of the other regions are the chiefs of the tribes living there.³ The names of the tribes (and their chiefs) so briefly referred to by Tolkappiyanar are enumerated in great detail by his commentators who give numerous names of the tribes, all derived from the characteristics and actions peculiar to these regions.

It may be pointed out here that some of the names of these tribes peculiar to the *tinai*s have become caste-names. e.g., *kuravar*, *maravar*, *paradavar*, *idayar*, *vellalar*. It is

¹ புணர்தல் பிரித லிருத்த லிரங்க
ஊட லிவற்றி னிமித்த மென்றிவை
தேருங் காலைத் திணைக் குரிப் பொருளே.
கொண்டுதலைக் கழிவினும் பிரித்தவ னிரங்கினு
முண்டென் மொழிப வோரிடத்தான.
கலந்த பொழுதுங் காட்சியு மன்ன. Por. I. 14—16.

² உரிப் பொருள்

³ பெயரும் வினையும் மென்ருயிரு வகைய
திணைதொறு மரீஇய திணைநிலப் பெயரே.
ஆயர் வேட்டுவர் காடுஉத் திணப்பெய
ராவயின் வருஉங் கிழவரு முளரே.
எனோர் பாங்கினு மென்னுங் காலை
யாளு வகைய திணைநிலப் பெயரே. Ib. 20-22.

but natural for the inhabitants of the different regions and especially those that followed occupations which prevented their migration from district to district, to develop the custom of endogamy, and endogamy has been the cause of the never-ending process of the fission of the people of India into an endless series of castes and sub-castes. But to Tolkappiyanar, the artificial division of men into four *varnas* with reference to their duties in the fire-ritual was a matter of sacred tradition; Aryan tradition would restrict the heroship of the poems to the three higher castes and Tolkappiyanar finds it difficult to reconcile this with the Tamil literary convention which requires men from outside the pale of the higher castes to be the heroes of poems. He, therefore, says, the people who according to the Vedas are entitled to command others, that is, the men of the higher caste and *others like them* are the specific objects (here heroes of the five *tinai*s).¹

Besides the *urupporui*, specific objects, there are the primary topics, *mudarpoural* ² of the *tinai*s. They are the times and places propitiatory to the five incidents of love. The places are the five regions already discussed. The times suited to the five *tinai*s are described as follows:—The learned say that *kar*,³ the cloudy season when the sky is black and the evening (*malai*)⁴ are suited to *mullai*, and *kudir*,⁵ the cold weather and *yamam*,⁶ the middle of the night (to) *kurinji*. The teacher says that *munpani*,⁷ the season of the evening dew, also belongs to *kurinji*. *Vaigarai*,⁸ from 2 p.m., to dawn, and especially *vidiyal*,⁹ day break, are appropriate to (lover's quarrels which belong to) *marudam*, and *erpadu*,¹⁰ afternoon, to *neydal*. *Palai*, the *tinai* that stands in the middle is held to belong to *nanpagal*,¹¹ the middle of the

¹ ஏவன் மாபி னேனேரு முரிய
ராகிய நிலைமை யவரு மன்னர் Ib. 24.

² முதற் பொருள் ³ கார் ⁴ மாலை ⁵ கூதிர்
⁶ யாமம் ⁷ முன்பனி ⁸ வைகறை ⁹ விடியல்
¹⁰ ஏற்பாடு ¹¹ கண்பகல்

day, and *venil*,¹ the hot weather.² The season of the morning dew also belongs to it. How each time is specially propitiatory to the corresponding love incident is so self-evident that the subject need not be discussed here.

One more set of topics (*porul*) remains and it is that of the seed-topics (*karupporul*) or essential objects of each *tinai*. They are the gods, foodstuffs, beasts, trees, birds, drums, occupations, musical instruments, etc., appropriate to each region and the department of poetry pertaining to it.³

Of these seed-topics, Tolkappiyanar enumerates only the gods. The rest are noted by the commentators and are briefly referred to below to show what keen observers of nature the ancient Tamil poets were and how anxious they were to be absolutely true to nature. The food-stuffs peculiar to *mullai* are the millets and the lentils; the deer, the stag and the hare; the trees, *konrai* ⁴ (cassia), *kurundu* ⁵ and the tall *pudal* ⁶ grass; the birds, jungle-fowl and the partridge; the occupations, grazing herds, and the garnering of millets; the amusement, bullracing; the flowers, *mullai*, which gave its name to the region, *pidavu*,⁷ *lalavu* ⁸ and *tonri*; ⁹ and the sources of water-supply, the mountain streams.

Appropriate to the *kurinji* are *aivanam* (mountain-paddy), bamboo-rice and *tinai*; the tiger, the elephant, the

¹ வேனில்

² காரு மாலை முல்லை குறிஞ்சி
கூதிர் யாமம் மென்மனார் புலவர்.
பனியெதிர் பருவமு முரித்தென மொழிப
வைகுறு விடியன் மருத மெற்பாடு
செய்த வாதன் மெய்பெறித் தோன்றம்.
கடுவுநிலைத் திணையே கண்பகல் வேனிலொடு
முடிவுநிலை மருவ்கன் முன்னிய செறித்தே.
பின்பனி தானு முரித்தென மொழிப. Ib. 6-10

³ தெய்வ முனையே மாமாம் புட்பறை
செய்தி யாழின் பருதியொடு தொகைஇ
யவ்வகை பிறவுங் கருவென மொழிப. Ib. 18.

⁴ கொன்றை ⁵ குருந்த ⁶ தளவு ⁷ தோன்றி
⁸ புதல் ⁹ பிடவு

bear and the boar; the *agil*,¹ the *atti*,² the teak, the *timisu*³ and the *vengai*; the parrot and the pea-fowl; honey-gathering, collecting tubers, raising the *tinai* and the extermination of locusts; the *kurinji* flowers, *vengai*, *kandal*⁴ and the *sunai* *kuvalai*; and the mountain streams and tanks. The essential objects of *marudam* are red rice and white rice; the buffalo and the beaver, the marudam tree, the *kanji*, and the creeper *vanji*; the duck, the water-fowl, the swan and the nightingale; sowing paddy, transplanting, weeding, harvesting; bull-racing; the lotus and the red-waterlily; and rivers, wells and ponds.

Pertaining to the *neydal* are the food-stuffs bartered for fish and salt; bullocks and buffaloes carrying bags of salt; the crocodile and the shark; the *punnai*,⁷ the *nalal*⁸ and the *kandal*; the sea-crow; fishing, salt-manufacture and the sale of fish and salt; the flowers *kaidai*¹⁰ and *neydal*; and wells in sandy tracts and salt marshes. Suited to *palai* are food-stuffs resulting from highway robbery and pillage; emaciated elephants, tigers, and wild-dogs; the dried-up *iruppai*¹¹ tree, the mango, the *ulinai*,¹² the *nemai*,¹³ the *palai*, the *kalli*,¹⁴ and the *surai*,¹⁵; the eagle, the kite, and the pigeon; the occupations, highway robbery and plunder, the flowers *mara*,¹⁶ *kura*,¹⁷ *padiri*; and wells with scant water.

Critics of poetry in all other languages go into hysterics over a poet's reference to a single flower or a solitary bird in its proper *milieu*. What then should be the meed of praise which ought to be allotted to the hundreds of ancient Tamil *panar* who so systematically observed the environment of men in each natural region and so accurately described the correlation of human life to its natural surroundings?

There remains yet to discuss the gods of these regions. Says Tolkappiyanar, the regions are in order called *mullai*, *kurinji*, *marudam* and *neydal*, being respectively,

¹ அகல்	² ஆத்தி	³ திமிசு	⁴ தேங்கை	⁵ காத்தன்
⁶ கண்ணக்குவளை	⁷ புண்ணை	⁸ நூழல்	⁹ கண்டல்	
¹⁰ கைகை	¹¹ இருப்பை	¹² உழிக்கு	¹³ குஞ்சு	¹⁴ கன்னி
¹⁵ கறை	¹⁶ மரா	¹⁷ குரா	¹⁸ பாதிரி	

the forest region beloved of Mayon,¹ the hilly country favoured by Seyon,² the world of sweet water desired by Vendan, the world of heavy sand dear to Varunan.

Before discussing the aptness of the gods to the regions, it has to be noted that Tolkappiyanar omits in this enumeration the region of *palai*. It was an unsettled question with the ancient Tamil thinkers whether the habitable regions were five or four; for the *palai* is scarcely fitted for permanent occupation by man. Hence though the *tinai*s were always regarded as five, the natural regions were sometimes treated as four and poets called the habitable earth the four-fold land.⁴

Now to return to the gods. Vendan⁵ is Indiran⁶, the god of the rice-land and the king of the gods and Varunan⁷, the lord of the sea and the sea-coast. Mayon is the god of wonders, whose name is derived from the Tamil root *may*,⁸ to be astonished, whence Tamil *mayai*⁹ and Sanskrit *maya* (for which no convincing Sanskrit derivation has been found except the jingle *ya ma sa maya*) which presupposes a long evolution of high metaphysics before the word was invented. Mayon is Kannan¹⁰, beloved of *idayar* girls, later amalgamated with the historic Krishna, lord of Dvaraka. Seyon is the red god of the hills. The word Sivan¹¹ also means the red-god, translated into Rudra in Sanskrit; but the red god of destruction garlanded with death-dealing serpents, also the personification of the energy of

¹ மாயோன் ² சேயோன்

³ மாயோன் மேய காடுறை யுலகமும்

சேயோன் மேய மைவரை யுலகமும்

வேந்தன் மேய தீம்புன லுலகமும்

வருணன் மேய பெருமண லுலகமும்

முல்லை குறிஞ்சி மருத செய்தலெனச்

சொல்லிய முறையாற் சொல்லவும் படுமே Ib. 5

⁴ குடிசெழிஇய கானிலவரோடு Maduriak Kaniji 123

⁵ வேந்தன் ⁶ இக்திரான் ⁷ வருணன் ⁸ மாய்

⁹ மாயை ¹⁰ கண்ணன் ¹¹ சிவன்

creation, symbolised by the member of virile energy, the *lingam*, worshipped from the stone-age onwards, this Sivan was displaced in early poetry by his red-coloured son Murugan¹ who rode on the serpent-killing pea-fowl. Murugan being a hunter god, may be derived from the same root as *murudar*,² hunters, (Sanskritized as *murunda*); or the name as is usually held is from Tamil *murugu*,³ which means both beauty and youth, for Murugan is Kumara, the beloved boy-god. But are these Aryan gods or Tamil Gods?

Before answering this question, it has to be remarked that modern European investigations of ancient Indian history have thrown the study of Indian theogony into much confusion by their theories of the multiplicity of warring races and rival tribal gods in old India, theories hanging like the sword of Damocles by a single slender (and that, mistaken) hair of evidence; they speak of Aryan gods and non-Aryan gods, northern divinities and southern divinities, competing for popularity, now rivals of each other, then amalgamating with each other and reincarnating in new ways. They speak of Indra as being a deity special to the Aryans of North India, but we find descriptions of worship in early strata of Tamil literature, the mode of his worship being fireless (*anagni*) and characteristically different from the Aryan mode. They speak of Siva and Vishnu as being originally Tamil gods who were gradually imported into the Vedic pantheon—the latter in the earlier stages of the evolution of Vedic ritual and the former later on. They speak of Varuna as being a foreign deity imported into India because of the equation of Sanskrit Varuna with Greek Ouranos, an equation since proved to be phonetically impossible. We can see ancient Indian history in proper perspective, only if we keep constantly in mind the following facts derived from a study of the artefacts of early Indian man and the testimony of early Sanskrit and Tamil literature. The

¹ முருகன்² முருடர்³ முருகு

bulk of the people of India have been one and indigenous to the soil and not settlers from foreign countries; their culture has progressed from the beginning in a straight line, the rate of progress being different in different times, and sporadic intrusions of foreign tribes and elements of foreign cultures have affected but the outer skin of the life of the people, the fundamental national outlook having been the same throughout the ages.

The different shades of the ancient culture of the Indian people in different parts of the country are different instances of geographical control; they are corresponding reactions of the people to the different kinds of the physical environment and not due to the intermixture of different races at different times. The evidence of the vedic *mantras* show that there was much intercourse between northern and southern India in the age of the Rishis, and the Arya and Anarya lived the same kind of life and possessed the same kind of culture, their only point of difference being that the former were devoted to the fire-cult, whereas the latter were opposed to it; they worshipped practically the same gods but the Arya offered sacrifices, animal and vegetable, through Agni and with the accompaniment of Sanskrit *mantras*, but the Anarya was *anagni*, fireless, and offered the same sacrifices without *mantras* and without lighting the holy fire. This difference of cult did not constitute a difference of culture, Indian culture being the same throughout India in ancient as in modern times. This is the traditional view of Indian history and the so-called critical modern view is purblind, because it shuts its eyes to all the available literary and other evidence on the subject. We can thus understand that the gods of the *tinais* were neither specially northern gods nor specially southern gods, they belonged as much to South India as to North India. Each was special only to his own region, because he was conceived and his worship was evolved with reference to the geographical characteristics of his region, and the five regions exist as much in Aryan India as in Tamil India and that on a more magnified scale.

