

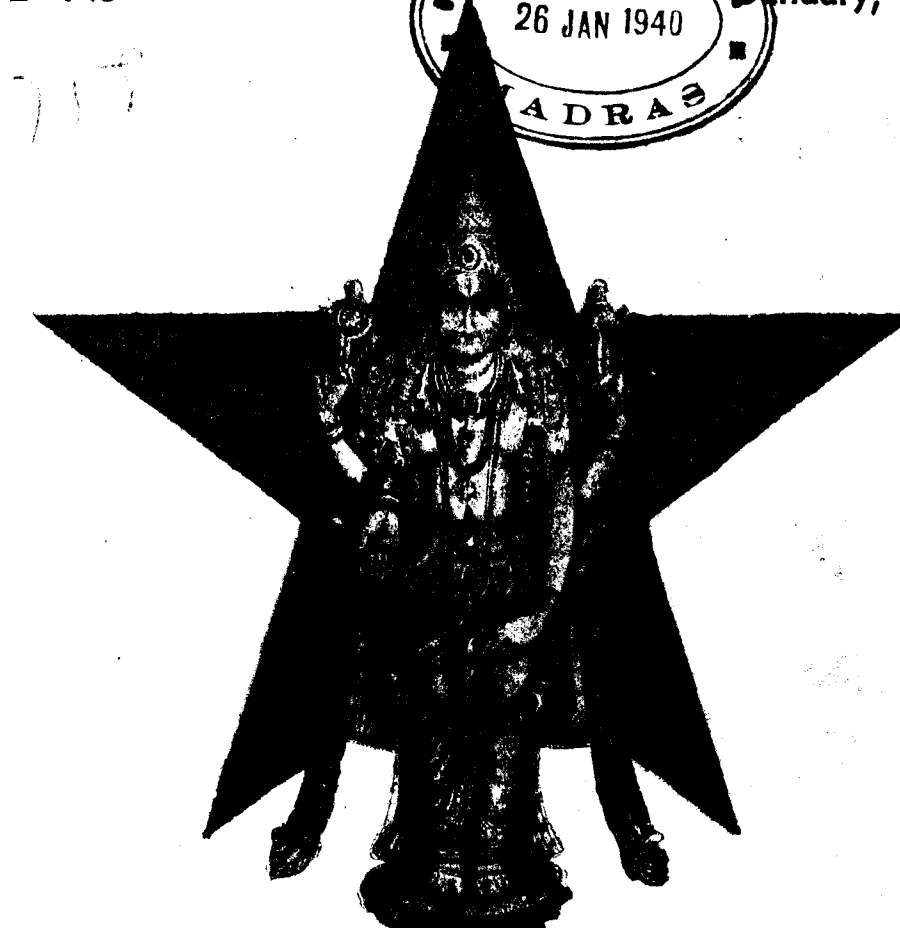
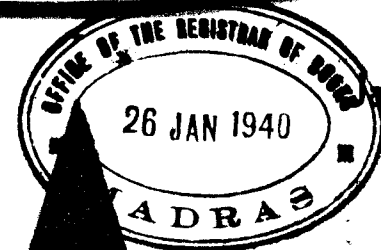
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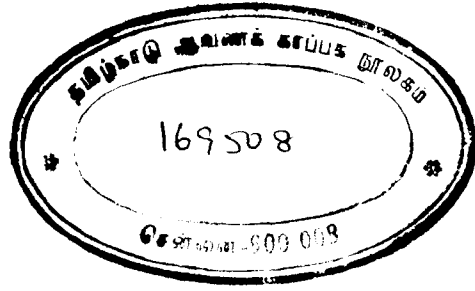
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॥ श्रीरस्तु ॥

श्री गुरुचरणारविन्दाम्भ्यां नमः ।

गुरुभक्तशिखामणि टि. के. बालसुब्रह्मण्यमहोदयैर्विरचितः

विदितं हि नामेदं विद्वद्राणां, यदिह वैरिञ्चे प्रपंचे भूलोक एव सर्वतः प्रशस्यतमः, तत्रापि भारत भूमिरेव सर्वतो वरीयसी च वरीवर्ति इति । तदेव आह कविकुलतिलकः—श्रीहर्षः—“वर्षेषु यद्भारत मार्यधुर्याः वदन्ति गार्हस्थ्यमिवाश्रमेषु । तत्रास्मि पत्युर्वैरिष्ययाऽहं शर्मोर्मिकिर्मोरितधर्मलिप्सुः” ॥ इति । दमयन्तीं वरयितुकामेन हि पुरंदरेण तस्याः समावर्जनाय प्रेषितया स्वदूत्या इन्द्रलोकगतवैभवाति शयवणनपुरस्सरं तल्लोकस्य प्राशस्त्ये समुद्रोपिते सति तन्निराकृत्य भोगभूम्यात्मकस्वर्गलोकापेक्षया कर्मभूमिभूतधरित्र्या एव सर्वतः समर्हणीयत्वं, तत्रापि भारतवर्षस्यैव सर्ववर्षापेक्षया प्रशस्यतमत्वं चेति सप्रपंचं प्रपञ्चयन्त्या खलु दमयन्त्या स्पष्टीकृत एवा यमर्थः सयुक्तिकम् । तत्र च भारतवर्षस्यैव महत्त्वे तत्कृतपतिसेवाधर्मस्यैव सुतरामाशंसनीयत्वे च समुचितोऽयं हेतुरूपनिबद्धोऽन्तिमे चरणे—

“शर्मोर्मिकिर्मोरितधर्मलिप्सुः” इति

तथाहि - पारलौकिकसुखं हि भूलोककृतपुण्य पुञ्जपरिपाकोपनतमेवेति पुण्यक्षये तादृशसौवर्गसुख विशेषाणामपि नियतं अनिवार्य एव नाशः स्यात्, क्षीणे पुण्ये मर्त्यलोकं विशन्ति” इत्यादिभगवद्गीता प्रामाण्यात् ।

पुण्यक्षये सति पुनः पुण्यसंचयद्वारा स्वर्गसुख लाभप्रत्याशा तु सुतरां असंभाविनी, पुण्यसंपादने च्छायां पुनरपि भूलोकं अवतीर्यैव तस्य साधनी यत्वात् । अत एव भूलोकस्य कर्मभूमित्वव्यपदेशः, स्वर्गादिस्थानविशेषाणां च फलभूमित्वप्रवादः ।

यद्यपि कर्मभूम्यपेक्षया फलभूमेरेव सुखाधिक्यप्राप- कत्वम्, तथाऽपि तादृशसुखविशेषाणां क्षयिष्णुता प्रयुक्तदुःखपारवश्यस्य अवश्यंभावितया न तावत् एकान्ततः सुखरूपता, प्रत्युत पुनरपि सुखलिप्सायां तत्साधककर्मविशेषस्य तत्रैव अनुष्ठातुमशक्यतया केवलभोगभूम्यात्मकानां स्वर्गादीनां अन्नविक्रयस्थान समानतैव अन्ततः समापतति । भूलोके तु पुनः प्राक्तनपुण्योपगमितसुखानुभवपूर्वकं आगामिसुख साधनीभूतकर्मणामपि अनुष्ठातुं शक्यतया, सुखस्य तत्साधनीभूतकर्माचरणस्य च मिश्रणं अत्रैव सुसं- पादं नान्यत्र । तदेव आह श्रीहर्षः—

“शर्मोर्मिकिर्मोरितधर्मलिप्सुः”

इति वाक्येन । शर्मणां ऊर्मिः, सुखपरंपरा । तथा किर्मोरितस्य सहकृतस्य धर्मस्य विषये लिप्सुः अभिलाषवती अस्मि इति दमयन्तीवाक्यस्य अर्थः तथा च द्वयोरपि मिश्रणस्य भारतभूमिभाजामेव सुलभतया भारतभूमेरस्याः महिमा कथमिव वर्णितः कविवरेण इति तद्वाक्यगतनिगूढार्थनिर्मथनचतुरतराः सूरिवरा एव सुनिभृतं आलोचयन्तु ।

तदेवं ईदृश्यां पुण्यतमायां भारतभूमावेव लब्ध- जनुषां अस्माकं अद्यतनदेशकालानुसारेण किं कर्तव्यम् ? भारतीयानां विदेशीयपुरुषापेक्षया किं वैशिष्ट्यम् ? कीदृशं च तारतम्यं उभयेषाम् ? कतमश्च इदानीं धर्ममर्यादारक्षणोपायः ? इत्येव संप्रति विवेचनीयत्वेन अवसरप्राप्तम् । तत्र प्रवृत्तिनिवृत्त्यादि विषये सर्वप्रमाणमूर्धन्यः अपौरुषेयो वेदः,

तादृशवेदप्रतिपाद्य ईश्वरश्च यथा भारतीयैरङ्गीक्रियते, न तथा पाश्चात्यविपश्चितः कचिदप्युरीकुर्वन्ति । ते खलु बैबिल-कुरान् आदि पुरुषप्रणीतप्रबन्धानेव पायशः प्रमाणत्वेन अध्यवस्यन्ति । अत एव पुरुष मतिवैश्वरूप्यात् तन्मतीयानां अनवस्थैव सर्वतो दरी दृश्यते । कथं हिनामपुरुषाभ्यूहमात्रत्वेन शङ्कित दोषाणां श्रेयःसाधनताप्रतिपादकप्रबन्धविशेषाणां व्यवस्थितरीत्या प्रामाण्यवार्ता सुवचा स्यात् ? । “तर्काप्रतिष्ठानात्” इति बादरायणीयं सूत्रमपि अमु मेवार्थं उपोद्धलयति । भारतीयैः प्रमाणत्वेन अङ्गी कृतो वेदस्तु न तथा अप्रामाण्यशङ्काकलङ्कितो भवति तस्य अपौरुषेयत्वेन निरस्तसमस्तपुंक्षेपतया तत्प्रामाण्यस्य अव्याहतत्वात् । यद्यपि यंत्रतन्त्रादि निर्माणे वैज्ञानिकप्रपञ्चं च पाश्चात्याः भारतीयानपि अतिशेरेते, तथाऽपि तत्सर्वं ऐहिकभोगौपायिकमात्रं इति न तत् पारत्रिकसुखसंपादनं पर्याप्तं साधनं स्यात् । वस्तुतस्तु ऐहिकसुखमपि ततो न एकान्ततः समुदेति । यन्त्रादिनिर्माणपाट्यातिशयस्यापि पारस्परिकसमर-कोलाहले एव परिणममानतायाः भूयसा दृष्टचरत्वात् । यतो हि अद्यत्वं वैज्ञानिकमूर्धन्यतया मभिद्धानामपि आङ्गलानां शर्मण्यनां च अनिवार्या समजनि सम राभिमुखी चित्तवृत्तिः, भारतीयानां चित्तवृत्तिस्तु केवलं पारलौकिकसुखं अभिलक्ष्यैव प्रवर्तते । अत एवोक्तं भागवतं—

“ब्रह्माणस्य हि देहोऽयं जुद्धकामाय नेष्यते ।
इहकेशाय महते प्रेत्यानन्तसुखाय च ॥

इति न हि ऐहिकभोगैकप्रवणानां मांसदृशां पाश्चात्यानामिव शास्त्रैकचक्रुष्काणां भारतीयानां चित्त

वृत्तिः कुहचित् ऐहिकसुखाभिमुखी स्यात् । अहो पश्यत कियदन्तरं नो भारतीयानां पाश्चात्यानां च ।

वैदिकप्रमाणानां एषां अध्यात्मविषयावगाहि नी चित्तवृत्तिः क ? क च तेषां मांसदृशां प्रतिभामात्र प्रमाणानां बाह्यविषयैकप्रवणा कलहाभिमुखी च चेतोवृत्तिः ? क एतेषां नित्यनिरन्तरमोक्षसुखैकसम-भिलाषिणां प्रशान्तचित्तता ? क च तेषां ऐहिक-वैषयिकसुखैकपरिनिष्ठितानां अशान्तचपलचित्तता ? क एतेषां दानधर्मादिपराणां पारलौकिकसुखपृहया लुता ? क च तेषां तिर्यक्मधर्मणां अधर्मैकप्रवशता ? क नु खलु भारतीयानां मैत्रीकरुणामुदितोपज्ञादि-सद्वासनासमासादनलालसता ? क च तेषां ईर्ष्यद्वेषव्य तिपद्गं विक्षिप्तचेतसां दुर्वासनापरतन्त्रता ? क एतेषां धर्मसंचयलोलुपता ? क च तेषां अधर्मसंचयलाल-सता ? क च एषां श्रौतमार्गेषु अकुतोभयसंचाराणां विश्रान्तचित्तता ? क च तेषां अश्रान्तकलहयोगिनां अविश्रान्तचित्तता ? सर्वथा सर्वदेशीयमस्कृत्यपेक्षया भारतीयसंस्कृतेः औत्कृष्ट्यं अवचनमिदमेवेति नात्र स्तोकोऽपि संशयः ।

तदेवं एतादृशीं भारतभुवं आमादितवतां अस्माकं विद्यमानेऽपि सर्वातिशायिनि सौभाग्ये, पाश्चात्य शिक्षाप्रमुपितशेमुपीकाणां नवमतवादितानां केषांचित् पंचमदेवालयप्रवेगनादिदुर्व्यवसायशतेन धार्मिक-कृत्येषु आस्माकानेषु पदपदे योऽयं आघातः समु देति, स तु धर्मैकप्रमाणानां अस्मादृशां संघटनेनैव निवर्तयितुं शक्यते, नान्यथा प्रकारशतेनानि । न चायं तेषां धार्मिकहस्तक्षेपो ध्यानपूजनादिमात्रेण निवर्तते न च भगवत्प्रार्थनामात्रमपि तत्र प्रभवेत् ।

भगवतोऽपि पुरुषयत्नानुमारितया पुरुषप्रयत्नाभावे तस्यापि अकिंचित्करत्वात् । अत एवोक्तं वार्तिक कारैः—

“अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् ।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रमुहि सः ॥ ”

इति । अतो भगवानेव अवतरिष्यति, किं नः प्रयासेन ? इति न उदाभितव्यम् । पारतन्त्र्यशृङ्ख-लानिगडितानां अस्माकं साम्प्रतं उपनता सेयं विपत्तिपरंपरा स्वस्तीयपर्वराक्तिव्ययीकरणेनापि सद्य एव यदि न परिह्रियते, तर्हि सर्वैरस्माभिः अस्म-त्प्राक्तनानां विषये कुनन्तैव नूनं आविष्कृता स्यात् ।

अस्माकीनाः खलु प्राकृताः पुरुषाः कति कति धार्मिकाद्वयोः अन्तर्गुद्वयार्थं आविरकार्षुः ? कति वा ग्रन्थवेशेभ्यः अज्ञेयिभ्यः ? कति कति आध्यात्मिकपद्धतीः प्रादीदृगन् ? कतिविधांश्च सर्ववेदमारमयान् उपदेशान् अन्वगृह्णन् ? कतिधा च धर्ममर्यादां अपीपलन् ? कतिधा च सर्वश्रुतिसामरस्यं समुपापीपदन् ?

श्री तिरुमल श्रीनिवास त्रिलिंग महाविद्यापीठ स्थापनाचार्याणां श्रीमदमृतानन्दनाथस्वामिनां जयंति महोत्सवममाद्यक्षस्य टी. के. बालसुब्रह्मण्यमहोदयस्योपन्यासोऽयम् ।

उत्तिष्ठत, जाग्रत, प्राप्य वरान् निबोधत । इति

॥ शिवमस्तु ॥

तदेवं इयतीं उपकारपरंपरां आदृतवतां हि तेषां उपकारभरान् यदि वयं कचिदपि न स्मरि ष्यामः, कथं तर्हि नः कृतज्ञता नामस्यात् ? कथं वा किंचिदपि पुरुषकारं अकुर्वाणः सुषुप्तान् अवतिष्ठ-मानाः वयं ईश्वरानुग्रहपात्रतां अश्नुवीमहि ? । कथं तरां च तदभावे स्वप्नमीहितानि साधयेमहि ? । कथं तमां च कार्यसिद्धिं उपलभेमहि ? ।

अतो ब्रवीमि अयिः भोः सनातनः नायं अस्माकं स्वायकाजः न चायं विश्रान्तिसमयः यदि हि भारतीयं रक्तं अस्मत् धमनीषु संचरति, यदि च परमार्थतो वयं भारतभूमेरेव पुत्रभूताः तर्हि, तामेनां म्नेऽहं हतनिगृहीतां सद्य एव मोच यितुं संनह्यः म्दित्येव प्रबुद्धयः सनातनधर्म-समुद्धरणाय यथाशक्ति प्रयत्नः । सांविहार्तिक संपादयन्, दैष्टिकतां दूरतो निराकुरुयन्, भार तीयतां सांप्रतं आविष्कुरुयन्, अनुगृह्णन् च मां वत्सम्, क्षमन् च मामकान् अपराधान् । इम मेवार्थं उपश्लोकयति भगवती श्रुतिरपि

श्रीमास्याय नमः

श्रीराम

श्री तिरुमल श्रीनिवास त्रिलिङ्ग महाविद्यापीठस्थापनाचार्याणां
श्रीमदमृतानन्दनाथस्वामिनां जयन्तीमहोत्सवः

स्वस्तिश्री प्रमादिनामसंवत्सर कार्तिकमासे बहुल १०, ११, १२ दिनत्रयं कृष्णातीरस्थविजयवाटि
कायां वैश्यरत्न श्रीयुत चुंदूरि वेंकटार्यस्वामृतमंडारनामके सौधे तदर्थविनिर्मित सुंदरमण्डपे त्रिलिङ्गदेशस्थ
नानामंडलागतविदुषां सकाशे अतिवैभवेन अमृतानन्दनाथ जयन्ती प्रावर्तते ॥

प्रथमाध्यक्षः

श्रीमान् परवस्तु वेंकटरामानुजस्वामिनः विजयनगरमहाराज संस्कृतकलाशालाध्यक्षाः

द्वितीयदिने अध्यक्षः

ब्रह्मश्री गुरुभक्तशिखामणि टि. के. बालसुब्रह्मण्याः (श्रीरंगं)

तृतीयदिने अध्यक्षः

ब्रह्मश्री वाविलाल वेंकटशिवावधानिनः भूतपूर्वन्यायाधिकारिणः (मत्स्यपुरी)

दिवान्बहदूर के. यस्. रामस्वामिशिखिणः; रावुबहदूर यन्. के. पद्मनाभशशिखिणः; टि. वि. रामचन्द्र
दीक्षितरः के. जि. नटेशशशि प्रभृतिभिः सज्जनैः सामोदसूचकाः पत्रिकाः प्रेषिताः ॥— महाराजश्री
वेजवाडरामचन्द्रेडुभिः सि. जि. इ. विरुद्विराजितैः (नेल्लूरु) महासभाप्रारब्धा—

चेन्नपट्टणस्थ मेरीमहाराज्जी महिलाकलाशालांश्रोपाध्यायिना, कवितिलक कविताविशारद विद्वान्
कांचनपल्लि कनकांबिकयानुवत्सरं दीयमानं अमृतानन्दनाथपारितोषिकं (षोडशोत्तरशतरूपिकाणि) एतत् वत्सरं
श्रीरंगस्थ शंकरगुरुकुलमंदिरनिर्माणाय तत्प्राबंधकर्तृणां टि. के. बालसुब्रह्मण्यअय्यरमहोदयानां हस्ते
समर्पितम् ॥

पारितोषिकप्रदानसमये प्रदाय्या कनकांबया प्रोक्तमेतत् श्लोकद्वयम् ॥

श्लो ॥ मानसे मंदिरे यस्य शंकरश्रीगुरुशिखा । श्लो ॥ नृसिंहभारतिच्छात्रो गुरुभक्तशिखामणिः
श्रीरंगे मंगले नित्यं प्रपूज्यते प्रतिष्ठिताः ॥ पीठे त्रिलिङ्गपीठेऽग्रे सुब्रह्मण्यः प्रपूज्यते ॥

सशेषः

“AMRUTA SANDESH”

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SRI RAMA SAHAYA

ROMANTIC HISTORY OF BHADRACHALAM

BY

TUMU SITARAMAYYA GARU, Bhadrachalam.

Bhadrachalam is now a small town in the East Godavari Dist. in the Madras Presidency under the British Govt. It stands on the left bank of the Godavari river on a small hillock in the Eastern ghats and is an important place of pilgrimage connected very much with religious mythological traditions. During the period of Ramayana, the place apparently remained merged in the huge forest called 'Dandakaranya' which lay stretched almost throughout Central India. Subsequently when native kings settled in the country, the tract must have casually come into the jurisdiction of some Hindu kingdom possibly of Orissa or Nagapur; but it had then no name or other significance whatsoever. When, on the downfall of those kingdoms the Mohammadans spread their Sovereignty throughout the country, the tract appears to have been recognized as a small Zamindari under the Hyderabad State. In 1860 the Taluk was, under some arrangement, handed over to the Brit. Govt. and it now continues under it. There are no records whatever throwing light on the history of the place before the Mohammadani rule. There was perhaps no human habitation at all at the place at the time. It is said locally that there used to be a small village called Bhadrareddipalem about 2 miles east of the present town and that the site where the present town stands was no more than a thick jungle and a range of hillocks one or two furlongs off the river bank. Traces of the old *palem* are yet to be seen in the neighbourhood of a

little tank called "*Manubothula Cheruvu*" about 2 miles east of the present town.

