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THE

Bharata Dharma

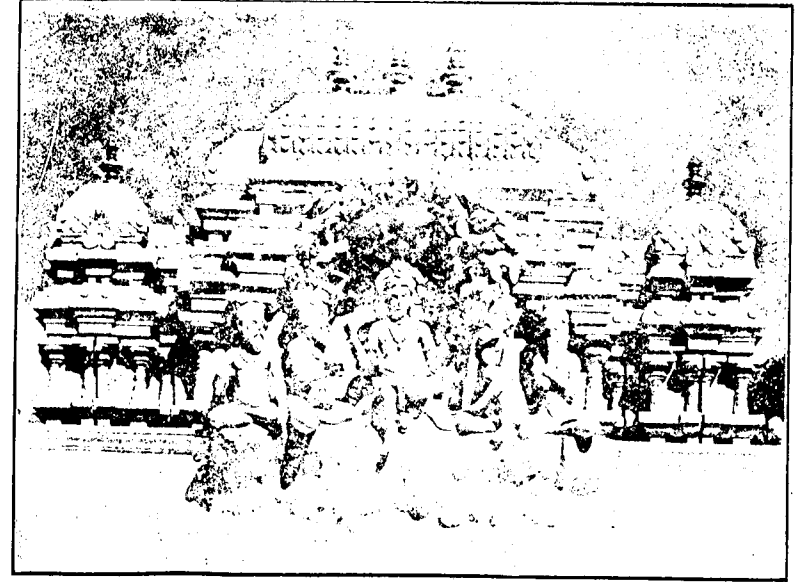
Magazine of Liberal Hinduism

Honorary Editors : { Rao Bahadur K. V. Sesa Ayyangar, M.A., B.L.
Mr. T. S. Swaminathan, M.A., B.L.

VOL. X]

DECEMBER, 1932

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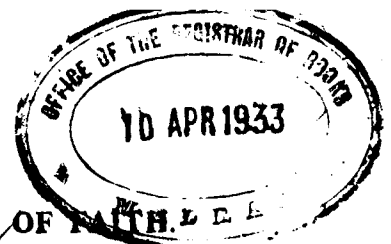
On the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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WANTED A RESTATEMENT OF FAITH

The Bharata Dharma is trying to focuss opinion on a re-statement of some of the principles of the Hindu faith. That there is need to define Hindu attitude towards the new expressions of social aspirations and effort that are manifesting themselves in Hindu Society is becoming daily more obvious. The following questions are framed as suggestive of the points on which opinion will be useful. The time is come when a definite attempt has to be made to remove the hesitation and fear in the minds of many Hindus towards the changing conditions and to indicate forms for helpful activity on constructive lines.

QUESTIONNAIRE.

1. What are the new influences operating upon Hinduism?
Are they wholly evil and therefore to be resisted?
3. If they are not, what adjustments are necessary to obtain the greatest benefit from their contact?
4. What steps would you suggest to instil greater knowledge and belief in the primary sacraments in Hinduism?
5. Would you recommend a uniform sacrament or sacraments for all Hindus?
6. What are the sacraments that you will extend to all Hindus?
7. What efforts would you suggest for promoting greater understanding unity, and co-operation among Hindus?

K. V. SESA AİYANGAR,
Editor : Bharatā Dharma.

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SOME APPRECIATIONS

MR. JINARAJADASA FOR DR. BESANT AND HIMSELF.—The attempt of the Bharata Dharma is most necessary if Hinduism is to survive as an effective force in the reorganisation of India to-day....Not only her (Dr. Besant's) sympathy but her enthusiasm is exactly with such a work as is being attempted by the Bharata Dharma.

SIR. P. S. SIVASWAMI AIYAR.—The Bharata Dharma has offered a platform for the discussion of our religious and social problem from the standpoint of modernised faith responsive to the requirements of intellectual progress and rapidly changing social and economic conditions. The articles in the journal have been thoughtful, broadminded and inspiring.

THE HON'BLE MR. JUSTICE VENKATASUBBA RAO. - The ideal of the Bharata Dharma is a lofty one that of enabling the readers to approach the problem of life in a spirit of reason....There is greater need in India to-day than ever to examine old customs and old conceptions and to discard courageously such as are bound to be unsuitable. The Bharata Dharma offers to its readers helpful suggestions in this direction.

V. V. SREENIVASA AIYANGAR. - I am glad to note that in spite of difficulties which are at the present day inevitable in all such enterprises, you have been able to carry on and conduct the Bharata Dharma so well. To understand the true conception of Dharma and seek to interpret the ancient Indian Dharma to the present generation in a language which they can understand, is no small or easy task, and I am glad to think that your organ is dedicating itself to that invaluable service. While I therefore convey to you my felicitations on the earnestness and the objective of your endeavour, I may also be permitted to give expression to a warning to my hope that in the act of interpretation the spirit of the original may not be lost and that in the process of sublimation the essence may not get evaporated.