The appropriateness of the gods to their regions in the

Tamil country is thus explained by Nacchinarkkiniyar, the commentator of the Tolkappiyam. "The guardians of the cows in the *mullai* region in order to secure the safety of their herds which yield the material for sacrifice to Mayon, dance the *kuravai* dance and offer much boiled rice; then he manifests himself. In the *kurinji* land, Kuravar and others gather and, collecting the materials suited to it, dance the *veriyattam*¹ and then Murugan manifests himself Indiran is the king of the gods and of the sweet-voiced cloud. The gods easily understand the playful delights of love, such as dancing, singing, and feigned dislikes of lovers. For enjoying the pleasures of the quarrels and subsequent reconciliations of lovers, they celebrate the worship of Indiran and invoke him; then he manifests himself The *nulaiyar* of the *neydal* land, when their fishing expedition fails, assemble with their children on the sea-coast, plant there the horn of the shark and bless Varunan; then he manifests himself." This description of the old Tamil forms of worship shows they were characteristically different from those of the Vedic fire-cult and absolutely aboriginal to Tamil India. The Tamil gods, then, were not imported Aryan Gods but the Gods worshipped by the Tamils from time immemorial, not in the Aryan way of pouring oblations to them on the lighted fire but by following their own fireless method of worship. Hence it is absolutely wrong to hold that the gods of the *tinai*s were adopted by the Tamils after the Aryans had begun to influence the minds of the southerners.²

With regard to the *palai* region omitted by Tolkappiyar, Nachinarkkiniyar says that as *palai* does not occur independent of the other regions, the four gods of the four other *tinai*s pertain to *palai* also. But other writers regard the sun-god as the deity of the *palai* tract; yet others consider that the great mother Bhagavati in one or other of her manifestations is the regnant deity of the *palai*.

¹ வெறியாட்டம் :

Vide *Tirumukharruppadi*, ii.

²For a further discussion of the subject vide my *Pre-Aryan Tamil Culture*.

Besides the five classes of the *Agattinai* described above, there are two more called *kaikkilai*¹ and *perundinai*,² but they are abnormal manifestations of love, the former being love for an immature girl incapable of returning the passion, and the other being violent love-making. These have nothing to do with geographical causes and need not be further referred to here.

After *agam*, love, the next subject of poetry is *puram*, war. That the operations of war depend upon the terrain on which they are conducted is so well-known that it is unnecessary to expatiate on it at length. And they are divided into five according to the five *tinai*s. They are *vetchi*,³ *vanji*,⁴ *ulinai*,⁵ *tumbai*⁶ and *vagai*,⁷ so named, like the five *tinai*s of *agam*, after the flowers of the region, worn symbolically during the military operations on these regions. In old India, declaration of war invariably preceded actual fight and the old method of the declaration of war was the lifting of the enemy's cattle herded in the *kurinji* tract and this was done at midnight. Hence *vetchi* corresponds to *kurinjibtinai*. *Vanji* is the expedition into the enemy's territory, next to *kurinji*, i.e. the *mullai* region and it occurred in the rainy season. Hence it corresponds to the *mullaittinai*. *Ulinai* is the siege of the enemy's forts which were situated in the next region, *marudam*; as for the *marudattinai* to which it corresponds, the hour suited to it is the dawn. *Tumbai* is battle on the open plain. The sandy stretches of the *neydal* are appropriate to it; battles end in the afternoon and as the heroine weeps for the absence of her lover, so *tumbai* corresponds to the *neydal*. *Vagai* corresponds to *palai*, because it is associated with the parting of the soldiers from their friends when going to the wars and when after success in wars, they resolve to give up the world and take to the life of the ascetic.

As *agam* possesses two supplementary *tinai*s, so *puram*

¹ கைக்கிலை ² பெருந்தினை ³ வெட்டி ⁴ வஞ்சி
⁵ உழிஞை ⁶ தம்பை ⁷ வாகை

has two additional subdivisions, *kanji*,¹ and *padan*² dealing respectively with the transitoriness of the world and the one-sided life of the hero for fame. But these have no geographical affiliations and need not be discussed.

We thus see that the investigation of the geographic basis of the evolution of early human life and its culture, social and literary, is more fruitful in results than any other and it has led us to see that : (1) the ancient Tamils were autochthones and progressed from the stage of primitive men through the nomad-hunter, pastoral, and piscatorial stages of culture to the highest—the agricultural, manufacturing, and commercial states—owing to the play of geographical causes, without the help of foreign people ; (2) they developed forms of poetry and evolved a literary tradition of their own also without help ; (3) they reached conceptions of gods, peculiar to each region, and invented rites of worship without invoking the help of the fire-god, as their northern brethren did, rites which still are observed, notwithstanding later developments of religion owing to the mixture of northern cults with southern ones.

India is frequently called a continent. If the word continent means a portion of land with fixed natural boundaries, India is a continent ; but England and Italy have permanent natural boundaries, and would be entitled to the name of continents in this sense of the word. A continent properly means a part of the land-surface of the earth which contains many different countries, each marked off from the others by natural boundaries, like Asia Minor or Persia, or by artificial boundaries, like Canada and the United States of America, separated by an imaginary line of latitude, or again, by ever changing political boundaries, like Germany and France. India then is not a continent, but a country, of vast dimensions for nature has made her so.

It is, therefore, incumbent on the investigators of Indian history not to concentrate their attention merely on the rise and fall of dynasties in different corners of India at

¹ கஞ்சி

² பட்டினம்

different times, all the more so because the growth of the Indian people throughout the ages has been very little influenced by their kings, however magnificent they were for the time being. On the contrary, historians ought to devote their undivided energies to the problem of tracing the growth of the national life; national ideals, national literature, and national art from the earliest times.

Novel Methods in Palmistry

BY M. V. NARASIMHASWAMI, M.A.

To the average European mind, the Orient spells everything that is mysterious and supernatural, and there is ample reason for it. It can safely be asserted that the march of civilisation in the East has taken a different course altogether from what it has been in the Western countries. The oriental mind with its marked bias towards the recondite and the spiritual, discovered and developed diverse departments of knowledge which, to a person in the grip of modern intellectualism, may appear to be strongly redolent of barbaric incoherence.

To the Hindu, especially, among the orientals, these sciences are of perennial worth and the sciences of divination, like astrology and palmistry, are daily guides and sources of inspiration. That belief in such sciences is not necessarily an indication of the undeveloped state of mind of a person is evident from the increasing flair, even of the cultured European mind, for astrology and palmistry. In modern days, these sciences are proving themselves at every step by the remarkable series of predictions made in recent times, coming true.

Although palmistry has been in vogue on the European continent for some centuries, belief in such things was for a long time considered to be *hors de mode* by cultured persons. Fortunately these conditions are gradually changing, and the sciences which were tried in the court of intellectualism and found to be undeserving of mature consideration are gradually coming into their own, through the marvellous efforts of a hierarchy of European astrologers and palmists like Cheiro and Noel Jacquin. The reserve with which M. Noel Jacquin recently expounded the science of palmistry is indicative of Western apathy towards such sciences.

The predictions of Cheiro and others concerning extraordinary events or general tendencies in the life of an individual, though marvellous in themselves, still lack the detail of consideration which alone can vindicate the claims of the science. It is one thing to tell a person in a general way that he will come upon good or bad luck in future, and quite another to be able to predict the life of an ordinary person, day in, day out. We marvel indeed at the bold predictions of recent political events concerning whole nations, or events in the lives of distinguished personages which have been, and are being, adumbrated in the press for popular consumption. But when a palmist goes to you, takes your hand and tells you of the domestic altercation that you have had two days ago with your wife, or finds out from your hand that your grandfather had a harelip, it is something uncanny and bordering on devilry.

We can very well understand that controlling and important events or tendencies of life can be presaged from a study of the lines of the palm. But how a passing phase of patriarchal petulance or a proavian anatomical distinction finds its counterpart in the lines of the palm is beyond comprehension. When you come face to face with such a master, you are literally taken aback and look timidly for horns on his head. But such, in truth, are the weird powers of Mr. Naidu who is now plying the modest profession of a broker in the Vizianagaram market.

Swamineni Suryanarayanarao Naidu Garu, to give him his full name, comes of a respectable stock. His forbears hailed from Masulipatam in the Kistna district where they held high positions in Government service. A man nearer fifty than forty, tall, restless, with quick and alert eyes full of intelligence, he is fanatical in his devotion to the science of palmistry. Though poor, he does not sell his marvellous knowledge but scatters its fruit free to all who seek for them.

His system of reading the palm is as weird as his powers of prediction. The basis for his study is not supplied by the clearly impressed lines on the palm, which

form the stock-in-trade of every continental system of palmistry. He relies mainly on the small and almost obscure lines on the thumb and the base of the thumb, which is known as the 'Mount of Venus.'

Preliminary to the reading of the hand, Mr. Naidu presses the skin of the palm of the subject with his own thumb and draws the skin into folds. The lines, which were hitherto very faint, suddenly flash into prominence and begin to tell their stories to the master. He bases his calculations on the relative brightness or lustre of the lines, which he believes, changes with time like the phases of the moon.

Like the rest of his race, he can predict with amazing accuracy the important events of a man's life that come to pass at any distant future, but that is not at all the wonderful part of his system. He is at his greatest ease while reading into the near future and foretelling the daily humdrum life of an individual, with very accurate item calculations, which might well be the object of envy of Western palmists.

A friend meeting Mr. Naidu on the road announces to him his intention to leave the station next day. Mr. Naidu casually takes the friend's hand, and at the end of some cogitations punctuated by nods of the head, assures him smiling that the latter would not move even a mile from his home inside the next three days. The friend would naturally think that he had caught Mr. Naidu napping, but to his chagrin he finds his projected journey evicted from the programme altogether by unavoidable circumstance.

Another astonishing feature of his system is that he is able to read the history of other lives related to the subject. A parent, for example, often goes to him to consult about the inclinations and tendencies of his offspring with a view to make a right choice of profession for the latter.

From some calculations based upon the lustre and the shape of the lines, he can cast the nativity of a person and

it coincides exactly with the one drawn from an astronomical knowledge of the precise position of planets at the time of birth of the subject. And whenever there is doubt regarding the exact time and date of birth of an individual, Mr. Naidu's word is final.

Verily, 'there are more things in heaven and earth than are dreamt of in your philosophy'.

The 'Rapture of Song'

By N. KRISHNAMURTI

Can you tell me when Poetry was born, the 'Poetry of words' which is the subject of our present consideration? I cannot. But beyond the abyss of time, some heart, pregnant with fire, I ween, burst the bonds of contained emotion. The surcharge found vent in rhythmic speech, in words both of harmony and melody embodying the Spirit within. Like a sudden realisation, *beautiful silence* passed into *beautiful utterance*. "As an expression of imaginative feeling, as the movement of an energy, as one of those great primal forces which go to the development of the race, poetry has played as important a part as science," says a writer of authority. This wonderful birth, this clothing in human speech the truths and the emotions of the ages—is undoubtedly a fundamental gift of the Gods. "A tradition where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned, metaphor and emotion, and carried back again to the multitude the thought of the scholar and the noble," says Yeats. I shall not here attempt any definition of Poetry. Nor shall I describe how its technique grew. Once Byron wrote—"so far are principles of poetry from being invariable, that they never were, nor ever will be settled". But still, of course, what baffles definition does not baffle recognition. We know poetry when we hear it, or see it, or read it. But it wants poetry to describe it or define it. Just see these lines:

"Heaven and earth are flowers,
Gods as well as Buddha are flowers,
The heart of man is also the soul of flowers."

This is from the Japanese. It is a lovely picture—a most suggestive likening of supreme things to one another. But there is no definition in it. Each is undefinable, but we

THE 'RAPTURE OF SONG'

151

sense it still. So lies Poetry beyond the definition of words.
But,

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to
heaven,
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

Its secret charm lies, ever a mystery to the distant worshippers of beauty like our humble selves, in the facility to dress emotion in apt expression. The words are known to us. They are so simple when we see them. But that magic which so subtly arranges them, and gives shape to those wonderful images and expressions, word-mosaics, it is the gift of the All-Giver to the blessed on earth, they "whose heads did stars and sunbeams know," and they

"the music-makers, and the dreamers of dreams,
Wandering by lone sea-breakers, and sitting by
desolate streams."

I am not sure if, all this while, by one of those usual but strange delusions, I am not guilty of the thought that the appeal of Poetry is not universal enough to-day. Perhaps I am. Somehow things are rather cheapish now. The rich legacy of the world's literature, of the East and of the West, has come to us but lies unused. There is, instead, a feverish desire for cheap stuff that, like a stimulant, will yield excitement for the hour and pass away, leaving the reader sick, and perishing itself. The treasures of Sanskrit and English literature, of Tamil, Telugu and Malayalam, are laid aside for sensational literature abundantly purveyed and spread all over by every passing wind. Libraries and Reading Rooms flourish under big names, but very few adore the emblazoned ideals. I have no specific charge to make. I am only describing a widespread tendency of the day. Mahatma

Gandhi said the other day that he would abolish all newspapers. Another great idealist said he would never more make editorial comments. I sincerely think that there is more beneath these sayings than may appear at the top. Only, if Libraries supplied more the great Masters! Only, if we felt that the golden grain was garnered from them! Only, if you and I sang with the poet :

"I am the owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

If the strife of hearts should cease, and a broader vision and holier love should prevail, if the Gods should walk this our earth again, and "when the heart is parched up," as it is to-day, "come upon me with a shower of mercy;" "when grace is lost from life," as it is to-day, "come with a burst of song,"—then were the consummation of life.

Between us and the poets there is one bond—our *humanity*. Our dreams are theirs; our loves are theirs; our aspirations are theirs; our worship is theirs. But then, the vision and the gift of song is *theirs only*. So must we voice ourselves forth through their tongues.

The poet is not merely a dreamer. It has been said that Shakespeare was practical to his finger-tips; that a better business-man than Goethe was not then living. They saw life and were kindled with glory of the Maker. The vision and the word exalted them beyond their brothers.

If you ask me to give you a plan for the study of Poetry, I would say I have my own way. For that matter, in regard to all literature. Do *not* read vastly. But read very deeply. Here is a piece of sound advice—if you dream, but not make dream your business; if you think, but not make thought your master; then you hold one of the master-keys.

As I said, through the English language, through Sanskrit and our vernaculars, the world's choicest treasures

are ours. That they are too cheap, is my complaint. Food is dear; life is dear. Why should these be so cheap as to make us prize them so little?