2. As stated above, the place has got a very interesting mythological origin. Sri Rama who is believed by the Hindus to be an incarnation of God was, during his banishment from Oudh, remained encamped for some years at Parnasala, a village 22 miles north of Bhadrachalam. During that time, he one day took a pleasure walk to a hillock (afterwards called Bhadrachalam) with his wife Sita and brother Lakshmana and seated himself on a stone on the summit. The cool breeze from the Godavari being very refreshing and the natural scenery of the locality interesting, Rama exclaimed to Sita "Look here my dear, how pleasurable this stone seat is!" Sita replied jokingly, "Well sir, mere contact with the dust of your feet transformed one stone into a beautiful lady lately. Now, may I know what good fortune is in reserve to the stone seat which you find so very pleasurable". Rama replied "this stone will certainly become a Rishi in its next life and attain Salvation (moksha) at the end thereof." Sita and Lakshmana were amazed at this reply for the marvellous Siddhi which Rama's grace can confer even on inanimate objects and after stopping there for a short time returned to Parnasala.

The stone seat, as predicted by Rama became a Rishi called Bhadra in its next life and performed penance on this hill,

God appeared to him in the shape of Rama and asked him what he wanted. Bhadra Rishi replied "My only desire is that you should always be here before me in this beautiful shape." So Rama stopped on the hill as a stone idol with Sita and Lakshmana and that is the idol now worshipped.

3 This is the mythological origin of the idols which however is not believed by the Civilized modernists! The Dist. Gazetteer says that the idols had been carved by a Bairagi who lived on the hill. Whatever that may be, nobody knows when they came into existence. Legend has it that after a time, Rama appeared in the vision of an old lady called Pokala Dammakka living in Bhadrareddipalem and asked her to trace him on the hillock and be worshipping him. Dammakka awoke from sleep and started with a number of villagers to search for the idols. After a long search, she discovered the idols and began her worship thereafter. One day being busy with domestic work, Dammakka could not find time to go to the hillock for the worship and therefore asked her daughter who was a girl not yet in her teens to take the rice-offering to the deity in her place. The girl did so; but she did not know what was really meant by worship. She therefore went straight up to the idols and placing the Naivedyam before them asked them to eat; but the idols gave no reply. She repeated her request over and over again and finding that the idols remained mute, she began to shed tears saying that if they did not mess, she would break her head to pieces. The idols at last opened their eyes and coming out as Rishis consoled the girl and ate the offering. The girl then returned home; but her mother Dammakka not finding the prasadam with her daughter, asked her what she had done with it. She replied that the Rishies on the hill ate it. Dammakka was really stunned at this reply and asked her daughter once again how idols were able to eat. The daughter asserted unhesitatingly that the Rishies ate the prasadam as a matter of fact and that she would prove it by the testimony of the Rishies themselves. Dammakka was very much puzzled at this undaunted reply of her daughter and not knowing what to do,

she remained quiet that day. The next day she went to the hill with her daughter and hiding herself behind a bush asked the daughter to serve the Nivedyam to the Rishies as she did the previous day. The daughter went right up to the idols and placing the rice-offerings before them asked them to eat. As they did the previous day, the idols remained mute till at last Dammakka's daughter was about to strike her head against a rock. The idols then came out as Rishies and began to mess. Dammakka, startled at this event, came out of her hiding place and fell prostrate before the feet of Rama imploring him to give them salvation. Rama replied that a bhakta would go there shortly and that she should wait till then. So saying the Rishies reverted to their former seats and Dammakka and her daughter returned home.

4 Some time afterwards, there came Ramadas as Tahsildar of Bhadrachalam Taluk under the Nizam government. He was a staunch devotee of Rama. For some time he attended to his Govt duties properly, at the same time serving the temple and God with no less attention. One day his male child accidentally fell into a vessel of boiling rice and died. Ramadas took the dead child to Rama's temple and throwing it at the gate began his prayers till at last the dead child came back to life and was alright. This event provoked infinite Bhakti in Ramadas towards Rama and he began to consider how he could adequately show his gratitude to Him. He at last came to the conclusion that he should at any cost and risk, construct a decent temple for Rama; but he had no money of his own. He thought he would do well to get the work done with the Govt. funds, and believed firmly that Rama (God) would intercede on his behalf and save him from the danger that might befall him for his unauthorised appropriation of Govt. money. He therefore began the construction, ceasing to make remittances to Govt. The chief part of the temple now standing was constructed by Ramadas. He is said to have spent 6 lakhs of Varahas out of the Govt collections of the Taluk. The temple as now appearing does not seem to cost so much;

but a major portion of the expenditure appears to have been incurred in separating the hillock of the Rama's temple from its adjoining hill called the Ranganai's hill with which it (Rama's hill) apparently remained connected at that time and in levelling the hillock and constructing terraces to it. When the work nearly approached completion, the Nawab (Nizam's Govt) came to know of this and ordered his arrest. He was accordingly arrested and taken to Hyderabad where the Nawab not finding his explanation satisfactory, ordered his rigorous imprisonment. The poor Ramadas was in jail for 12 years undergoing several varieties of bodily chastisements and incessantly praying to Rama for his ransom; but Rama did not intercede. So Ramadas at last resolved to put an end to his wearisome life and accordingly managed to get some poison. Before swallowing it however, he thought it fit to offer his final prayers to Rama and as he was doing so, he was suddenly overcome by sleep and became unconscious. When he awoke he found the cup containing the poison turned up-side down and two handkerchiefs with some prints thereon lying on his bed. He did not know how they came and what they meant. That very night it is said Rama and Lakshmana appeared to the Nawab Abul Hussain Kutubshah (commonly called Tanisha) when he was half asleep and half conscious and after some conversation poured down before him the 6 lakhs of Varahas which Ramadas had spent un-authorisedly. They obtained prints of the Nawab's seal on their handkerchiefs in token of receipt of the money and disappeared. Tanisha then became completely conscious and was amazed to find heaps of glittering gold coins in his chamber. He enquired his gate watchers and learnt that none had come there that night. He believed that it was a divine act. He went at once to the jail where Ramadas was imprisoned and after narrating to him what had transpired the previous night between himself and Rama set him free. He took Ramadas to his palace, gave him all kinds of honours and sent him back to Bhadrachalam assigning the Bhadrachalam and Palvancha Taluks, yielding about a lakh of rupees

annually as a Jaghir (free gift) to Rama. This is what the tradition says and it is believed by all religious Hindus to be a true divine act though of course the modern civilized world very much doubts it. The Dist. Gazetteer did not believe in this and observed that Ramadas died while in Jail.

5 Though these events appear purely mythological in the view of the present civilized section of the people, it is very desirable that possibilities should be discussed with the help of reason before the matter can be thrown out as false. It is admitted on all hands and the Dist. Gazetteer says too, that the Nizam's Govt. originally granted an endowment of one lakh of rupees to the temple. The Nizam's records are said to show that the Bhadrachalam and Palvancha Tqs. were first assigned as Jaghir to the temple but not as a money endowment. Whether it was money or land, it was doubtless an endowment fetching a lakh of rupees annually.

6 The reign of the Hyderabad Nawab called Tanisha was during the time of Aurangajeb the emperor of Delhi. From the history of India we learn that that was a time when the Mahommadan rulers had no sympathy whatever towards Hindu temples which suffered wholesale destruction at their hands. How then can we conceive the possibility of the Nizam making an endowment of an estate fetching so much as one lakh of rupees to a small Hindu temple like that at Bhadrachalam especially when the construction of the temple out of Govt. funds was condemned outright and the constructor committed to jail? Tanisha must have acquired immense confidence in the divinity of the temple idols to be prompted to make such a large endowment to them. It is therefore possible that a mysterious change occurred subsequently in the mind of Tanisha who first condemned the temple. It must be due to divine interference. Tanisha must at least have had a dream which resulted in the immediate release of Ramadas from jail. If, as observed by the Dist. Gazetteer, Ramadas died in jail, the provision of such a large endowment by the Nizam's Govt. is

the temple does not stand to reason. There is also no reason why tradition should in that case, go in quite a different manner. These circumstances are not in favour of the idea that Ramadas died in jail. It is probable that he was released from jail, and that he returned to Bhadrachalam with the endowment granted to the temple by Tanisha. Ramadas being a strict devotee, it is quite possible that his will-force attracted divine help. Modern science also admits the wonderful effects of mental concentration.

7 The Gazetteer says again that Ramadas was succeeded by Tumu Lakshminarasimhadas. The period of Ramadas was from 1654 to 1687 A. D. while that of Narasimhadas was from 1830 to 1834. There was an interval of about 170 years between the events. Tumu Narasimhadas and his wealthy friend Nagella Varada Ramadas who were both appointed as administrators of the Taluk by the Nizam's chief Minister, Rajah Chandulal Bahadur renewed the Inam grants made by Ramadas and established methodical systems of worship and festivals to the temple deity. The mother and wife of Varada Ramadas gave many valuable jewels to the temple deity and they are traceable even to-day. These officers are said to have given relief to thousands of people during the great famine that occurred in about the year 1832-33 (Nandana Year). Varada Ramadas died first and with him Narasimhadas plunged himself in the Godavari river with 17 followers with the object of attaining salvation with Varada Ramadas. The cause of this suicide is not attributed by the local people to any apprehension of danger from Nizam's Govt. as some people are inclined to believe but to a desire to attain salvation with Varada Ramadas. If really there were any such apprehension, there is no reason why other people who were not responsible to the Govt. in any manner should also have committed suicide. Another thing is that, after the death of Narasimhadas his office was conferred on a minor son of his brother Kristnadas (Narasimhadas having no issue) and that of Varadaramadas with Kristnadas as guardian. If, as observed in the Gazetteer, Narasimhadas had been found fault with for any failure of duty, it is not

likely that his next heirs should have been selected for the office, when the office was not a hereditary one.

8 The endowment of Jaghir granted to the temple appears to have since been converted into an annual money grant of Rs. 40,000 which was again, some years afterwards reduced to Rs. 20,000.— The allotment finally fixed and continuing to the present day is Rs. 19,125.—

9 The oneness of God is admitted by all nations in the world; but idol worship is condemned by some. Though of course God is omni-present, He is beyond the reach of the human eye and also beyond the conception of the ordinary mind. How then can people at large who have to struggle always for bread cherish any practical notion of God, when even cultured people in the bustle of their wordly avocations, are apt to neglect it altogether or subordinate it very much to their sensual pleasures. If there is something representing God in the direct view of the people, the processions, worships and all such services as are performed to the idols will always be reminding people of the existence of God and pushing them to their duty of devotion to Him. The divine power which exists everywhere exists also in the idol and its existence and exhibition will be more sure and pertinent when people direct their will-power at it, so that the more it is believed to be God, the more it operates as God. This is the natural result of mental concentration. Prahlada believed that God existed in a pillar and God did appear in it. There are numerous instances where idol worshippers won the grace of God and were able to perform superhuman acts. A dutiful son who loves his father very dearly keeps his father's photo always before him and adores it when his father is away from home. Does the father when he comes to know of this, resent his son's action because that was not a proper way of adoring him? Certainly not. The father on the other hand would like his son all the more for his devotion to him. Now we keep in every house the photos of their Majesties the Emperor and Empress of India in token of our reverence to them.

Will they be annoyed at our action? Never. So also why does God resent our action if, being unable to see him, we place an image to represent him, before us, and do such services to it as we can. The only thing necessary is that we should implicitly believe in the existence of God in the idol we worship. If we think it is only a stone, it is merely a stone. If, on the other hand, we believe it to be God, it becomes God. So it all depends upon our conception. Originally all languages were only spoken. Script followed later on so to enable us to exchange our ideas in writing with people at a distance. Certainly the letters or lines that represent them are not the sounds we intend to produce; but yet from our mutual understanding, we conceive particular lines as representing particular sounds; and they do represent the sound. So also when we cannot see God, we keep something to

represent Him and do all sorts of services to it. Why does God not accept it? All He wants is that we should be pure at heart and show unadulterated devotion to Him, no matter in what form we do it. In this view idol worship is not a thing to be scoffed at.

10 The Govt of H. E. H. the Nizam of Hyderabad, from the time of Tanisha, has been showing unabated attention to the maintenance of Rama's temple at Bhadrachalam and did not part with it even when the Bhadrachalam Taluk was transferred to the British Government.

11 All Hindus should therefore, as in duty bound, ever pray to God for the long life and prosperity of H. E. H. The Nizam of Hyderabad and for the continuance of that Government for ever.



German Law and Legislation

STAAT AND VOLK

BY

Dr. Erich Schinnerer

(University of Berlin)

(continued from the previous issue)

The Reich Leadership Law, subsequently amended and supplemented by the Reich Reconstruction Act of January 30, 1934, represented a rejection of the hitherto existing forms of representative democracy. It placed new emphasis on direct democracy by means of elections and plebiscites, the adoption of which was greatly extended. Formerly the mistake was frequently made of identifying democracy with peculiar institutions allied to it. For this reason people generally assumed that because Germany had abandoned the system of having several political parties and the system of legislation through parliamentary

vote, she had thereby abandoned the democratic principle itself. But democracy signifies the sovereignty of the people and implies that political leaders should be responsible to and representative of the majority of the people. Accordingly if we consider the life of the German people from within we must admit that, independently of the dispute about democracy or dictatorship, a fundamental change has taken place in Germany and that this change amounts to the establishment of a direct form of democracy. Nobody can say that the Fuhrer has not recognized the sovereignty of the people as the supreme ruling principle

in the State. He has repeatedly submitted his work to the judgment of the people and no one has more right to act and speak in the name of the people than he has. The democratic principle is also being put into practice through the fact that we are steadily developing a political leadership as an emergent from the mass of the people. A process of selection whereby really capable men belonging to the masses of the people can be appointed to positions of leadership without regard to origin or possessions, superior fitness only being taken into account. In his speech to the Reichstag on January 30, 1937, the Fuhrer said: "By this process of selection, which will follow the laws of Nature and the dictates of human reason, those among our people who show the greatest natural ability will be appointed to positions in the political leadership of the nation. In making the selection no consideration will be given to birth or ancestry, name or wealth, but only to the question of whether or not the candidate has a natural vocation for those higher positions of leadership."

The Act of July 14, 1933, set forth the legal procedure for the carrying out of a plebiscite. It authorises the Reich Government to obtain the verdict of the people as sovereign power, not only on matters of legislation but also on other measures. If a particular law be the subject of a plebiscite the favourable verdict of that plebiscite is not merely an act of approval but is in itself a formal enactment. Within the first four years of the National Socialist regime there have been four Reichstag elections and three plebiscites. The subjects of the plebiscites were respectively Germany's withdrawal from the League of Nations, the repudiation of the military clauses of the Versailles Treaty, the assumption by Adolf Hitler of the office of president of the Reich, and the reunion of Austria and Germany.

The national unity brought about by the Revolution called for a corresponding unity of the State in accordance with the unity of the popular will. Thus a long-standing desire on the part of the best elements of the German people finds its fulfilment in constitutional law. The federal

structure of the German Reich had its origin in dynastic rule which, even under the Second Empire, was sovereign in the respective federative states. The presidential decree of January 28, 1933, already empowered the Government of the Reich to take the necessary steps, by the appointment of Reich Commissioners, for the maintenance of law and order in the various federative states. The first decisive step towards constitutional unification was the Act of March 31, 1933. This Act stipulated that the composition of the parliaments of the federative states and also of the local councils should be altered in accordance with the results of the Reichstag election. There-with those bodies were given a uniform political direction and the entrusting of legislative power to the federative states according to the principles laid down in the Reich Leadership Act led to the unification of political leadership. The dissolution of the Reichstag on November 14, 1933, led automatically to the dissolution of the federative parliaments and the latter were not re-elected. The Reconstruction Act of January 20, 1934, legally abolished the federative parliaments. The Act of April 7, 1933 subordinated the activities of the federative governments to the Government of the Reich. A Governor was appointed for each of the larger federative states, such as Bavaria and the Saxony, and the smaller federative states were divided into groups, a Governor being placed over each group. These Governors took over a number of duties formerly carried on by the federative Govts. As representatives of the Fuhrer the Governors have to see that the work of the federative governments is directed towards consolidating the political unity of the Reich. One of the principal duties of the Governor is to appoint and dismiss prime ministers and other ministers of the federative governments. He draws up and promulgates the laws for his respective federative state. He appoints civil servants and may dismiss those not appointed by the Reich. The Act of January 30, 1934, transferred the last remnants of federative sovereignty to the Reich. In virtue of this

measure the governments of the federative states became mere channels of Reich administration. Legislation in the federative states requires the approval of the competent Reich Minister. The administration of justice has been taken over directly by the Reich. But in spite of this centralization of all power in the hands of the Reich Government the position of a Governor is maintained in the Act of January 30, 1935. He is a link between the Reich and the federative authorities, and has been entrusted with some of the functions of the Reich Government so that, where necessary, special local conditions can be taken into consideration. In this way notwithstanding a unification of the Reich, the traditional characters of the various branches of the German people will be maintained.

But the laws which have been promulgated up to now do not represent the final stage of constitutional development. They merely clear the way for further development. The formation of a new constitution is to take place not from above, but from below, from the smallest cells in the community of the State, the Communes. They were therefore the first to receive their Constitution, embodied in the Local Government Act of 1935. But this Act is not only of interest for the political life of the Communes. In many respects it is an attempt to try out on a small scale things which may eventually be of importance for the Constitution of the State. The Local Community Act is thus one of the foundations of the National Socialist State, and on the ground prepared by it the new structure of the Reich will be raised. The provisions contained in the Local Community Act are derived from old and valuable German ideas of law. Its most important part was advocated by Baron von Stein, for the aim is to give the Communes a great measure of independence so that they can contribute to the fullest extent to the good of the whole nation. The form which was chosen for the realization of this purpose represents one of the first examples of the National Socialist idea of the Folk Community as applied to the administration. The Local Community Act does not therefore look upon the Com-

mune as merely a technical and economic administrative unit, but regards it as a community formed according to the special conditions of the neighbourhood. The law encourages a sturdy independence in each district so that each citizen may, through his work in the narrower community of the Commune, co-operate sensibly and with a full sense of responsibility in the work of the larger community of the nation. He is therefore no longer a mere number among many millions, but has his special function in political life. For this reason the Commune is not regarded simply as a passive organ for carrying out the commands of the State, but within the limited frame work of its district bears the responsibility for fulfilling those tasks which concern the National community. The nature of German local government can be summarized under the following three headings:-

1. In principle the Commune has to carry out its own tasks on its own responsibility. State supervision is limited to ensuring that the administration is according to the laws and in harmony with the general policy of the State. But this supervision cannot lead to the State taking over the organs of administration when it disagrees with the measures adopted by a Commune. The Supervisory Board can only prevent the putting into force of decrees which run counter to the political aims of the Reich government; it cannot compel the local authority to carry out any particular measures. The Commune is left to solve its own problems in its own way. It is thus made sure that the State supervision will in no way hamper the initiative and enterprise of the local authorities. It must be left to the Commune to correct any mistakes which are made. In this way every member of the Commune is trained in political sound thinking.

2. In the person of the Mayor the Commune possesses its own particular organ for the forming of decisions. Neither he nor the Aldermen are appointed by the State. The Mayor is appointed by the Commune itself, and the Aldermen by the Deputies of the Party. The local commu-

nity Act stipulates that those citizens are to be made Aldermen whose professions are representative of the Commune and its special problems. This means that only those who are in close touch with the life of the Commune and feel themselves therefore naturally responsible for its welfare or qualified to be councillors.

3. The citizen of the Commune is called upon to play a part in the making of decisions and to co-operate in the administration. The new Act is not concerned to ensure that every citizen should once a year, by means of a secret vote, symbolically assert his responsibility for the local administration: it is concerned to bring about the actual collaboration of each citizen and to ensure that each member of the community shall bear his actual share of responsibility. The maintenance of certain technical forms is no guarantee that real self-government exists. The latter is guaranteed only when each citizen not merely has the right, but also the duty to co-operate in the administration. There are many honorary workers, and the Local Community Act requires that no one should refuse an honorary position. The extent to which this honorary collaboration has been introduced is shown by the following:- of the 51,311 Communes in Germany 96.03% are ruled over by Mayors whose posts are honorary. Out of a total 138,895 Aldermen 99.42% are honorary. There are in addition 291,234 Councillors and 305,248 Assistant Councillors; so that 777,973 citizens hold honorary positions whilst only 2770 devote themselves to local government work as their chief profession.

