

Reg. No. M. 1694.

May, 1929.

**The Message
of
Sruti-Smriti.**

AUM

"Sri Mahagana-Pathaye Namaha."

**The Journal
for
One and All.**

THE VEDIC WORLD

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

Vol. III Current Creation 1,955,885,030 Human Years, No. 2
Kaliyuga 5030 Sukla Visagham.

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Who Represents India ? Orthodox Hindu Maha Sabha Bolshevism and India

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135, VARADAMUTHIAPPAN STREET, MADRAS.
PRINTED AT
THE MANORANJINI PRESS, SOWCARPET, MADRAS.

Annual Subscription Rs. 3 or \$ 2.00 or Sh 8.

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THE VEDIC WORLD

VOLS. I & II

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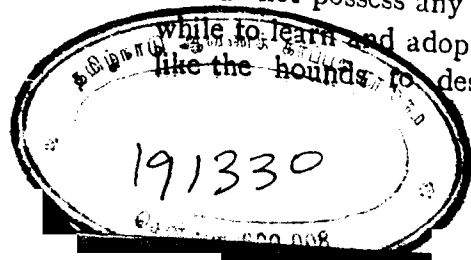
Who Represents India ?

Among the achievements of modern times, misrepresentation has its own prominent place. Though India is lacking in other achievements, it is not behind the other countries, if not in advance, in the achievement of misrepresentation. In every country there are three classes of people—the ruling classes, the leading classes and the masses. But the nature of these classes in India is different from that of the similar classes in other countries.

In other countries, the ruling class begin their public life with a direct knowledge of their native culture and history and in some cases with foreign history and culture also. Then they would be constantly exhibiting philanthropic and democratic views, until they transform them-

selves as a ruling class. When they manage to en- the ruling class, to a certain extent, their philanthropy and democracy gives place to selfishness and autocracy. As said above, the leaders of these countries are only the future ruling class, who are at present exhibiting their philanthropy and democracy, to control and modify the selfishness and autocracy of the ruling class on one hand and to create a confidence among the masses about their fitness to replace the ruling classes. And the masses, of these countries, are moderately educated and acquainted with their native culture and history, so as to know and check the activities of their leaders when they go against their interests. They are the proprietors of the land, capital, labour and industries of their own country.

The ruling classes of India are recruits from the British nation, who are made to believe that the livings of their progeny, depends on their maintenance of the Indian dominion and are also taught the 'divide and rule' policy and other allied sciences to suit their nature of work. They are provided with direct culture and history of their own nation and a specially prepared information about Indian peoples with privilege to add to the same whenever and wherever it is necessary. The leaders of India are only Indian students of the above ruling class who gave them the specially prepared information about India with their own notes and some general information about the outside world. Deprived of their native culture and history they are disconnected with their native soil and peoples. They are made to learn in their tender age only that their ancestors do not possess any regular culture and history worth while to learn and adopt. They are brought up and fed like the hounds to destroy the remaining rights.



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religion and the social order of their countrymen. This they have justified in developing the 'divide and rule' policy of their teachers into a 'destroy and rule' policy in the new councils under the Montague-Chelmsford reforms granted by the British Government in recognition of India's services in the great world war. The masses of India are deprived of their native culture, history and their traditional education. Consequently they are at a loss to know the nature and extent of their original rights and privileges, the amount of loss they have already suffered in their original rights, the balance of their rights and their fate in the hands of their benevolent ruling class, (bureaucrats) and the leading class (autocrats). The proprietorship of the land in their own country is fast declining. The independent nature of their labour and industries is fast disappearing. Having been deprived of their traditional education and livings, and having no chance left in the new modes of livings the masses have become unfit to search for their own food. Unfit as they are to search for their own food, they have to meet their scanty share by chance, the little residue left after the demands of the ruling and leading classes are satisfied, and even this by mere accident. Thus the Indian masses have to find their food by mere chance like a huge mountain serpent (*Ajagara*) which is having its food by chance on account of the nature of its unwieldy body which does not permit easy movements.