Make the choice of your study. Then read them again and over again. I believe in reading the same poet and the same poem a hundred times over. Out of that intensity alone will true appreciation come. Shakespeare or Kalidasa, Wordsworth or Coleridge, Byron or Shelley or Keats, Tennyson or Browning, Toru Dutt or Tagore, each of us has a kindred soul to one or more of these, and we make our choice.

Then pursue that choice. Studying the poet over and over again, we see new beauties, discover new melodies, trace new suggestions of thought, and above all, enjoy without cost or limitation that which has given us the joy of our soul.

Now I shall take you over some of the lighter charms of poetry. There is *silence* in poetry. There is picture in poetry. There are the emotions—joy, sorrow, surprise, love, hate, the hesitancy of thought. There is the revelation of the kinship between man and nature.

Every one of the great Masters saw this *oneness* of the universe, how one supreme Spirit informed all things :

"A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

It was again Wordsworth :

"To me the meanest flower that blows
Can give thoughts that lie too deep for tears."

I would like to illustrate a few other things also. I spoke of silence in poetry. These two lines in Shakespeare's 64th Sonnet—

"Ruin hath taught me thus to ruminare
That time will come and take my love away."

The words so prolong, and the end, so dismal to the

lover, is so long-drawn and deliberate, and the lines die away too.

From Wordsworth again :

"No motion has she now, no force ;
She neither hears nor sees ;
Roll'd round in earth's diurnal course
With rocks and stones and trees."

The *individual She* has been lost. She has joined with the elements and plunged into the eternal silence.

See this lonely plight of the Knight in Keats :

"Oh what can ail thee, Knight-at arms,
Alone, and palely loitering ?
The sedge has withered from the lake,
And no birds sing."

The two last lines—what grievous loneliness and suggestion of gloomy peril !

Or from Keats again :

"Now more than ever seems it rich to die,
To cease upon the midnight with no pain".

Let us turn to Tennyson for two pictures, out of his abundance :

"On the one side lay the Ocean, and on one
Lay a great water, and the moon was full."

Or from Oenone :

"For now the noonday-quiet holds the hill :
The grasshopper is silent on the grass :
The lizard with his shadow on the stone,
Rests like a shadow, and the winds are dead".

What a combination of effects here—silence and the picture of the scene drawn !

Or Coleridge :

"Like a painted ship
Upon a painted ocean."

The *Ancient Mariner* has some of the best of such pictures. What shall I say—of those opening lines of Kubla Khan :

In Xanadu did Kubla Khan
A stately pleasure dome decree,
Where Alph the sacred river ran
Through caverns measureless to man
Down to a sunless sea."

"Sunless sea" and "measureless caverns" simply lose us in a supernatural world.

Look at the sound effects thus :

"I heard the ripple washing in the reeds
And the wild water lapping on the crag".

"The slow moon climbed," "the long day waned." Tennyson is full of them. Such art was peculiarly his own.

Or again :

"Counting the dewy pebbles fixed in thought."

The action mentioned—so subtly true. Then look at repartee—King Claudius asks Hamlet :

"The clouds are still hanging on you my son ;"

"Nay I am too much in the sun," comes the reply. In the scene between his mother and Hamlet, the Queen asks :

"What, you do not know me ?"
"Know you—you are the Queen,
You are your husband's brother's wife,
And, would it were not so, you are my mother."

See again the way how you work upon a crowd's feeling, to your own purpose. I shall simply refer you to Antony's well-known words. I won't quote.

Look at the sudden flash of these lines :

"I wandered lonely as a cloud,
When all at once I saw a crowd,
A host of golden daffodils
Besides the lake, beneath the trees.
Fluttering and dancing in the breeze."

The lonely wanderer is suddenly thrown into the company of friends and all are in a flutter of joy.

Turn to the consolation and the message of these lines :

" Our birth is but a sleep and a forgetting,
Trailing clouds of glory do we come
From God who is our home."

Listen to Tagore for a minute—

" I was not aware of the moment when I first crossed the threshold of this life. Even so, in death, the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well.

" The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation."

I do not want to multiply examples. But whosoever be the poet of your choice, read him again and again. So in prose. So in fiction. *Intensity* is my plan—not extent. Look in every poet for such beauties as the few we have illustrated. The more you read, the more you will enjoy. Until, when reading is done, you can say of yourself—

" The music in my heart I bore,
Long after it was heard no more."

Narayanan Nambiar: Poet of Kerala¹

BY P. NARAYANA KURUP, M.A., B.L.

The news of the Poet's death in April 1922 reached me at Madras a fortnight after the event. I was shocked; and I sorrowed most. Within the succeeding three or four days of solitary walks and musings in the fields by, and the groves of 'Hydari Garden,' Perambur, (where I was then living) gushed out of my sorrow my elegy on the Poet's death which tops my book of poems, '*Tamarothoni*' or the 'Lotus Boat' dedicated to the sacred memory of the Poet. I wanted to write a career sketch showing the chief aspects of his genius for the benefit of the non-Malayalees interested in the vernacular literatures of India. Unfortunately for me, I could not even attempt it till the month of July of the year, when I began an essay at Calicut and wrote and finished it at Trivandrum in September. Each syllable therein was written in moments when my soul was touched by sorrowful memory. Though a good many facts of the Poet's life have reached me thereafter, I have not made any change in the body of the essay which was more or less wrung from my sorrow-stricken heart.

My passion to come across a real living genius was fulfilled only when I met K. C. Narayanan Nambiar. Non-Malayalees have to take me on trust when I am unable to illustrate my statement here and now with translations of the Poet's works. Nambiar was unquestionably a genius. But there was in that genius a strain of madness. The word 'madness' is indeed difficult of definition when it is used as an attribute of poetic genius. It is the abnormal development of one or more faculties in an individual that constitutes

¹ This is the writer's foreward to his essay on Narayanan Nambiar which will appear in the next issue.

genius. But as madness is an abnormality, it is but natural that the common characteristics of abnormalities whether in one species of development or other, should present some at least of the aspects of madness, it being the most powerful of all abnormalities. But poets, as Plato says, are those who sing in a state of divine insanity; and Nambiar was one wholly within the literal sense of Plato's definition. He was born a poet. He lived for song, and lived all his life singing in a state of 'divine insanity.'

I have often felt that Nambiar was born a little later in the world. His true place was with Kalidasa and others of the nine gems of Vikramaditya's Court or with Sadi, Khayyam or Firdussi, roaming through some fair rose-garden of Persia or the wilderness of Kashmere, with a book of verse and a flask of wine. But as it was, Nambiar had to struggle with his environment and often had to create it amidst men and things, all mercenary and mechanistic. Nevertheless, his was a remarkable influence on his environment which he must have noticed with interest himself; and consequently, I think the struggle must have been one of enjoyment to him. The most peculiar feature of his genius was that it did not require geniuses for its recognition. Nambiar, whatever order of intellects he moved amidst, appeared as a remarkable man to one and all, his genius being accessible to high and low alike. The secret was that he was all sorts of men, which Carlyle says is the test of a truly great man.

The most considerable aspect of his personality was that he was so abundant and yet so simple in his wonderful intellect. Never was such an undaunted heart enshrined in such a frail body. In matters of society, friendship and love, Nambiar had an inimitable grasp of their secret of success, which, for the lack of a better word, I have to call 'sincerity'. Hence the great naturalness in his relations with men and things. When Nambiar did anything, people felt after witnessing him, that he was the fittest to do it.

Novalis remarked about Shakespeare that those Dramas of his were products of nature. This in fact is the truth about Nambiar's works too. There is no artifice in his art. He sang as a matter of course, even as the birds sang, and the plants and creepers of spring time blossomed into flowers. When one goes into the details of his works, one is thunder-struck as much at the vastness of his thought as at the accuracy of his expressions with their logical sense of proportion, usually to be seen only in erudite scholars in Metaphysics and Philosophy. It was all the work of his 'unconscious intellect' wherein was concealed a highly evolved power of intuition that found the truth quick as the lightning flash.

The poet, says Carlyle, who could merely sit on a chair, and compose stanzas, would never make a stanza worth much. I consider this a great utterance of a great truth. When Shelley wrote that poets are the unacknowledged legislators of the world, he said only a part of the whole truth. I fancy there is in the truly great poet, who is so rare, the Politician, the Thinker, the Legislator, the Philosopher and the heroic Warrior! Nambiar was not a poet of the armchair sort. He 'was all sorts of men' not merely in the kingdom of thought but in the realistic world of society and state.

I would call him a Lawyer, Legislator, Thinker, Politician, Actor, Orator and above all an unconscious Philosopher as well, besides a Divinely gifted song writer. He knew as much law as was very necessary to put the story of the *Mahabharatha* in the form of a legal trial satisfying the essentials and details of modern legal procedure, with plaint and defence, counsel and witnesses, arguments for and against, judge and judgment, verdict and punishment. This work entitled '*Bharatha Vyavahara*' won great tributes from great judges and learned lawyers, and was regarded as transcending the powers of even experienced legal practitioners.

He was a Legislator as a member of a District Board, where he evinced remarkable powers of legislating by

original suggestions, clear vision, and far-seeing critical powers,¹ winning the admiration and high esteem of great English Civilians like Mr. Dance, Mr. Wood, Mr. Innes and others.

Nambiar was a thinker, not that pious sort which resort to silence, but a thinker aloud, singing and speaking, not merely of the starry heavens above, nor of the moral law within, but of all sorts of things that ever fell within the ken of his sense perceptions.

He was a Politician where politics gave him a field for his songs. By nature he could never be a partisan where hatred and its accompanying attributes have their share in the creation of the competitive spirit. Nevertheless, politics interested him and he often showed his political vision by laconic and sound criticisms of political subjects like election, representation, vote by ballot and responsible Government, subjects which he never had any opportunity of studying except perhaps through intuition.

He had never been on the stage except on three or four occasions, and that too as buffoon. But his great powers for laughter gained recognition the moment he first stepped on the stage. Acting was in fact a great passion² with him from very childhood. But for his status of royal relationship which prevented his entering the stage, he might have been one of the greatest actors of Kerala. His love of the metaphorical lime-light was nothing but his love for the actual writ large!

Of him, as an orator in Malayalam, I have said enough in the pages to come. I have heard almost all the great orators of India, but not one like Nambiar. He spoke with a great pleasant voice. There was a singular drag in his speech which gave it a tone of majesty and kept the

¹ It was during these days that Mr. Logan, I.C.S. who even after retirement took keen interest in Malabar affairs, wrote to Mr. Nambiar from England having heard of the latter's brilliant powers and wonderful talents.

² Nambiar's early association with the *Kathakali* (dumb play) actors of his father's palace, seeing the play almost daily, was perhaps responsible for this.

audience anxious and eager to hear him thoroughly. It was said about Mr. Toole, a great English actor of the eighties, that one might almost think him one of Dickens' characters stepping out of the novels on to the stage. But when Nambiar entered the platform, one might think him the multiple personalities of Sam Weller, Falstaff, Byron, Burns, and himself, all taking shape into one form stepping out on to the stage and speaking of the geometry of this and the poetry of that, the mockery of things and the trickery of men, speaking to keep you most excellently amused. He was wonderful on the platform.

Like the proud ancestors of his race, he was a heroic warrior; a true warrior at heart. He would rather dwell in his necessities than bow before insolent might. Whether he was before the Court of Law or the temple of God, Nambiar was fearless, and was to his own self unhesitatingly very true. Like Sir Galahad, his strength was as the strength of ten, because his heart was pure. There are hundreds of stories of Nambiar's genuine independence and fearlessness, stories that remind you of Beaulieu, the French critic, telling Frederick the Great that His Majesty knew nothing of French, or of Diogenes asking Alexander to move away not to prevent his sunlight. But great soul as he was, he was always loyally submissive, reverent to what was over and above him. It was admirable to see him thus submissive to higher ones than he, his own sincere pride of manhood and independence only ennobling the submissiveness.

Nambiar often passed for a drunkard, even as the brave old English Samuel Johnson passed for an inflated gluttonous creature. But often society forgave him this fault for the sake of his splendours. Nevertheless, public criticisms at times took venomous shape; but his own true poetic heart and head were poison-proof and he could convert burning acids into delightful perfumes. On one occasion, when he was summoned as a witness by a Magistrate, this drinking weakness of his was referred to in cross-examination. He was asked to mention some of the occasions when he drank. To say that he was drink-

ing every minute of his life would not be citing 'occasions', and hence he began with great accuracy of dates, citing many notable instances of State Banquets, and a host of garden parties where he had partaken of his share of the wine in the company of eminent Englishmen of the Indian Civil Service. Asked what he was, he enumerated his editorial relationship with a dozen foremost journals of Kerala. With these two answers, the disarmament of the Magistrate and the cross-examining lawyer, was complete. Nambiar was undaunted and sincere in word and deed. The loyal-hearted hung on him. The proud were disarmed of pride before him. Nor would the serpent flicker, at his side, with his double tongue. The brazen fool in his presence was softened. A warrior; yet a 'golden-hearted child' withal!

A great event in his life singularly reminds me of the divine Dante. A Malayalee Beatrice Portinari, a pretty little girl of his own age and rank, had won his love when yet a boy. They had thenceforth grown up in mutual partial sight. But destiny parted them, and mated her with another. Unbearable to him: this loss of the only one he had ever, with his hugest quantity of affection, loved. Nambiar himself was wedded. But he, a genius with wonderful strength of emotions, with very delicate and subtle chords of excitabilities, with a heart and head that could feel and know, only either all in all or not at all, was not the sort to make happy again. Hypochondriacal crotchets or imaginary sorrows and miseries, Nambiar had none. The one real great sorrow had banished all the others for life. I could not say what he would have been, had not this sorrow wrought the tragedy. For my part, I cannot think of any Power that shapes our ends besides the Almighty. "The Maker shaped the world long ago", says Goethe, "He thought it best even so." Nambiar came to this world just to enact the Fifth Act of a Tragedy under the sun. It was his destiny: his great destiny. I for one would not put my finger in the eye, and sob now, as I did once.