Like the State, the Commune is built up on the principle of leadership. This principle does not merely mean that one person has the right to lead, it implies also that this leader is the representative embodiment of the community. The position of leader implies responsibility for the community as well as authority in the community based on the work done for it. The Mayor of the Commune must not be content to administer the Commune according to the law and to increase its economic efficiency. He must not look upon the Commune merely as an economic unit, but

must always bear in mind that it is made up of individual men and women who are his fellow-countrymen. He must therefore always seek their collaboration and not retire into his office to lead there a secluded existence. The Local Government Act presupposes a living contact between the Mayor and his Commune. Where such relations do not already exist the Act opens the way for their introduction. This is the basic element in the whole Act, and the life of the Commune is founded on it. The special work to be done in each Commune depends on local conditions, canal construction e.g., which goes beyond the limits of any individual Commune is undertaken by associations of Communes. Cultural policy presents a wide sphere of activity for the Commune. The encouragement of cultural activity is especially important for the Commune, because in local government it is easier than in State policy to establish contact with the individual citizen. The community feeling which grows from people living in close proximity is a good basis for cultural work. In the economic sphere the activity of the Commune is restricted by the fact that it may not enter into competition with the economic activity of its members. The community can only undertake work which individual initiative has failed to accomplish. The Commune is not on that account bound to confine itself to the provision of water and electricity. It can also devote itself to other tasks which are of service to the community. But commercial undertakings must not be carried on merely for their own sake and for the sake of the profit they may yield.

Since the number of towns with over 10,000 inhabitants has grown considerably, we find a professional bureaucracy side by side with the honorary workers. The ordered administration of these towns demands a high degree of legal knowledge such as the honorary worker cannot always be assumed to possess. But these professional officials too are subject to the Mayor. They act only as the auxiliaries of local government. This legal administration is not therefore in any sort of opposition to the political administration, but is rather an integral part of it. In every

Commune a Deputy of the Party is appointed, and this Deputy has to exercise his influence in such a way as to ensure, in accordance with the unity of Party and State, that the work of local government is in line with the general policy of the Reich. He must not interfere in matters of everyday administration. But even in cases where the Mayor is bound to act in collaboration with the Party Deputy the former is still held personally responsible for decisions suggested to him by the Deputy. If a measure taken by the Mayor is vetoed by the Party Deputy, and if the Mayor nevertheless still holds such a measure to be necessary, he must lay the matter before the higher departments of the State administration for their verdict. As far as finance is concerned the powers of local authorities are restricted. The extraordinarily widespread indebtedness of the period before 1933 made it necessary to strengthen the supervisory powers of the State. But the Act concerning Taxes on Real Estate and Commercial Transactions, of December 1, 1936, has already increased the financial independence of the Communes to a considerable extent. A further easing of the restrictions is planned for the future. The German conception of self-government does not regard the financial part as the decisive one. The essential is the development of community life, the

inculcation of sound political ideas and a sense of political responsibility. The local Government Act had laid down very strict provision to ensure that the economic policy of the Communes would be carried on in an orderly and sane manner. The Local Community Act also gave the Commune the right to make its own laws. The Commune may formulate and enact a special Constitution for itself, in accordance with the principles laid down in the Act, and this Constitution does not require the approval of the Supervisory Authority in so far as it does not affect the position of the Commune within the framework of the State.

Apart from the Local Community Act two further aspects of life within the State have been given their final form:- By the Act of May 21, 1935, military service was declared a service of honour to the German People. The Army, Navy and Air Force are the only bodies entitled to bear weapons for the State and they form a training school for soldierly qualities. Further, by the Act of June 26, 1935, general compulsory Labour Service was introduced. This institution plays a vital part in the life of the people as moulded by National Socialist ideas. Its purpose is to imbue every young German with a proper respect for manual work and with the right attitude to labour.

(To be continued)



The Philosophical Origin of Modern Materialism

BY

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Like a germ, a theory also has a process of its own development. Just as a desire, for its translation into action needs favourable circumstances, likewise, a theory also needs a suitable atmosphere for its full growth and firm establishment. This intellectual process of growth is oftentimes so subtle, intricate and secret that the actual consequences when they happen, strike people with wonderment and surprise.

For, it many times happens that an idea or a theory in its abstract form looks very simple, innocent and at times, even attractive. But its disastrous implications or pernicious consequences escape the ordinary mind and are sometimes beyond the pace of common imagination.

An illustration will help to simplify what I want to say. The Socialistic or Communistic Doctrines are often talked in our society in our times.

Unthinking men are attracted by Socialism but hardly do they realise that the ordinary private property, like house, land etc., possessed by them, comes equally under the hammer of the socialists.

Young men are intoxicated with joy, when they listen to the principles of free love and marriage without restrictions on either side, but very few of them have the idea that the joy of the stable family institution has to be sacrificed for this pleasure-house, built on the running sands of free love.

In like manner, when John Locke of England propounded the theory of sensation, in the formation of all knowledge, very few thought then that it would lead to sensualism and would destroy the morals

of the whole society. Here is the interesting philosophical episode of the eighteenth century in Europe.

John Locke is known in Europe as the father of empirical philosophy. At first he was a student of medicine, but as his delicate health precluded him from practising in that line, he turned his attention to philosophy.

There again, he limited the scope of his studies to the problems of Epistemology. Little interrupted by any claims of business and given to independent thinking from childhood, he soon sketched the plan of his celebrated 'Essay concerning Human understanding.'

Therein Locke stated his own theory of knowledge. Clearness and precision are the characteristics of his writings. Here are the chief results of his thinking.

It was generally held by the early philosophers that there are innate ideas in the mind. Locke refused to accept this assumption. In his opinion, nothing is universally accepted either in the theoretical or practical world. Had there been ideas innate in the mind, we should all be aware of them from our birth. For 'to be in the mind' is 'to be known.' That 'to be in the mind and not to be aware of it' is a contradiction. Hence, Locke concluded, mind is a 'tabula rasa', a void surface, a clean slate on which nothing is written before our birth. Nothing is given to the mind. All knowledge is an after-effect.

How is this void surface filled then? What is it that writes on this blank paper or clean slate? In short, how does the mind get knowledge? 'By experience' is the answer of John Locke. This experience, according to him, is two fold. Experience

derived from the perception of external objects, by the senses, and the experience derived from the perception of the internal operation of the mind. First he calls sensation and the other reflection. Thus sensation and reflection furnish the human understanding with all its ideas. These are the two windows, by which the light of ideas falls into the 'camera obscura' of the mind. All our knowledge is derived from these two sources alone.

Empirical basis of all our knowledge is quite obvious in these resources. According to Locke, mind in itself is void and its entire contents are due to the impressions, made on it by material things.

The early philosophers held that the material things are subordinate to spiritual things. Locke could not accept their supposition. And here is the origin of all materialism that follows Locke's Empiricism.

There was a great reaction, in England, against the Lockian doctrine. Students of European philosophy are familiar with the name of 'Scottish philosophy.' The whole aim of this revolt was to establish in contradistinction to Locke's 'Tabula Rasa' that certain principles of truth are innate in the mind.

And as showed by Oswald and Stewart, the empiricism of Locke, though born on English soil, could not be developed there.

The task of carrying out Locke's theory to its ultimate consequences, namely to Materialism and Sensualism was given to France, where the atmosphere was quite favourable for its growth. That was done however, step by step.

First comes Abbe De Condallack. He, at a stroke, reduced Locke's two-fold experience into one. Locke assumed two sources of knowledge-sensation and reflection. But, what is this reflection? asked Condallack. Reflection is nothing but a modified sensation. Desire, Sentiment, Will all these operations of mind are nothing but the modified forms of first received sensations. So this French thinker concluded

that all knowledge springs from sensation alone:

Knowledge, thus became sensuous. This was how Locke's empiricism was reduced to theoretical sensualism.

Now it became an easy task to carry out this theoretical sensualism to practical sensualism.

Morality and religion dependent upon spiritual truths now could be easily blown out: There is nothing spiritual, all is sensual.

These implications were drawn by Helvetius. If all our knowledge is determined by external sensation, then our Desire and Will also must be determined by the requirements of our senses.

Naturally enough, the satisfaction of the senses and sensuous desires becomes now the guiding principle with Helvetius. So sensuous enjoyment is *summum bonum*. That becomes the only aim and object of life.

Accordingly, Helvetius taught, that self-love, and self-interest are the only liver of all our action. All our actions, mental or otherwise, have no source or spur but the gratification of senses. That which produces pain or disgust is to be shunned. All morality, if it is not the play of self-interest, is fruitless.

When Helvetius came out with this theory, a great lady in France remarked, 'Helvetius has spoken out the secret of everybody. He supplies a philosophy for our sensuous appetites.'

The effect of this theory was soon experienced in France. The state became an unrestricted despotism. The church sank low into hypocrisy and tyranny. The court became dissolute. All glory of the spiritual and moral world vanished and men's minds, in short, were demoralised to a degree. This was the philosophical origin of the modern Materialism in Europe.

Toddle and Twaddle

By M. V. V. K. RANGACHARI, Cocanada.

It is egg-dance even to-day, after *Homo Sapiens* discovered the feet. Man gained little stability since Columbus rounded the Seas. If he could direct the egg to stand, his cunning proved the need for a larger number of the points of contact than one. The two feet have been tried with symbolic reverence for ages. The lower limbs epitomise submission and surrender. They remind us of the supreme need of the hour, humility, that disarming angel in whose sight, aggression, the petty ego-demon vanishes. It pays probably hereafter, as it certainly paid before, for humanity to keep before it constantly the impress of the means of locomotion.

We can no more afford to crawl on the entire fore body. That meant greater exertion, even larger dependence on the ground than its ruggedness warranted. Vipers whose vantage is their venom, have yet this shortcoming, that they cannot lose touch with even an inch of the rocky soil on which their belly glides. The pedestrian risk is less, for every step he places on the earth, in that two at least are traversed in the air. Withal, the continuity of contact is not broken as in the winged flight. Our feet depend, even when they do not descend, on the earth.

Worship, then, the feet, the holy feet, not merely of the divinities, incarnate or discarnate, but even the bony frames, bundles of nerves and of flesh, nay, even the clay-footed fetishes that ever helped our kind to stand on our legs. Our saints and saviours could never have walked the earth without them. We, the common Mr. Mrs. or Miss, can do much less. It is part of the daily worship of the Sri Valshnav as to revert to the feet of his Guru (preceptor) and his God. We pay homage to the impression made in sandal or on silk, and in true devotion we would wash the feet of an enlightened guest. And as each has got to repeat the process in his own turn, the

chances of priestly arrogance are minimised in Prapatti (surrender) Hark the Namam (caste-mark) calls. It is the perpetual reminder of movement, of gentle march, of soft

progress, of continuous human achievement, how different from the unstable egg, reptilian stomach motion, the leaping frog, or the swooping vulture!

Yet there is a dialectical implication in this ancient, if not primitive faith reverencing feet. After life descended from its arboreal Habitat, feet have been constantly the dualnumber (*Nitya dvivachana*). Mankind cut beastly, quadrupedian logic in two halves. And in the search for the reconciliation of the pairs of opposites, for resolving vital conflicts, for synthesizing discordant antitheses, what comes in more handy, more deft or appropriate than the potent limbs attached to, yet at a respectable distance from, the not-always-congenial soil of life-and-death revolutions? In the strange admixture of joy and pain, the two feet help the balance to retain. These are indeed tender structures on which humanity is still toddling. Nor may we overlook the feet for that they have not carried us beyond our strifes, passions, attachments and wars. Much as they keep us in bondage, linked to the surface of life, we are yet a long way from perfecting within ourselves a saner or safer means of transport into the real depths of creation or the sublime flights of stratospherical ascent. Submarines swim under water, flying ships negotiate the skies. But do they add power to the engine of life? Rather are not they enfeebling it every time they roar death en masse? The negative genius for speed heads for the breakdown. Even its stupendous prospect recalls humility, the need for reversing the engines, the return to the feet, tender like the lotus. After all humanity's exercises and talent, the feet are tender, even touchy and sore. No wonder astute scriptural saws bring in the lotus-delicacy when referring to these (*Pada Padma*). They require more delicate handling than bombs, machine-guns or poison-gas may ever be capable of.

These too resolve our difficulties and differences; powder and shot, mines and torpedoes, shells and aerial-bombers. They awaken and develop a community-loyalty with millions joining together. They even promote the spirit of fellowship among the victims who are not merely walking on this base earth, but throng in progressive hordes in another. Those who keep faith in the bullet, them the spirit of world dominion possesses. Their arms resolve opposition into dust. Death is for them the resurrection and the way. An entire horizon filled with the shadow of the dogging 'Ego' (*aham, अहम्, I*) leaves no room for light or reflection. Will ever the human feet scorch their shape tattooed on the shoulder-hide of unmindful arrogance?

Promote fellowship through religion! It is not certainly the religion that till recently peopled another world with torture and burning sulphur. We have perfected the hell-craft already here in this life. If faith in old-time assertion is held out as the price for entrance, the consolations of the spirit avail little for Orthodox Ethiopia or Confucian China. We may hug any formula nearest our heart, but it will soon turn out a barrier between our own and other perhaps kindlier ones. In this regard, ideal beliefs like Atman, Karma, re-incarnation, and release (*Moksha*) are as disruptive as the Totems and Taboos, fetishes shaped in wood and clay of the primitive context. These are framed-up, rest-houses for the wander-weary mind of man. As it is impossible that one thought alone could dominate or occupy even a single individual for any length of his experience, these formulae abound even as there are mental activities, or as there are their frustrations. We cannot do away with distinct individual experiences, nor weave them into universal patterns.

That would offend against the diversity confronting life at every turn. Not by abstracting away from pluralistic real experiences may unity be attained. We may instal idols more or less refined, formulate symbolologies more or less general, but the method of religion apart from metaphysical egg-dancing will have to cut across its

surface somehow, somewhere. Or religion may conceal the egg altogether in the folds of its cloak. Many are such folds of ignorance covering failure. Our faiths have ceased to be in living touch with our social needs. They do not bear intimately on our progress. Our creeds do not resolve the issues of relentless depression, embarrassing over-population, obsolete social relationships, and lying conventions that have far out-lived a fading background. Cloaked under all folds, inside the shell, there is one life-principle, the basic franchise, the right of being HUMAN. All else is surplusage, wasteful, even injurious.

India anticipated thought-activity on the line. Its dialectical Sarira Mimamsa pursued the rational trends without fear or favour. It was sage Vyasa (*Badarayana*) who held that worship with the help of symbols did not emancipate. (*Brahma Sutras IV, iii, 15*) Because, a symbol, even if it be merely verbal, as a word or sound syllable, preponderates in such meditation. Therefrom arise differences. (*Viseshancha darsayati, ibid. IV iii, 16*). The undifferentiated universality is left behind. The babel of tongues and the medley of faiths have created more breaches in life than they have helped to close. Indian spirituality thus exercised its talent more in the direction of ratiocinating Metaphysics (*Vedanta*) than on Theological Dogma that broke into Denominationalism in Christendom. The composers of the Upanishads were "perfect free thinkers, recognising no external authority and appealing only to the introspection and understanding of their readers" (*Pandit Sitanath Tatwabhushan*)

Even while they profess to support Theism, they are rapidly on the wing, riding on the eagle (*Garuda*) गरुड of Pantheism.

That it was never Atheism, none of the genuine seers ever denied. To them it made no difference. They could live together, think together, feel together, God or no-God, Sat or Asat, One or Many. They knew fully that thoughts and feelings, impulses and activities are founded on life and its nourishment. Beyond that they

could never have forsaken any man or country on mere ideological discrimination. Not until the seed of humanity is planted firmly, not until the soil that receives it is irrigated with care, not until then is safety ensured. Our group loyalties will, otherwise, tend to acquire restrictive significance, even as the creeds fomented antagonisms in religious history. With experience as guide, it falls on our shoulders to refuse to countenance qualitative preferences or dogmatic allegiances. The point of contact for humanity is man, and to help to strengthen his foothold on this planet is the highest ideal of the Fellowship. We do not pretend to be freed from the pairs of opposites through the intervention of a miracle. Our pleasures and pains have simply to be borne. Our virtue is rooted in life as our vices are our special concern. Those who pretend to shirk human responsibility or shove it on extra-mundane influence are either deceived or deceptive. It does not strengthen the bond of unity to be quarrelling about abstractions, their content or connotation. They are not the pet animals tethered to the pegs of belief, nor tearing hounds violating the homes of unbelievers. Our faith is in the human feet however feeble, and in the human good-sense howsoever distracted.

Here, in this part of the world, those faltering steps of Gandhi and his cautious good-sense witness the seed sprouting anew. The soil where Kapila tilled, where Budha watered, and where Asoka farmed may not prove barren. Our religion reacted in many ways in succeeding history but the central theme of allegiance to the two feet (Charana dvandva) is seldom lost sight of. This foot-loyalty (Dvayanusandhana) is proof against the fallacy of mistaken identity. There are scriptures proclaiming unity and those that emphasize difference (Bheda srutis, and abheda srutis). India knows these dialectical exercises pertaining to evolution and her symbology referring to Brahman-Atman (God-soul) inter-relation is founded on experience. Right and left is implicit in feet; antithesis is inevitable. One-footed is either deformed or lame.

The way of achieving unity is not by rooting out diversity.

"I do not bow to the two feet that I might be helped to resolve anti-thesis of conflicting impulses and emotions and unhelpful environment." That is a hard reality for which the only solution is to face with courage and endurance. "Nor to avoid the horrors of hell however painful". The phantasy of after-life inflicted untold suffering on the human mind, even while the agony of life here had been plentiful. "Nor even do I desire to enjoy the celestial fragrance of paradise," a reward in expectancy for ritualist sacrificers. Let me have the good sense to rely on the two feet, *per se*, irrespective of reward or punishment, or even the hope of being disentangled from the cyclic recurrences of conflicting complimentaries.

"Naham vande tava charanayordvandva madvandva hetoh
Kumbhipakam gurumapi Harernarakam napanetum
Ramyarama mridutanulata nandane nampirantum
Bhave bhava hridayabhavane bhavayeyam bhavantam" (Mukundamala, 4)

नाहं वन्दे तव चरणयोर्द्वन्द्वमद्वन्द्वहेतोः ।
कुम्भीपाकं गुरुमपि हरे नारिकं नापनेतुम् ।
रम्यारामा मृदतनुलता नन्दने नापि रन्तुम् ।
भावे भावे हृदयभवने भावयेयं भवन्तम् ॥

Gandhi is India's faith. He is for truth and non-violence (Ahimsa). His old feet falter, and his spent breath is whisper scarcely audible. Many times he confessed defeat, retraced his steps, contradicted his own logic. But withal, in some peculiar sense, we have not a bolder pair of limbs nor powerful voice than Gandhi's for considerable time. He leads. We have faith in his two feet, weak as is his frame. We confide in his teaching which can scarcely be connected into a system. To toddle and to twaddle that is the highest humanity ever did or ever could.



Indian Politics Before the Queen's Proclamation Ram Gopal Ghose

BY

G. Parmeswara Pillai

Ram Gopal Ghose was the son of Gobind Chunder Ghose, a petty shop-keeper. He was born in October, 1815 in Calcutta. Ram Gopal received his early education at Hare Preparatory School and joined the Hindu College in 1824, when he was about nine years of age. His school fee was at

least partly paid by one, Mr. Rogers, an European partner of the firm of Messrs. Hamilton & Co., Ram Gopal was one of the most promising boys in the school, and David Hare, the philanthropist made him a free student. In his fourteenth year, Ram Gopal was promoted to the second class of the College of which one, Mr. Halifax, was the teacher. About this time, Henry Louis Vivian Derozio, the great educationist of Bengal, was appointed a teacher in the College, and under his guidance Ram Gopal laid the foundation of that solid learning and ability of which he made the best possible use in afterlife. Ram Gopal studied under Derozio, Locke's and Stewart's philosophy Russell's "Modern Europe," Shakespeare's plays and the elements of natural philosophy.

In 1832 a Jewish merchant, Mr. Joseph by name, applied to Mr. Anderson, of the firm of Messrs. Colvin & Co., for a young intelligent Indian as his clerk. Mr. Anderson requested Mr. David Hare to choose a boy, and the later's choice fell upon Ram Gopal. Ram Gopal was entertained as a clerk on Rs. 40 per mensem under Mr. Joseph, and within a short time he was able to master the routine duties of the Office. Sometime after Ram Gopal was entertained, one, S. Kelsall, joined Joseph as a partner, and Ram Gopal was appointed Banian or Dubash. The firm was managed for a short time by Ram Gopal, but a separation was effected between the two partners, and a new firm was started by Messrs. Kelsall and Ram Gopal Ghose under the style of Messrs. Kelsall, Ghose & Co. Ram Gopal amassed a large fortune, and retired from the firm in 1846, owing to some misunderstanding between him

and Mr. Kelsall. In the same year, he opened a firm in his own name, styled R. G. Ghose & Co., In establishing this firm he was helped by his old friend Mr. Anderson. He also opened a branch firm at Akyab, which dealt in Moracan and Burmese rice. The secret of his great success as a merchant was due

to his sterling honesty and rectitude of conduct. In 1847, there was a great commercial crisis which ruined several common agency houses in Calcutta. Ram Gopal had drawn bills to a large extent on houses in England, and was doubtful whether they would be honoured at maturity. If dishonoured, he would be a ruined man, and his friends therefore advised him to make a *benami* of his vast property. But Ram Gopal Ghose said that he would not stoop to defraud his creditors. In 1849, he was offered the 2nd Judgeship of the Calcutta Court of Small Causes, but he was resolved "not to eat the company's salt".