A good deal of fuss, about the depressed classes of India, is going on in the press and the platform, by both the ruling and leading classes. Now who is that 'depressed class'? The masses of India in toto is one depressed class. If an individual cannot manage to elevate himself into the leading class he is entitled to be classified under

the depressed class, whether he belongs to Anglo-Indian, Mohamedan, Parsi, Sikh, Brahmin, Non-Brahmin or Panchama Community. In fact, there is no such particular caste or community to be preferably called as depressed, while the whole Indian Society is subject to depression with exceptions (leading class) in the loss of their respective traditional education, livings, labour and industry. Granting for arguments sake that Panchamas are depressed as a class, let us examine who are the cause for their being depressed. Their chief traditional living is leather industry which is a very lucrative business. Their profession, which is second in importance, is co-operating with agriculturists, which is inevitably being adopted by men of other communities as well. Their chief industry is being exploited by the ruling nation to their great advantage, under the guidance and encouragement of the ruling class. The very few of them, who still maintain taste for their traditional profession and who honestly endeavour their very best to avail themselves of their traditional living, do not meet any sort of encouragement and help at the hands of the leading class, who talk much about them in and out of season and who have developed a taste always for the foreign products. But, on the other hand, it is the masses that still patronise their dying industry. The relationship, that exists between the agriculturist and Panchama, is continuing silently as of old in perfect good-will and harmony. And it is exactly a similar one that exists between the agriculturist and others who co-operate with him like the Panchama. We would meet a similar fate with the foreign exploited potters, weavers and other craftsmen, among whom we still find a large section of men who are maintaining a taste for their traditional living but meeting with the same indifference and coolness at the hands of the

leading class. Here again it is only the masses that patronise and extend what little help that lies within its reach. If we go on tracing out the causes of the untold depression of India as a whole, we would come to the conclusion that the cause of depression is either the ruling class (teacher) or the leading class (taught).

In the face of such things, a good deal of fight is going on between these two ruling and leading classes, for the claim of Indian representation. Now let us examine these two classes as to their qualifications to represent the Indian interests. We will first examine the qualifications of the ruling class to represent India, in the words of Mr. Lloyd George, one of their masters at home, who unconsciously feels proud of his assistants for leaving India in a more complicated and exhausted condition after their rule of over 200 years. Mr. Lloyd George says:—

“We stand by our responsibilities, we will take whatever steps are necessary to discharge or to enforce them. We owe this not only to the people of this country, though they have made great sacrifice for India, but we owe it to the people of India as a whole. We had no right to go there unless we meant to carry our trust right through. There is great variety of races and creeds in India, probably greater variety than in the whole of Europe. There are innumerable diverse forces there and if Britain withdrew her strong hand, nothing would ensue except divisions, strife, conflict and anarchy. India would become a prey either to strong adventurers or to a strong invader. That had been the history of India up to the very hour that we took India in hand. There has always been the historical play between these two alternatives. What have happened before would ensue again if Britain withdrew her might and strength from the guidance of that great empire. In fact, if we were to do so, it

would be one of the greatest betrayals in the history of any country."

"We have a duty, not merely to the vast territories in India, where we exercise supreme control, but we also owe a duty to the great princes of India and to the Indian states which are feudatories of His Majesty the King Emperor. They constitute about one-third of India. We owe an undoubted duty to them. They have been loyal to the Throne and to the Empire under conditions where loyalty was tried in every fibre and where loyalty was vital to the existence of the empire. There has been nothing more glorious in the whole story of the empire than the rallying of these princes and these peoples to the British Empire at a moment when we needed all strength which we could command either in our own territories at home or throughout the vast domain of the British Empire. Therefore we owe a great duty to them."

"We also have a duty to the backward parts of India which are dependant on the direction and guidance and vision which British statesmanship can command for the purpose of development of good government in that great country."

"There is hardly anything that is comparable with it in the history of the world, certainly not since the days of the Roman Empire. There is something for us to be proud of. I do not believe there is a country in the world that can produce such a triumph of Government. As I said once in this house here are men governing huge territories there, whose names are hardly known. Even when they retire and you meet them they are introduced to you as members of the Indian Civil Service and we have never heard of them, although they have been governing perhaps tens of millions of people for a very long period, their very word a command, every sentence a decree, accepted

by these people, accepted willingly with a trust in their Judgment and confidence in their Justice and their fairness, which ought to be the pride of our race."