BHARATA DHARMA

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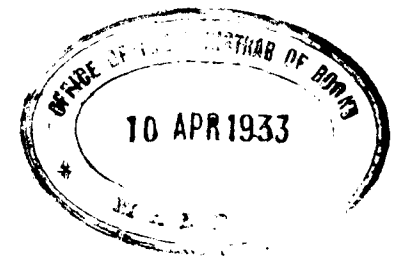
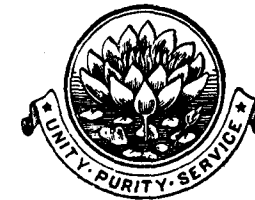
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THE

Bharata Dharma

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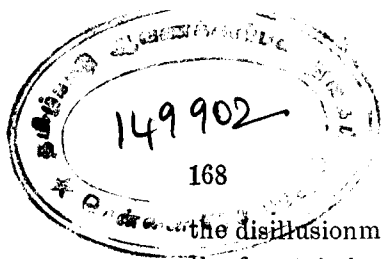
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THE PRESENT OUTLOOK FROM THE STAND POINT OF LIBERAL HINDUISM.

THE HON'BLE MR. JUSTICE K. SUNDARAM CHETTIAR.

Need we now be reminded of the gentle admonition given about 2000 years ago to erring humanity by one of the great Saviours of mankind, as recorded by St. Luke : " And why call ye Me, Lord, Lord, and do not the things which I say ? " Reflect for a moment on the significance of this chiding. Words are hardly enough, and sometimes, they serve only as a mask to cover the thought within and beguile others. What is really useful is action. This may sound a truism, but even a persistent dwelling on the need to observe this truism for ages and ages, does not seem to have achieved an appreciable success in the transformation of human nature. This is my excuse for my re-iterating a thing which every one easily assents to, but somehow fights shy of in observance, saying " There is the rub. "

Slipping from the fountain-head, and having glided down and down in the swift current, gathering moss during the course of ages, the slow and steady accretion around the pristine drop has encased it beyond all recognition, functioning in the garb so assumed oblivious of its origin and real nature. Thus deluded into a sense of separateness, having all along functioned in the world through the moss gathered as its vesture,



the disillusionment can only be had by rushing up the current towards the fountain-head, and washing off the coloured moss in the course of the upward march. This process is no easy task, but every one must sooner or later perform it. Action is the watch-word for this task. All the religions and philosophies of the world can only show the way and guide you, but act you must. The crucial test is the answer to the query "What have you done?" Who will merit the applause of the angels, so graphically sung by the poet in this immortal verse:

"If peace is thy prompter and Love is thy guide,
And white-robed Charity walks by thy side,—
If thou tellest the truth without oath to bind.
Doing thy duty to all mankind,—
Raising the lowly, cheering the sad,
Finding some goodness even in the bad,
And owning with sadness if badness there be,
There might have been badness in thine and in thee,
If Conscience the Warder that keeps thee whole
Had uttered no voice to thy slumbering soul,—
All God's angels will say "Well done". "

Having the goal in view, one should endeavour to attain it by all possible means. The ways are many and varied, but the ultimate destination is the same. In the selection of the means, sound discrimination is necessary. God's plan is evolution, and according to His plan, the world is slowly and steadily evolving. Men with finite intelligence can only see the broken arc, and not the perfect round. That is why mistakes are apt to be committed in finding which course of action is best suited to promote the plan designed by the Almighty. With imperfect vision of that plan, men adopt different lines of action, resulting in conflict and strife, and the furtherance of that plan or its retardation depends on the relative strength of what we call the forces of good and evil.

Love is a great cementing factor, acting as a binding force, whose strength manifests itself in every order of creation with varying degrees of difference. Love is divine, and as such, its potency is marvellous. Is there anything which love cannot conquer? Love is the characteristic of the Good. The Good is the strong, but the Evil, however seemingly powerful, is really the weak. The course of evolution does not run smooth. In its march, the forces of good and evil contend against each other, with fluctuating results, though in the long run the Good must

have the palm of victory. We are still in the course of the march of evolution. Just as an individual reaches a certain stage in that march, a nation or a race also attains a level. The right aim should be the attainment of further progress in every sphere of life.

It is common knowledge, that as part of God's plan in evolution, a democratic wave is surging over the length and breadth of the world. That wave is so powerful as to roll on the pebbles of obstruction in swift whirls, and bury them in the sands. The roar of the wave is echoing "Liberty! Equality! Fraternity!" That is the sign of the times. Wisdom consists in the proper adaptation of the conduct, with a deep insight into the mystery of the situation in which the world finds itself today. In every field of life, religious, social, or political, the aforesaid adaptability is essential for progress. Liberty of thought is almost the privilege of every human being, and cannot be curbed. But woe will be the fate of the world, if every one is given the same liberty of action. The reasons are obvious. Equality of work can be claimed, in the sense, that each is great in his own place. Can every one want equality of riches? Such a scheme will be utopian. Respect is due for every kind of work, if done well. Fraternity in faith is what is expected of us. A sense of universal brotherhood should pervade the mind, and with that idea as the substratum of thoughts, the course of action should be adjusted, having due regard to the limitations on the liberty of action. If liberty, equality and fraternity, should be claimed by every one, in their literal and unrestricted sense, the world would be turned into a chaos. Far from aiding the progress of evolution, the result would be temporary retrogression, until the happening of a cosmic event to restore the equilibrium.