Ram Gopal Ghose was one of the earliest public agitators in Bengal. He was connected with several literary and political associations, prominent among them being, "The Academic Institution", "The Epistery Association, and the 'Society for the Acquisition of General Knowledge.'" His mind was always directed to the amelioration of the political condition of his country-men. He had great faith in political associations, in newspapers, and in public agitation in England. He was a constant contributor to a paper called the *Gyananashun*. For some time he was the Editor of this paper, and when it ceased to exist, he started another called the *Spectator*. The *Spectator* went through its period of short-lived existence, and gave place to a new paper called the *Durpan* and the *Durpan* also easily found an untimely grave. But Ram Gopal Ghose was never discouraged. In 1842 we find him speculating upon reviving the extinct *Durpan* and starting a monthly magazine. Writing to a friend, he says:— "Unless we can secure an intelligent young man to devote all his time, which would perhaps

cost us 'Rs. 100 we cannot venture to take up two papers. And in my humble opinion they are both, under present circumstances, equally necessary. The magazine is to keep up a spirit of enquiry amongst the educated natives, to revive their dying institutions, such as the Library, the Society for A.G.K. (Acquirement of general knowledge), to arouse them from their lethargic state, to discuss such subjects as Female Education, and the re-marriage of Hindoo widows, etc. It is in short, to be **our peculiar organ**. The Durpan, on the other hand, is for the native community in general, to be easy and simple in its style not to run into any lengthened discussion of any subject, to avoid abstract questions, to be extremely cautious of awaking the prejudices of the orthodox, to give items of news likely to be interesting to the native community, and gradually to extend their information, quietly to purge them of their prejudices, and open their minds to the enlightenment of knowledge and civilization. It should make the extinct Durpan its model."

Ram Gopal Ghose was also anxious to erect a Town Hall in the native quarter in Calcutta, "where we might hold our meetings, place out libraries, our pictures and our statues." Last, not least, he exerted his best to carry on an agitation in England so as to arouse the attention of the English public to Indian matters. With this object he entered into correspondence with one, Mr. Adam in England. Ram Gopal Ghose felt convinced that "petitions and public meetings do not produce their desired effect, only because it is known to be the doing of a few English agitators, but when they (the English people) will see that the natives themselves are at work, seeking to be relieved from the grievances under which they labour, depend upon it the attention of the British public, and consequently of Parliament, will be awakened in such a manner that the reaction of the Local Government will be irresistible". Ram Gopal Ghose collected and supplied information on a variety of subjects to Mr. Adam, and the following are a few:—"The real state of the Police, and the means of

improving it, the Abkari system, its uses and abuses, the cause of the absence of a spirit of enterprise in Bengal, and the means of reviving them. Is population increasing, or diminishing and what are the causes operating to produce either effect? Is wealth increasing or decreasing? Are the comforts of the great body of the people increasing or diminishing and what are the causes? Is the morality of the great body of the people improving or deteriorating in towns and in the country, amongst the Hindoos and the Mahomedans, and how far do the policy and measures of Govt. and the character and the institutions of the people contribute to the improvement or deterioration? What are the real effects of Missionary labours, and in what light are they regarded by the people.

Ram Gopal Ghose was recognised leader of the native community. He was the life and soul of all public movements at the time. In 1841, a public meeting was held to perpetuate the memory of David Hare. The idea of erecting a statue in honor of the Bengal philanthropist was not liked by the aristocracy of Bengal; but Ram Gopal was determined to put the idea into execution. He issued a sort of manifesto calling upon all friends and pupils of David Hare to part with one month's salary; and as a result of it, he succeeded in collecting a large fund, to which he himself contributed handsomely. In 1847, another public meeting was held to consider the propriety of voting an address to Lord Hardinge, and to raise a memorial in his honor. The European audience present were not disposed to do anything in honor of Lord Hardinge, beyond voting him an address; but the native community had special reason to be thankful to him, and with the assistance of Krishna Mohan Benerji, Ram Gopal Ghose succeeded in getting the address, which was a formal one altered, and carried an amendment for the erection of the statue. Ram Gopal was made one of the Secretaries to the Memorial Committee.

The loss of the country provided at the time that an ordinary English man committing an offence in a distant part of the

(Continued on page 24)

(3)

Andhra Social Life and Organisation (For a Province)

BY

Baron B. Seshagiri Rao, M. A., Ph. D., M. S. A.

President (Emeritus)

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PART II (Contd.)

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ర్తిని గాంచెన్ ఓతి సాంబనైవ్యపతి యుద్ధిష్ఠ
ప్రతాపాన్నతి||

Read and admire the following praise of
Jupalli Family by Elakuchi Balasaraswati.

క|| విష్ణురావయ్యు లెందరే గలర పృథ్విక జాప
విఖ్యాతీయుక
మెప్పా గండరగండ ముఖ్య బిరుదానీకంబులుక
గల్గి పెం
పాపుక స్వప్న మహేశ్వరాద్భిత విభూతుడీప్త
రుద్రాక్షిలై
యప్పుణ్యాత్ములు చెన్నపేంద్ర కులజుల్
ఖ్యాతాత్ములై రెంతయుక||
(చందికా పరిణయము)

That such piety and liberality and heroism were the tradition of persons of any caste who attained to such position is evidenced by the following verses from an Andhra poem called "Nagarakhanda" by Ayyanki Balasaraswati and Durga Rama Kavi of the Viswakarma caste:- (The poem is dedicated to a goldsmith-caste nobleman known as Dhavaleswarapu Markandeya.)

“అతడు పూర్వాద్రి సకల దిగంతరాళ
వినుత మేఘవాహన దత్త కనకకుండ
లాభరణ ముఖ్య బిరుదాంకలాభ జైభ
వుండు ధవళేశ్వరపు మార్కొండ ఘనుడు||

క|| అతడు పృథ్వి నహించెన్
క్షీతి నరగజపతులగెలిచి చెలగి జయశ్రీ
సతిఁ జేకొనిన మహమ్మద
కుతుపశహాచంద్రునికును కుడిభుజ మనగక||

సీ|| సకల దివ్యారామసాల నిర్వాహ కా
దార్యధుర్యుడు దాత యగుట యరుచె
యతుల గోకర్ణ ముఖ్యజైత్రపూర్ణ భ
వ్యయకుండు మతిమంతుడౌట యరుచె
ఘన చిగంబరధామ జననతాచారుడు
ద్యుతీల విఖ్యాతుడౌట యరుచె
శ్రీశైలనాయకార్జిత సవ్యధృతిశాలి
యనయ మహాన్నతుం డగుట యరుచె
యనుచు నర్జించ మించె విద్యానవద్య
హృద్య విద్యజ్ఞనానీకహితకరుండు
జౌర ధవళేశ్వరవర ఖ్యాతుడైన
గురుతర గుణవిహారి మార్కొండ కా||

క|| శుంభదలంఘ్య నిజాజ్ఞా
స్థంభిత వరపంచకాహిత కులింగునకుక
దంభానభిజ్ఞ పూజా
జృంభణ సంభావితాత్మ శివలింగునకుక||

Epigraphical Evidence of State Service being
open to all classes and castes by merit.

I shall proceed to give further epigraphic illustrations of state service by persons of different castes.

We shall now see from epigraphs of Kosala, Andhra, Kalinga and Karnata countries how the highest offices in the state were open to members of even obscure Castes where the genius or achievement of the kind required was forth-coming.

From the Kanker Inscription of the Kosala, of the time of Bhanudeva of A. D. 1214, we learn how a member of an "elephant-catcher family rose to the rank of a nayaka or general". Please consider the following verses from this prasasti:—

A Low Caste General.

వంశేనాగదలోప జీవన బసస్థితే భవన్నాయకః
శ్రీదామోదర మానురుజ్వలయశః పోలప్రజానాయకః॥
భ్యాతేస్తత్యయః స్వభావనరలో భీమాభీష్టతుతో
కాక్తరేస్వపభానుదేవ నగరే శ్రీవాసుదేవోభవత్॥

స్తంభోయం నగరస్య జాతజనతా మస్యప్రజానాయకో
విఖ్యాతః కిలభానుదేవ నృపతేః పాదాంబుజారాధకః
సంగ్రామాంగణ సాదివర్తపురతః భ్యాతేప్రభావోమహా
జాగర్తృదుభిత వికృష్టాధ్యతీరః శ్రీవాసుదేవోభవత్॥

The reference in these verses to 'Jati-janata' suggests that the general's family did not belong to one of the superior castes and the reference to his feats of arms, seems to be specially put in as a justification of the position of 'general' which he held under the king, Polu Nayaka, grand-father of Vasudeva is by name really a Telugu man.

A General of Balijasetti (Merchant) Class.

From a Sanskrit and Kanarese Inscription of the Yadavas of Devagiri dated S. S. 1172=1250 A. D. of the time of Kanhara, son of Jaitugi II (Vide Mandapur Inscription of the Reign of Kamharasaka 1172 Epigraphic India) Vol. XIX p. 20 ff), we learn that from the Baliji community of merchant (Balanju) called Settis, there arose a family of generals and high ministers (Mahamatyas) of the Devagiri Kingdom. The praise of Chamundaraya of this Balija Setti Community is thus given:—

ఉద్యమ్యోద్యమ్య భూయః ప్రతిస్పృహపరణీమండలోప
ర్యశేషాన్
అగ్రిమ్యక్రిమ్య దేశాన్ గజతుగ మహరత్న
నూత్రినదేశాన్
అదాయాదాయ.....అభిలషితం కంస్త్రోర్వీశ
లక్ష్మీం
అనంద్యానంద్య భాగ్యం సుచిర మనుభవత్యేష
చాముండరాజః॥
వాగీశ్వరో యస్యగురు ర్మునీంద్రః
శివాగమజ్ఞాన విశుద్ధచేతః
శ్రీ సోమనాథః స్వకులాధిదేవః
చాముండదండాధిపతి స్సధన్యః॥

స్వస్తిసమస్త విస్తార... లక్ష్మీసంతోషిత జగజ్జనహృ
దయః శరణాగతప్రత్యర్థి పార్థివ సదయః సమద
హాయీసలచక్రవర్తి సోమేశ్వరమహానివారణో.....
చతురుపాయ చతురాననః పంచాంగమంత్రపంచాననః
పాద్మజ్యోషదాననః శ్రీ సోమనాథదేవచరణారాధన
పవిత్రీకృత కరసరోరుహః సకలసజ్జనకల్ప మహీరుహః
లక్ష్మీదేవీమన స్సమ్యాహనమకరకేతుః శౌర్యకపికేతుః
శ్రీమన్మహాపరీధానః సర్వాధికారి చాముండాధిపః
స్వతీయ యశోధవళపాసాద మధ్యే గగనమహానీల
లింగం ప్రకీర్తయ్య....."

A SUDRA GENERAL OF RAJENDRACHOLA.

(Belatur Kanarese Inscription S. 979
E. P. Ind. VI.)

To the Kudiya (Sudra) Avacha family of Nuguwadu mentioned in this inscription belonged a general called Raviga who was raised by the Chola King to the rank of Superintendent of a Province. Raviga's principal seat became Belaturu and he married Ponnakka, the daughter of the headman of Nalagodu in Edenada. The Kanarese verses referring to these facts run as follows:—

శ॥ అంతా జవనయ్యంగం
కాంతాజనతలక మెనిపజాకల్పేగమో
పంతలేయే పుట్టుదం లిపు
సంతాననగేంద్రవిభయ పరిగం రవిగమ్॥

క॥ పల్లవసత్త్రిగే సంకం
ర్ములీ జయమంగళం గళం చోళమహీ
వల్లభ నిత్యదే కుడియర
వల్లభసురే మండలికపదమం పడెదమ్॥

క॥ మనునిభ నెడనా దధిపతి
వినెయనిధిం సత్యవాక్య నాల్గోడిదము
భ్యనకులవధు భూతబ్బెగె
జనియిసి కలికాలనీతె వెనరం పడెదల్॥

క॥ వనితారత్నం పొన్న
కృ.న న లియె మదువె గొండు బెళతో రధిపం
మనునిభ నేనెనెగల్గి తన
వనితెగె భూవనితెయొళగె పెలరెనె యెలరే॥

Social upliftment affiliations and Liberations.

Many families who described themselves as members of the fourth caste, had, by dint of their military powers risen in the Telugu country to generalships and ministerships and governorships of provinces under Chalukyas, Pallavas, Kakatiyas, Cholas and such other Kshatriya dynasties claiming Rishi Gotras; even Sishtukaranas raised themselves to such high positions, and, when the ruling dynasty became too weak to exercise authority over them declared their independence and turned their governorships or Sarvadhikaritas, or Durgapatitwas into Sovereignities, or as Moslems say, turned their Vizirats into Sultanates. Of these the earliest are the Velanati chodas or Kondapadumatis of Krishna. Their ancestor Buddhavarma, a sudra general of Kubjavishnu or Vishauvardhana I, the founder of the Eastern Chalukya dynasty, is thus described (Tsandavolu Inscription of Buddhharaja S. S. 1093 E. P. (II)

అనీచ్చుత్తుర్భాజనావతంసః శ్రీబుద్ధవర్మాకృతపుణ్యకర్తా
సంగ్రామరంగే నిజనాథవర్మా సంపాదితాశేష కవీంద్ర
శర్మా॥

భృత్యకృత్యవిసయేన రంజయ న్నాంజనేయ ఇవరావణ
చిద్దం
జనలేయ ఇవకక్రిణంచ తం సార్వభౌమలిలకం స
శోభతే॥

తీర్థస్తతి గ్రామవలీం మహీం మహీపతిప్రసాదోపన
తాం నతాహితః

గిరిప్రతీచీం నిజరాజలాంఛనైః సపాలయామాన
విలాస వాసవః॥

I have not said anything specially about the great part the Kshatriya and Brahman generals and administrators had played in Andhra history, specially because, in the earlier stages, specially, in the case of Satavahanas, Kadambas, Pallavas, and Chalukyas and even Western Gangas, the culture, social life and manners, habits and modes of life and abiding interests of these great rulers are scarcely distinguishable from those of the Brahman generals and ministers who so devotedly stood by them in peace and war, generals and ministers who won from them not only Rajalanchanas, but even the title of "Brahma-maharaja". For example the Kadamba King Vijayasiva Mandhatrivarma of Vijayanti, a pre-chalukyan calls himself not only Dharma Maharajah but "ప్రతికృత స్వాధ్యాయచర్చికః" and "మాతృజ్ఞాన భాగ్యతాభిషిక్తః" and it is curious that to this day among Andhras the first vratha that a girl before marriage, is made to observe, is really a "సప్తమాతృకా" worship called అట్లతద్ది in which Seven Akkammās are mentioned. What is more worthy of note from the modern democratic point of view is that such high positions of state and honours, could, as has been shown above, be secured even by persons of what were in those days regarded and universally admitted as 'Lower orders' of society. The peasantry who with daring followed the fortunes of the sword and threw up classes of Sudras called Velamas, Reddis, Kammas and Nayakas, had also not only risen to similar positions of power, influence, patronage and responsibility, but with such rise, also entered by study and practice and social adaptation into that atmosphere of social purity, learning, piety and courtliness and rajatwa and even disputed with the most scholarly poets of the land their sovereignty of Letters. Look at the trepidation of heart and anxiety for success and uncertainty of issue which is evident in the famous prayer of Sreenatha to Sarasvati made as he entered

the court of the Velama ruler Sarvajnasingama Naidu:—in the verse “పినాటంకాల తీర్థమాడించితే” In a family history of the Venkatagiri Maharajas it is said:—

“ఈ సర్వజ్ఞ సింగమనాయుడు కాన్యనాటకాలంకారముల యందును, తర్క-వ్యాకరణాది శాస్త్రముల యందును సమస్త డే కాన్యములు వ్రాయుటనునందుఁ బ్రజ్ఞ కలవాడై సింగభూపాలీయ మను నలంకార గ్రంథము చేసెను. ఈయన పరాక్రమశాలియై ప్రౌఢదేవరాయలవారి దినములలో బ్రసిగుడుగ నుండెను.

Of this great ruler Sree Natha said

“సర్వజ్ఞ నామధేయము

శత్రునకే రావుసింగ జనపాలునకే

యుర్విజ్ఞ జెల్లును నితరుని

సర్వజ్ఞం డనుట కుక్క సామజ మనుటే॥”

We learn from the Western Chalukya Inscription of Someswara III in the Karnata Country that he was long before this known for his erudition as “Sarvajna.” Moreover an Eastern Chalukya King Vijayasiddhi says in an inscription that he was so called from his conquests in disputations with pandits on Sacred Subjects. The scholarship and courtliness of Vemabhupala of the Reddi Vamsa is one of the great assets of Andhra Tradition. Of him it is said that the Poet Sreenatha read out to

him many puranas, Vidyas and Agamas. His remarkable affection, rare in Andhra annals, for a younger brother, is thus praised by Sreenadha:—

ఉ॥ తమ్ముని వీరభద్ర వసుధాధిపు విక్రమ వీరభద్రునిన్
సమ్మనలీల రాజ్యధరణికిఁ బట్టుముగట్టి బాహు డ
ర్పమున నేనుభావయదు న్రాసె జగద్విజయ ప్రశస్తివ
ర్ణములు దిగురంధర సురద్విప వంధవిహణమండలిన్॥

No. 329 of 1905 Inscription from the Madras Presidency records that the Kakatiya king Prataparudra appointed a Subordinate of his son Juttaya named Gonkaya Reddi to govern the Khandikota and Mulikinadu districts. The Government Epigraphist, Southern Circle, thinks “that his inscription perhaps furnishes a clue as to how the Reddi chiefs came to exchange the plough for the sceptre. Note (9) and this brings me to the Ceded districts, so called, in which this inscription occurs. These districts furnish the names of ‘Generals and Ministers’ Note (10) of other than Brahmana and Kshatriya castes and afford ample evidence of the great sacrifices that Andhras had made in ancient times in administering those regions now sought to be kept out of the benefits of a new autonomous Andhra Province.

(The list is illustrative and not exhaustive):—

- S. 976 Dandanayaka Tikkavand Sovinaiya of Tendatory Nalamba (441 of 1914)
- S. 1051 Ketana Peggada. Mahapradhani of Irungalo Chola I. (No. 53 of 1913 Inscription of Madras Presy.)
- S. 1065 Gangana Peggada (No. 85 of 1913.)
- S. 1071 Lakkaya Nayaka (supporter of Immadi Racha Mulla of Sinda family) (128 of 1913.)
- S. 1204 Praudha Pratapa Chakravarthi Ramachandra Nayaka (369 Bellary.)
- S. 1230 Vollaya Reddi Mantry and Sarvadhikari Yellayareddi elder (Kakatiya Pratapa Rudra, (269 of 1905)
- S. 1257 Cholinayuni Kommanayudu, champion of Rudra and lord of the town of Pevanuru.
- (A. D. 1295. 1232) Gonakaya Reddi, Governor of Gandikota and Mulikinadu (329 of 1905)
- S. 1328 Collaterals of Vema Reddi of Addankl, having Royal titles make grants at Tanguturu (433 of 1911)
- S. 1446 Vakiti Adapa Nayudu, KARYAKARTA of Sree Virapratapa Tirumaladeva Maharayalu of Vijayanagar (181 of 1913.)
- S. 1445 Timmappa Naidu, son of Vakiti Mallapa Naidu, Karyakarta of Achyutaraya Maharaya of Vijayanagar (183 of 1913.)

- S. 1467 Dalavayi Jangamalya of the time of Sadasivaraya Maharaya of Vijayanagar (369 Bellary)
- S. 1472 Hadapa Krishna Nayaka, governing Koturu sima. In the time of Virapratapa Sadasiva Maharaya of Vijayanagar (Cuddapah 221)
- S. 1493 Yellapa Nayudu, feudatory of Sadasivaraya Maharaya of Vizayanagar (Cuddapah 221)
- S. 1503 Dalavayi Venkatappaya Naidu and pradhani Metoti Tinna Naidu of Sree Rangaraya Deva Maharaya of Vijayanagar.

How Andhras lost the chances of an Andhra State in the 18th century.