The Indians, that are virtually subject to this alien ruling class, are very willing people who have placed their confidence in the justice and fairness of their rulers—the Indian civil servants. This Mr. Lloyd George admits in generous terms. He also admits in grateful terms the loyalty of the Great Princes of India. For all these 200 years the ruling class could not remove the seeds of strife, conflict and anarchy among such a willing and obedient people and loyal, and co-operating Princes. For the last two centuries they could not fulfil their duty to the backward parts of India. Is this failure due to the want of willingness or lack of capacity on the part of the ruling class? As their master is advocating, on their behalf, a good deal of willingness to fulfil the above duty, it should be the lack of capacity on the part of the ruling class, due to their lack of knowledge about the needs of the people and the nature of healthy reconstruction among different races and creeds of India. Yet the Simon Commission, representing this ruling class, is claiming the representation of Indian interests, which is being refused loudly by the leading class. Secondly we would examine the qualifications of the leading class to represent India, in the words of Macaulay, the most prominent among their teachers who are responsible for the creation of this intermediary class by introducing an exclusively foreign mode of education. Lord Macaulay in his letter to his father says:—

"No Hindu who has received English education ever remains sincerely attached to his religion. Some continue to profess it is a matter of policy, but others

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profess themselves pureilistic and some embrace Christianity. We desire to form a class who may be interpreters between us and the millions we govern, a class of persons Indians in blood and colour but English in taste, in opinion, in morals and intellect."

Macaulay acknowledges that the system of education they have introduced, has failed to produce men who would be faithful and serviceable to the religious and social order of their countrymen.

This had to be admitted also by Sriyut Lala Lajpat Rai, one of the most prominent among their students. Writing in Swarajya paper, he says:—

"It must be remembered in this connection that western knowledge, western thought and western mentality took hold of the Hindu mind at a very early period of British rule. The Brahmo Samaj was the first product of it. In the early sixties the Brahmo Samaj was a non-Hindu body, and under its influence Hindu scholars, thinkers and students were becoming cosmopolitans. Some became Christians, others took atheism and became completely westernised. Thus a wave of indifferentism about Hinduism spread over the country. The Arya Samaj movement (*An improved form of Brahmo Samaj*) and aggressive Hinduism was a reaction against that un-Hinduism and indifferentism. Most of the early leaders of the Indian National Congress were in this sense non-Hindus. What did Mr. S. N. Bannerjea or Lal Mohan Ghosh or Ananda Mohan Bose care for Hinduism? Even Mahadeo Govind Ranade was but an indifferent Hindu. G. K. Gokhale was not a Hindu at all. I will not mention other names (*Mahatmas and Maharishis of the Modern India*)."

A leader who imposes on himself a particular social life, to suit his own wants, desires the whole society to re-adjust

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after his manner. Every leader, who has been fallen out of the order of the traditional social life, tries to bring the whole society, to the standard of his fallen fate. If an ignorant and self-deceiving woman finds fault with the customs and traditions of the society, like a swine accustomed to dirty places and water finds fault with pure places and water, these self-deceiving Indian leaders at once seriously try to modify the society in recognition to her advanced views, though they might abuse the poor lady in their moments of intoxication, due to an occasional flash of memory of their ancestors' glory, which they happened to hear indirectly. With this mentality, they have been preaching broadcast their religion and socialism for about a century but in vain. Now having secured some chance under reforms, they have been misusing that little chance by bringing bills, in the new councils under reforms, that are detrimental to religious principles and social stability. They have unconsciously determined, if circumstances allow, to destroy the residue of the laws and rights (religious and social) and the family unity and ties, that are still lingering among Indian families by force of social order and tradition, in spite of so much foreign influence. The following remark is made by one of the exceptional members of the ruling class, about the attempt of these leaders to invade upon the rights of the masses, who are not in a position even to defend their religious and moral rights. Giving evidence before the Age of Consent Committee, Mr Ferrers (Sessions Judge, Dharwar) says:—

... and wholly opposed to all legislation of this type. Every Hindu family is a little independent commonwealth. Self-government is its birth-right. This birth-right is being stolen by external invaders. The intention of such an usurper may be in the highest

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degree benevolent. But there is no usurpation so dangerous as that which is undertaken with a benevolent intention."