In the very nature of things in this world, complete isolation for any one in any sphere of life, is an impossibility. External influences have to be responded to, with wise adaptation to the exigencies of the situation. History tells us that nothing great was achieved without some kind of sacrifice. Growth implies change. The world is changing as it grows, and growth is progress. Human institutions are subject to the laws of growth, just as natural phenomena. In the course of ages, drastic changes have been made in the different spheres of life. Religious and social observances have from time to time undergone transformations, according to exigencies, though certain fundamental truths hold good for all time and are inviolable. In the evolution of the social and religious life of a

nation, stagnation caused by custom-bound conservatism, operates as a shackle sometimes even to healthy growth, whereas, the release of revolutionary spirit is a positive danger. The upheaval should not look an odd or an unnatural phenomenon. It must be the outcome of healthy growth. In olden times, great Seers effected changes in religious and social observances, when they found in their profound wisdom, the need to ring out the old and ring in the new, and the reverence for them was so great, that the masses reconciled themselves to the altered system, with implicit faith. That is how, I presume. Smritis came to be written for adoption in the conduct of life according to the needs of the times. The present is not an age for dogmas to be propounded and followed with blind faith. The proposed reform, to be effective, must be placed at the bar of public opinion and meet with approval. Submission to change by any sort of coercion is ineffectual and undesirable. An appeal to the higher sense, a warning against persistent opposition to change regardless of the call of duty towards brethren in less favourable circumstances, an insistence on the translation into action of the sympathy and love uttered in words, which alone would make the magnificence of liberal Hinduism, the proud heritage of its adherents, and an able presentation of the case for a reform in the interests of the nation, with necessary safeguards against the deterioration of the fundamental tenets of Hinduism, would be some of the means to be employed, at this stage of transition.

In this connection, it behoves me to give expression to my appreciation of the good and noble service done by means of this journal (Bharata Dharma) for promoting the best interests of Hinduism, by a lucid exposition of its fundamental principles, by genuine attempts made for dispelling some of the superstitions and misconceptions which have somehow crept in, and by strenuous efforts for ameliorating the present social condition, so that a better understanding, unity, and healthy co-operation among all the adherents of this great religion may be brought about. May this journal live long and continue its noble mission!

"A spiritual prejudice is dissolved only by the spectacle of passionate events.
Laski.

DR. ANNIE BESANT AS ORATOR.

V. V. SREENIVASA AIYANGAR.

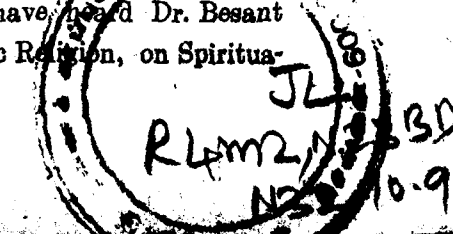
Some time Judge of the High Court Madras.

The recent celebrations of the Eighty-fifth Birth Day of Dr. Besant set my mind reviewing the wonderful career of that wonderful personality. She has written about herself and her early life and a very large number of books indeed have been written including some recent ones, friendly and unfriendly, dealing with the various phases of such a variegated life. The importance which we are prone to attach to this or that event in life, to this or that aspect of biography is apt to vary with the point from which we view the same and of course also on the angle of view. Much of the colour and warmth that we perceive where the subject of our admiration is still with us, is likely to fade away and be relegated to a relatively important place when the life and lifework come to be regarded and reviewed as a whole. I am not sanguine enough to suppose that when Dr. Besant's life and life work are so regarded and reviewed, there will be many points on which there will be general agreement. But I venture to believe that whatever the verdict of posterity may be regarding the objects of her labours or the direction of her efforts, there are not likely to be two opinions with regard to her position as one of the greatest orators of the world.

It is therefore of her as such an orator that I propose to set down here a few thoughts of my own.

I believe it is now a little over 40 years ago that I first heard her. It was in the Victoria Public Hall at Madras. It was on an evening and rather dark. I saw a very large crowd in the Hall. The lamps had been lighted. I was told that one Mrs. Annie Besant was lecturing in the upstairs hall. I went up and stood very near the eastern doorway at the farther end from the platform. Mrs. Besant was in the middle of her speech which, to the best of my recollection, was on some scientific subject. When I began to hear her she was beginning to describe the dissolution of the world and the universe. The astronomical picture she conjured then of star striking against star, and one solar system striking against another solar system, and of the universe being once more reduced to the original nebulae, was so realistic that I almost began to feel as though the floor of the hall was giving way under my feet and as though the solid earth was turning into gaseous vapours. Since then I have heard Dr. Besant numberless times speaking on science, on Vedantic Religion, on Spiritua-

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lism, on Theosophy, on Politics and what not. But I do not recollect that any other speech of hers made the same impression on my mind as that first speech heard by me left on my imagination and memory. I felt there was an orator!

If oratory is the art of persuading large masses of men by public speaking, it cannot be denied that Dr. Besant has been one of the greatest orators of the world. Whether you take into consideration the years when she was engaged in social work or when later she alone with the late Mr. Bradlaugh carried war against the established religion or later still joined the Theosophical Society and began to preach Vedantic Religion and Spiritualism or when still later she plunged into the vortex of Indian Politics and began her famous fight for Home Rule, she was always a dynamic personality who put into whatever she said or did, the whole of her powerful and energetic and almost irresistible heart and soul, so to say. It is possible to make a collection from her speeches and writings of sentences and sentiments which are contradictory of each other and even diametrically opposed. But it is this faculty of belief at the moment with absolute sincerity and intense conviction in the truths cherished and believed at the moment, that makes the great leaders of humanity and especially the greatest orators of the world.