Our ruling Kshatriya Andhra Kingdoms of old were gone by the end of 16th cy. But in limited areas round about Bezwada and here in Kalinga the Parichedu Pusapatis kept up still these old ruling and cultural traditions. The Malayalces have their Cochin and Travancore; the Karnatas have their Mysore. The Tamils regard Madras as their province. The Andhras only have no province of their own; being absorbed in Madras and the Hyderabad state. Even as late as the time of Pusapati Racharaj, son-in-law and feudatory of Pratapa Rudra of Cuttack, who defended Kondavidu fort against Krishnaraya of Vijayanagar the Pusapati family had an ancient semi-independent Kingdom at Kumila near Vizayanagaram which was referred to in an inscription of the 13th cy. A. D. at Sri Kurmam, I have seen a copper plate grant of the Pusapatis issued about the time when sher Mohaminad Khan was building the mosque at Chicacole which mentions a Gopalaram Maharajulungar ruling before a Sher Mohammad Khan in this Kalinga Sirkars. If “Maharaja Vijayaramaraj the great” of Vizianagram who ruled from Kumili and also Vizianagram had not demised at Bobbili on account of a trecherous understanding between Mon. Bussey and Hyderjung or had Raja Anandaraj who drove the French but lived and not demised soon after the victory at Konduru, or had the East India company then not played later against their faithfully Vijayanagaram, then according to The Vijayanagaram Treaty, we Andhras also, like Karnatas and Malayalis, may have had a state which would have dictated terms like other states to-day to join a British India Federation. Mr. Subnavis Raghavendraro of Vizagapatam gave

me several years back a copy of an authentic copy of that original treaty made in the last century by his great ancestor Subnavis Kesavarao pantulu from the then existing records of the Government Kurcheri at Vizagapatam. It stands thus:—

Sunnad presented by Sree Gajapaty Raju Maharaju to Englis Colonel Ford — as you have engaged to us in our good and bid circumstances we executed this Sunnad engaging to pay you monthly Rs. 56,000 to your sardars and soldiers we should pay you ready money according to this binding on our arrival at Rajahmundry for the days that you are engaged with us in action from the day of your landing at Vizagapatam and not for the day remaining without action. We and you shall decide among ourselves any booty that may fall to our lot in battles as it became the condition that the circars which are under the French to be in our possession and the sea ports with their villages to be in your possession. We and you shall not deviate to these bindings. If ever any action takes place in any of the circars you will be in assistance to us. This is executed through the English Commander Mr. Andrews, signed.

To the army, sardars, thus — 50,000 — 6,000.” Maharajah Vijayaram Raj II, the successor of this High contracting party, Raja Anandaraj or Gajapathyraj was so badly treated by the then agents of the company in the matter of securing to him the rights of that treaty, that he preferred death to dishonour in the Battle of Padmanabham in 1794 A. D. I shall quote only one verse from an ancient poem on that theme:—

“అంతియె గాక మా యానందగజపతి

రాజానుమతమున నీ జగంబు...”

గీ|| లాక్కొనించిరి తమర మా కహహ నేను
కీ దొనర్చిన మేలు చేకూరగలనె
ఇంత వీరి కృతఘ్నత్య మేమి వింత
కారణము లేనిపోరు నిష్కారణంబు||

అ|| ఇంగిలీషు దొరల నెన్నటికిని నమ్మ
రాను సమయమైన మైదుచేసి
కలిసి భంగపెట్టగలవారు వారల
రగ్ధ కాంక్ష జెంది రసియె గాక||

(చాట్రాజు లక్ష్మీనరసుగారి “పద్మనాభయుద్ధ”
కావ్యమునుండి)

Coast Andhra and Rayalasima Issue

One great point of interest emerges from a consideration of those spacious times in which all classes of people lived together in towns and villages in Pre-British days. The faith of the people in the injunctions of their sastras was such, that, through all variations of creeds, all people kept upto the essentials, particularly in the matter of organising and multiplying elements of unity among them. From an examination of the Ancient epigraphs of our Andhra and Karnata countries, I have come to the conclusion, that, Temples, be they of village deities, or Vedic or Puranic or Jain or Buddhist Gods or even Moslem daragas, like Buddhist Dagobas, had, whenever they functioned, operated as agencies to gather people together in a common non-material interest, and also as means of spreading knowledge and culture. Such were also agraharas and **Mutthas**. Free feeding houses were no doubt attached to them, but their benefits were available more largely to bonafide teachers and students. From these epigraphs, we also incidentally learn about the life in the villages, the matters in which the peasants and others took interest, the co-operative works in which they engaged themselves, the taxes they paid and they themselves exempted; the way in which caste disputes were settled by persons of other castes; the powers exercised by the provincial government in village concerns, and several matters of interest to the farmers of present day schemes of village autonomy. We

have even regular statements of how villages were divided into wards for elections; how elections for the **Sabha** were held and what were the qualifications of electors and what executive powers these Sabhas possessed. But for their existence to-day, like the descriptions of families of Poets and their Patrons in our Andhra Literary works, almost all sources of Andhra History would have become obliterated. And it is of interest to note that the evidence of all Telugu and Karnata epigraphs from all regions in the country, totally tallies, proving my point that we Andhras and Karnatas of Kosala, Kalinga, Andhra and Rayalasima are one, one and indivisible, as having lived and moved and had our being in a common cultural life of well-nigh nine centuries if not more.

We, Andhras and Karnatas, are alike the children of light of Saptasindhu, we have not only Kula and Gotra but Vamsa. To the writers of the earliest Sangam age in Tamil, we were together known as **Vadugar** and to this day we are known in the Tamil districts as **Badaganativaru** (Vide Gazetteer of Salem Dt, Pt. I P.69 & Part II p. 262-9) And it is said that in the Mauryan invasion of the South the **Vadugar** led the **vanguard** as also the Kosala in Andhras and Kosalas of Magadha & Kosala. These Vamsa or Sur-Names reveal, not only the very interesting history of our family migrations, but also of the great Vamsakartas or of the Achievements or administrative places that they may have filled. In this respect, we differ from Odhras or Tamils or Bengalis. This Vamsa and its **Sampradaya** or **Tradition** acts powerfully on a person, however much he may have fallen away from it. It will show out. Even North Indian immigrants into our midst during historic times, have become adapted to this system as we can witness it in the case of the Nandavarika Brahmans." As their name implies, they belong to Nandavaram and in the history of their clan they say that Brahmans of 13 Gotras from Benares came over to the Andhra country and first secured holdings from a ruling king at Nandavaram, from which they came to be known as Nandavarikas. Like the

original Visvamitra, Gautama and other immigrant clans, they were proficient in Sanskrit and sacred learning and the Mantra Kalpas. But according to the varying chances of fortune, they had also risen to **Preggadatwa** or administrative Responsibility. The local records say that they came down to South in the time of Mukkanti Pratapa Rudra of Warrangal and supplanted Jainas at his Royal court with the help of Vipravinodis. Their present habitat in Rayalaseema, and, the great part they played in the evolution of policy and literature in that area, and the presence of a large number of Vipravinodi grants in that same area, attributing to them Vedic Sakhas and Sutras lends strong colour to this tradition of that community and today they are as Sound Andhras as any other Andhra Community although they are not Apas-thambiyas. Added to this Vamsa Sampradaya, we have also a **Nadi Sampradaya** running through all Brahmanical and non-Brahmanical communities. Originally this was a difference based not merely on geographical habitat but political or statal affiliation. And the ever disturbed politics of those days made it in many ways difficult for families in one nadu to contract manital relations with those in other nadus, altho' other points of family tradition may agree. We notice remnants of this feature, even under the more liberalising and levelling conditions of post British India. One aspect of permissive social legislation which a new Andhra Autonomous province will undertake is to sweep out all such minor points that still prevent larger social unity. All the same, if Sanatanists so desire, as in Ancient days, so in the modern, we may, by all means, allow them a separate endogamous social unity, on the guarantee that they continue, as of old, to preserve and hand over to their children, the Dharma and Grihya sutras and other sacred literature still necessary and inextinguishable for our social consecrations. A Vaidika Purohit class of hereditary Pandits of Sanskrit culture and sacred lore had been preserved above want and with great respect, as an endogamous class by itself, by all previous

governments in the Andhra Country and a new Autonomous Andhra Province may offer to Sanatanists this safeguard and guarantee, so much needed in these days, when, at the present rate of progress in the neglect of our traditional culture, it will not be a wonder if domestic consecrations will soon have to be made with the help of Gramophone Plates. Reformer as I am, I certainly cannot contemplate with equanimity, this silent perishing away of our culture, for our very soul will then have perished. I shall now close with a few words on the "Rayala Sima Issue" so far as I may consider it from the point of view of our Common Cultural History. The earliest Andhra Inscriptions in Archaic Characters not only of Satavahanas, but in Telugu script and language are from Rayala sima, showing thereby that at the dawn of history in that region, we Andhras have been working there together with our Canarese brothers. A consideration of inscriptions discovered upto date in Rayalasima shows that inscriptions in Telugu and Canarese languages are almost equally distributed in that area. The Andhra and Karnata languages had a common development in the Coast Districts and Rayalasima under the Chalukya Dynasty. Of the "Ratnatraya" of Kannada Poetry and prosody, two at least are from the Vengi Mandala. The Adikavi Pampa, their earliest known great Poet composed the Mahabharata in Kannada, as our Adikavi Nannaya did the Telugu Mahabharata and both were patronised by Chalukya Sovereigns and both were from Vengi Mandala; and Nannaya is an Apas-thambiya of yajussakha, as Pampa's ancestors must have been. An Eastern chalukya king makes a Canarese grant in Bellary, while, a western chalukya king makes Telugu grant in Rayalasima of which Bellary is a part while a Western Chalukya king makes grants in Godavary District in the Canarese language. But in the majority of Telugus of Bellary district, we have large numbers of Telugu grants with sporadic Canarese grants, though only in one Taluq we find all Canarese inscriptions. And if you consider, the host of Telugu poets from that region from the time of the first Vijayanagar Dynasty, we

shall see how deeply the life of Andhras and Karnatas is dovetailed in Rayalasima for centuries together. In the time of the Kakatiya Emperor Ganapathi, all the Northern Circars as well as Southern-Kalinga in North-East, the ceded districts in the S.W. and Tondaimandalam were included in **one Kingdom** which encouraged Sanskrit, and Andhra and Karnata Culture equally zealously. We have thus stood together in peace and war, in literature and social life, in common allegiance to common faiths and above all in traditions of **Dharmapakshapata**

Ram Gopal Ghose.

(continued from page 16)

country could not be tried at the place where it was committed. He was subject only to the jurisdiction of the supreme court at Calcutta. Mr. Bethune introduced four Bills to remove the anomalies in Law.

In 1840, four draft Acts, namely: (1) an Act for abolishing exemption from the jurisdiction of the East India Company's Criminal Courts, (2) An Act declaring the law as to the privilege of Her Majesty's European subjects, (3) an Act for trial by jury, and (4) an Act for the protection of Judicial Officers, were published in the **Government of India Gazette** for general informations. These Acts were condemned by the European community as the Black Acts, "Black Acts", and they held a public meeting to memorialize Government against their enforcement. Ram Gopal Ghose, however, took the opposite view, and wrote a pamphlet in support of the Acts. This greatly incensed the European community, and in 1850 Ram Gopal Ghose was removed from the Vice-Presidentship of the Agri-Horti cultural Society of Calcutta by its European members. The Action of the Society was condemned by the **Friend of India**, and among those who resigned their membership on this account was Mr (afterwards Sir) Cecil Beadon. At a public meeting of the native inhabitants of Calcutta, held in 1853, to consider the question of the renewal of the Charter that, Ram Gopal made a brilliant speech, in which he severely criticised Sir Frederick Halliday's evidence before the

and cultural Catholicity, all through these centuries. Shall we not stand together again when the turns of the wheel of Indian Politics offer to us the chances of securing and building up a New Autonomous Democratic Province to give full and free play to our genius for achievements in science, art, literature, polity and piety? May Bharati ring in that happy day, sooner than many obstructionists hope, and, may the Andhras of all regions in India lift up their heads once more as rulers in their original homelands.

Indian Committee of Enquiry, appointed in 1852 by the British House of Commons. He also took a leading part in the meeting held in 1858, to vote a loyal address to Her Majesty the Queen.

He took the greatest interest in education. He wrote several valuable minutes showing the defects of the principal educational institutions. When the Bethune School for Girls was first opened and nobody had the courage to send their girls to it, Ram Gopal boldly sent his daughter to the institution. He also took a deep interest in the widow-marriage movement. No man can become a successful agitator without at the same time being a good public speaker. Ram Gopal Ghose has delivered not a few memorable speeches. He won many a victory on public platforms, and he was known as the "Indian Demosthenes." His speech on the Charter Act was spoken of by the *Times* as "a masterpiece of oratory," and the *Indian Field* observed, with reference to his remarkable speech on the occasion of the Queen's Proclamation, that if he were an Englishman he would have been knighted.

Ram Gopal Ghose was in every sense a public man. There was hardly an institution, educational, commercial, or political in his time with which he was not prominently connected. He was a member of the Bengal Chamber of Commerce, a Fellow of the Calcutta University, and President of the Bengal British Indian Society. In 1861, he was nominated a member of the Bengal Legislative Council, but owing to failing health, he was not able to prove very serviceable to his countrymen. He died on the 25 January 1898.

The Light that Kills

6.

J. HARVEY HAGGARD

CHAPTER I

The Coming of War

Niles Copeland knew why she had come, of course. Since he had been in Arboria he had done quite a bit of running around with Magdalaine Avietnes, and it was only natural that she should come to know something of his experiments with solar radiation.

As a Harvard grad, his eyes had feasted on the loveliness of many a model of feminine pulchritude, yet this he had long weeks ago decided, was the ultimate. She was blonde, very beautiful, and very desirable.

At the same time she was earnest and very perturbed. Her father was a Minister of the Arborian Cabinet and there were a hundred thousand enemy mobilized on the border. At the moment, war seemed unavoidable.

"Our atmosphere turns back very deadly radiations of light," he went on explaining. "We can easily imagine that ordinary sunlight could be fatal to beings from other planets. However, human beings are immune to ordinary solar rays."

She leaned forward eagerly. "Are you suggesting that they would be fatal under certain specific circumstances?"

"Why not? Any animal, or man, can be sensitized to rays of light, just as a photographic plate is sensitized to certain invisible rays."

"Then you *have* stumbled on a very dangerous bit of knowledge?"

"I'm afraid I have," admitted the red-headed young American. "And now, if school is over..."

He tried to kiss her, but she held him away.

"You are an American, and sometimes I wonder," she began, and faltered.

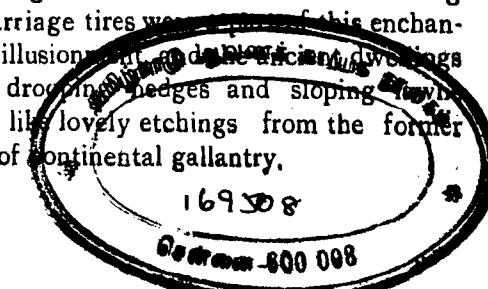
"I know what you mean," said Niles, suddenly serious. "And if it comes to that, Magdalaine, I'll do everything I can to help. But you know I hate war and useless slaughter of human beings. So let's forget about it, until there's no other way out. Then we'll talk with your father. Is it agreed?"

Magdalaine Avietnes smiled. When she smiled the rest of the world was very remote for Niles Copeland. He realized now, more than ever, just how much she had come to mean in his life. And he had been in Viedna for but little over four months.

They rented a droshky and went driving along the beautiful secluded avenues in the ancient end of the capital. Autumn leaves from stately trees to either side had scatt red golden scorched splotches across the cobblestones, and the main thoroughfares of the city were left behind. The driver of the droshky stood high in the rear, with his high boots, long blue coat, with license plate fastened to the back of his collar. His face was wrinkled and aged. He whistled a native tune softly.

It was not like driving through modern Europe, beset with wars and rumors of wars. The droshky was a relic of a bygone age of peaceful days and nights. The clapping of the horse and the soft rattling of carriage tires were part of this enchanting illusion. The old, elegant dwellings with drooping hedges and sloping roofs were like lovely etchings from the former age of continental gallantry.

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But then the serenity was shattered. Distant detonations rent the air. The ground shuddered. Buildings swayed. The horse plunged in fright and the driver cursed. For a few out-of-hand moments the carriage careened as the horse fought the reins. When the animal quieted they were on the corner of a larger street.

Pedestrians were milling about the street corners, their faces contorted into caricatures by the approach of national conflict. Autos of imported make were drifting to the curb. All horror-stricken faces were turned away from Viedna toward the border, where Krimean troops outnumbered their own army five to one.

A woman cuddled a baby at her breast and began to weep softly. An old man, tottering on a cane, stumbled forward.

"Guns!" he rasped fearfully from a bony throat. "Krimean guns!"

"Dynamite!" snorted a huge burly man with a bald pate. "Arborean dynamite! They're blasting the roads that lead to the border!"

Niles Copeland felt the body of the girl stiffening beside his own. Her face was bloodless, frozen into a mask of startled apprehension. Again a series of detonations sounded, rolling out of the distance like thunder.

In the streets men were shouting incoherently and waving clenched fists. A blare of trumpeting sounded and the crowd was split by a motorized detachment heading for the front.

Word was quickly passed around that troops were clashing on the border. War with Krimea had come at last.

Mobilization was a matter of hours in Arborea. For twenty-four hours the stubborn ranks of Arborea wavered on the outlying villages, and slowly the superior numbers of Krimea drove them back. On the second night the Krims were besieging Belgrone, situated near a tributary of the

river Venida, after intense fighting. It was rumored that a mighty drive would be instituted by the Krimeans on the next day.

Adelbert Avietnes was a tall man whose bent posture and faltering step radiated extreme exhaustion. After listening to his daughter's repeated pleas he had come to the laboratory with the Minister of War, a thin waspish man by the name of Friedrich Boissus, and stalwart Captain Voelkel of the National Police Bureau. Their very attitude was that of drowning men clutching at what they knew would be an intangible straw.

"We may be able to develop a terrible weapon to be used against your attackers," Niles Copeland explained, after telling them of the annihilative force of radiations in outer space.

Friedrich Boissus frowned and became coldly aloof.

"Too fantastic," he commented dryly. The wiry little Minister of War had spent the first day at the front, where he witnessed many men going down in useless butchery. His reeling brain would accept nothing so insubstantial as this science-concocted dream, even though it offered a chance at retribution. "I believe we're wasting our time."

"What do you think, Captain Voelkel?" asked Adelbert Avietnes, looking thoughtfully at the third member of the investigating committee. Captain Voelkel, despite his uniform, was a trained scientist, and there was something encouraging in the manner with which he listened to Niles Copeland's plans. He looked up at the American. Their glances locked.

Niles saw before him a very determined and dynamic figure. Despite himself, he shuddered internally. A picture of armies, with soldiers swaying before the lethal blast of the sun's rays, giving away like wheat before the scythe, came into his mind's eye. Finally Captain

Voelkel relaxed, as though he had read the other's thoughts.

"By the devil himself! May be you speak truth," he burst out. "I myself have heard of a certain Munich chemist who treated bacteria with a solution—an acridine solution. Bacteria in such a solution will die if exposed to sunlight, but will thrive if kept in the dark."*

"I could duplicate the experiment," said Niles Copeland eagerly, "as well as with larger animals. There is a disease known as *faqopyrism* which sensitizes animals in such a manner that they die from exposure to the rays of the sun."†

"If you can prove that," returned Captain Voelkel, coming to a quick decision, "there will be no argument." The others nodded in agreement.

Niles led them into a small experimental room adjoining the laboratory. A cage containing three guinea pigs stood beneath the sunlight of an open window. From a small compartment he produced a bottle of yellowish crystals, some of which he poured into a watering pan.

Shoving the caged animals into a shaded zone on the table he lowered the pan into the cage. Evidently water had been withheld from the animals for some time, for they drank greedily. Apparently none the worse for the experiment,

the small creatures continued to feed upon lettuce leaves.

But when he thrust them into the sunlight they died abruptly, horribly. A frenzy seized them, and for a few moments they dashed insanely about, biting at themselves and each other, before their last kicking convulsions subsided and they lay moveless on the floor of the cage.‡

For a space no sound was audible save for harsh breathing as the three investigators stared at each other with apprehensive, startled eyes.

Avietnes was tugging at his leathery cheek.

"That is all very well, with the guinea pigs," he said at last. "But with men—your problem is different."

For answer the young American spread a map across the table.

"There is your answer," he countered, indicating red lines marked with crayon. "The Krimean army is besieging Belgrone. Its only water supply, as you can see, is furnished by a tributary to the Venida river. My problem is breaking through the Krimean lines and polluting the water to the rear. A fast horse can carry enough *Hemothasia* crystals across the pommel of the saddle to taint the entire river. I might add that these tiny

* This curious discovery was made when Herman von Tappiener, a Munich chemist, sought to test the physiological effect of a certain coal-tar, dyestuff, acridine. Such tests are routine with new substances.—Author.