It is this class only that has been producing barren Mahatmas and empty Maharishis of Modern India. It is this class of people that have formed into the Nehru Committee, as a rival representing body to the Simon Commission, to represent Indian interests, which is denied by all, except the leading class excluding the Mohamedan section of it who are on the fence. While the representation of the Simon Commission is recognised and backed up by the English press and the ruling class, the representation of the Nehru Committee is recognised and backed up only by the Indian press, the leading class and the newspaper educated class. In fact, the claim, of both the parties, has neither the recognition nor the backing of the Indian masses.

The foreign ruling class, though they have taken over 200 years, have failed to represent the indigenous interests of India, proving the modern political theory that 'the government of one country by another is impracticable or so.' The native leading class, in a short period of ten years, have equally failed to represent the indigenous interests of India, by attempting to bring down the very foundations of the most ancient, religious and social order of the society, thus justifying the ancient moral proverb 'a representative of a party, who maintains a partial interest in his own free will, can never honestly and successfully discharge his trust.' Long ago Macaulay, their benevolent teacher, after a careful study and observation of the nature of the mental and moral growth of his beloved students, predicted the probable achievement awaiting at their hands. He says :—"A people which takes no pride in the noble achievements of remote ancestors will

never achieve anything worthy to be remembered with pride by remote descendants." The Indian masses, as they stand now, are without both brains and bread. This is due to the exclusively foreign mode of education of the people and the foreign exploitation of the industries of the country. Therefore the exceptional and sincere men, among the ruling and leading classes and the exceptional and capable men, among the masses, have to concentrate all their energies towards the revival of the indigenous education and industries, that are traditional to the various races and creeds of India. At present what is required is qualitative education suitable to Indian traditions and conditions. His Highness the Maharaja of Mysore in his speech at the first convocation of the Benares Hindu University observed "what India is in need is qualitative education and not quantitative, as it has already gone in excess to its demand." The qualitative foreign element, in the education of the Indian universities, has deadened the feelings and taste for the respective religious and social orders; and consequently they have lost their brains. The foreign quantitative element, in the education of the Indian universities, has deadened the feelings and taste for their respective traditional profession and industry; and consequently they have lost their bread. In the old days, India knew no professional capitalist to exploit labour and industry. Every profession and labour was of an independent nature. Now, under new conditions an Indian goldsmith, washerman, weaver or any other craftsman, who never knew a subordinate position in the old days, feels proud of his position as a subordinate labourer on his getting a job under the modern capitalist, his own exploiter. They are at a loss to know the nature of their independent labour

and profession that was prevailing among their ancestors. Under these conditions, the attempts of the Simon Commissions and Nehru Committees, to bring out their imagined peace and prosperity to a people, who are not in a position to distinguish between independence and dependence, should inevitably meet only imaginary success.

As the foreign mode of education and civilisation has deadened the feelings and importance for their traditional education, there is every probability that a large section of Indians may refuse to submit to such a course of traditional education. But as said above, even modern India is not wanting in men who maintain knowledge of the importance of their traditional education and profession and who consequently have taste and love for the same. If the revival work is commenced with this section of the people others would surely follow them by example. This is not a new thing for experiment. Though it is foreign to foreign countries, it was in working condition in ancient India giving peace and prosperity. So the results would be sure and tempting if only a good beginning is made. In about two or three generations, India will have a new and healthy class of men, who would be worthy to represent its various races and creeds. It can be well said, that nothing shorter than this class can be reasonably said to represent and bring out the indigenous ambition and needs of India.

Proceedings of All-India Orthodox Hindu Maha Sabha, Benares Sessions.

A Summary of the

AKHILA BHARATAVARSHIYA BRAHMANA MAHASAMMELANAM

On 28th October, 1928, Sri Sankarachara of Sankeshwarpeeth and Sri Ramnujacharya Tirunarayanajee of Mysore arrived for the Sammelan and were taken in a grand procession. Sri Damodara Lalji Maharaj, of Nathdwar, arrived with 200 followers by special train at 9 p. m., and was taken in procession into the city. On the 29th October, the Vichara Sabha of Pandits held its sittings in the Pandal at Dhruveshwar under the august Presidentship of the above Dharmacharyas. More than thousand Pandits from all parts of India took part in the discussion. The Pandal was thickly crowded with the audience numbering above 4000. Addresses of welcome were presented to Dharmacharyas. They, in their turn, bestowed blessings on the conference.