It has since been said and with a large element of truth that no one can be an orator who does not only believe that he or she is in the right and entirely in the right but also that everybody else who differs from him or her is either a fool or a knave entirely in the wrong. It is this fire of conviction that makes the fire of an orator. If you set about in a public speech weighing with subtlety the pros and cons referring to conclusions as not without hesitation but as perhaps on the whole likely to be right, the speech is bound to fall flat and miss that quality which alone distinguishes oratory from ordinary hum-drum platform speeches. It was Emerson that has spoken somewhere of consistency being the hob-goblin of little minds and that a great man has simply nothing to do with consistency. It is therefore this supreme quality of persuading one-self that the creed cherished at the moment is the truest and the greatest and that the rest of mankind should be taught it and persuaded into it at any cost that constitutes that fire of oratory which melts the minds of the audience and fuses them all into one uniform and harmonious whole.

Dr. Besant, as it seems to me, must have been born with this faculty in a highly developed degree and that not only was such a faculty inherited but throughout life that faculty has been strengthened, nurtured and

developed by continuous practice. It will thus be seen how she came to possess the first and foremost requisite of oratory, the burning conviction of soul eager to bring light and heat unto the rest of mankind in order that they too may attain not only enlightenment but being heated up similarly shed all their dross and shine glowing in their white heat of pure passion.

The second requisite of oratory is, that the orator should, while seeming to make the appeal only to reason, really all the time be stirring up only passions and prejudices. This is not often admitted, but nevertheless it would be seen to be the truth. Antony in Shakespeare's Julius Caesar stood proclaiming that he was not an orator as Brutus was, saying that he was going to speak only some truths about his murdered friend he finished off merely by rousing the passions and prejudices of the multitude. There is not heat in reason. Reasoning is cold and cold-blooded. Not only for the purpose of melting but also for the purpose of bending heat is necessary, and it is the covert appeal to passion and prejudice in the guise of reason, that alone can do it. I for my part believe that Dr. Besant was possessed of this quality in a supreme degree. Her speeches put on the garb of cold reason and her appeal to dormant and even sleeping passions and prejudices was almost insidious.

The third requisite of oratory is getting into organic and immediate relationship with the audience so as to be able to catch their own mood of the moment and taking your stand thereon to seek to lift them out of themselves and turn and carry them where you want. I doubt very much whether Dr. Besant was possessed in any appreciable degree of this quality. This aspect of oratory no doubt implies a certain amount of bending and condescension. I venture to think however that Dr. Besant's attitude of mind was almost pontifical. Fortunately for her she had always only audiences that were either utterly opposed to her or else utterly admiring and worshipful. Further, I venture to think though not from inside knowledge at any rate from careful study and consideration, that most of her speeches have been generally thought out carefully and that there was therefore not very much room in her plans of speech for sudden or opportunist abandonment of one or adoption of a new method.

The fourth requisite of oratory is the command over the audience. It is a supreme personal quality. It is untranslatable. It may be said to be even a kind of mesmeric influence and Dr. Besant was one of the greatest masters of the art and I have observed that as soon as she rises and is on her legs and before she begins to speak, she surveys the whole audience

with calm repose and seems as if to pierce into the eyes of every one of the audience although it may consist of thousands in some such indescribable way in the mere pause albeit of a few seconds before she begins to speak she seems to hypnotise the audience into attention, and not only willingness to listen but also to be persuaded. I venture to think that this command of the audience is achieved by different persons each in his own peculiar way. Dr. Besant also adds to this personal quality what may be called a clever trick by which beginning to speak as though in whispers she renders it necessary for the audience in their eagerness to hear her to lapse into absolute silence. It is a marvellous trick. It is available only to those who have a great reputation and are confident that any audience however composed and however big will be sure to be eager to hear.

The fifth requisite of oratory is what I would call audibility, summing up in that word all that makes for every word that is spoken being heard by the last man in the audience with nothing of its intonation or emphasis being lost in the process of reaching. It is largely a matter of training though the natural quality of the voice has also a great deal to do with it. Most ordinary speakers on the platform seem to labour under the impression that the more loudly you try to speak the farther it reaches. It is a great and fundamental mistake. It is unfortunate that at any rate in this country acoustics on which public speaking so much depends is not practically taught. It is not the high pitch or the tearing of the voice that makes it audible to the audience. It is what may be called the compression with which the words are delivered from the mouth that makes them go and reach far. Further, the angle in which the head is held while speaking serves to determine the line of the pitch and therefore the reach of delivery. Above all, the speaker has necessarily to regulate the flow of the words or the quickness of speech, having special regard to the distances to which the voice has to reach. Very often in practice it is found that sound travels more slowly than the words flow from the speaker with the necessary result in such cases that by the time the speaker's words reach some little distance in the auditorium, the sound of the other words also overtake the previous sounds and what reaches beyond is a mere conglomeration of sounds and not distinct speech.