'Sweet Seventeen'

BY V. N. BHUSHAN

If I were a blooming maid
Of sweet seventeen—
With a sylph-like form
With a radiant charm
With a winning smile
With silken tresses
With almond eyes,

Then, youths with romantic vein
Unbidden sing my praise.
In vain they liken me
To a blooming flower,
Hail me queen, greet me goddess;

Poets with inspired visions
Offer lays of love and life,
And wait with bated breath
For my lacerating glance of love.

If I were a blooming maid
Of sweet seventeen—
Cast in Cupid's comely form,
A dreaming world, a loving world,
Fain would fawn at my lotus-feet
And kiss the dust turned holy by my tread.

Heralds of the Dawn¹

BY THE EDITOR

I

In tracing the history of the literary Renaissance in Andhra, we have to take note of the fact that, for over two centuries, there has been no Ruling Prince specially devoted to the cause of Andhra culture. The Nizam rules over a large Telugu population, but he is not a patron of Telugu poets, like some of the Kutub Shahis of Golconda. The Maharajah of Mysore has some Telugu subjects, but he is pre-eminently a patron of Kannada literature. The Andhra Zemindars have done something recent years for Telugu men of letters, but with notable exceptions, they have other and far more engrossing interests in life than the cause of learning. The nearest approach to a culture-state in Andhra was the Vizianagaram Raj in the palmy days of Sri Ananda Gajapathi. Statesman, scholar and philanthropist, this 'Prince Charming' of his day reproduced in his capital, on however humble a scale, the glories of the Courts of Raja Raja Chalukya and Krishna Deva Raya. The brilliant coterie that gathered round him—Kasinatha Sastri, the Sanskrit savant; Venkataramanadas, the master of the *vina*; Narayanadas, the accomplished *bhagavathar*; Ramanujachari, the finest flower of Anglo-Sanskrit culture—reminds one of the gems that adorned the other Vijayanagara of a by-gone age. Younger than these giants, but by his dreams and by his achievement destined to be the forerunner of the Andhra Renaissance, was Gurazada Appa Rao—verily, a Herald of the Dawn.

Brought up in the traditions of luxurious Court, Appa Rao developed an exquisite taste. His sense of the beautiful

¹ This is the second of a series of articles on "The Renaissance in Andhra." The first was published in the January number.

HERALDS OF THE DAWN

165

in Art and Literature was remarkable. In other and happier times, he would have been a distinguished poet-diplomat, accompanying his royal master in his triumphant military marches and beguiling the Monarch's leisure by the *ex tempore* recitation of verse and song. But this joy was denied to him: and Appa Rao with all the genius of a Peddana,—poet-laureate of Krishnaraya—had to be content with a humble private-secretaryship, even as Ananda Gajapathi, with the makings of a warrior and statesman, was but the biggest of Zemindars, denied even the doubtful glory of maintaining a battalion of the Imperial Service Troops.

Appa Rao was a graduate of the Madras University, but unlike most graduates of his generation, he was a first-rate Sanskrit and Telugu scholar. And, too, his study of the classics of English literature was intimate and discerning. He had unbounded admiration for the English lyric poets of the early 19th Century, and felt that if Telugu literature was to be a life-giving flood, the decadent *prabandha* ought to give place to the lyric. In common with Gidugu Ramamurti and others, he raised the standard of revolt against the archaic prose-style, brought into fashion by Chinnayya Suri, devoid of all flexibility and grace, and divorced from the spoken language of the cultured Telugus of the modern age. The bridging of the gulf between the spoken and the written Telugu, and the exaltation of the lyric into a distinct literary form—these are Appa Rao's contributions to the Andhra Renaissance.

His published works are few. To most Andhras, he is known as the author of that remarkable social satire—the '*Kanya Sulkam*'. But the play is long and rambling; there is no unity in the plot; the end is tame and unconvincing. In spite of its brilliant dialogue, and its faithful portrayal of certain phases of contemporary life, the '*Kanya Sulkam*' is not the highest expression of Appa Rao's genius. The style of the play has given rise to serious misunderstanding. It is an exact reproduction of the local dialect of the Vizagapatam District, and wonderfully true to life. But the opponents of the reform of Telugu prose seize upon this as a sample of

the 'standard spoken Telugu' which the reformers are advocating. They charge Appa Rao and his school with having attempted to import into the language of books all the mannerisms, yea, vulgarisms of a local dialect. But it is clear that the language of the play was intended as the language of farce, in the same way that Viresalingam's farces reflect the spoken language of Rajahmundry and around. For purposes of other and more serious forms of literary expression, the reformers want, not an exact reproduction of, but a close approximation to, the spoken speech. The '*Kanya Sulkam*' has already attained the position of a classic, and few there be in Andhra Desa that do not admire it and its hero, Girisam.

Appa Rao's poems and songs lie scattered in the old volumes of extinct journals like the *Andhra Bharathi*, and no attempt has so far been made to publish a collected edition. They have, nevertheless, cast a spell over the rising poets of Andhra, like Krishna Sastri, Nanduri Subba Rao and Basavaraju Appa Rao. His new metre—'The Garland of Pearls'—is eminently suited to narrative poetry, as is evident from his immortal poems—the '*Kanyaka*', and the '*Dream of Lavana Raju*'. Lofty sentiments expressed in homely yet telling phrases are strewn all through his poems. Time and again, he gives expression to poignant regret that he had worn himself out in vain yearnings after the 'fruits of the Empyrean' while he spurned with contempt the beauteous things that lay right around him. This is a reference to his early love for classical literature, either Sanskrit or highly sanskritised Telugu. The ineffable beauty and grace of the native Telugu idiom had been lost on him till late in life. But he made ample amends by enshrining it in a series of beautiful poems. There are few things in Telugu literature finer than the closing lines of '*Kanyaka*' in which the proud *Vaisya* maiden curses her would-be ravisher and flings herself into the flames :

"If thou art a Monarch and ruleth thy Realm,
Is there not One Above that ruleth all Monarchs?"

or where King Lavana in his dream woos a maid 'of low degree' and being warned by her that she is a *mala* (pariah), declares passionately :—

"There are, amongst men, but two castes—the good
and the bad,
If the *mala* doth belong to the good, then am I content
to be a *mala*"

Love for the lowly and the down-trodden was, with Appa Rao, but another phase of his love for the despised and long-neglected native idiom of the Telugu language. He once burst out into an invective against those that saw no beauty in his poems and said :

"How should the charms of beauteous women appeal
to those that are enamoured of wooden dolls?"

Persecuted for his literary 'heresies', and cut off in the prime of life, Appa Rao's end was infinitely sad. But the seed that Appa Rao has sown is bearing abundant fruit. The ideals for which he lived and died are winning splendid recognition. And as the centuries roll by, a grateful posterity will cherish his memory as that of the harbinger of a new and glorious era in the world of Telugu Letters.

II

From Vizianagaram to Madras, it is indeed a far cry. But the absence of a separate Province and Metropolis for Andhra made it inevitable that some of our foremost literary men should gather at Madras, the common capital for Andhras and Tamils, where unfortunately neither Telugu nor Tamil culture is found at its highest. If a series of fortuitous circumstances had not huddled the southern sub-nations together into the polyglot Province of Madras, Madura or Trichinopoly on the one hand, and Guntur or Rajahmundry on the other, would have obtained the primacy as the cultural and political capitals of their respective areas. Poona is the cultural capital of Maharashtra, Calcutta of Vanga, Karachi of Sindh, and Cuttack of Utkal, but the cultural life of the

Tamils and the Telugus is divided as between a number of second-rate towns, none of which enjoys an acknowledged pre-eminence. Scholars like Vedam Venkataraya Sastri, Kokkonda Venkataratnam, Viresalingam Pantulu, Vavilakolanu Subba Rao, Chilukuri Veerabhadra Rao and Chennapragada Bhanumurti, spent the best years of their lives in Madras. The University and the Colleges, the Oriental Manuscripts Library and the Translator's Office, absorbed the best brains of Andhra Desa. It was, therefore, in the fitness of things that K. V. Lakshmana Rao, Andhra by birth and Maratha by domicile, should have found his way to this City of Chennappa Nayak to accomplish the great mission of his life—the opening up of new vistas of glory to his Andhra countrymen.

Lakshmana Rao came of a family of hereditary Dewans of Munagala in the Kistna District, but his early life was spent in Maharashtra and more particularly at Nagpur, where he took his M. A. Degree. He was an ardent student of Marathi literature and, to his last day, he cherished a profound regard and admiration for the history and culture of Maharashtra. In fact, his first attempts at literary expression were in Marathi. He contributed frequently to Marathi journals and edited some chronicles in that language. And when he began to write in Telugu, the very first of his productions was an inspiring life of the maker of the Maratha Nation—Chatrapathi Shivaji. Besides Marathi and Telugu, Lakshmana Rao mastered Sanskrit, Hindi and English. He was almost the first Andhra to realise the supreme importance, for purposes of nation-building, of a study of other Indian languages. In that direction, according to him, lay the path to inter-provincial harmony and the federation of Indian cultures.

Lakshmana Rao was fortunate in that he had a master who realised his worth, and left him ample leisure for his favourite pursuits. The young Rajah Saheb of Munagala relieved his gifted Dewan from the dreary routine of his office and permitted him to spend the greater part of every year at Madras in close proximity to the Museum and the

Manuscripts Library. Lakshmana Rao soon drew towards himself a group of young men of his own age, and inspired like him by a passionate desire to serve the Motherland—Ramalinga Reddi, Harisarvothama Rao, Kaleswara Rao, Lakshmipathi, Viswanatha Sarma and the late lamented Ravichettu Ranga Rao of Hyderabad. The publication in the mother-tongue of high-class works on History, Economics, Politics and the Physical Sciences was their immediate task. The *Vijnana Chandrika* series was the outcome of their devoted labours. Amongst the most valuable of their publications was Veerabhadra Rao's epoch-making '*History of the Andhras*', which contributed in no small measure to the awakening of the dormant national consciousness of the Andhras. Historical novels like Velala Subba Rao's '*Ranee Samyukta*' and Raghavachandriah's '*Vijayanagara Samrajyam*' presented for the first time the stirring episodes of Indian history in a picturesque setting. Lakshmana Rao was Editor-in-chief of the series as well as the author of two excellent volumes on Indian history—the Hindu and Mahomedan periods—incorporating the results of the latest research and couched in his crystal-clear and charming Telugu style. He never lived to complete this *magnum opus* of his career, for he was snatched away while yet engaged on the Maratha Period. This was indeed an irreparable loss, for no other Andhra is even half as well-equipped as Lakshmana Rao for the task of writing the History of the race of Shivaji and Nana Fadnavis.

Lakshmana Rao and his friends planned a Telugu Encyclopædia and even published the first few volumes. It was conceived on a magnificent scale and executed with the utmost care. But Lakshmana Rao passed away, while the most important of the volumes on '*Andhra*' was in preparation, and the task of completing the '*Vijnana Sarvasvam*' was left as a noble legacy to his Andhra countrymen.

Lakshmana Rao's prime passion was for original historical research. It was marvellous how he pored over old inscriptions on stone, copper-plate grants, and palmyra manuscripts turned yellow with age. They revealed all their

hidden treasures to his master-mind and enabled him to throw fresh light on many dark corners of South Indian history. Most epigraphists and numismatists lack imagination and fail to see the wood for the trees. The minute details of the history of a period blind them to the significance of broader issues in national history. But Lakshmana Rao had a vision which lifted him high above his compeers. As a historian, he combined in himself the accuracy of Freeman with the brilliance of Froude, the laborious research of Sarkar with the patriotic fervour of Ranade. During his latter years, he invited a young man of brilliant parts and of lofty enthusiasm to collaborate with him in his work. Thus it was that, when Lakshmana Rao was suddenly removed from the scene of his labours, his mantle fell without an *inter regnum* on his son and successor in the spirit, M. Somasekhara Sarma.

If Appa Rao is the forerunner of the Literary Renaissance and the inspirer of the younger poets of our day, Lakshmana Rao is the father of Andhra nationalism—the nationalism that is born of a correct appreciation of the past of the race and of its possibilities in the future.

III

Unlike Vizianagaram, Masulipatam is not the residence of a Prince ; nor is it, like Madras, the capital of a Province. The general belief seems to be that its soil is as arid as that of the Sahara ; that its climate, like that of Bæotia, does not make for intellectual alertness ; that its citizens are 'dull, naturally dull.' One ingenious student put it down in black and white in the course of an examination paper that Masulipatam was famous for just two things—pigs and prickly-pear. And yet, out of this modern Nazareth, something good did come, and no account of the Andhra Renaissance would be complete, if it left out the rich and varied contribution of old 'Machili Bandar.'

It is strange, yet true, that mere accidents sometimes influence the destiny of great movements. And the presence of Venkataratnam Naidu at the Noble College, Masulipatam,

was one of such accidents. A brilliant galaxy of young men sat at his feet and drew inspiration from his life of singular nobleness and purity. Dr. Ramakrishna Rao, Pattabhi Sitaramayya, Mutnuri Krishna Rao, Mokkapati Subbarayudu and Kopalle Hanumantha Rao, have figured prominently in various fields of national endeavour and played their parts in the cultural and political life of the Andhras.

Yet another accident was the employment of the Poet and *Satavadhani*, Venkata Sastri, as a Telugu Pandit in the Hindu High School. After his repeated triumphal marches and poetical tournaments all over the Telugu country and beyond, in company with Tirupati Kavi, his life-long friend and brother-poet, Venkata Sastri settled down at Masulipatam for a long spell of fifteen years. Poetry was the very breath of his being. He was a past master in the art of composing verse *ex tempore*. As a conversationalist and public speaker, he had few equals. Wherever he went, men flocked round him and listened with rapture to his poems and his genial talk. There was something fascinating even in the way that he recited Telugu verse. In those days, poetry seemed to fill the atmosphere of Musulipatam with its magic perfume. Pingali Lakshmikantham, Katuri Venkateswara Rao, Viswanatha Satyanarayana and a number of others first turned verse in imitation of him, and later on took their rightful places among the poets of the Renaissance.