§ Herbs causing *faqopyrism* are buck-wheat, paintroot, St. John's-wort, alsike clover, and knot-weed. Cattle, pigs, and sheep may feed on these plants with impunity as long as they stay in the shade, but upon coming out into the sunlight they seem to go crazy, dashing about in great frenzy and generally end by finally falling dead.—Author.

† A colored substance obtained from blood, *hematoporphyrin*, is fatal to white animals in sunlight. If it is injected into a white mouse it is all right as long as it lives in the dark. Upon being exposed to the sun the mouse shows signs of extreme irritation: shuts its eyes and sinks into a comatose state, from which there is no awakening. A German physician, Fritz Meyer-Betz, injected *hematoporphyrin* into his own blood, proving subsequently that exposure to sunlight would be fatal for humans as well. Niles Copeland had experimented along the same lines, producing a herb derivative in the form of a yellowish powder *Hemothasia* Crystals, which achieved the same result through the digestive tract.—Author.

crystals can duplicate themselves and form other similar ones in the calcium content of the water."

The waspish little Minister of War was nodding vehemently, tapping on the table with a pencil. His eyes narrowed and the curve of his mouth melted to a straight line. His narrowed eyes seemed to be visualizing the future.

"Pigs dying. And men. And whole armies!" he was murmuring. "Yes, ah yes. You shall have a horse, my dear young American, the fastest horse we have. And tomorrow, tomorrow when the enemy have awakened and drunk deeply, then other horsemen shall ride. The Four Horsemen of War will be in the saddle flashing across the blazing sky, and if all goes well—"

"A fifth horseman will ride by their side," interceded Niles Copeland grimly.

"Eh" ejaculated Friedrich Boissus questioningly. "A fifth horseman?"

"A fifth horseman," repeated the other, "bearing in his hand a scientific weapon of such horribly destructive powers that the others will not dare to ride."

CHAPTER II

Mission Into Danger

Captain Voelkel went immediately to give orders that a motor car be made ready for the trip to Belgrone. While Niles Copeland was making preparations he caught a glimpse of his reflection in a wall mirror. His face was haggard and gaunt. He was hungry, and couldn't remember how long it had been since he had eaten. Glancing down at the reddish stubble of his beard he decided that he needed a shave. But then, there wouldn't be time for that. His eyes met their own perplexed glare in the image.

"So, Niles Copeland," he muttered speculatively, "you are the man you hated war!" But he wasn't afraid, and he was glad of that.

Captain Voelkel was not long in returning, ready for the trip. He was breathless with news from the fighting zone. Along the frontiers, the armies of Krimea were moving slowly, for the war equipment they were amassing before Belgrone was heavy. New monstrous projectors were wheeled up from distant Krimea by caterpillar tractors, sheathed against possible barrages, and an overwhelming battery was hidden along the river banks.

Since hidden mines had destroyed the Arborian roads before the invaders arrived, making them impassable, progress was slow, even though the defenders were being wiped out and driven back in a telling guerrilla fire as fast as the invading army could march. On the morrow, the assault and capture of Belgrone would be attempted.

A big armored limousine waited at the curb. Niles Copeland followed Captain Voelkel down the gloomy steps where a single muffled lantern lighted the way. Around lay a dark, invisible city, for Viedna had doused all lights against the possibility of night raiders. As he was about to enter the car he saw a very touching sight.

Magdalaine Avietnes stood by the running board. Around her in the darkness were many elderly women. Voices were being raised in humble prayer. News of his coming attempt to save Arboria had been handed from mouth to mouth, woman fashion, and now sweethearts and mothers had come to wish him godspeed.

The gears clashed and the big car glided away. Magdalaine's gloomy silhouette as she stood with her handkerchief pressed to her mouth, faded away into the receding darkness.

Adelbert Avietnes sat in front with the chauffeur. Friedrich Boissus and Captain Voelkel were in the rear with Niles Copeland. Two leather saddlebags had been stuffed with the hemothasia crystals and locked in the baggage compartment.

Less than an hour passed. The black, unlighted structures of Belgrone jutted out

of the darkness. Sentries challenged them, and passed them on as quickly as the officials were recognized. The few dwellings Niles could glimpse were widely separated and he felt that they were only skirting the town proper.

The limousine stopped by a low structure from which the sounds of stabled horses emerged.

An order was given and soldiers transferred the saddle-bags from the baggage box. Niles Copeland found himself suddenly alone with Captain Voelkel. Two giant black horses were tied to low shrubs.

"I don't understand," began Niles lamely.

"Don't be a fool, American!" spat back Voelkel with a short laugh. "I know this country and you don't. It would be foolhardy for one brave man to die alone in a foreign country."

The red head grinned in the darkness. He remembered the long silent gaze Voelkel had given him, back in the laboratory, and realized that the Arborian was a man of his own caliber.

"And what if two men die alone?" he queried, loosing his horse and swinging into the saddle.

"Then it's their own fault!" snapped Voelkel, reining his own charger in close. A dark hand was thrust out. Niles felt cold metal against his own and took the revolver wordlessly, placing under his belt. An ominous gurgle rattled from the black. The night wind brought a fragrance of brandy to the American's nostrils.

"Well, Voelkel," he snorted. "As long as we're getting acquainted so well, don't be a damn pig! Remember that the Americans are very thirsty people."

Voelkel laughed good naturedly and complied. The fiery liquor was quite bracing. He flung the empty bottle into the gloom and heard it rattle on a stone.

From the black the Arborian said, "You *must* have been thirsty! I'll have the next drink on you. *After* we get back! It's past ten now. We'll have time to get through the lines, and back by dawn, provided there's no interference. I'll lead the way. You follow."

They rode along a dirt road for a time. Arborian outposts barred their way at intervals, were passed after a few moments of whispering with Voelkel. At last there were no more sentries. They were in a wooded section. The night was dark, and only a few stars twinkled far overhead.

Once Voelkel paused while he dismounted and cut the strands of a barbed wire fence. Someone had been thoughtful enough to include wire nippers with the saddle equipment.

They travelled in a wide circuitous route, hoping to avoid the main encampment of the Krimean army.

It was after midnight when Voelkel drew up his horse and allowed Niles to come up alongside.

"We're in dangerous territory, Yankee," he said, "but luck is with us. The sky is cloudy and will blot out the moon, which has already arisen. Damn!" For his horse had snorted suddenly and was looking alertly ahead. From the blackness came an answering whinny.

"Get going, you blasted bag of bones!" hissed Captain Voelkel, just as a challenge in the Krimean language rang out. Applying heels to the flanks of their mounts, they galloped away into the night. Flashes of fire made pin points in the night. Bullets whistled through the leaves and past their ears.

"Don't answer their fire!" commanded Voelkel tersely. "It'll only give our position. Besides, they'll not hit us at such a range in the darkness. Our best bet now is to ride hell-bent for the river, which can't be far."

A stiff wind had arisen, rustling the leaves and serving to make the sound of galloping hooves upon soft turf more inaudible. They could hear horses crashing through underbrush from behind, but the pursuit must have gone off at a wrong tangent entirely. What Krim could have thought a fugitive fool enough to be riding directly away from Viedna?

But they had hardly had time to draw a breath of relief before other gun-fire began jetting out of the black from every direction. They could hear men shouting sleepily. In the patches of flame they made out segments of tiny tents. Unknowingly, they had ridden pellmell through a sleeping camp, which had been darkened for the same reason that Belgrone had, for fear of night bombers.

The American had an impulse and couldn't resist it. Standing high in the stirrups of his plunging steed he loosed as terrific a Comanche war-whoop as any ever set free over American frontier by a naked savage.

"Poor devils!" laughed Voelkel a few minutes later. "They didn't have a chance. You scared them to death!"

This time pursuit was inevitable. The Krimeans must have glimpsed them vaguely and would know their general line of flight. The slope gave way before their horses without warning, and wet vines dragged like snakes across the American's face. The horse plunged down a soft slope and he heard its legs threshing in shallow water. His heart leaped.

"Well, Yankee, we're here," came Voelkel's voice grimly, "if that means anything. And we're trapped too, if those dumbheads have brains enough to spread out a little."

Niles Copeland undid the saddle-bag with feverish haste. His fingers felt like they were all thumbs. At last he jerked a catch free and felt the tiny crystals sifting through his fingers. There was a watery plop from below when he flung

saddlebag and all into the unseen aqueous depths. An answering echo came from downstream. A tremendous burden slipped from his mind.

His horse was safe on dry bank when Voelkel had a bit of bad luck. The man's mount had become tangled in a bed of driftwood and made a tremendous lot of noise as it tripped and splashed heavily back into the river. At the same time a flash of light pierced the night from higher up along the bank.

Niles seized his gun and shot at the flash. He missed the light but it fell off a sudden, spinning out and rolling down the bank into the rippling edge of the waters.

The other horse was under control now and it reared out of the water dripping.

"Good Lord, Yank!" ejaculated the Arborian. "That was shooting!"

The man had been sitting his horse on the edge of the bluff, and the bullet had drilled him almost squarely through the heart. Niles Copeland felt nauseated suddenly. He had killed a man! That the man had been about to try the same thing on him didn't matter. The battle-trained horse stood calmly, with its master dead beneath its feet.

Pressing in closely, Voelkel clubbed his own gun and dealt the horse a heavy blow over the head. The horse wheeled around, shrieking with pain, and charged blindly into the night, making a commotion as it crashed headlong through the river brush.

Turning their horses in an opposite angle they rode away as rapidly as caution would permit, making a much vaster circle about the Krimean encampment.

CHAPTER III

The Krimean Advance

Some time later, tired but unscathed, they were back in the Arborian lines.

Several hours would pass before dawn came, and now the most trying ordeal of all came, for there was nothing to do but sit and wait for what morning had to bring.

Intermittent firing was heard all through the night, and in the late hours Belgrone suffered an air raid that didn't do much damage. When the first rays of dawn lightened the eastern sky it was apparent that the low-hanging clouds, having acted as a godsend the night before, were still gathering, and might prove a Nemesis for all of the American's plans. It was nearing the rainy season at this time of year, and the storm-gods seemed bent upon stirring up a howling tempest.

Cloudy daylight was streaking up across the stars when the Krimean troops poured in a living stream up the banks of the Venida, and a hellish roaring of weapons resounded in the outer barricades. In a moment the outer guarding squadrons lay, mangled and bloody, to be occupied by charging Krims.

Bayonets glittered under the lightning firmament of space. Wheels rumbled. Tanks glided forward. More tanks came into formation. They were like lean, alive things of metal. Airplanes thrummed against the skies. Men moved forward. Piked helmets were like fields of nodding wheat. Red-rimmed eyes glared through acrid smoke.

The trenches at the outskirts of Belgrone suddenly belched forth men. The Arborians were going over the top. The pandemonium of battle fray was hideous. Men were screaming and falling everywhere, but the sound of their voices was swallowed in the thunder of guns.

The Minister of War paced savagely across his inner sanctum in the Military Headquarters. Niles Copeland lounged on a desk, smoking a cigarette. Every minute was an aeon of torture. The wiry little Boisus couldn't keep still an instant, and every time he turned he glowered threateningly at the red-headed man who was containing himself with forced composure.

In his disappointment, he might as well have accused Niles of betraying them.

The sound of furious fighting came to their ears. An airplane was humming dangerously close. Through the window, a building on the skyline burst into flame. Then a sound of hobnailed feet came, running on cement. A door was thrust inward.

A sergeant reeled in with one leg that was gouting blood. "Quick. Our outer defense is crumbling," he gasped. "We must move up the reinforcements, the general says, or—"

"Too late to retreat!" stormed Boisus. "Follow up with the main bulk of the army from Viedna and pass word to send the women and children back to the capital."

His aide disappeared to carry out the message and Boisus spun around to confront the American. "There!" he shouted. "That is what your damned scheme has done for Arboria."

His bitter words choked off. Stripping the gloves from his hands he swung them, dealing the American a stinging blow across the face and stalked out of the room.

As the murky morning progressed with hideous agony, fierce fighting continued unabated. Most of the women and children had refused to leave, declaring they would rather die with husbands and kinsmen. Though this seemed a needless sacrifice, Boisus was shrewd enough to realize that it would tend to boost the morale of overwhelmed numbers. Now his men would fight like rats in a trap.

Around noon Captain Voelkel appeared, bloody and tattered. He had been taking an active part in the battle. The national police had formed a unit of their own, but it was plain to be seen by the gloom in his smoke-blackened face that most of his men had been wiped out,

He placed a hand on Copeland's shoulder, pulling him around.

"Sorry, Yank," he said crisply. "But it didn't work."

"If only the clouds—" snapped Niles savagely, clenching his fist disappointedly. Captain Voelkel was shaking his head sadly.

"American, believe this. I am your friend," he avowed. "I've been in the front and heard the men talking. They're fighting like mad beasts out there, and they'll do bestial things. I'm telling you this for your own good. If the line wavers don't be around."

When Niles looked up Voelkel was gone and a new figure was in the doorway.

"Magdalaine! What are you doing here?"

"The women of my country," returned the girl simply, "die at their men's side. And I have come to be with you." She came toward him as though seeing him in a new light for the first time.

"Better go back," Niles burst out bitterly. "You heard what Voelkel said."

She nodded and her eyes were moist. "Poor fools! You must not blame them too much, Niles. It was like a last hope, too good to be true. A deliverance out of heaven. And it failed. Now they're bitter and unreasoning."

"I suppose they're right," muttered Niles gloomily. "They could have retreated to Viedna for a last stand. Many lives would have been saved. But I'm not a coward. I'll face the music."

A terrific bombardment of shells rocked the town toward evening. And then, just as the clouds rolled away for a long moment before sunset and the golden rays of a setting sun fell full upon the combatants, a vast lull came over the

battle field. Thunder of cannon ceased. Spiteful crackling of the sharpshooters was last to die away.

For a few short minutes the sun broke through, then was gone, and the western sky was tainted with deep crimson, the same deep crimson of blood that stained the shambles below. A low savage snarling arose along the trenches. Now men could die knowing that the American had pulled a boner. The Krimean troops had resumed fighting with renewed vigor, obviously unharmed.

Near eleven o'clock, Captain Voelkel was brought in on a stretcher. A bullet had passed through his chest, narrowly missing his heart.

"In the back," he whispered, rolling his eyes in agony. "They shot me, in the back! The idiots! They think we are traitors!"

After the outburst his anguish was borne in stoic silence, and when the American tried to comfort him, his face turned and looked at the wall.

They were in a makeshift hospital, where the wounded and dying were being brought in. Everywhere Niles went men cursed him, shouting imprecations that only added to the horror of his dazed mind. At last he could bear it no longer. He jerked the gun from his belt.

"Were yu' goin' somewhere?" a voice growled. He looked around and saw wounded men, crawling upright on the strips of bedding like lobsters. A smirking soldier occupied the doorway, with one bandaged leg-stump dangling and blotted with crimson. A bayonet edged forward from his smudgy paws. "Yu dirty devil! Tryin' to sneak out, Yu're stayin' here. We're all stayin' here. That right, boys? May be we ain't all here, but what's left can keep you bottled, and if we die, we don't want to be lonesome, see?"

Savage snarls echoed from twisting lips. No use to tell them he had intended going to the fighting zone.

An unsympathetic surgeon stepped up and jerked Niles' gun from his grasp.

"You heard what they said," he growled with a smirk. "They're my patients, and I don't want to have anything disturb them."

"My father—" began Magdalaine.

"Yu'll stay here too, miss," leered the soldier, eying her up and down contemptively. "We've got to get some pleasure out of this war, worth dyin' for!"

Niles quieted the girl as best he could. He could tell by the twisted expressions upon the circling faces that pain and desperation had combined to lower their minds to the very verge of insanity.

Shortly past midnight, an aerial battle was held directly over the city. Blazing edifices from the burning city lent a ghastly illumination to the planes as they darted and plummeted across the heavens. The valiant Arborian fliers went down, one by one, cutting crazy streaks across the sky and crashing downward, breaking apart upon collision. The remnants of a tiny nation were fighting with the courage and valor of Horatio at the bridge.

The one-legged soldier stood in the doorway all night, whetting his bayonet on his shoe and muttering to himself. Though he watched Niles from narrowed glittering eyes, he seemed oblivious of the battle that was raging outside.

Voelkel was delirious. He had awakened several times, threshing about and fighting a battle with invisible opponents. At last his words were rational.

"Dawn," he muttered. "Is it dawn?"

Niles went to the window. Daylight was streaking through. Overhanging clouds had hung on relentlessly and were mantling a sombre and shaded day.

"Dawn!" echoed Niles in a hopeless tone. "I wonder if it's dawn, or dusk." His last hope was gone.

Magdalaine screamed abruptly. Throughout the night she had helped with the nursing. A signal had been given and those of the wounded able to move were closing in about them. The booming of cannons was closer now, as though it were rapidly drawing nearer.

The one-legged man hopped forward, with bayonet extended. Niles backed away, stumbled over an out-thrust arm. A scrawny claw reached up from a cot, grasping for Magdalaine, but succeeded only in ripping away a large strip of her dress. Niles edged away slowly. This sector of the emergency hospital was all at once oddly without attendants. There'd be no help from that quarter.

The blade slashed out and the American ducked, watching for an opening. The second thrust caught his forearm at the end of its stroke, cutting a gash below his elbow. Hot pain flamed along his arm.

"Watch, Niles, the—"

He could have knocked the soldier down then, for the glazed eyes were peering past the American, out through an open door. Slowly the clutching fingers relaxed and the bayonet clattered to the floor. An expression of amazement replaced insane blood lust. The soldier groped for the door and pointed.

The hot glare of a morning sun was beating down over a city that was almost in ruins.

In a tumultuous wave, the uniformed masses of the Krimean army avalanched in toward the town, lances and pennons streaming in the wind, mouths open to scream victorious things that went unheard in the holocaust aroused by advancing batteries.

Yet something strange and macabre was transpiring. As the sunlight shot down squarely into the face of the invaders, the vanguard wavered. Guns came clattering down. Hands were reached up to clutch throats. Bulging eyes were

peering about, expressive of intensive pain. The rays of sunlight had transformed them.

Helmeted soldiers began fighting among themselves like insane wretches, and everywhere, men were crumpling to the ground. The sounds of firing gradually lessened, and the entire army of Krimea appeared to be seared by some invisible caustic breath of annihilation.

Airplanes went plummeting, unpiloted, toward the rooftops. Tanks were lurching into strange positions, or were running about like berserk things, crashing into walls and fences, with nothing to guide their errant paths.

"Victory," murmured Niles Copeland, but it seemed empty enough, even now. Yet there would be a difference.

Other wars had plunged civilization backward. This one would be a step forward.

As though an unseen blast had swept them, the Krimean ravagers lay, completely wiped out by the kiss of death. It was a strange scene of battle lying there beneath the rays of an avenging sun. The Four Horsemen of War no longer rode the blazing skies with phantom steeds. A new fifth Horseman, clad in the shining armor of a new science, rode alone in the radiant heavens, carrying in his hand a weapon which no man or beast would ever be able to defy.

Amid the dazed silence, Niles stood with Magdalaine, feeling a strange awe. At last they thought of going back inside and telling Captain Voelkel the good news. And there was no doubt as to how the Arborian would take the glad tidings.



● How Hitler made the War ●

The inner story as told in the Foreign Office Telegrams and Documents abridged from the Blue Book and from Sir Neville Henderson's Final Report.

On January 26, 1934, the Governments of Germany and Poland concluded a 10-year agreement.

"The German Govt. and the Polish Government," it declared, "consider

that the time has come to introduce a new phase in the Political relations between Germany and Poland by a direct understanding between State and State.....

The two Governments base their action on the fact that the maintenance and guarantee of a lasting peace between their countries is an essential pre-condition for the general peace of Europe.

They have therefore decided to base their mutual relations on the principles laid down in the Pact of Paris of the 27th August, 1928" [i. e., the Briand-Kellogg Pact for the renunciation of war as an instrument of national policy]...

"Both Governments announce their intention to settle directly all questions of whatever sort which concern their mutual relations.

Should any disputes arise between them and agreement thereon not be reached by direct negotiation, they will in each particular case, on the basis of mutual agreement, seek a solution by other peaceful means. In no circumstances, however, will they proceed to the application of force for the purpose of reaching a decision in such disputes.

HITLER REAFFIRMS HIS FRIENDSHIP WITH POLAND

This declaration was to remain in force for a period of ten years, and Hitler

repeatedly reaffirmed the friendly attitude of his Government towards Poland. Thus

in his Reichstag speech of March 7, 1936 he said:

"I would like the German people to learn to see in other nations historical realities which a visionary may well like to wish away, but which cannot be wished away. ... I would therefore like the German people to understand the inner motives of National Socialist foreign policy, which finds it painful that the outlet to the sea of a people of 35 millions is situated on territory formerly belonging to the Reich, but which recognises that it is unreasonable and impossible to deny a State of such a size as this any outlet to the sea at all..."