In all these matters Dr. Besant has always been a pastmaster. She can take the gauge of the audience at a glance and pitch the angle of her face and the reach of her voice almost automatically and instinctively. This can come only of long experience. It is wonderful to notice how economic she is with regard to her voice making herself almost inaudible

in a small meeting of a Committee consisting of four or five persons and at the same time making herself audible in a big mass meeting by the last man in the last row and no further. The culture of the voice and the caring for it are great and necessary arts very little attended to by most speakers. With regard to most speakers, some of them even famous as speakers, it may be said that there is a deplorable lack of understanding of even the elements of acoustics and also a total absence of economy or adjustment of voice. There is a great deal one can learn from Dr. Besant in these matters by close observation and study.

Sixthly, there is what may be called the particular quality of the voice, absolutely indescribable, which makes for either convincing the audience or of making an appeal to its heart. The quality in the voice itself is a gift of nature. Is not one of the most wonderful things in the world the fact that no one voice resembles another, even as no single human face resembles another? When we regard the fact that the voice is produced in all cases by a simple instrument the components of which are similar in all cases, it seems to be almost impossible to imagine that so many different shades of voice should be possible, and yet there it is. There are some voices which are repelling and irritating and other voices which are caressing and persuasive. It may be difficult or impossible to change the nature, but a great deal can, it is conceived, be done by attention and training.

Seventhly and lastly there is the choice of the words and the flow of language. I am not referring here to the thoughts and sentiments which are matters of substance and not of mere form. But granted the appropriate thoughts and sentiments, there is still a great deal in the language in which it is given expression in the words used and in the flow and cadence of language. In this again, a great deal is due to the gift of nature and to antecedent training and discipline.

The function of language is marvellous and each word with all its rich association has an appealing force which must be realised and well understood by the speaker who would be an orator. I have listened and listened for hours on end to Dr. Besant's speech without being able to find fault with a single word or the succession of flowing sentences. I have often wondered which has been more marvellous with her, either what she had to say or the manner in which she says it without any movement or gesticulation often indulging only in a shrug of the shoulders or a slight shaking of the whole frame. Her speeches from start to finish seemed like music produced from a well recorded gramophone.

phone record without pause or hesitation and in the tone and tune appropriate to every stage. The effect is produced on the audience only by the delicate changes in the intonation and the emphasis, and while you are wafted softly or smoothly over the bosom of the heaving argument, persuasion seems to be flowing into you unrealised by yourself with the mere cadence of the speech and the music of the voice. And above all, what a wonderful discipline and training it is that enables her to begin a speech as it were in low sibilants, and finish off exactly at the minute appointed as it were without repetition and without haste to the final peroration.

There has been one of the greatest orators of the world. "When comes such another".

In the still air the music lies unheard :
In the rough marble beauty hides unseen :
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with Thy skilful hand.
Let not the music that is in us die !
Great Sculptor, hew and polish us : not let
Hidden and lost, Thy form within us lie !
Spare not the stroke ! Do with us as Thou wilt !
Let there be naught unfinished, broken, marred !
Complete Thy purpose, that we may become
Thy perfect image—Thou, our Father, Mother, Lord !

आकाशगर्भे मधुराश्च शब्दाः रम्याणि रूपाणि शिलातलेषु ।
स्वपन्ति नूनं सुविगूढरूपं प्रबोधयेद् यस्तु महाजनः स्यात् ॥
शिलातले यन्त्रनिघातहेतोर गृह्णाति रूपाणि मनोहराणि ।
दुःखासिक्छिन्नसमप्रदोषं मनो मनोहारि दधाति रूपं ॥
तस्मात् प्रभो मे हृदि यन्निगूढं तवैव रूपञ्च तवैव तत्त्वं ।
न तद्विलुप्येत यथा हि नाथ समूलघातं कुरु मोहनाशम् ॥

THEOSOPHY IN INDIA NOV. 1932.

SIR. T. SADASIYA AIYAR.*

K. V. SETHA AIYANGAR.

With increasing distance in time between Sir. T. Sadasiva Aiyar and ourselves it becomes possible to get a better view of his personality and work. One aspect that strikes any observer is that his life was a success so far as worldly standards go. Name and fame, honour and wealth came to him in an abundant degree. But to equate his life in terms of worldly success is to do him less than justice. To Sir T. Sadasiva Aiyar success in life and life itself were only instruments for the doing of God's will. He lived in the faith which greater men than he have practised that life should be dedicated to the fulfillment of Dharma. Position and power, conveniences and comforts were only facilities for doing life's work with greater thoroughness and efficiency. In his surrender to the implications of these ideals he went farther than most men of his generation.

He had an intuitive vision of the adjustments necessary for making Hinduism a vital fact in national life. He feared with equal dread the growth of secularism among the people on the one hand, and the rigid and unbending attitude of Hindu ecclesiastical heads on the other. He felt that unless an attempt is made to discover and propagate the essential elements of Hindu faith as distinguished from the accretions and the encrustations which have grown around it through successive ages on account of temporary exigencies, both Hinduism and Hindu society were threatened with danger.