Trained in a different atmosphere and worshipping other gods, Kopalle Hanumantha Rao, the scholar and the dreamer, was in some respects the most arresting figure in the Renaissance movement. Like Lakshmana Rao, he was the son of a Dewan ; like him too, he was an ardent admirer of Western culture ; in joyous dedication to the service of the country, both were alike. But in his surpassing love of the beautiful, and his readiness to sacrifice his all for the sake of an ideal, Hanumantha Rao is truly beyond compare.

Hanumantha Rao was far in advance of his age. And he was a practical idealist. After a brilliant university career, he served for a short period as Assistant Botanist to

Government but returned to Masulipatam to practise at the bar. The comparative ease and opulence of a mofussil lawyer, however, were not for him. In the early days of the Nationalist movement, just after the partition of Bengal, Musulipatam became the storm-centre of Andhra politics. Hanumantha Rao's sensitive soul was stirred to its depths. He longed to give himself to the country's cause, and when the idea of a Jatheeya Kalasala—National College—was mooted after Bepin Babu's visit, Hanumantha Rao renounced his practice, organised the new institution, and became its first principal.

The rest of his all-too-brief life was devoted to the building up of the Kalasala as a great centre of culture. His incessant begging tours, his pre-occupation with the administrative and financial work of the institution, the untold—but not unfelt—anxiety to keep the Kalasala going, the weary waiting at the doors of the rich and the powerful,—all these left him little time to organise the purely literary side of the institution. This explains in a large measure the failure of the Kalasala to satisfy the intellectual aspirations of Andhra youth or to make a distinctive contribution to the Literary Renaissance. Hanumantha Rao was obliged to work with men who were no doubt earnest and well-meaning, but devoid of great talents or of a penetrating vision. But there are certain achievements of the Kalasala, for which lovers of culture ought to feel grateful.

Hanumantha Rao was an admirer of Ruskin and of Ruskin's economic theories. With Ruskin, he believed in the supreme value of handicrafts in the perfecting and ennobling of man. Masulipatam had long been famous for its beautiful carpets and its more beautiful *palampores*. But these arts were dying out for want of patronage except from a few cultivated foreigners. Cheapish machine-made prints and ugly inartistic furniture flooded every home and killed out all sense of beauty. Hanumantha Rao sought out a talented Mahomedan craftsman and set up some carpet-looms in the Kalasala. From the spinning of the raw wool to the preparation of the vegetable dyes, every process

connected with the industry was carried out within the Kalasala. No pains were spared to make the carpets the finest of their kind. It is a rare pleasure to stand by the lowly *Panchama* students working at the loom and watch the thing of beauty grow under your eyes. Theirs indeed is the joy of the creative artist. Hanumantha Rao's one great delight was to take round visitors to the carpet-looms and show them the marvellous beauty of design and the richness of colour which won the Kalasala carpets well-deserved fame all over India. To him, the carpets were dearer than words could tell.

With the advent of the Non-co-operation movement and the era of khaddar, the Kalasala opened a cloth-printing and dyeing section. When first the productions of this section were exhibited at Bombay, they created quite a sensation. Then was revealed to the astonished gaze of people in all provinces the infinite possibilities of artistic khaddar. And to-day, the whole of India has copied the example of the Kalasala.

Hanumantha Rao was an early convert to the views of E. B. Havell, Abanindranath Tagore and Ananda Coomaraswami as regards the revival of Indian Art. Coomaraswami personally visited the Kalasala soon after its inception and was deeply impressed with the work that was being carried on. There must have been long and intimate talks between him and Hanumantha Rao about Indian painting and handicrafts. Hanumantha Rao was ever after anxious to open a section of oriental painting in the Kalasala, but this dream of his was realised only after his passing away. The work of Promode Kumar Chatterjee, Ramendranath Chakravarti and their students at the Jatheeya Kalasala forms a landmark in the history of the Renaissance of Indian Art. Ram Mohan and Ananda Mohan, Bapiraju and Vusudevan, Sundaramurti and Subba Rao, Malliah and Venkataratnam, have to their credit a record of artistic achievement of which any province may feel proud. There is a tradition current that Hanumantha Rao's noble spirit hovers over the institution he had reared with such love. Inmates of the

Kalasala roaming about the beautiful grounds or stretching themselves on the silver-white sands during moonlit nights, whisper with awe that in the *Hanumantharaya Chitra Mandir*,—the art gallery named after him—the founder's spirit is wont to sit and muse as in the days when he lived on earth, and gaze with infinite joy at the paintings that adorn the walls. It would be sacrilege to question a belief at once so beautiful and ennobling.

Sacrifices like Hanumantha Rao's can never go in vain. And the Kalasala, despite temporary lapses, will once again rear its head and fulfil the dreams of its illustrious founder. Hanumantha Rao wrote never a verse, but he had the poet's soul; he never painted a picture, but he had the artist's vision; he was not an orator, but there was more eloquence in a single quiet expression of his than in all the long-winded speeches of smaller men. He dreamed golden dreams and laid down his life that those dreams might come true :

" Here was a Cæsar,
When comes such another ? "



Gurazada Appa Rao: A 'Herald of the Dawn'



Mr. C. R. Reddy, M.A. (Cantab)
Vice-Chancellor, The Andhra University

University Problems

The third week of August was a week of Convocation Addresses. At three different Universities, three different persons approached the problem of University education from three different angles. There was one striking feature about these performances. At Bombay and Madras, the Governor-Chancellors delivered the addresses while in the Native State of Mysore, a 'native' educationist, and the Vice-chancellor of a young University,—perhaps the youngest in India, unfolded his pet theme. Sir Leslie Wilson spoke on the kind of culture that is best fitted for our young men, Viscount Goschen emphasised on the essentials of sound education, and Mr. C. Ramalinga Reddy dilated on the requirements of an ideal University.

Sir Leslie did a great service to the young graduates of Bombay as well as to their brethren elsewhere by frankly telling them that "it is useless, nay, much worse than useless, to cram up subjects merely for a degree, and then forget all about them. It is also worse than useless," he continued, "to read authors like Ruskin and Carlyle and Mathew Arnold in the course of your College career, unless you are prepared to take these great teachers as your *gurus*, to allow their teachings to sink into your lives, and become part of yourselves". "Education, rightly understood, is a preparation, not merely for a professional occupation but for life itself." Even the most cantankerous of critics cannot peck at Sir Leslie Wilson when he essays to describe the term 'nationality' in its wide and comprehensive sense and pleads for a broad and cosmopolitan outlook.

"The spirit of nationality, as Lord Curzon said, in one of his great addresses to Calcutta University, and his words are as true to-day as they were twenty six-years ago, is an increasing force in the lives and ideals of men," observed Sir Leslie. "It makes small nations great, and great

nations greater, but for its full realisation, a spirit of unity, and not of disintegration is required. There must be a sacrifice of the smaller to the larger interest, and a subordination of the unit to the system. In India, it should not be a question of India for the Musalmans, of Bengal for the Bengalis, or the Deccan for the Bengalis or the Deccan for the Deccanis. Neither can it be India for the Indians alone. The contact with the West has profoundly affected the whole structure of national thought and existence. From their joint labours, this new and cosmopolitan culture is springing into life. It is Asian, for its roots are embedded in the traditions and aspirations of an Eastern people ; and it is European, because it is aglow with the reflection of the culture of the West."

Sir Leslie has, however, no illusions whatever about the achievement of Bombay in the realm of Universities and he frankly recognised its limitations. But one wonders if endowments and gifts to the University for which he appealed can do any good when the spirit which animates the English Universities in India is not of the right kind.

Viscount Goschen too concedes, like his distinguished colleague and countryman, that mere University degrees and academical hall-marks are of no use in this world. He seems to be even alarmed at the swelling number in which they are manufactured in the mills established by the British Raj in this country. He searches his conscience and pathetically asks : " what is the next milestone on the way of life that these graduates will now set out to pass, what is the final goal they hope to reach, and what is the equipment with which they are furnished for their long journey ?"

Surely, Viscount Goschen knows the answer. Indeed, there is only one answer to the question. The system of education introduced in this unfortunate country by an alien Government has so irretrievably demoralised the outlook of Indian youth that they understand little and appreciate less the ideal of education for the sake of education or of education as an aid to culture. Suspecting that

even the possession of University degrees at phenomenal cost might not after all guarantee professional livelihood, Viscount Goschen exhorts the alumni of the Madras University to explore the avenues of industrial and business careers and speaks of the enormous possibilities of technical education. But the fair-minded and conscientious man that he is, he is again confronted with the problem of limited funds at the disposal of Government. But is not the plea of 'limited funds' for education, an insult to a country in which Governors and Viceroys draw sumptuous salaries and fatten themselves on the poor taxpayer's money ? The poems of Browning and the wisdom of Rabbi may be good literature but are bad prescription for the emaciated graduates and famished scholars who are bundled out of effete Universities.

What a relief it is to turn to the address of Mr. C. R. Reddy at Mysore, which is so comprehensive in its range of topics, penetrating in its criticism of University organisation, practical in its suggestions, idealistic in its outlook, and classical in language ! There is not one aspect of the University problem that has not come within his compass, not one which he has not dealt with in a masterly way. He takes 'live' facts, examines them thoroughly, and passes his unerring judgment with devastating candour, and with astonishing ease makes a case, which alike exposes the hollow types of education which were foisted upon his helpless country by an alien agency and envisages before our eyes an ideal University. One remarkable quality with Mr. Reddy is that he has either something new to say or say something in a new way. His address is so good that it cannot be given in parts, and so long that it cannot be extracted *in extenso*. One must read and re-read the whole of that brilliant essay on University development, and one will be surely beholden to him for his picture of the ideal University, of which the present Universities in the country are mere caricatures. In Mr. Reddy's 'Utopia,' provision will be made at the different grades for vocational, industrial, technical and technological training and education ; arts and sciences will

flourish ; justice will be done to the essentials of an œcumenical University ; vernaculars by grades or on a subject basis, as circumstances require, will be the medium of instruction ; women's education will be remodelled on the right lines and adapted to modern conditions ; the medical branch will be manned by a fixed staff of specialists ; professors will not be "provided with careers for life and then by sheer force of sumptuous seniority exalted to the headship of departments," but will be recruited only on the consideration of merit ; and above all, the University will be an autonomous "corporation of teachers and taught, a spiritual and cultural entity pursuing knowledge for its own sake, extending the boundaries of Science and Art, and functioning as one of the source-powers for increasing humanity's hold on the good, the true, and the beautiful." Since the demise of Sir Asutosh Mukherji, "the pioneer genius who introduced genuine University education in India," nobody has spoken in this country in Mr. Reddy's robust accents. In him we find the unique combination of a sense of practicality and a note of idealism. He did not merely address the graduates of the University at Mysore, but from Mysore he exhorted "the rulers and leaders of India not to be content with sentimentalising over ideals and providing merely verbal incentives to lofty conduct, but to bestir themselves with vigorous and honest purpose to the task of establishing the requisite secular conditions and organisations" and thus bring about the 'spiritual revival' of India, by the aid of the right and real University spirit. The country owes Mr. Reddy a deep debt of gratitude for his epoch-making address. But will she profit by it ? The answer depends upon the extent to which the Government shed their sense of prestige and follow the lines laid down by this eminent educationist.

I. D.

The Tamils and the Andhras

BY PANDIT M. RAGHAVA AIYANGAR

III ¹

It is indisputable that the Dravida and the Andhra countries were closely inter-related politically in the two centuries in which the Cholas were predominant. In the Tamil grammatical works, we frequently come across the statement that 'Chola kings are greater than the Baduga kings' and this statement must have come to be current in only those centuries when the Cholas had become more powerful than the Telugu kings. This state of things continued till the decline of the Cholas, and the Andhra country along with other countries slipped from their control, owing to the rise of the Kakatiyas of Warangal. Prataparudra I (1162-1197) wrested Vengi from Raja-Raja-Chola II, the great grandson of Kulottunga I. Kamban, the great epic poet of the days of Raja-Raja II, seems to have become estranged from him and gone over to Prataparudra. An old stanza is attributed to Kamban, evidently composed in honour of his new patron Prataparudra, wherein it is indicated that the famous Andhra king became so enamoured of the poet exiled from the Tamil country that he was found willing to perform menial services for him.² Later on Kamban seems to have come back to the Chola country, but the Chola king could not have been really well-affected towards him, for he must, indeed, have entertained apprehensions of Kamban being

¹ The first and second sections of this article were published in the March number.

² அவனிமுழு துண்டு மயிரா வதத்துன்
பவனி தொழுவார் படுத்தும்—புவனி
உருத்திரா கின்னுடைய ஓரங்க னுட்டிற்
குருத்திரா வாழைக் குழாம்.

able to secure the goodwill of the enemies of the Chola power. Tradition has it that the unsuspecting Kamban went up to the Chola palace as usual, and that the treacherous king let loose a tiger kept near the entrance of the palace and sped an arrow at him as though he were really aiming at the tiger. The poet seems to have thus realised how treacherous the king had been, and laid on him and his dynasty a curse, in a stanza which still sends a thrill through the Tamil country.¹ The poet's words came true and the decline of the Chola power set in almost immediately, and in a few decades the power of the Cholas was completely broken. That the Poet had a fair acquaintance with Telugu is obvious from the use he has made of Telugu words in some of the stanzas of his epic, the *Ramayana*.²

Within two or three centuries of the decline of the Chola dynasty, the wheel turned and the Andhras came to rule over the Tamils. The chiefs who had been subject to the overlordship of the Cholas threw off the yoke of the suzerain power and raised the standard of independence. The Mahomedan invaders marched quickly into the Telugu and Tamil countries and plundered them. To restore order in the South and consolidate the Hindu powers against the impending Mahomedan domination was the task of the nascent dynasty of Vijayanagar. How effectively the Kings of Vijayanagar preserved the Tamil country for the Hindus, politically and culturally, is well known to students of history. Though they ruled from Hampi, the western most out-post of the Telugu country, they and their Viceroys had great affection for Tamil literature and great regard for the poets of the Tamil country. Saluva Tirumala, the Viceroy of the Tamil

¹ வில்லம்பு சொல்லம்பு மேதகவே யானாலும்
வில்லம்பிற் சொல்லம்பு வீறுடைத்து—வில்லம்பு
பட்டுருவிற் றென்னையென் பாட்டம்பு நின்குலத்தைச்
சுட்டெரிக்கு மென்றே துணி.