Again, in his Reichstag speech of February 20, 1938, Hitler said of the problem of Danzig that:

"Since the League of Nations finally gave up its perpetual attempts to unsettle Danzig and appointed in the new commissioner a man of great personal attainments, this most dangerous spot from the point of view of European peace has entirely lost its menacing character. The Polish State respects the national conditions in this State, and both the City of Danzig and Germany respect Polish rights. And so the way to a friendly understanding has been successfully paved, an understanding which, starting from Danzig, has to-day succeeded in spite of the attempts of certain mischief-makers in finally taking the poison out of the relations between Germany and Poland and transforming them into a sincere friendly co-operation."

As late as September 26, 1938, in the speech at the Berlin Sportpalast in which he renounced all further territorial ambitions in Europe, Hitler said:

"We are all convinced that this agreement will bring lasting pacification. We realise that here are two peoples which must live together and neither of which can do away with the other. A people of 33 millions will always strive for an outlet to the sea. A way for understanding, then, had to be found; it has been found; and it will be ever further extended....."

It was a real work of peace, of more worth than all the chattering in the League of Nations Palace at Geneva."

THE MARCH CRISIS THE NAZIS OCCUPY PRAGUE (March 15, 1939)

On March 15, 1939, a new situation was created in Europe by the German annexation of Bohemia-Moravia, the country of the Czechs. "Public opinion in the world," said Mr. Chamberlain in his speech at Birmingham on March 17, "has received a sharper shock than has ever yet been administered to it, even by the present regime in Germany." Mr. Chamberlain went on to repeat the story of his meeting with Hitler the previous September at Godesberg, when the German Chancellor, "speaking with great earnestness, repeated what he had already said at Berchtesgaden—namely, that this [the Sudetenland] 'was the last of his territorial ambitions in Europe, and that he had no wish to include in the Reich people of other races than German. Herr Hitler himself confirmed this account of the conversation in the speech which he made at the Sportpalast in Berlin, and he added; 'I shall not be interested in the Czech State any more, and I can guarantee it. We don't want any Czechs any more.'"

"Well, in view of those repeated assurances given voluntarily to me," continued

the Prime Minister, "I considered myself justified in founding a hope upon them that once this Czecho-Slovakian question was settled, as it seemed at Munich it would be, it would be possible to carry farther that policy of appeasement which I have described. But, notwithstanding, at the same time I was not prepared to relax precautions until I was satisfied that the policy had been established and had been accepted by others, and therefore, after Munich, our defence programme was actually accelerated...."

How can these events this week be reconciled with those assurances which I have read out to you? What has become of this declaration of 'No further territorial ambition'? What has become of the assurance 'We don't want Czechs in the Reich'? What regard had been paid here to that principle of self-determination on which Herr Hitler argued so vehemently with me at Berchtesgaden when he was asking for the severance of Sudetenland from Czecho-Slovakia and its inclusion in the German Reich?

Does not the question inevitably arise in our minds, if it is so easy to discover good reasons for ignoring assurances so solemnly and so repeatedly given, what reliance can be placed upon any other assurances that come from the same source?

There is another set of questions which almost inevitably must occur in our minds and to the minds of others, perhaps even in Germany herself. Germany, under her present regime, has sprung a series of unpleasant surprises upon the world. The Rhineland, the Austrian *Anschluss*, the severance of Sudetenland—all these things shocked and affronted public opinion throughout the world. Yet, however much we might take exception to the methods which were adopted in each of those cases, there was something to be said, whether on account of racial affinity or of just claims too long resisted—there was something to be said for the necessity of a change in the existing situation.

But the events which have taken place this week in complete disregard of the principles laid down by the German Government itself seem to fall into a different category, and they must cause us all to be asking ourselves: 'Is this the end of an old adventure, or is it the beginning of a new?'

"Is this the last attack upon a small State, or is it to be followed by others? Is this, in fact, a step in the direction of an attempt to dominate the world by force?'"

The same point was developed by Viscount Halifax in a speech to the House of Lords on March 20. "For years past," he said,

The British people have steadily desired to be on friendly terms with the German people. There is no stronger national instinct among our people than the instinct that leads them, when they have a fight, to shake hands and try to make it up. Our people were not backward in recognising some of the mistakes of the Versailles Treaty that required remedying, but each time during these last years that there has seemed a chance of making progress in understanding, the German Government has taken action which has made that progress impossible. More especially has that been the case in recent months. Very shortly after Munich certain measures were taken by the German Government that gave a profound shock to world opinion. Quite recently it was to be hoped, although there were many clouds still over and below the horizon, that we could look forward to closer economic collaboration. All that initiative has been frustrated by the action of the German Government last week, and it is difficult to see when it can be easily resumed."

HITLER'S NEW PROPOSALS TO POLAND

(March 21)

Within a week of the occupation of Prague, the German Government gave a

clear indication of their future intentions. On March 21, they presented a number of new proposals to the Polish Government.

These proposals required that Danzig should return "as a free State into the frame work of the German Reich," and that Germany should receive a route and railway with extra-territorial status through the Corridor. In exchange, Hitler offered Poland a 25-year Non-Aggression Pact and a pledge that Germany would regard the existing boundaries between Germany and Poland as "ultimate."

The Polish answer to these proposals was handed to the German Government on March 26.

"(a) The Polish Government propose a joint guarantee by Poland and Germany of the separate character of the Free City of Danzig, the existence of which was to be based on complete freedom of the local population in internal affairs and on the assurance of respect for Polish rights and interests.

(b) The Polish Government were prepared to examine together with the German Government any further simplifications for persons in transit as well as railway and motor transit between the German Reich and East Prussia....."

In formulating the above proposals the Polish Government acted in the spirit of the Polish-German Declaration of 1934 which by providing the direct exchanges of views on questions of interest to both countries, authorised each State to formulate its point of view in the course of negotiations."

THE ANGLO-POLISH DECLARATION OF MUTUAL SUPPORT

(April 6)

Meanwhile the German occupation of Prague and the German attitude to Poland had convinced the British Government of the necessity of consulting with Poland and other States threatened by Nazi

aggression with a view to providing for mutual security.

"In order to make perfectly clear the position of His Majesty's Government in the meantime before those consultations are concluded," said Mr. Chamberlain in the House of Commons on March 31, "I now have to inform the House that during that period, in the event of any action which clearly threatened Polish independence, and which the Polish Government accordingly considered it vital to resist with their national forces, His Majesty's Government would feel themselves bound at once to lend the Polish Government all support in their power. They have given the Polish Government an assurance to this effect.

I may add that the French Government have authorised me to make it plain that they stand in the same position in this matter as do His Majesty's Government."

On April 6, an Anglo-Polish communique announced that the two countries would :—

"enter into an agreement of a permanent and reciprocal character to replace the present temporary and unilateral assurance given by His Majesty's Government to the Polish Government. Pending the completion of the permanent agreement, M. Beck gave His Majesty's Government an assurance that the Polish Government would consider themselves under an obligation to render assistance to His Majesty's Government under the same conditions as those contained in the temporary assurance already given by His Majesty's Government to Poland.

HITLER'S RETORT TO THE ANGLO-POLISH AGREEMENT

(April 28)

The German Government's answer to the Anglo Polish agreement was revealed on April 28. On that day the German Government handed the Polish Government a note denouncing the German-

Polish Agreement of January, 1934. On the same day Hitler made a speech to the Reichstag in which he attempted to justify this act of unilateral denunciation as follows:—

"After the problem of Danzig had already been discussed several times some months ago, I made a concrete offer to the Polish Government....."

"The Polish Government have rejected my offer and have only declared that they are prepared (1) to negotiate concerning the question of a substitute for the Commissioner of the League of Nations and (2) to consider facilities for the transit traffic through the Corridor."

"The intention to attack on the part of Germany, which was merely invented by the international press, led as you know to the so-called guarantee offer and to an obligation on the part of the Polish Government for mutual assistance This obligation is contradictory to the agreement which I made with Marshal Pilsudski some time ago, seeing that in this agreement reference is made exclusively to existing obligations, that is at that time, namely, to the obligations of Poland towards France of which we were aware. To extend these obligations subsequently is contrary to the terms of the German-Polish non-aggression pact. Under these circumstances I should not have entered into this pact at that time, because what sense can non-aggression pacts have if one partner in practice leaves open an enormous number of exceptions....."

I therefore look upon the agreement which Marshal Pilsudski and I at one time concluded as having been unilaterally infringed by Poland and thereby no longer in existence!"

HITLER DENOUNCES THE ANGLO-GERMAN NAVAL AGREEMENT

In the same speech Hitler announced his decision to denounce the Naval Agreement concluded four years earlier with

Great Britain. "Apart from this" (the colonial question), he said in an attempt to justify this further act of unilateral denunciation,

"I have never advanced a claim which might in any way have interfered with British interests or have become a danger to the Empire and thus have meant any kind of damage to England. I have always kept within the limit of such demands as are intimately connected with Germany's living space and thus the eternal property of the German nation. Since England to-day, both by the press and officially, upholds the view that Germany should be opposed under all circumstances, and confirms this by the policy of encirclement known to us, the basis for the Naval Treaty has been removed."

POLAND'S ANSWER TO HITLER

(May 5)

In a memorandum to the German Government dated May 5, the Polish Government stated their position in the light of Hitler's action. They pointed out that for a month they had received no reply to their original counter-proposals of March 26 and

"It was only on the 28th April, 1939, that they learnt from the Chancellor's speech and from the German Government's memorandum that the mere fact of the formulation of counter proposals, instead of the acceptance of the verbal German suggestions without alteration or reservation, had been regarded by the Reich as a refusal of discussions.

It is clear that negotiations in which one State formulates demands and the other is to be obliged to accept those demands unaltered are not negotiations in the spirit of the declaration of 1934 and are incompatible with the vital interests and dignity of Poland."

"The Polish Government cannot accept such an interpretation of the declaration of 1934 as would be equivalent to a re-

nunciation of the right to conclude political agreements with third States and, consequently, almost a renunciation of independence in foreign policy. The policy of the German Reich in recent years has clearly indicated that the German Government have not drawn conclusions of this sort from the declaration as far as they themselves were concerned. The obligations publicly accepted by the Reich towards Italy and the German-Slovak Agreement of March, 1939, are clear indications of such an interpretation by the German Government of the declaration of 1934....."

The Polish Government reject as, completely without foundation, all accusations regarding the alleged incompatibility of the Anglo-Polish Mutual Guarantee of April, 1939, with the Polish-German Declaration of 1934. This guarantee has a purely defensive character and in no way threatens the German Reich, in the same way as the Polish-French Alliance, whose compatibility with the Declaration of 1934 has been recognised by the German Reich....."

"It appears from the above that the Government of the German Reich had no justification for their unilateral decision to regard the declaration of 1934 as not binding. The pact was, indeed, concluded for ten years without any possibility of denunciation during that time....."

M. BECK'S SPEECH

(May 5)

The Polish attitude was further clarified in a speech made by M. Beck on the same day before the Polish Parliament. In this speech he explained the history of Danzig and pointed out that while "the population of Danzig is predominantly German, its livelihood and prosperity depend on the economic potential of Poland." He ended by repeating his Government's readiness to approach "objectively and with the utmost goodwill" any points raised for discussion by the German Government; but insisted that two conditions were necessary if the

discussions were to be of any real value, namely, (1) peaceful intentions, (2) peaceful methods of procedure.

THE STRUGGLE FOR PEACE

THE GOERING INTERVIEW

(May 27)

The effect of these events on the relations between Germany and Great Britain can be seen from the following report sent to Lord Halifax by the British Ambassador in Berlin:—

Berlin, May 28, 1939.

"My Lord,

1 I paid a short visit to Field-Marshal Goering at Karinhall yesterday.

2 Field-Marshal Goering, who had obviously just been talking to someone else on the subject, began by inveighing against the attitude which was being adopted in England towards everything German and particularly in respect of the gold held there on behalf of the National Bank of Czecho-Slovakia. Before, however, I had had time to reply, he was called to the telephone and on his return did not revert to this specific question. He complained, instead, of British hostility in general, of our political and economic encirclement of Germany and the activities of what he described as the war party in England, etc.

3. I told the field-marshal that, before speaking of British hostility, he must understand why the undoubted change of feeling towards Germany in England had taken place. As he knew quite well the basis of all the discussions between Mr. Chamberlain and Herr Hitler last year had been to the effect that, once the Sudeten were allowed to enter the Reich, Germany would leave the Czechs alone and would do nothing to interfere with their independence. Herr Hitler had given a definite assurance to that effect in his letter to the Prime Minister of the 27th September. By yielding to the

advice of his "wild men" and deliberately annexing Bohemia and Moravia, Herr Hitler had not only broken his word to Mr. Chamberlain but had infringed the whole principle of self-determination on which the Munich Agreement rested.

4. At this point the field-marshal interrupted me with a description of President Hacha's visit to Berlin. I told Field-Marshal Goering that it was not possible to talk of free will when I understood that he himself had threatened to bombard Prague with his aeroplanes, if Dr. Hacha refused to sign. The field-marshal did not deny the fact but explained how the point had arisen.....

5. I thereupon reminded Field-Marshal Goering that, while I had always appreciated the necessity for the Czechs, in view of their geographical position to live in the friendliest political and economic relations with Great Germany, he had personally assured me last October that this was all that his Government desired. The precipitate action of Germany on the 15th March which I again ascribed to the wild men of the party, had consequently, apart from everything and every body else, been a great shock to me personally and had undone all that I had sought to achieve during my two years at Berlin. Moreover, however indifferent this might seem to him, I could not but regard the destruction of the independence of the Czechs as a major political error, even in Germany's own interests.

GOERING'S EMBARRASSMENT

6. The field-marshal appeared a little confused at this personal attack on his own good faith, and assured me that he himself had known nothing of the decision before it had been taken. He would not, he said, have gone to San Remo if he had; nor had his stay there profited him as he had hoped, owing to the unexpected amount of work which had in consequence been thrust upon him. He then proceeded to give a somewhat unconvincing

vincing explanation.....of the German attempt to come to a satisfactory arrangement with the Czechs and of its failure owing to Czech obstinacy and the revival of what he called the Benes spirit as the result of American encouragement.

7. As my time was limited, I told Field-Marshal Goering that I was well aware of the reasons adduced by his Government to justify its action, but I thought it more important that he himself should understand the British point of view in consequence of it. As the result of the Prague coup His Majesty's Government and the British people were determined to resist by force any new aggression. No one desired an amiable arrangement between Germany and Poland in respect of Danzig and the Corridor more than ourselves. But, if Germany endeavoured to settle these questions by unilateral action such as would compel the Poles to resort to arms to safeguard their independence, we and the French as well as other countries would be involved, with all the disastrous consequences which a prolonged world war would entail, especially for Germany, etc.

A TIRADE

Field-Marshal Goering did not appear to question our readiness to fight and restricted his reply to an attempt to prove that circumstances in 1939 were different to those in 1914, that no Power could overcome Germany in Europe, that a blockade this time would prove unavailing, that France would not stand a long war, that Germany could do more harm to Great Britain than the latter to her... ..that the Poles.....were not and never had been a really united nation.....etc. The field-marshal used, in fact, all the language which might be expected in reply to a statement that Germany was bound to be defeated. While I was perturbed at his reference to the unreality of Polish unity, which resembled the German arguments last year in regard to Czecho-Slovakia, he gave me the impression, by somewhat over-stating his case, of considerably less confidence than he expressed.

8. At the end of this tirade, moreover, he asked me whether England 'out of envy of a strong Germany' was really bent on war with her and, if not, what was to be done to prevent it. I said that nobody in their senses could contemplate modern war without horror, but that we should not shrink from it if Germany resorted to another act of aggression. If, therefore, war was to be avoided, patience was necessary and the wild men in Germany must be restrained. Admittedly present-day Germany was in a dynamic condition, whereas England was by tradition the land of compromise. But compromise had its limits, and I did not see how the situation could be saved unless his Government were prepared to wait in order to allow excited spirits to calm down again and negotiations to be resumed in a better atmosphere.

9. At this point Field-Marshal Goering remarked that if the Poles tried to seize Danzig nothing would stop the German from acting at once. As my time was short, I made no comment on this but continued that neither the Prime Minister nor yourself had yet abandoned hope of a peaceful solution either as between Germany and Poland or between Germany and Great Britain, but that everything now entirely depended on Germany's behaviour and actions.

THE VIRTUE OF PATIENCE

10. As I had already got up to go, the conversation then took a more amicable turn. Though I was in a hurry, he insisted on showing me with much pride the great structural alterations which he is making to the house at Karinhall and which include a new dining room to hold an incredible number of guests and to be all of marble and hung with tapestries. He mentioned incidentally that the rebuilding would not be completed before November. He also produced with pride drawings of the tapestries, mostly representing naked ladies labelled with the names of various virtues such as Goodness, Mercy, Purity etc. I told him that they looked at least pacific, but that I failed to see Patience among them. I have etc

NEVILLE HENDERSON.

(To be continued)

Andhras and the Hindu Sabha

BY

Gummidithala Venkata Subbarao

Andhradesa, by virtue of its tradition, history and population, is a predominantly Hindu Province. And during recent years, we have supplied to Hindudom the twin concepts of Brahminization and Rama Dandu, for both of which the fertile brain of the late Andhra Ratna D. Gopalakrishnayya was responsible.

The Congress has crushed both these ideas consistently and yet our people have hugged the Congress. And curiously, the Hindu Maha Sabha has blessed the Sanghatan-idea; and Dr. Moonje has adopted our Rama Dandu for his Military School at Nasik, where he called his grounds as the "Rama Bhoomi", his cadets as "Rama Dandees" and even his Telegraphic address is 'Rama Dandee'; but still we have been indifferent to the Hindu Sabha cause as such, in the Andhra area.

Barrister Savarkar, the thrice-blessed Hero of the Maha Sabha now, has had a soft corner for Andhras as a cultural and political species. As an Andamans Prisoner, he wrote in one of his jail letters to his brother that the Andhra Provincial Conference gave a better lead than every other province in respect of our political prisoners' problem. He has given, like the Congress, a "reference in space" for the Andhras in his Hindu Maha Sabha Constitution; and what is more, unlike the Congress, he has given them a new Capital or Headquarters in the new and rising City of Bezwada. Above all, he strove vigorously for the civic rights and liberties of the over seventy-five lakhs of our Telangana Andhras in the Hyderabad State, despite the apathy of the Andhras of the British Coastal districts themselves.

There has been some excuse for us for our indifference in the past, on grounds of our pre-occupation with the more domestic problem of an immediate Andhra Province for which we have been agitating

for over twenty-six years. But the Province movement has now receded into the background, thanks to our Congress friends sitting tight upon its neck and hankering after the loaves and fishes of ministration under Britain; and we should not be ourselves if we tarry any longer in joining the Hindu Maha Sabha ranks and serving our Hindu Dharma as best or as little as we can, especially when tried veterans like Bar. Savarkar and Dr. Moonje are leading it from success to success.

There is another reason why the Andhras should not now lag behind in joining the Maha Sabha at this stage. And it is because our Tamil, Kerala and even Malayalee friends in the South have been joining it in large numbers; and those of them, at any rate, who do not share the Congress ideas and ideology should not hesitate to join the Maha Sabha, lest our territorial and other claims should be tampered with by our aggressive neighbours. Even from this selfish view-point, it is time that the Andhras will join the Maha Sabha and make their presence felt in the all-India circles even as they did in the Congress.

But what is the practical programme of work?

It appears there was an Andhra Provincial Hindu Sabha, under the presidency of Barrister Vunnava Lakshminarayana Pantulu of Guntur. It should be revived now and a Provincial Conference arranged at an early date, preferably under Barrister Savarkar's Presidentship.

There has been an active Shuddhi movement in the Guntur and Kistna districts, under the lead of Barrister T. Ramaswamy Chowdary, Mr. V. Punna Rao, M. L. C., and Mr. S. Venkayya and others; and a Provincial gathering of its workers at least should be convened alongside of the Provincial Maha Sabha session.

The Andhra Ratna's Rama Dandu Rally might be convened at the same time; and our good, old Dr. Moonje, who has exhorted our people to raise a lakh of Rama Dandus, has kindly agreed to officiate at its ceremony.

As militarism is the life-breath of the Hindu Dharma, and particularly in view of its deliberate destruction at the hands of both the Congress and Government in the past, it is time that we arrange a sword-play and physical feats of a troupe of, say, the Madugula heroes.

There are several other things which should be attended to; but it is needless to mention them all here. I would only add that this year's Maha Sabha session for all-India is to be held at Madras; and those of us who wish to retain Madras as part of our future Andhradesa will bear in

mind that we should not allow our Satya-murtys and Muthurangams to dominate over the show. I have proposed to our friends that we should send at least a 1,116 Rama Dandus for the Maha Sabha session.