He therefore devoted his time and energy to the experiments that have to be made for discovering these adjustments. His whole life was a continuous adventure in faith. From this point of view it may be easier to follow the deviations in opinion and in conduct which made his life shine like a candle on a hill top. There was this feature about his experiments. They were all inspired by deep devotion to God and by an intense affection for men. They all involved self sacrifice and expressed themselves in help to other human beings. He often used to say that these elements in a new movement reduced the possibilities of error and constituted an insurance against danger.

Who can say that he was wrong? Who can say that the country itself is not entering upon a period of great social experiments? Who can say that at this period of India's life every Indian should not consider

* Sir T. Sadasiva Aiyar's anniversary fell on the 24th November 1932.

himself as having a call for the service of his country not merely through the normal channels of professional and domestic life, but also in the unexplored field of Indian public work? Who can say that in spite of the apparent rigidity of the frame work of Hindu religion it is not steadily yielding under the pressure of the imperative needs of the time? Who can say that the very passions that are now generated over one of the vital issues in social rights are not merely indications of the inevitable heating that makes the material of the frame work malleable?

Good gives us men. A time like this demands
 Strong minds, great hearts, true faith and ready hands,
 Men whom the lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honour; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking;
 Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife, lo! Freedom weeps,
 Wrong rules the land, and waiting Justice sleeps.

—J. G. HOLLAND.

AS AN UNTOUCHABLE FEELS UNTOUCHABILITY.

BY

P. K. PUSHPARAJ, B. Sc., B. L., ADVOCATE.

Never before in the history of our beloved Bharat Varsha I venture to think was the accursed evil of untouchability sought to be eradicated from our country with such great keenness, seriousness and earnestness as we find today as a result of the famous Poona Pact. In the past there have appeared in our land great social and religious reformers who toiled hard and devoted all their lives to the emancipation and uplift of the downtrodden untouchable millions of India. But none of them created such immense enthusiasm, awakening, and upheaval in the country for the immediate abolition of the age-long evil of untouchability as Mahatma Gandhi has now aroused by his historic fast of a few days. From under the mango tree the great Saint of Sabarmati sent to the nation his clarion call to duty and the whole nation with wondrous response is now astir with the one object of banishing untouchability from the land. 'Down with Untouchability', 'Away with Untouchability', 'Throw open the Temples to Harijans' are some of the slogans of the day. With the Poona Pact came this marvellous change in the heart and attitude of the Caste Hindus towards their less fortunate brethren the Depressed Classes, whom they have hitherto for centuries past systematically oppressed and suppressed subjecting them to the most cruel forms of tyranny, social and political disabilities, and indescribable indignities. Verily Mahatma Gandhi has worked the greatest miracle of the age. The significance of the great and dramatic incidents which led up to the completion of the Poona Pact which has already become a part of the Indian History, are still so afresh in the memory of everyone that it is hardly necessary to recapitulate here its memorable history. With the advent of the Poona Pact have been ushered in, the present vigorous campaign against Untouchability and the propaganda advocating temple entry for all the Depressed Classes. As it is always the lot of any movement for good to meet with some kind of opposition or other, the drive against Untouchability and the movement for temple entry by the Depressed Classes, are vehemently opposed by the old conservatives, the orthodox who always think of the 'glorious past', who live in a world not intimately related to facts in rapidly changing times. Much of this unkind and uncharitable opposition emanates from the old orthodox people of Southern India the stronghold of the caste system.

In despair these orthodox people hurriedly refer to Agamas, Shastras and Vedas. But the undaunted champions of the 'Temple Entry' movement refer back to the same Agamas, Shastras and Vedas and ask whether the Chandala contemplated therein is identical with the so-called untouchable of today and whether the members of the four Varnas answer strictly to their descriptions contained in those ancient books. The orthodox group cannot stand their ground against the onrush of the mighty Anti-Untouchability army which is gaining strength day by day and is conquering field after field. While the majority of the true and loyal sons of Mother India are fully convinced that Untouchability is a social, religious, political and moral evil which should be extirpated forthwith at any cost for the sake of Hinduism, Hindu Society, and the Indian Nation, the old orthodox set who are, I am afraid, only in a small minority, strive to maintain that the Shastras and the Agamas recognise untouchability and that it is a necessary institution and should be allowed to exist. The evil tendencies and effects of the caste system and its denial of elementary social rights to dumb, unfortunate, helpless millions for all times is overlooked in their opposition.

While this conflict is raging between the champions and opponents of the untouchables a very natural question is asked as to how the Untouchables feel in the matter and what their attitude is. Firstly, I shall say how an Untouchable feels untouchability. The simplest way of expressing this feeling is by giving an illustration or analogy. How do Indians generally feel about the treatment meted out to them in South Africa? How do they feel when they are pushed out of Railway compartments and told that accommodation therein is not meant for them but for whites? How do the Indian students feel when they are refused admission into certain restaurants and hotels in Edinburgh and other cities in Great Britain? Exactly the same bitter agonising feeling is felt by the Untouchable of India at the inhuman, unkind, and ungenerous attitude of his own countrymen. Nay the feeling is even more acute and painful on account of the fact that the oppressor is no foreigner but his own kith and kin, his own brother and a son of the same mother, and that he, the Untouchable, is denied the primary needs of right living and his birthright in his own land. It is the consciousness of this fact that makes the feeling more poignant and unbearable. It is this growing feeling of bitterness that has set adrift the Touchable and the Untouchable wider and wider apart. An occasional friendly gesture at reconciliation is often looked upon with grave