² தாண் மிடைந்தன தும்மி மிடைந்தென
அக்கட விராவணற் கமைந்த வாற்றலே
மசராத மனையவர் வாழும் வாழ்வும்.

country during the reigns of Vijayanagar kings, Mallikarjuna (1449-1465) and Virupaksha (1466-1485), seems not only to have acquired a competent knowledge of Tamil literature, but also to have been a munificent patron of Tamil poets. Kalamegha addressed a poem to the Viceroy, lauding his own powers of poetical improvisation, and Saluva Tirumala was at first doubtful if the poet's claims were not really overdrawn and tested him in various ways but finally succumbed to the charm, sparkle and strength of his poetry.¹ The attainments of Tirumala in Tamil are spoken to by Kalamegha himself, and obviously the Viceroy's appreciation of the poet's abilities was based upon a competent acquaintance with the beauties of Tamil.² This Tirumala

¹ துதைத்து நாழிகையி லாறுநா ழிகையினிற்
பலசந்த மாலை சொலவும்
சூழலா வந்தாதி யேழுநா ழிகையினிற்
நெகைபெற வகுத் தோதவும்
பாதஞ்செய் மடல் கோவை பத்துநா ழிகையினிற்
பரணியொரு நாண்முழுதுநீன்
பாரகா வியமெலா மீரிரு தினத்தினிற்
பகரக் கொடிக்கட்டினேன்
சீதஞ் செயுத்தொங்கன் மார்பினு னியலிசை
தெரிந்த திருமலைராயன்முன்
சீறியே வாதுகவி பாடுதற் கெதிர்புரு
திருட்டுக் கவிப்புலவரைக்
காதும் பிடித்துக் கவித்துக் கதுப்பிற்
கரத்திடி டிடித்துமுதுகிற்
கலனைவைத் தேமுகக் கடிவாண மிட்டேறு
கவிகாண் மேகநானே.

² இத்திரன் கலையா யென்மருங் கிருத்தான்
அக்கினி யுதரம்விட் டகலான்
எமனெனைக் கருதா னானெனக் கருதி
நிருதிவந் தென்னையென் செய்வான்
அத்தமாம் வருண னிருகண்விட் டகலான்
அகத்துறு மக்களும் யானும்
அனிலம தாகு மமுதினைக் கொள்வோம்
ஆரெனை யுலகினி லொப்பார்

seems to have been the son of Gopayya of the Saluva line, and a Saluva Tirumala, son of a Gopayya, is known to have flourished in 1453 A.D.¹ This would make it clear that the poet and the patron belonged to the middle of the 15th century.

We know also of Andhra kings being patrons of Tamil poets in even later days. Under Krishna-deva-raya, (1509-1529), the empire of Vijayanagar extended over not only the Telugu country but also the Tamil and the Kanarese lands. Not only was this emperor distinguished for his beauty, intellect, and power, but also by his poetic talents. Suffice it to say, however, a few words about his patronage of the poets of the Tamil country.

When he marched, about 1515, against the Oriya country and defeated Prataparudra (1497-1540), of the Gajapati line, and took to wife that King's daughter, Dukka, he had a Tamil poet Kumara-Sarasvati in his train. The marriage of the emperor with the princess of the conquered line was celebrated in a short stanza which is replete with *double entendre*.² Other Tamil poets too shared the bounty of this emperor. The Jaina scholar Mandala-Purusha, the author of the Tamil lexicon, *Sudamani Nikhandu*, has a stanza in which he bears personal testimony to the munifi-

¹ South Indian Epigraphy, Annual Report, Inscn. No. 67 of 1903.

² கவிங்க மிழந்துதுதிக்கைச்சங்கத் தோற்று
மெலிந்துகட கங்கழுவ விட்டான்—மலித்தமலர்ப்
பொன்னிட்ட மான கிருஷ்ண பூபாலா வுன்றனக்குப்
பின்னிட்டு வொட்டியன்போற் பெண்.

சந்தத மிந்த வரிசையே பெற்றுத்
தரித்திர ராசனை வணங்கித்
தலைசெயு மெண்ண நிலைசெய்கல் யாணிச்
சாளுவத் திருமலை ராயன்
மந்தர புயனாங் கோப்பய னுதவு
மகிபதி விதரண ராமன்
வாக்கினுற் குபேர னாக்கினு னவனே
மாநில சானன வாணே.

cence of Krishna-deva-raya.¹ It would seem also that Jnana-Prakasa, an ascetic of the Vellala community, had composed a poem, *Manjarippa*, in praise of this emperor, but the poem is not now traceable.²

Occasional verses are also to be found in which distinguished men of the Tamil country and eminent poets have complained in Tamil verses to Krishna-deva-raya about misconduct in temples and charitable institutions. Tatva-Prakasa, an eminent Saiva ascetic and poet, laid a poetical injunction on the priests of the temple of Tiruvalur, who had not properly conducted a festival in that temple, and informed the Emperor in a poetic episode of what had happened.³ Immediately, the emperor issued orders against the priests, and the poet closed the controversy in a forceful Tamil poem in which he poured the vials of his indignation on the heads of the priests.⁴ A story is also current that on

¹ படைமயக் குற்றபோதும் படைமட மொன்றி லாதான்
மடைசெறி கடகத் தோனான் மதிக்குடை மன்னர் மன்னன்
கெடிமன்னர் வணங்குந் தானான் கிருட்டிண ராயன் கைபோற்
கொடைமட மென்ப தம்ம வரையாது கொடுத்த லாமே.

² வானப்ர காசப் புதழ்க்கிருட் ண ழாயர்க்கு மஞ்சரிப்பா
கானப்ர காசப் புதழாய்த் து கச்சிக் கலம்பகஞ்செய்
ஞானப்ர காச குருராயன் வாழ்த்து ளலஞ்சிறந்த
மானப்ர காச முடையோர் வளர்தொண்டை மண்டலமே.

³ மருவுபுகழ்க் கிருட் ண மகராச ராணே
அரிய வடமலையா ராணே—திருவாரூர்ப்
பாகற் கொடியறுப்பார் பாதத் திருவாணே
த்யாகக் கொடியிறக்காதே.
ஊழித் துலுக்கல்ல வொட்டியான் றுணு ளல்ல
வீழித் துலுக்குவந்து மேலிட்டே—யாழி
சிறந்ததிரு வாரூர்த் தியாகருடைப் பூசை
இறந்ததே கிட்டிணரா யா.

⁴ உண்ட வயிற்றி லுயிர்க்காத்த விட்டதே
தொண்டரே வீழித் துலுக்கரே—பண்டெல்லாம்
அப்ப மவலென் றதிரசமுத் தோசைகளுங்
கப்புவது போச்சே கவிழ்த்து.

a certain Naga-Rasa-Nambi, an official of the same temple, bringing to the melting pot the images of two of the 63 saints of Tamil Saivism belonging to that temple, the poet composed a poem and taught it to a parrot and sent it on to Krishnaraya, so that it might sing out the complaint into his own ears.¹

Hari-dasa, a poet who wrote the *Iru-Samaya-Vilakkam*, a poetical treatise on the controversies between the Saivas and Vaishnavas, was also a protege of this emperor. One of the stanzas of the work makes mention of a pillar of victory erected by the emperor in the Vishnu temple at Simhachalam.² Mention of this pillar is to be found in the *Amukta-Malyada* a poetical composition of the Emperor himself³ and in the *Manu-Charitra* of Allasani Peddana, his Court poet,⁴ and in inscriptions.⁵ Evidently the pillar was set up as a memorial of the emperor's victory over Prataparudra of the Gajapati line. Though Hari-dasa would say that the pillar was set up at Simhachalam, it seems to have been really set up at Potunur, a village some thirty miles off. This receives confirmation from an inscription which makes mention of Krishna-deva-raya having made gifts of jewels and villages to the God of the temple of Simhachalam.

These circumstances furnish proof not only of the emperor's insight into the Tamil language and his munificence to Tamil poets but also of his own attainments in Tamil.

¹ முன்னு னறுபத்து மூவரிருந் தாராவரில்
இந்நா ளிரண்டுபே ரேருநர்—கன்னுன்
நருக்குன்றன் விற்றுவிட்ட நாகரச கம்பி
இருக்கின்றன் கிட்டிணராயா.

² கிரிபோல் விளக்கிக் கிளரும்புயக் கிட்டணராயர்
தரைமீது சிங்காத் திரியிற்சயத் தம்பநாட்ட
வரமா தரவா லளித்தேவட கூவமேவும்
கருமா மணிவண் ணன்னீடு கருத்துவைப்பாம்.

³ IV. 290

⁴ i-36, 38

⁵ South Indian Epigraphy, Annual Report, Instruction No. 74 of 1903.

The *Amukta-Malyada*, a Telugu poem of rare merit, attributed to this emperor himself, has for its theme the life of Sri-Andal, a Tamil poetess who has been raised to the ranks of the saints by the Vaishnavas of the Tamil country. This Emperor was a cosmopolitan in politics, but in religion he was a follower of the Tamilian school of Vaishnavism. Though we cannot be sure who his religious preceptor was, it is said that his descendants were disciples of Tata-desika of Conjeevaram. In the *Amukta-Malyada* he paid due honour to the great saints and teachers of Tamil Vaishnavism and paid homage to the great figures of Tamil religious literature.

For the proper administration of the Tamil country, he relied upon ministers of Tamil origin. On one of such ministers, Ambi-Aram-Valarta Mudaliar, a Pandyan chief, he composed a poem, and when asked to justify his having sung of a minister, the emperor lauded highly the qualities of the minister.¹ Another poem bears witness to the great indignation of this minister when some actors about 1511 A.D., dressed themselves up like women of Vellala caste and acted before Krishna-raya and how keenly the minister felt the ignominy and how he retrieved the reputation of his community by putting the actors to the sword.²

After the days of Krishna-raya, the Viceroy of Achyuta and Sadasiva was Vittala, who distinguished himself by bringing under the yoke of the Vijayanagar Emperors those portions of the Tamil country which even the might

¹ அறம் வளர்த்த முதலியாரைப் பாண்டியன் கலம்பகம்
பாடலாமோ என்ற புலவர்க்குக் கூறியது.

உங்கண் மனந்தெரி யும்புல வீரோரு சோமரபோந்
திங்கண் மரபினத் திங்களின் கூடச்செம் பூரறமா
துங்கண் மரபினிற் கங்கையுஞ் சூழினன் சோதியன்றோ
எங்கண் மரபுண் டெனக்கவி பாடினம் யாமவற்கே.

² நானான்மை யுன்ன புகழ் க்ருஷ்ண ராயன் சமுகத்திலே
வேனான் மகளிரைப் போலே வினோதித்து வேடங்கொண்டு
கோனார் வயிரியர் கூத்தாடத் தங்கன் குடிமையெண்ணி
வானா லவருயிர் மாய்த்ததன் ரோதொண்டை மண்டலமே.

of Krishna-raya had not been able to subdue. In 1543, he took Anantasayanam (Trivandrum), the capital of the Keralas, who had till then defied the Vijayanagar rulers, and his victorious arms held sway over the country between Cape Comorin and Mudukal in the Nizam's Dominions. In 1546-47, the Kerala king Bhutala-Vira-Rama dedicated some property for the performance of certain services in the temple of the Kanya at Cape Comorin in honour of this Viceroy. The memory of this invasion of the Kerala country and the expedition against Cape Comorin is preserved in a stanza attributed to a Pandyan chief in which the chief pays high compliments to the Viceroy's attainments in Tamil and love of the Tamil people.¹

The year 1565 saw the downfall of the Vijayanagar Empire which had stood up as a bulwark protecting South India from the onslaughts of Mahomedan invaders. The overthrow of the Vijayanagar empire was in a great measure the overthrow of Southern culture as well. The chiefs who had been the feudatories of the empire set themselves up as independent rulers. One of such chieftaincies arose at Madura and reached the summit of its prosperity under Tirumala Nayaka (1623-1659). This king too was a great patron of Tamil literature. A well-known story has it that Kumara-Guru-Paramuni composed a poem on Sri-Minakshi, Goddess of this temple, in which he conceived of her as an infant, that he published it in this temple and in the presence of this king Tirumala Nayaka, and so pleased was the Goddess at the poet's conceit in depicting her as an infant that, out of the abundance of Her grace, she appeared before the audience in the guise of an infant, captivated the audience with her magnetic grace and disappeared in a trice. In another poem too,

¹ தொட்டி லிருக்கத் தொடங்கிய நாண்முதலா
அட்டதிக்கு நின்குடைக்கீழாயிற்றே—விட்டலையா
தன்குமரி யன்றித் தனிக்குமரி கொன்னாநீ
தன்குமரிக் கேருவதென் செப்பு.