The subjects for discussion were, 1. Marriage between subjects, 2. Age-limit for marriage for Hindu boys and girls, 3. Removal of untouchability, 4. *Pranavasahita-mantra-diksha* to people of all castes, 5. Reconversion to castes by *Prayaschitta* of *Vratyyas* i. e., by giving *samskaras* to those who have lost their castes for want of them, 6. Widow-marriage etc. The discussions were presided over by Brahmasris M. M. Panchanan Tarkarathna Dayananda Swamiji, Ananthakrishna Sastry and Batta Shri Ramanath of Bombay. Leading part was taken by Brahmasris Rajeswar Shastri and Ananthakrishna Sastry on the conservative side, while the Opposition was led by Brahmasris Vidheshwari Prasad and Lakshmana Sastry of Wadi. On the 2nd day, Mr. Daptari moved for a change in the Rules of the Sabha, and intimated that if that could not be done he could not possibly

co-operate as representative of Dr. Kurtakoti. Brahma Sri Ananthakrishna Sastri replied that it was impossible to change the Rules as they were accepted by all other delegates from the commencement of the Session, and requested the gentleman to co-operate in accordance with them.

The Vichara Sabha then proceeded with the discussions, in accordance with the above Rules. On the question of marriage, the Sabha unanimously decided that marriage of girls before 8 years and after puberty should be discouraged. Some favoured a limit of 10 years in view of the present conditions, but this question was referred to arbitrators for decision. On the 31st, Vichara Sabha commenced sitting at 1 p. m., and discussed the question of inter-marriage between sub-sects of the same castes, and unanimously decided that they were undesirable. It was also referred to arbitrators for decision. On the 1st and 2nd November, the Session commenced as usual; Sudhi movement was discussed at length. Active part was taken by Sri Rajeswar Sastry. Against him, Sri Lakshmana Sastri of Wadi advocated Sudhi of both boys and girls, but only before their marriage *Samskara*. Both agreed that Sudhi after four years of going wrong was impossible under the *Dharma Sastra*. The general view of Pandits was in favour of Sudhi within one year after conversion to other faiths. According to the *Devala Smriti* after one year up to 4th year after conversion, Sudhi may be allowed, but such reconverted persons should be regarded as forming a separate division of the society. On the 2nd November, discussion then proceeded on the question of *sudhi* and it was referred to arbitrators for submitting their views to Dharmacharyas. On the 3rd November, discussion for *sudhi* continued for some time. The *Untouchability* problem was next taken up. Views regarding the superiority of *Mlechas* and *Yavanas* to untouchables were given. Finally, as to liberty for *untouchables* to enter temples and houses and liberty to take water from the same well with high caste Hindus, it was unanimously decided that they have some such *Vanga* Pandits were in favour of allowing

untouchables to take water from wells bigger in dimensions than 4 cubits on all sides. Others viewed that untouchables should not be allowed in any well with high castes. This question was also referred to arbitrators. On the 4th November, discussion on untouchability continued. *Vratyasamskara* that is the question of *Upanayana* ceremony of those whose ancestors were without *Upanayana samskar* for generations was taken up. One view was that *Upanayana* might be allowed for all *Vratyas*; the other was that it might be allowed up to four generations only. The questions of re-marriage, divorce and dissolution of marriage were next discussed and ruled unanimously as not sanctioned by Sastras. Also, it was unanimously decided that change of religion or caste according to *Manu* and other *Dharmasastras*, was impossible and beyond jurisdiction of *Dharmacharyas* and pandits. At the close of the discussions, votes of thanks were proposed by Pandit Anantakrishna Sastry, Secretary, to the *Dharmacharyas* and Pandits for their presence and co-operation, and Seth Rameswar Nath Duduvewala of Calcutta Sanathana Dharma Mandal for liberal pecuniary help, and were unanimously passed on 5th November.