suspicion and doubt. The analogy I have stated above is only a poor comparison. Many a Caste Hindu well-wisher of the Depressed Classes however bonafide his intentions might have been, however sincere and earnest his endeavours might have been to ameliorate the deplorable condition of the Depressed Classes, was never able to achieve his purpose because of the obstacles and impediments placed in his path by his own caste men, and in consequence of his abortive labours he was invariably regarded as a 'mere lip sympathiser'. Is this estranged feeling between the Touchable and the Untouchable to last for ever or is it to end? I hope it will soon end. "East is East and West is West and never the twain shall meet" cannot be applied to the Touchable and the Untouchable, for they are bound to meet. The moment has now arrived for the Touchable and the Untouchable to understand each other, to have faith and confidence in each other and to exchange feelings of brotherly love and affection. It is no use to think of the past and brood over it, for that will beget nothing but hatred, anger, and vengeance. The Oppressor should cease his oppressions and atone for his wrongs, and the Oppressed should forgive and forget.

The Untouchables I may say are not without any interest in the present struggle. They are not indifferent as some imagine. The India-wide drive against Untouchability vitally concerns their emancipation: their uplift, their future progress, prosperity and happiness. For, as Untouchables they struggle under innumerable difficulties. They have little or no opportunities for advancing educationally, socially, economically, and spiritually. Long centuries of segregation and suppression have kept them in the most degraded and deplorable condition that they are found in today. They cannot aspire to acquire knowledge, they cannot enter places of worship, they can take no part in religious performances, ceremonies and rites. They cannot trade and they cannot take part in the industries and occupations that are ordinarily open to the other communities. They are not allowed to live in healthy quarters but are confined in the Cherais where they are made to live under the most insanitary conditions devoid of all amenities of life. The following lines from Miss Mayo's 'Mother India' give a colourful description of their position till recently prevailing in parts of India—"Regarded as if sub-human, the tasks held basest are reserved for them; dishonour is associated with their name. Some are permitted to serve only as scavengers and removers of night soil; some, through the ignorance to which they are condemned, are loathsome in their habits; and to all of them the privilege of any sort of

teaching is sternly denied. They may neither possess nor read the Hindu scriptures. No Brahman priest will minister to them; and, except in rarest instances, they may not enter a Hindu temple to worship or pray. Their children may not come to the public schools. They may not draw water from the public wells; and if their habitation be in a region where water is scarce and sources far apart, this means, for them, not greater consideration from others but greater suffering and greater toil. They may not enter a court of justice; they may not enter a dispensary to get help for their sick; they may stop at no inn. In some provinces they may not even use the public road, and as labourers or agriculturists they are continually losers, in that they may not enter the shops or even pass through the streets where shops are, but must trust to a haphazard chain of hungry go-betweens to buy or sell their meagre wares. Some, in the abyss of their degradation, are permitted no work at all. These may sell nothing, not even their own labour. They may only beg. And even for that purpose they dare not use the road, but must stand far off, unseen, and cry out for alms from those who pass. If alms be given, it must be tossed on the ground, well away from the road, and when the giver is out of sight and the roads empty, then, and not till then, the watcher may creep up, snatch and run." Yes the Untouchables are less than men and less than animals in the eyes of the Caste Hindus. Out of this depth of unthinkable degradation, out of this dismal abyss of poverty and ignorance will not an Untouchable aspire to emerge? His feelings and patience have long been tried and overtaxed and he is almost at the point of revolt. So far as Untouchability is concerned he feels as the Russian peasant felt before the downfall of the Romanoffs. Out of the black clouds that were gathering fast a ray of hope has appeared. Mahatma Gandhi has come to the rescue and with his tremendous soul force brought about the Poona Pact, a settlement which has brought together the Caste Hindus and the Depressed Classes who were poles apart. Along with it he has launched also his nation-wide campaign against Untouchability. As this war against Untouchability vitally concerns the interests of my unfortunate Community many of us are eagerly and anxiously looking forward to its triumph which will, in all certainty, bring us our emancipation and salvation.

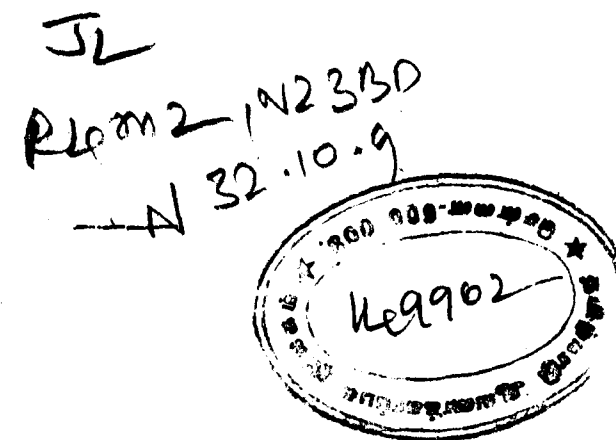
There are many amongst us who fully and fondly hope that though the battle is bound to be tough and long the noble and brave champions of our cause will ultimately be crowned with glorious success. There are however some who shake their head in doubt and think that all this struggle will come to nought. They ask, "Even if the desired effect is