Minatchi Ammai Kuram, this poet pays obeisance to Tirumala Nayaka.¹

The minor charities which were under the control of the Nayaka Kings were seventy-four in number and more than half of this belonged to chieftains of Telugu origin. Many of them were well-versed in Tamil literature. It was in these days and under their patronage that poems like *Kulappa Nayakan Kadal*, and *Virali Vidu Tudu* were composed. Many are the occasional poems which celebrated the attainments of the chiefs of Ettayapuram in Tamil literature.

When these chieftains declined, the Mahomedan power took root in the country. These days were so troubled indeed that we cannot much regret that Tamil did not flourish. The British rule started from Madras and spread over the whole of India and has brought back peace. Will it bring back a period of greatness for Tamil?

It goes without saying that in the days when the Tamils ruled over the Andhra country and the Andhras in turn held sway over the Tamil lands, there must have been very much of inter-penetration of customs and cultures. It is well-known that hundreds of Telugu poets were really colonists in the Telugu country who had migrated from the Tamil land. So too, the Telugus who made the Tamil land their home contributed greatly to the uplift of Tamil culture. What greater proof of this statement can be had than that furnished by the life and activities of Tyagaraya to whom South Indian music owes its Renaissance!

¹ நீர்வாழி தென்மதுரை நின்மலனா ருள்வாழி
கார்வாழி யங்கயற்கட் கன்னிதிரு வருள்வாழி
சேர்வாழி கச்சிநகர்த் திருமலைப் பதிவாழி
பேர்வாழி யவன்செல்வம் பெரிதுழி வாழியவே

Current Topics

THE GOVERNOR UNDER SWARAJ

Dr. Pattabhi Sitaramayya and Prof. N. G. Ranga have said some very interesting things about the position of the Governors of Indian Provinces in the spacious days of Swaraj. While they are at one in believing that, in future, our Governors ought to draw smaller salaries and maintain less pomp and show than at present, they differ widely in their conceptions of the Governor's position. Dr. Pattabhi Sitaramayya is emphatic that all Governors should be Indians, and even suggests that Pandit Motilal Nehru ought to be the first Governor of Utkal. Prof. Ranga, on the other hand, pleads for the retention of British Governors for some decades. This difference of view regarding the personnel of our future Governors is more fundamental than might appear at first sight. On principle, there can be no objection to inviting eminent British or Colonial statesmen to preside over our provincial governments, so long as India is willing to maintain the British connection and owe allegiance to the King-Emperor. Similarly, South Africa, Canada and Australia, might accept Indian Governors nominated by the King on the recommendation of the Dominion Government. All parts of the 'Commonwealth of Nations' may profit by the talents and experience of the best men available. But this is not the ground on which Prof. Ranga bases his argument. He is concerned about preserving the British character of Indian administration, and the maintenance of the best traditions of parliamentary government under the guidance of men trained in British public life. We are afraid too much is being made of this 'guidance' from Britain. Indian parliamentary institutions may in the first instance, be copied from Britain, but they are bound to develop on their own distinctive lines in conformity with

CURRENT TOPICS

189

Indian genius and Indian tradition. India may make its own contribution to the Science and Art of Government. Day-to-day contact with Indian public life and personal knowledge of political institutions abroad, gained by extensive travel, ought to fit our foremost men for the position of Governors. To suggest, as Prof. Ranga does, that the Swaraj Government of India might not rise above communal or parochial considerations in recommending Governors, is to argue for the indefinite continuance of our present vassalage.

The Governor, according to the Professor, is to be the leader of society in his Province and the Patron of Art and Literature. If, under Swaraj, we wish to develop the Art and Literature of India, what could be more appropriate than that eminent Indians should be called upon, in their capacity of Governors, to take a leading part in the Cultural Renaissance of India ?

K.R.

THE KELLOGG PACT

Whether the signing of the multilateral treaty renouncing war as an instrument of national policy will mark a new era in international relations or will go down to history as merely another futile effort, another meaningless gesture, that would serve to swell the task of the future chronicler, remains yet to be seen. In post-war events of world interest, there has not been one so stirring or so significant as the Kellogg Pact. It is not a little curious that when the old world is still rent with jealousies of a staggering variety, the olive branch of peace should come from across the Atlantic to keep the political equilibrium of Europe undisturbed. The ceremonial pomp that characterised the historic event at Paris on the 28th August was nevertheless marked or marred by two disagreeable incidents. A feminist movement headed by Miss Doris Stevens and Viscountess Rhondda was responsible, in not a little measure, for disturbing the placid atmosphere. Although the bludgeon of the Police was successful in preventing a demonstration, it showed the spirit behind the movement, and Mr. Kellogg was not

behind-hand in acknowledging the necessity for a consideration of the causes that prompted the Suffragette agitation. Another was the eternal question of Franco-German relations in the Rhineland. Dr. Stressman, sick as he was, attended by a Doctor, had conversations with M. Poincaré and the result was as uncertain as the wind. The French were unrelenting. The Germans were insistent. And both were smarting under wrongs done and disgraces heaped. Harmony seems a distant hope.

This clearly indicates how imperfect and perhaps ineffective the Kellogg pact may ultimately, even immediately, prove to be. The very Treaty, if we begin to analyse it, will reveal how it is hedged in by qualifying clauses and interpretative notes that nullify the very basic principle. The 'World Tomorrow' has the following in its editorial comment on the Kellogg Pact ;

"According to these interpretations, at least four kinds of war are permissible ; in self-defense : in defense of third parties : in cases of armed intervention by great powers : in certain regions. The latter reservation especially will destroy much of the value of the Pact if allowed to remain. Under it, Great Britain reserves the right 'to wage war in defense of Egypt, Gibraltar, the Suez Canal Zone, the Persian Gulf and India. Indeed the interpretation may be stretched to cover most of the earth. It is highly significant that Secretary Kellogg did not challenge the validity of this interpretation. How could he, as long as the United States reserves the right to wage war in the Caribbean under the so-called Monroe Doctrine ?"

Nobody could legitimately question or contradict the intent of the Kellogg Pact :

1. That the signatories are deeply sensible of their solemn duty to promote the welfare of mankind.

2. That they are persuaded that the time has come when the frank renunciation of war as an instrument of national policy should be made, so that the existing peaceful and friendly relations may be perpetuated.

It all sounds truly platitudinous, but how transitory

the ideals were and how hypocritical the professions and what an unbridgeable gulf yawns between solemn asseverations and sincere practice, has become regrettably apparent even while the Pact was on the anvil, let alone after it was signed. Sir Austen speaking on the subject made the following staggering but frank observations :

"There are certain regions of the world, the welfare and integrity of which constitute a special and vital interest for our peace and safety. His Majesty's Government have been at pains to make it clear in the past that interference with these regions cannot be suffered. Their protection against attack is, to the British Empire, a measure of self-defence. *It must be clearly understood that H. M's Government in Great Britain accept the new Treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect.* The Government of the United States have comparable interests, any disregard of which by a Foreign Power they would regard as an unfriendly act."

If we turn to the events that followed the Pact, one shudders at the degree at which national morality stood. What about the Anglo-French Naval Pact whose secrecy has become celebrated ? The U.S.A's chagrin at this has been undisguised, and no amount of contradictions regarding its innocent character or explanations of an attenuating nature, can serve to relieve either France or England from the charge of criminal outrage on the essentials of the Pact. It is a terrible indictment against the reprehensible reservations that nullify national concessions. It is an indisputable proof of the war-thirst of Europe. The Kellogg Pact may form another ineffectual document, another addition to the catalogue of political curiosities.

M.V.R.

NEHRU, THE YOUNGER

The ringing words of Pandit Jawaharlal Nehru at the Conference of the Students of Bengal leave upon one the impression that he figured there, not as the inevitable

President of an annual show, but as the herald of a new era, the prophet of a new message. He strikes one predominant note throughout the address, the note of fearless thought and reckless action, evoking a sympathetic response from the youth of India. There is no wonder if a Government trading upon the ignorance of its subjects should view his utterance as smacking of 'rebellion', or if those steeped in conservatism and disabled by age-long paralysis of thought and action should receive a violent shock. But, 'the youth can think and are not afraid of the consequences of thought'. They can no longer desist from applying the cross-fire of logic to every institution, however hoary, and pull it down if a better one is needed in its place. Its mere persistence through the ages, like the Sahara, lends it no charm, for the past is not for the youth. Why should they, after all, conjure up before their vision the ghost of the dead past, while the magnificent vista of the infinite future is still before them, yet to be unfolded and only asking to be moulded by them? They cannot browse too long upon the past without losing the incentive to action, while the elusive ideal of the future—indeed, the ideal is always of the future—and the absorbing actual of the present, call for their earnest attention. They can feel for the misery of the world and seek a remedy for it. Communism may or may not suit our needs, and Jawaharlal does not plead for Communism so much as for a drastic change in the existing order of things, which has brought untold suffering to humanity. The plea that a particular solution is not perfect is no reason why the misery of the world should not be recognised as a fact and as an evil to be remedied. The economist shuddering at the mere mention of social or economic equality raises a cry that the doctrine disturbs the equilibrium of society. But if the economic balance of our society is so cunningly designed that it must needs be hopelessly over-weighted on one side in order to maintain equilibrium, our society certainly stands self-condemned. It is monstrous to suggest that any system, however old, is too sacred for discussion and criticism, when God himself has been the subject of incessant

controversy among different schools of Philosophy. Why should any system be afraid of logic and reasoning, if our inertia were not its security and our mental torpor its sheet-anchor?

The country can no longer listen to messages of moderation. To plead for more circumspection in our people is to teach more slowness to a bullock cart, or to bargain for even more calculation in a Shylock. Coldness and callousness, caution and calculation, we have in abundance. What we really need is dash and daring, energy and enthusiasm, and Jawaharlal's message comes as a timely warning to those of us who are inordinately fond of ease and inaction. There is a section of reactionaries among us who object to the spread of such doctrines, especially among the youth, who are susceptible to generous impulses and are by temperament jubilant over revolutions. It must, however, be remembered that new ideas can only be grafted upon the mind, while yet it is green and seeds of idealism should be sown while yet the heart is living.

Jawaharlal Nehru, thoroughly imbued with the spirit of youth, is the forerunner of the coming era of rebellion, rebellion against all that is old and rotten, and it is no surprise that while Nehru, the elder, is engaged in constitution making, the younger Nehru is interested in constitution-breaking.

B. R.

THE PUBLIC SAFETY BILL

The Public Safety Bill has met with a well-merited fate and is laid to rest in decent burial. We do not expect its ghost to afflict the public eye within a year. Should it then emerge into vision, the Assembly can be depended upon to give it a condign treatment. The absurdities of this most pernicious Bill have been fully exposed both on the floor of the Assembly and in the columns of the Indian Press. In expounding the necessity for the Bill, the Government staked everything on the power of mystery to generate panic. They professed to have something very terrifying up

their sleeve about Bolshevik plots and intrigues and conspiracies, but would not bring it to light on grounds of public policy. A Government with a reputation for high political morality can probably occasionally afford to keep its justification for suspicious measures under a bushel, but with the questionable record of the Bengal Ordinance and the Criminal Law Amendment Act disfiguring it, the omission of the Government to place convincing data before the public was bound to be regarded as equivalent to the absence of such data. The official strategy was bound to fail. It therefore failed. High-placed members of Government in India have developed a thick skin impervious to the ordinary decencies of a sane political existence, but had they not been so shielded, they would have realised what an ignominious position it is for the rulers of a vast Empire to be refused to be taken seriously at a moment of alleged immense peril, even by a Legislature copiously packed with their own nominees and underlings. The Assembly vote on the Bill is in the nature of an ultimatum to all those whom it may concern, that Nationalist India is in no mood to forge fresh fetters for herself.

S.R.

Reviews

HARINDRANATH CHATTOPADHYAYA—*Poems and Plays*
(The Hogarth Press, Madras)

Does this age mark a decadence in English poetry? Do we not have any productions of a pure and genuine character that equal, even if they do not excel, those of a Tennyson, a Browning, a Keats or a Shelley? It looks like it. The lover of English poetry thirsting for refreshing springs, finds stagnant cisterns or stinking pools. One is tempted to be sceptic about the future of this department of literature, that alone, in times of pulverising materialism, of drab science and dreary civilisation, is sought for soul-uplifting life and transcendental joy. Here a Yeats, there an "A. E.", single swallows twittering ineffectually in the hot air of smoke and civilization, are not the symbols of a poetic May.

India, however, has made a rich and resplendant contribution. Rabindranath Tagore has received the homage of the English-speaking and English-loving nations of the world, and has been acclaimed as a poet who, in language regal and resonant, sung to prose-ridden peoples the song of a country steeped in spirit-poesy. England and English literature are deeply indebted to vassal India. Less known, but not less rich in promise, if not in production, is Toru Dutt, that bud which ere it broke faded into the dust. Sarojini Devi, that intrepid spirit, flying restlessly across a trouble-strewn country, has brought the fresh breath of Heaven and the breezes of the empyrean. All these have, in familiar parlance, interpreted the East to the West. All these have shown that the world has not yet degenerated to the level when it would exchange the Pegasus for a rocking horse. But there is one whose achievement has to be assigned its rightful place in the literature of our day.

Harindranath Chattopadhyaya lives in a world different from our own. He is not only away from his mortal fellows; he is above them. We rarely see him; we needs must gaze at him. He lives in 'pale blue clouds' in 'rose-red dawns'. He dwells in the regions of the imagination where he builds temples of splendour reaching up to the heavens, and sets there for worship

a glorious idol of multi-coloured beauty. His world is co-extensive with the Kingdom of God. With him we do not feel the joy of the earth; we feel the transport of the Heavens. A paradisaal delight infects us as, from poem to poem, we move and our feet seem to lose their primal hold on the soil beneath them. We develop invisible wings which flutter in the air and lift us until the smell of the dust is lost in the fragrance of the clouds. Harindranath is old beyond his years. The winds of Heaven have blown through the petals of a shut bud until it laughed into a flower.