On the 6th November, the Maha Sammelan commenced its session. The pandal was thickly crowded with 2,100 Pandit delegates and above 6000 visitors. Sri Sankaracharya of Sankeswar and Dwarakapeetha, Prativedi Bhayankara Anantacharya, Sri Ramanujacharya, Sri Damodar Lalji of Nathadwar, Maharaja of Kakwali and Gopalamandir etc. graced the Sammelan by their august presence. After Mangalacharana Maharaja of Benares's address of welcome to pandits and address by Brahma Sri Panchanan Tarkaratna, President, Executive Committee, were read. Telegrams and letters numbering about two hundreds intimating heartfelt sympathy, co-operation and wishes of success to the Sammelan from various *Dharmacharyas*, Pandits, Rajas, Maharajas were read. The *Dharmacharyas* declared their decisions on various subjects taken

up for discussion in the Vichara Sabha. All *Acharyas* were unanimous on almost all questions viz., marriage age limit, intercaste marriage, untouchability, *Sudhi* movement, re-installation of converts into their castes, widow re-marriage, divorce, sea-voyage to foreign countries etc., adopting the conservative view and exhorted their followers to stick to them. On question of *Mantradiksha*, the *Tengal Sampradaya* advocated upadesha with Pranava in the case of *Ashlakshar* and *Dwadashakshar* mantras. The Subject-Committee was then formed and began working till 8 p. m., and drafted resolutions exhorting cow protection, condemning the Child-marriage Bill introduced by Haribilas Sarada and Bills introduced for controlling the Religious Endowments in Behar, Orissa and U. P. Councils by Government Resolutions condemning the action of Legislative Councils, Assembly, National Congress, Municipalities and the Local boards interfering with religious matters and resolutions to establish a *Dharma* parishad with elected Pandits, from all parts of India, appointment of Sub-committee for re-discussion and publication of *Sanatan Dharma Pradip* Grandha compiled by Ananthakrishna Sastry, establishment of Provincial *Dharma Sabhas* to co-operate with *Dharmaparishad* at Benares, founding of Sanskrit University at Benares, establishment of Working-committee of the *Brahman Mahasammelan*, demanding right to vote for Pandits along with graduates, help to revive *Jyotimatha*, expressing disapproval of restriction of the natural stream of the *Ganges*, disapproval of action of certain lowcastes viz. *Khatijandas*, *Vaduvus* and *Kaicartas* pretending to be Brahmins. The first three of the above mentioned resolutions were passed on this day. On the 3rd the session commenced at 3 p. m. under the Presidentship of Santosh Maharaj of Kukurmundi, until the arrival of the Maharaja of Dharbanga. All the other resolutions were unanimously adopted amidst loud cries of *Sanatan Dharmaki Jai*.

In connection with the proposed Sanskrit University, the Maharaja of Dharbanga announced his donation of five lacs of

rupees and Lalaji of Nathadwara announced 11 thousand rupees' donation and promised Rs. 5,000 every year. The Maharaja of Kakroli also announced a liberal donation. During the three days throughout the session of the *Sammelan*, the pandal was packed to the full—the audience being more than 10,000. After the vote of thanks to the chair, the *Dharmacharyas*, pandits, donors, members of Working Committee, volunteers etc., by Pandit Anantakrishna Sastry, the *Sammelan* closed at 6 p. m., amidst cries of *Sanatan Dharmaki Jai*.

Among the prominent pandits 2,100 in number, who were selected as learned delegates and sent to the *Mahasabha* from various orthodox Hindu Bodies and centres all over India, the following pandits representing various provinces took prominent part in discussions :—