achieved how long will it last? Will not history repeat itself?" That remains to be seen. Most of the Untouchables know also fully well that instead of all this struggle, toil, and trouble, and instead of a long and uncertain wait, they can easily and within the twinkling of an eye shake off the burden of untouchability from their shoulders and rise to the level of ordinary humanity by embracing Islam or Christianity. In Islam for instance the Untouchable will find no Brahmin, Kshatriya, Vaisya or Sudra. He will find no Untouchable, Unapproachable or Unseeable, and he will find no distinction between man and man. The moment he accepts Islam his age-long stigma and shame will completely vanish. But he hesitates a hundred times before he can make up his mind to take this extreme step to abandon his old Hindu faith and enter Islam or any other alien faith. In spite of the centuries-old sufferings and indignities heaped upon his head he is so strongly attached to his Hindu religion that he will not easily give up the ashes of his fathers and the temples of his Gods. As Mahatmaji says there is in Hinduism a "suitable something" which keeps him bound to the old faith of his ancestors. Although the Temple doors are closed to him yet he is content to stand outside and worship from there down through the ages, hoping against hope that some day he will step inside and have Deva Darshan.

With regard to the question of 'Temple Entry' some people ask whether the Untouchables really care for it and want it. Yes, they want it now as they have always wanted it through all the centuries. Temple Entry, needless to say, is the "crux of the whole problem of the Depressed Classes". Temple Entry is the surest panacea for removing untouchability. The moment the temple doors are thrown open to the Depressed Classes untouchability will disappear. Public wells, tanks, roads, schools and institutions will be automatically opened to them. There are some who think that social uplift and educational advancement should precede temple entry but I differ from this view. I firmly believe that temple entry is the only direct, quickest, and surest method for removing untouchability while the other process is an indirect, slow and round-about one. Temple Entry will solve the Depressed Classes problem with lightning quickness. The defenders of orthodoxy unjustly accuse the Depressed Classes as being unclean and addicted to evil habits such as eating flesh and drinking intoxicants. The Untouchables are denied water to drink and to bathe and yet they are called unclean. The Caste men, the Gramanis and others keep taverns

and public houses right at the entrance to the Cherais and tempt the Untouchables to drink and yet they are blamed for drinking. They are excluded from temples and public places of worship and yet they are called ungodly and irreligious. The Pandits and Vaidiks say that the Untouchables on account of their aforesaid habits would pollute and desecrate the temples by their entry. Are the temples any the purer by the entry of those members of the Caste Hindu Community who day in and day out devour tons of meat and swallow gallons of intoxicants. Are not the orthodox Pandits aware that a good many of the classes coming under the Sudra Caste are meat eaters? Have the Pandits ever raised a finger of protest against the entry of such classes into the Holy Shrines? Are not the members of some of the lower castes among the Sudras as unclean as the Untouchables? How has their entry into the Temples affected their purity and divinity? One Orthodox lawyer Pandit in opposing the Temple Entry Movement fears that the "direct effect of allowing 'temple-entry' will be to impair the utility of the temples". Since the signing of the Poona Pact large numbers of temples in Northern India including the private temple at the residence of Pandit Malaviyaji the most orthodox of orthodox men, have been thrown open to the Untouchables, and there has not been a single instance of any such temple having had its utility impaired, or its Divinity flown out of its doors or its sacredness desecrated by the entry of the Untouchables. The fear of the orthodox people of Southern India is therefore unfounded, vague, unreal, and imaginary. Nandanar, Tiruppana Alwar, Tiruvalluvar and several other Untouchable Saints have been deified and enshrined in the Hindu Temples and worshipped and yet their own people are forbidden to have a darshan of them in those temples. The Trustees cite the Law and the Pandits cite the Agamas and Vedas and say that their hands are tied by these. Law, usage, and custom are made by man and can be changed by man to meet the needs of changing times. Was not the cruel custom of 'Sati' done away with by legislation and has not the custom of child marriage been dealt a fatal blow by the benevolent Sarada Act? I therefore think that legislation is highly desirable for effectively removing Untouchability and to allow the excluded classes to enter the Temples. Change of heart will no doubt produce phenomenal results but help in the shape of legislation is also necessary. Mere will and desire and faith however strong, will not effectively eradicate a chronic disease, but at the same time some strong and proper medicine must be taken to shake off the malady.

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BEVERAGES

"Tomango" Orange and Lemon
Squash, Rose's Lime Juice, etc.

MARMITE

A Yeast Extract, purely vegetable
yet having the properties of meat
extract.

VEGETABLES

Asparagus, Tomatoes, Green Peas,
Corn, Sweetish,
Vegetarian Baked Beans (contain-
ing no meat), Mushrooms, Par-
snips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Austra-
lian, etc.

CHEESE

Cheddar, Dutch, Cream, etc.

For Prices of the above and other Vegetarian
Foodstuffs see our Stores List
sent free upon request

SPENCER & CO., LTD.,

MOUNT ROAD, MADRAS.

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