His *'Poems and Plays'* comes to the lovers of the Poet as a merited relief after a period of stray and spasmodic enjoyment in weary periodicals. A collected edition of the kind before us, although possessing a poor exterior, has a precious inside. After reading at dreary intervals from fitful publications of the Poet's productions, we longingly and lovingly press through the pages with renewed and freshened and invigorated delight. We have now a broader view of his intellectual beauty. We no longer witness the landscape through narrow apertures and with an obstructed vision.

Harindranath has an ineffable faith in the Great Beyond. He does not wail for the ungot gains or unfelt pleasures of the fleeting world. His eye is always on the distant, but to him delightful goal, so easily within his reach. He despises to wallow in the coloured mire of the down below, but silently in some lone corner of the sin-convulsed earth, he sits and sings:

Through deepening dusk I sit ad gaze
Into my spirit's glass
Wherein my visions one by one,
Like shadowy camels pass.

And then too before him pass "pale passioned spectres" and "frozen shadows" and through "the blind voluptuous veil of painted glows" that cluster human life, his vision penetrates, and the "winds of heaven" calling out to him, he passes in spirit to a land beyond, and moves and mates and mingles with angels and archangels. To him death is as sweet as life, perhaps sweeter, as the only gate through which he might enter a world where he finds the perfection of the world we leave.

All things on earth, sweet winds and shining clouds,
Waters and Stars and the lone moods of men
Are cool green echoes of the voice that sings

Beyond the verge of time
For what is heaven but the earth grown full
And God but man unshadowed and afar.

Questions of immortality fly across his mind and an answering echo comes and silences his yearning soul's querulous tremour.

O! Does the soul survive or is it shed
Like the faint colour of a garden flower?

raises a tentative trouble in his sensitive soul and is stifled by the reverberation within:

We may become the branches of a tree
Winds or white lotuses upon a stream
Or the pure magic of some village man.

His infinite and illimitable love and faith galvanize his spirit and carry him aloft while the world is sinking beneath the feet of sinning humanity.

Who knows what mighty dreams He dreams
Between a glow-worm's two swift gleams.

To him God is love and forgiveness singing *ever* in the Kingdom where He presides and flooding the breathing world with the beatitude of His music.

The world goes on, I have no doubt
Because the soul in me cries out
Of all the fates, the fate
Of painted things is worst of all.

His philosophy of colours is amazing. He reads the world's beginning and its end in a peacock's countless colours. The gaudy dawn has a magic significance. The blue sky, the golden eve, the pale white clouds have a mystic meaning.

Richer I count a gorgeous death
Than life that has no hues in it.

There we find again the essence of his message. A dull, uneventful life marked or marred by nothing striking or stimulating, he discounts. Longevity has no charms for him, if it is a prolongation of lavish lassitude. A magnificent death has richer and more glittering mines hidden in its concealed caves than a monotonous life of wasteful and wistful protraction.

Sin has no recognisable place in his world. It has apparently no existence. It is a misnomer for something we have no words to describe. To him the "vilest thought in us is some far off god's" and takes the vulgar responsibility of sinning and

being sinned against from off the slender shoulders of man and makes the "far off-god" enthroned in our hearts, the mover and the maker of our thoughts and desires and actions. He provides us the motive for deeds done or contemplated. It is that far-off God that breathes life into us that should also sustain it, beautify it and bless it and man, in Harindranath's view, is a moving and throbbing toy supplied with momentum and movement by the One Beyond.

For every thirsty bee that's born
Is born a honey-hiding rose.

And where is man's glory and all the self-consciousness that struts in human shape, all the sodden pride gorgeously glorified, magnificently coloured? Every colour, every shade and tint of it is God's handiwork and man before Him dwindles into atomy nothingness.

To what extent do we control
The working of the flesh and soul
I often wonder if at all
We have the power to rise or fall
According as we will
. we are
Companions with the travelling star
The silent tree, the fire, the glen
Controlled and charioted within
By some inviolate and old
Invisible law which aches to mould
Out of the pain of cloud and man
A gleam of paradisa gold
Dreamed long before the world began.

We find another shade of the poet's variegated mind, a real mine from which precious gold is got by delighted delvers. We find him unconcerned with the future, whatever it might hold for us, sorrows or joys, death or immortality.

Today is sweet, why dream the sorrow
Of the pale death of roses on the morrow

One is reminded of Omar Khayyam's Bohemianism.

Where all is one, there is no room for sorrow
Not for this gaudy myth of you and me.
What we call yesterday, today, tomorrow
Dies in the rose-depths of eternity.

This confidence in things here and hereafter is supreme and superb. No thought of the morrow, no recollection of yesterday,

mars or mutilates the joy of a heart, the bliss of a soul, so intent, so insistent on a divine Something, invisible and shapeless, yet looming in incomprehensible largeness before the windows of his being. He longs, yet despises to know what is beyond and suppresses the feeble whisper of an illegitimate suspicion.

Perhaps I will get to know the moment
I cease to want, to want to know,
All that you seek is born in you.

In his scheme of things, sorrow is eliminated. If it exists, it is only as a prelude to and a perfection of joy.

Who made the night made sorrow too
But at the end of both an inevitable burst of light.

His optimism, his confidence in the eternity of things, his deathless faith in the forgiveness of God are as boundless as unbounded heaven.

This stormy way which I now wend
Will meet me with a silent rose

breathes a mind capacious enough to sustain and survive the shocks that disfigure and distort human life. Of the ultimate end and fulfilment of living things, which are only particles of Heaven that move in scattered aloofness here below, only to merge in a loftier and larger being, his vision has an unfailing glow.

Each fulfils its individual fate
That He may in the end fulfil His own.

Harindranath's poems have not merely the breath of the Heavens. They have the fragrance of the rose that blows before our eyes. He not only conjures up before our vision glorious and golden dawns and colourless twilights and soft-tinted clouds, the green of the spring and ashen autumn, but plays upon the harp of life the music of the stormy blue, and floods our beings with universal symphonies. He finds melodies deep and deathless in flowers, and songs sweet and sinless in flitting shadows and shapeless winds. His poems have all the "liquid laughter break of rose." His verse runs like "rich music in the moonlight." We find there subtle shades of purple, superb tints of joyous crimson, a tingling music as though of silver anklets or golden bangles. He paints on a canvas large enough to comprehend earth and heaven, Bird, beast and man, the

"bronze tamarind seed" the "red eared monkey", the "haggard sinner" and the "holy saint" have all a place big or small within his distended imagination. The death of a bird teaches him a lesson far transcending any that the repositied wisdom of ages can give.

God's ways are infinite. No power dare come
Between His perfect purpose and its goal
For He, the age-long lover of the soul,
Subjects all form to endless martyrdom.
Who knows why thou wert chosen for a fate
Of such deep sorrow? or is sorrow but
A figment that with inward vision shut
We in our blind unvisionment create?

An ocean still has its message for him. The songs of bees fade and fuse into the music of his soul. The rooted tree that for ages stood motionless, to him is not "caught in common clay". The changing world is controlled by "an unchanging law of change" and all things, with him, have universal unity and immutable mutability. With him we feel the breezes of Heaven nearer. With him we shake the dust of the earth off our feet and enter a spotless, a stainless world where the eternal cycle of sun and moon, day and night disappear in, and are supplanted by, the undimmed radiance of a million-coloured gorgeousness.

Harindranath has carved out a distinct niche in the literature of the world. To the intellectual scepticism of a pride-fed Englishman, his achievement has a demolishing answer to give. If mastery of a foreign tongue by an Indian is to serve the purpose of interpreting the East to the West, Harindranath has done all that might be expected of such a gift. He has done more. He has proved to the world beyond a shadow of doubt that poetry is still the vehicle of spiritual expression, a beautiful outlet for a yearning and crying soul, a charming hand-maid of human thought.

M. V. RAMANA RAO.

SILHOUETTES: By V. N. Bhushan. With a commendation by Principal A. B. Johnston of Masulipatam.

This small book of poems by an Andhra under-graduate reveals great promise. No one can find these "Silhoeuttes" dull or insipid. They carry with them the fine stamp of an individuality extremely sensitive to the good and the beautiful

in life and nature. The author has a poet's heart and not merely a poet's technique, and reveals a happy gift of phrasing with the rare grace of intuition for the right word to combine effect with melody. There is a typical Indian atmosphere, and at times much suggestive local colouring about the poems, but here and there one finds a hint of fondness for outlandish expressions. With the discipline of further striving, we have no doubt the author will find it possible to replace the syringa, the rosemary and the rhododendron with homelier flowers in his garden of fancy. The poem reproduced in this issue of *Triveni* is a sample of Mr. Bhushan's work at its best.

S. S.

To Our Readers

OUR FRONTISPIECE

The two bronzes illustrated in the frontispiece are portraits of two devotees of the Deity of Kalahasti (Chittoor Dist. Madras Presidency), Kettan Adittan (a Chola captain), and his sister, who are to be ascribed to the early years of the 12th century, A. D. They are very fine specimens of the metal worker's art and have all the marks of individualised portraits.

'SOUTH INDIAN PORTRAITS'

Mr. T. G. Aravamuthan's brilliant monograph on 'South Indian Portraits—in Stone and Metal,' portions of which appeared serially in previous issues of the *Triveni*, has been accepted for publication by the India Society, London. The Society has rendered immense service to the cause of Indian culture by publishing such valuable works as Rabindranath Tagore's 'Gitanjali,' Dr. Coomaraswami's 'Rajput Painting', and Sir John Marshall's 'The Bagh Caves.' The Editor regrets that further instalments of the monograph will not appear in this journal. But Mr. Aravamuthan's talents will obtain wide-spread recognition as a result of the publicity which publication by the Society ensures, and the Editor therefore did not desire to interpose any objections. It is unfortunately true that, in a subject country like India, even highly gifted individuals have to become famous abroad before they can be recognised at home.

BAPIRAJU'S 'SAMUDRAGUPTA'

Adivi Bapiraju, Associate Editor, is one of the prominent artists of Andhra. He was a student of the

TO OUR READERS

203

Oriental Painting section of the Andhra Jatheeya Kalasala while Sjt. Promode Kumar Chatterjee was art teacher. It has not, so far, been possible to give a tri-coloured reproduction of any of Bapiraju's masterpieces, because all of them had been sold to art-lovers. His 'Surya' is in the Mysore Palace Art-gallery, his 'Solar Logos' in the headquarters of the Denmark section of the Theosophical Society, and his 'Samudragupta' with Mr. Alladi Krishnaswami Aiyar, Advocate, Madras. The Editor has however obtained the kind permission of Mr. Krishnaswami Aiyar to reproduce 'Samudragupta' in the November issue of the *Triveni*. Bapiraju represents the great Indian conqueror as sitting on his throne and playing on the *vina*. In the background is a scene of the *asvamedha* sacrifice performed by the monarch in commemoration of his victories.

TOO GOOD TO LAST !

In the course of a very kind review of the May number of the *Triveni*, the *Janmabhumi* mentions that when the journal was launched, friends and admirers felt it was indeed too good to last long. The *Theosophist* hoped that, in a land of ephemeral publications, fortune might be kinder to this new venture. The unusual delay in the publication of the May number and the consequent necessity to issue a Double Number for July and September must have set people wondering whether, after all, the *Triveni* was likely to survive the crises incidental to most journalistic efforts in India. The Editor himself was not sure if the good wishes of even the *Theosophist* could avail him in his struggle to keep the new journal alive.

But during the long and dreary months when he lay bedridden, suffering excruciating pain, the sight of the *Triveni* cheered him, and his hopes for its future sustained him. The *Triveni*, as several friends of the Editor are aware, was started last January, immediately after he left the Jatheeya Kalasala under very painful circumstances. He was in search of some work that would fill the gaping void

in his life, created by his separation from the dear institution he had prized above aught else. The *Triveni* is, therefore, an emotional necessity of his being—an object on which he wishes to lavish all his love. Everybody says the *Triveni* is beautiful, but it is nowhere near the Editor's ideal of what it ought to be. There ought to be even better pictures; articles of an even higher standard; and less of the inevitable printer's devils. And in this effort to make the *Triveni* a worthy exponent of the Indian Renaissance, he feels sure that all lovers of culture will extend their co-operation in unstinted measure. It is the Editor's firm conviction that, like all earnest endeavours, the *Triveni* is ultimately the Lord's work, and He, in His infinite wisdom and mercy, will vouchsafe the Editor—a humble and frail individual—the requisite strength, physical and moral, to carry on his self-imposed, but inexpressibly joyous task.

THE FEDERATION OF CULTURES

The *Triveni* seeks to interpret the *Renaissance* movement as reflected in the various linguistic units of India. The Editor is an Andhra, and in close touch with literary and artistic movements in Andhra-desa. It was inevitable, therefore, that in the early issues, these should have found prominent mention. But the Editor is anxious to publish from time to time detailed accounts of similar movements in other parts of India. Prolonged illness has stood in the way of his travelling about extensively and coming into personal contact with artists, poets and publicists all over India. He hopes, however, that in the coming year, it will be possible for him to undertake an all-India tour. Meanwhile, he makes an earnest appeal to scholars in other linguistic areas to write about the literary and art movements with which they are familiar. Translations of poems in different Indian languages into English free-verse will be particularly welcome. The *Triveni* will thus lay the foundations for that inter-provincial harmony and goodwill which is the prelude to a federation of Indian cultures. The Editor learns with pleasure that in

Maharashtra there is a group of young poets who have banded themselves into the *Ravi Kiran Mandal*, and that there are similar groups in Karnataka and Utkal. He will deem it a privilege to publish all about these rising poets and their valuable contribution to the Renaissance.



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OUR LIFE-SUBSCRIBERS

The permanent life-subscription for the *Triveni* is Rs. 100/-. The Editor desires to express his grateful thanks to the following gentlemen who have, so far, enlisted themselves as life-subscribers. He hopes that more will be forthcoming, and enable him to place the journal on a sound financial footing.

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