Brahmasris, M. M. Virupaksha Sastry, M. M. Tata Subbaraya Sastry, Madras; M. M. Astosh Sastry, M. M. Durgacharan Sankhya-vedanta Tirtha, M. M. Chandidas Nyaya Tirtha etc., of Bengal; M. M. Hatibhai Sastry, Jamnagar; Balabhadra Sarma Kavyavyakarnalankar, Bhatta Sri Ravinath Nandakissore Sarma of Nathadwar, Narayana Sastry of Udaipur; Madhava Rao Dhani, Nagapur; Rangacharya Reddi, Poona; Lakshmana Sastry Tarkatirtha Wadi, Mahadeva Sastry Divekar Wadi, Prof. Datpari Vasudeva Sastry Aina pure, Bombay; Venkatacharya Upadhyaya Belgoan; Sastra Rathnakar Krishna Sastry, Visvanatha Sastry, T. Subramanya Sastry, Malladi Ramakrishna Sastry, Kanuparti Markandeya Sarma, etc. of Mysore, and Madras, M. M. Panchanan Tarkaratna, M. M. Lakshmana Sastry, Vamacharan Bhattacharya, M. M. Anantakrishna Sastry, Rajeswar Sastry, etc., of Benares, Sri Dayananda Swamiji of Bharata Dharma Mahamandal, M. M. Shashinath Jha, Markandeya Misra, Baldeo Misra etc., of Mithila, and Sridharshastry Pathak, Elphinstone College, Bombay.

A procession of the sacred books of the Vedas with all *Dharmacharyas*, Maharaja of Darbhanga, Maharaja of Kisengarh,

Raja Motichand and Pandits, leading citizens was taken, with 3 companies of bands, eleven decorated elephants, platoons of mounted soldiers and sentry at the head. Huge crowds viewed the procession and greeted with cries of *Sanathan Dharmaki Jai*.

Bolshevism and India

By S. V. R. B. K. R. Gopalar, Esq., Junior Zemindar, Madukkur,
Tanjore District.

If at all there is any country in which the Bolshevik doctrines cannot make any headway, it is none other than India. The Bolshevik doctrines, ideals and principles are repugnant to the feelings of the vast majority of the Indian public of all castes, creeds and nationalities. If at all there is any government in the world which is antagonistic to the Bolshevik doctrines it is none other than the British Government. However, if there is any country in the world at present in which Bolshevism is propagated or rather forced upon the people it is none other than India. The people who propagate and force Bolshevism upon India are neither the handful of communists in India nor the Russian internationals. The few communists in India are harmless people without any following or influence as such incapable of doing any harm to any one. And the communist internationals of Russia can never make any headway in India however much they exert and spend for the propagation of their ideals. The real danger to India lies in the ignorance of the British officials in many things and the impatience, incapacity and short-sightedness of the Indian politicians. Neither the Government nor the leaders know where India is drifting or where they are leading the masses. Their eyes will be

opened only when they had stepped into the jaws of the monster and find it too late to get out of the jaws so that they may not be swallowed by the monster. The Russian revolution have not taught them the lesson. In Russia it is not the peasants that had started or rather had been the cause for starting the revolution but it is the nobles, generals and other high personages. In the end it is they that had suffered most. If the same fate overtakes most of our present-day leaders of India in any such upheaval it will be no wonder. The pity of it is the leaders are hastening their own doom unknowingly. As to the Government they are unconsciously helping a class of people who have neither following nor influence with any class of people but in order to get the support of some misguided people they set them up against some other classes and pose themselves as their leaders. The Government unwittingly falls into the net spread by these people and considers them as the genuine leaders of such classes. The class, caste, creed, colour, religious and other such hatreds that are daily propagated both in the press and in the platform are the real nursery grounds of Bolshevism. The leaders who instigate such animosities among the masses unknowingly and unintentionally rear Bolshevik demon which is going to devour them first before it lets loose its vengeance upon others. The Government which is in the position of a disinterested spectator in some cases and sympathiser under the impression that the animosities, hatreds, vilifications, terrorisms, etc., are only manifestations of the genuine desire of the people to better their lot by refusing to live under the old order of things may find it too late to kill the monster, if they had not taken immediate steps to nip in the bud the growth of any doctrine which wants to subvert old order of things violently, forcibly and against

the wishes of the majority by using terroristic methods of propaganda in the press and the platform and also by intimidating, villifying and forcing the majority against their wish into submission. I am not at all against the changing of any old order of things to suit the modern conditions, but the cataclysmic change by a few irresponsible and impatient idealists and their ignorant followers who cannot discriminate between liberty and license or the breaking of law and subversion of all kinds of constituted authorities and order in general, in order to force an unwilling people into submission is the thing which I take exception to and condemn.

(The Hindu)

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