For the next Andhra Provincial Hindu Conference, I suggest Ramanagar, Chirala-Perala, should be the venue. And it may be held during the month of March, before the Andhra Sun will become too hot or scorching. Spring is the season for off-spring; and let the Hindu cause also take its firm root in the Andhra soil during the coming spring.

Suggestions for promoting the above cause will be thankfully received by

G. V. SUBBA RAO,
'GOSHTI', GOVERNORPET,
Bezwada.



An announcement

From next month onward we wish to reserve some space in our journal for the discussion of topics relating to the Ayurvedic system of medicine. We invite articles on pure Ayurvedam or on comparative medicine.

E. D. I. M.

NEWS AND NOTES

Sree Tirumala Sreenivasa Trilinga Mahavidya Peetham

Last month we published a brief report of the Sri Amritanandanatha Jayanti Celebrations and of the propaganda work carried out in continuation thereof. We publish below a few letters received by our Adhipati from eminent gentlemen to show that the work undertaken by our Pitham is very much appreciated by the discerning public.

Dewan Bahadur K. S. Ramaswami Sastrigal writes from Madras thus in reply to our invitation for the Jayanti.

"My Dear Sir,

Your kind invitation letter to hand. Your good self as the Adhipati of the Pitham have done excellent work for the preservation and diffusion of our spiritual culture and by way of honouring the great representatives and exponents of that culture. I regret my inability to be with you during this year's celebration. I regret it all the more as my honoured and noble friend Gurubhakta Sikkamani T. K. Balasubrahmanya Iyer who has dedicated his life to the cause of Sanatana Dharma is presiding this year and my plain and dear duty is to be with him and with you on such a great occasion. I trust the celebration every success".

Accepting our offer of a title to him Row Bahadur. S.K. Padmanabha Sastrigal of Myslapore Sanskrit College writes thus:—

"Dear Sir,

Thanks for your kind letter of the 22nd instant informing me of your offer of the title of वेदान्त स्थापक (Vedanta Sthapaka). While I believe that it is a duty that I am discharging by understanding the teaching of Vedanta, it is gratifying to know that my work is appreciated and I gladly accept the title."

Similarly Brahma Sree T. A. Venkateswara Dikshitar of Tirupati Oriental Institute writes:—

"Dear Sir,

I thank you for your kind letter of the 27th instant offering me the title of Ubhayamimamsa Sthapaka. I am dealing with these subjects for the last 23 years.

Your medicine had done immense good to me and I can say it improved my health to a large extent for which I have specially to thank you."

In the same strain writes Brahma Sri G. Natesa Sastrigal professor of Ayurveda and Jyotisha.

"Dear Sir,

Your very kind letter from Bezwada dated 2.12.39 duly to hand this noon. I am very thankful for the honour your Pitham intends to do me although it is very doubtful whether I deserve it. However since we have come to know of each other for the last 20 years from the days when we travelled together from Madras to Lahore in March 1918 and worked together for the cause of Ayurveda under the banner of the late D. Gopalacharyulu Garu, Ayurveda Marthanda Bhishagmani. I am willing to accept the honour of the title so kindly offered by your Pitham as a mark of remembrance of our long friendship."

Numerous other letters were received but considerations of space deter us from publishing all of them. There are also several other letters from Pandits of Andhra Desa in Andhra Language. These letters indicate that there is considerable interest and enthusiasm in the general public regarding the revival and preservation of our ancient culture. There is a good deal of work yet to be done. We have uptill now been able to educate the public opinion to some extent as to the need for taking effective steps to preserve our culture. We welcome all bonafide suggestions regarding the lines of work in that direction.

Editorial Notes

Mahatma Gandhi and Ayurvedam

WE congratulate Dr. A. Lakshmipati, our staunch exponent of Indian medicine upon his attempts to demonstrate the greatness of Ayurvedam to the greatest man of India. Dr. Lakshmipati's optimism is highly commendable. His policy seems to be 'better late than never'. But we are afraid that he is a day after the fair. Rather 'after death, the doctor'. The Congress ministries are no longer functioning and Dr. Lakshmipati has unluckily chosen the present moment for his embassy to Mahatma Gandhi in the cause of Ayurvedam.

It was highly doubtful whether Dr. Lakshmipati could have secured the Congress patronage for Ayurvedam even if he had begun operations during the Congress hegemony. We have seen what Dr. Rajan and Rajaji could do for Ayurvedam in their day. Even supposing that Dr. Lakshmipati is able to massage the greatness of Ayurvedam into the brain of the great soul ossified in this behalf what can the poor soul do when the limbs are paralysed. We however wish Dr. Lakshmipati good luck. Even atrophied muscles are known to be revived by the massage of Ayurvedic Tilams and we wish him every success.

Ayurvedam is eternally great and its greatness is as self-evident as sunlight spreading health and good cheer to one and all. The denunciations of the sceptical few cannot affect the efficacy of the science. It is folly to hope to shut out the sunlight by holding up one's palm against the sun. Owls do not recognise the greatness of the sun and the sun does not become dark simply because the owl closes its eyes.

We appeal to the public to interest themselves in Ayurvedam and help Dr. Lakshmipati in his Herculean attempts to

stem the tide of opinion adverse to Ayurvedam. We hope that Dr. Lakshmipati and the Divine Lakshmipati will change the angle of vision of Gandhiji in this respect and make him as pro-ayurvedic as he is pro-hindi, pro-khaddar and pro-harijan.

Conflagration in the Congress house and Exhibition

The recent fire in the Congress Exhibition at Madras is probably the first of its kind though a similar accident is said to have occurred about forty years ago in the park fair. We are very sorry for the immense loss that was incurred by the various exhibitionists. It is a pity that in the metropolis adequate precautionary steps were not taken to prevent such an occurrence or at least to extinguish the fire before much damage was done. If, as Sri Satyamurty has assured the public, everything that could humanly be done was done to prevent and mitigate the conflagration, then the accident cannot be attributed to any other cause except divine wrath as the superstitious would say. Well might the believers say, "They have defiled and desecrated temples and the result is obvious. The Congress has gone out of office: their exhibition stalls and the Congress house catch fire. The high gods know how to retaliate."

We do not for a moment contend that there is any causal connection between the desecration of temples and the events referred to above. But the Sastras certainly lay down that if temples are defiled serious calamities will befall both the king and the kingdom. It is really an unhappy coincidence that the present war also should have broken out immediately after the Meenakshi Temple entry. There are certain regions into which reason should hesitate to enter and religion is one such. In matters religious a wise administrator

would assume an attitude of neutrality. He should not force his own convictions however sound they might be upon others and break time-honoured institutions. We in India have always held Sastraic injunctions as sacrosanct and inviolable because they deal with matters which are beyond the comprehension of the uninitiated. We were none the worse for respecting our sastras. If only to satisfy and respect popular beliefs and shastraic injunctions the government as well as leaders of public opinion should forthwith try to remedy the mischief committed by the Congress Government. Disobedience of laws promulgated by an alien government may or may not bring about Swaraj but defiance of Shastraic laws will certainly not take us an inch nearer to the goal of our political aspirations. Instead such high handed policy on the part of the administrators rouses much dissatisfaction, disgust, and desperation among the simple minded believers.

Himalayan blunders made light of

In his introduction to "young India" a collection of articles and letters of Gandhiji, Babu Rajendraprasad raises a number of questions and says that the book answers all those and people desirous of getting answers to those questions should buy that book.

"Has not all his talk about Swaraj (1) within an year proved vain-glorious (2) Had not his somersault in the Bardoli affair worked untold havoc amongst the people of Guntur who had withheld payment of taxes in pursuance of his programme.

"How was Hindu-Muslim unity furthered by his playing into the hands of a handful of fanatical muslims. Had not communal feuds increased since the advent of Gandhiji in politics.

"Was his political philosophy consistent with the teachings of Gita that it was the duty of God and great ones to put down the wicked and protect the righteous.

"How could he expect masses of ordinary mortals to withstand the attacks of unscrupulous enemies without retaliating."

These and similar questions raised do not admit of any favourable answer. Both the questions and the justification put forward are old themes and are more stale than twice told tales. Young people who have emerged out of their teens subsequent to the inauguration of the non-co-operation Campaign and Bardoli retreat and who have no first hand knowledge of the events may be tempted to find much therein but they are sure to be disappointed. Gandhiji has not understood the Gita. He does not know the true import of the terms *Himsa* and *Ahimsa*. He is a clever agitator and propagandist and on occasions a diplomat of a high order. He knows how to rouse the masses but does not know what to do with them. There are several thoughtful men in our Country who have as it were fallen into a hypnotic torpor and who refuse to be convinced of the fatal fallacies of Gandhian philosophy. But ere long the country will see that the effect of carrying out the principal items of the so called *Constructive programme* will be destructive of everything that is worth preserving in our ancient culture and institutions.

Is Politics a Profession?

Writing in the Harijan about the salary of members of the legislative assemblies, Gandhiji observes "If a Census were taken it would be found that many many members were not earning before what they are earning as legislators. It is a dangerous thing to make legislatures a means of earning more than one's market price."

Gandhiji evidently means that those who enter public life as legislators should be such as are capable of viewing the good things of this life with stoic indifference and take up public work as a religious duty sustaining themselves with one meal or even with no meal. Hindu India is not unacquainted with such selfless altruism, in fact the stoics themselves borrowed their philosophy from the Hindu Sages of this

holy land. But it is not every body that can cultivate that kind of self-less altruism. As it is absolutely necessary to create a band of such selfless public workers Providence has specially devised the Varnasrama Dharma in India. The life of the Brahmin is one of constant self denial and social service.

But such a self-sacrificing spirit must be innate and inherited and cannot be inflicted from above. The Indian sastras therefore in devising the Varnasrama system have created in the Brahmin class a hereditary institution of public workers. The Brahmin inherits from his parents a spirit of self-sacrifice, a conviction that the life on this mundane plane is only transitory and that there was life hitherto and there will be life hereafter and that there is a Divine Providence that provides and protects everything and everybody. Born into these conventions and convictions the Brahmin starts his life with his *Upanayana* wherein he is taught for the first time that he should not expect to lead a luxurious life but should lead a life of hardship, maintain himself by mendicancy. During his Brahmacharya therefore the Brahmin boy begs his food and studies with his Gurus and lest he should make himself a burden to society the mode of begging prescribed for him is *मधुकरवृत्ति* i. e. begging morsels of cooked and ready-made food from various houses. Each house-holder gives but a morsel—a morsel which if not given thus to a Brahmachari would anyhow be washed. The donor incurs no appreciable loss but the donee's stomach is filled. As what he begs is ready-made food the Brahmachari is saved from the worry of cooking his own food and the problem of providing hostels for students does not arise.

Having thus completed his studies the Brahmin youth enters the life of a householder and even then leads a simple life doing good to everybody and demanding nothing but the bare necessities of life. He teaches the Sastras, interprets the laws, enters politics or leads the armies according to his qualifications or the necessities of the occasion. Dronacharya and Parasurama

of Puranic fame and the Andhra Vira, Khadga Tikkana of historic fame led armies and distinguished themselves as warriors. Chanakya, Timmarusu and Yugandhara and others distinguished themselves as diplomats and statesmen. But whatever they did they were essentially Brahmins. They were born into self-sacrifice. It came natural to them.

But conditions now have become different. Ancient ideals are discouraged. Undue prominence is given to this worldly existence, and insistence on the bread problem is a prominent feature of public life. Class strife is preached as a means of political and social evolution and Bolshevism is held up as the ideal. But the basic principle of modern public life is essentially self-aggrandisement strutting in the garb of self-sacrifice.

Gandhiji says that it is a dangerous thing to make legislatures a means of earning. He is quite right. Only two kinds of persons should enter public life—those who have earned enough and are beyond the reach of want or those who by hereditary instinct and constant training have become immune to the temptations and tribulations of want. It is unwise to expect such high ideals from the sort of persons that are now entering public life. As Plato says either philosophers must become politicians or politicians must by some miracle become philosophers. But under the present circumstances neither of these things seems to be possible.

As the U. P. M. L. A. says in his letter to Gandhiji several of those who have entered these legislatures incurred heavy debts to defray their election expenses. The party organisations which set them up do not finance their individual election campaigns. Such of them as are honest and incorruptible satisfy themselves with the pittance of seventy five rupees that is paid to them. It cannot be denied that there are at least some others who are not content with their legitimate allowance but are trying to make the position and influence acquired by them a source of profit through indirect and questionable

methods. In a fit of enthusiasm the most selfish of persons may exhibit great self-sacrifice but the same man may and will yield to a slight temptation the very next minute.

Great care should therefore be exercised in the selection of candidates for honorary posts. Politics is tending to become a profession, nay a trade. The enormous amounts spent at the time of elections are regarded more as investments than as monies spent in furtherance of public good. The danger is more patent in the elections to the local bodies. It is high time we modify the principles of democracy to suit the genius of our country and to avoid the evils that are rampant in all the western democratic countries particularly America.

Hindu Maha Sabha

The Hindu Maha Sabha is running a race with the Congress for leadership and we are glad that the Sabha is making rapid strides in that direction. The policy of the Congress particularly as regards the problem of Hindu-Muslim Unity is far from satisfactory. From time to time the Congress has exhibited a sort of political cowardice in dealing with the question. The Sabha on the other hand takes up a reasonable and politically sound attitude towards the Muslims. In his presidential address at the recent session of the Hindu Maha Sabha Mr. V. D. Savarkar thus chalked out the policy. "The legitimate rights of minorities with regard to their religion, culture and language will be expressly guaranteed on one condition viz., that the equal rights of the majority also must not in any case be encroached upon or abrogated. Every minority may have separate schools to train up their children in their own tongue, their own religious institution or culture and can receive government help also for these—but always in proportion to the taxes they pay into the common exchequer....."

The Congress should not acknowledge any other constitutional principle with regard to electorates than the rule 'One Man, One Vote, and public services to go

by merit alone. But if communal representation, is to be resorted to at all, then it must be strictly in relation to numerical strength of the constituents and only in so far as it is consistent with merit.

The congress policy to the Muslim League should be to close all further correspondence and declare to the Muslims, "Sir, if you come, with you; if you do not, without you; and if you oppose, in spite of you; we shall continue the good fight to free our Hindustan as best as we can". With the policy thus chalked out, we are in perfect agreement. But if all that the Hindu Maha Sabha is going to strive for is to grapple with the Hindu Muslim question one need not wax very enthusiastic over it. The Hindu Moslem question however acute and troublesome it may be in certain localities at the present moment it is nothing more serious than a cold or a headache in our national existence. The problem is not a new one and our predecessors discovered ways and means of living amicably with our moslem brothers. If at the present moment those old methods are not working well it is due to extraneous causes but not to difficulties inherent in the problem itself. Hindus under Mahomedan rulers and Mahomedans under Hindu rulers lived quite happily except perhaps when the Moslems first entered the country as an invading horde.

The ideal that should be adopted and aspired for by the Mahasabha is to revivify the Hindu community and enable it to live as a living organism. It should be realised that the Hindu nation has a mission and a message of its own by which the world at large might benefit if they choose. The Hindu nation lives in its immortal sastras and arts and its peculiar institutions. When once the sastras and arts are forgotten and the institutions broken there is no Hindu community and nothing worth fighting for or living for.

Our leaders seem to think that all other nations and religions are perfect and that Hinduism alone is defective. Hindus had their day; they conquered; they built empires and developed art and culture.

During all those times they maintained their own individuality. They did not become cultural slaves of others. They were however not blind to anything good coming from outside their own country. They incorporated and assimilated and always remained themselves. They did not ridicule their Sastras nor did they defile the temples. Our modern leaders however proclaim that caste system, untouchability and all ancient lore that inculcates the same is a stumbling block in the way of our national progress. Bad workmen complain of tools.

The problem of untouchability is hammered in, in season and out of season and Mr. Savarkar also thinks it necessary to proclaim that the Hindu Maha Sabha does not lag behind the Congress in this respect. Nobody ever denied that the panchamas and other untouchables are part and parcel of the great Hindu community. The claim that temple-entry will bind the Panchamas fast to the Hindu community and that otherwise they would go out of the fold is absolutely unfounded. It is foolish to think that unless untouchability is removed and caste-system abolished it is impossible to achieve national solidarity. Instead of confessing their inability to work boldly for political independence and achieve Swaraj our political leaders try to throw the blame on religious and social institutions. Barring the Hindu-Muslim question the points of difference between the Congress and the Maha Sabha are few. It is only a fight for leadership. Both organisations alike are either openly opposed to or are indifferent towards the revival of the true Hindu culture and institutions.

Gandhiji being the acknowledged leader of congress, others who are probably equally capable but less fortunate envy him and form rival associations. Bose is struggling for leadership in one way, Sri S. Srinivasaiyengar in another, and Sri Savarkar in a third direction. None of

these gentlemen, Gandhiji not excluded, have ever cared to understand the true Hindu ideal or even if they have, they do not care to aspire for it. If Mr. Savarkar aspires for leadership of Hindu India he must acquire a better understanding of Hindu ideals and exhibit greater solicitude to preserve the same and draw up a more effective programme in that behalf.

The need of the hour is as much to secure Swaraj as to preserve the remnants of our culture. In fact Swaraj with our culture discarded is nevertheless Pararaj. The political programmes put forward within the last two decades have nothing in them to preserve the soul of India. Even in the matter of the revival of the handicrafts of India the policy of Mr. Savarkar is not sound. For, says he "We shall first of all welcome the machine. This is a machine age". Yes! certainly this is a machine age and that is exactly the grievance of real, Hindu India. Our complaint is that our leaders also are becoming mechanical. They are devoid of all imagination, introspection and intuition. Man is any day more important than the machine but this is an age when man has become a helpless slave to the machine. Mr. Savarkar no doubt, adds that handicrafts will have their due place and encouragement but he definitely asserts that national production will be on the biggest possible machine scale. The true principle in our opinion is and ought to be that national production must be planned through the revival of handicrafts and cottage industries, and the machine should be resorted to only in the case of things that cannot be made by handi-work.

We admire the sacrifices of Mr. Savarkar and realise his sincerity. We are glad of the bold stand that he has taken up against the Congress in certain matters. But we wish that he should aspire to make India great in its own peculiar way by reviving her true culture and Art.



अमृतसन्देशः
THE IMMORTAL MESSAGE
BEZWADA

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Aims and objects of the Journal :

Sri Amritanandanadha Swami, the founder of the Tirumala Sreenivasa Trilinga Mahavidya Peetham in his Immortal Message says: "Count your men of culture, Count those that perpetuate the sacred scriptures, the Vedas and its branches, the Sastras."

"Count your artists, those that still practise the sixty four arts (64 Kalas)."

"Select the best men of culture and craft and protect them to perpetuate the tradition of the land and maintain the culture."

To realise the Master's message and to direct human life in such channels that shall infallibly lead man to the ultimate goal of everlasting bliss, is the work of the Immortal Message.

We espouse the cause of all those institutions and movements which cherish and nourish the Immortal culture of Aryavarta.

We deal with all topics of current interest, extend the hospitality of our columns to the latest views and theories in regard to all movements—literary, artistic, political, economic, scientific and metaphysical.

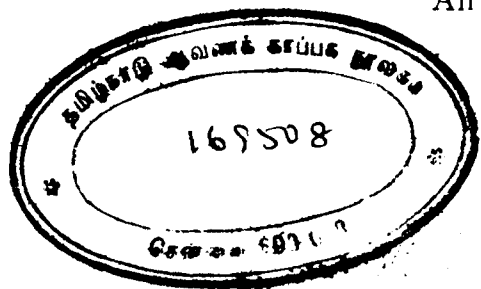
It shall however be our endeavour to point out as occasions arise, the true Aryan aspect regarding the various modern tendencies and movements.

We trust that our journal will be heartily welcomed by the enlightened public and that they will encourage the same by contributing not only to her coffers but to her columns as well.

The Magazine will be posted on the 20th of each month. Those who do not receive it in time are requested to inform us within the first week of the next month.

All communications to be addressed to:

The Manager:
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SRI SANKARAGURUKULAM, SRIRANGAM.

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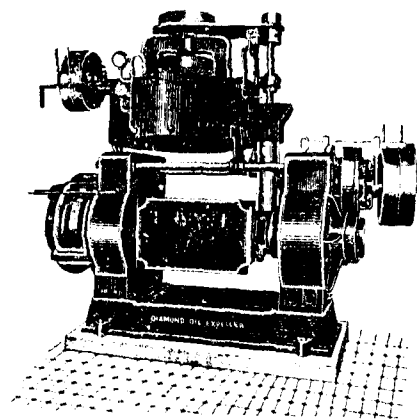
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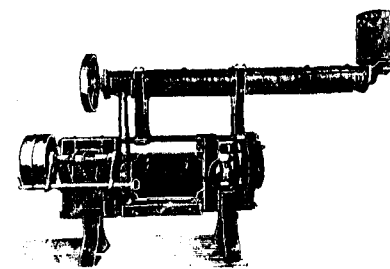
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