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THE Bharata Dharma

A Magazine of Liberal Hinduism

—The Official Organ of the Arya Mata Sabha—

HONORARY EDITORS.

MR. E. VINAYAKA ROW, B.A., B.L. (Editor in charge).

RAO BHADUR S. K. YEGNANARAYANA IYER, M.A.



चित्ते बहुरोक्तिं कुरुः शिष्या मुमुक्षुः । गुरोस्तु मौनं व्याख्यानं शिष्यस्तु विमलवार्ता ॥

The wonder under the Banyan tree! A young teacher and old disciples. The teaching is silence and the disciples' doubts are cleared.

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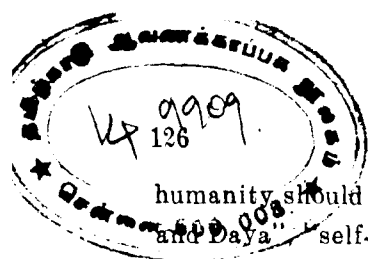
THE MESSAGE OF THE THUNDER-CLAP TO HUMANITY

By

MR. K. BALASUBRAMANIA IYER B.A., B.L., Advocate, Madras.

It was the Greek Historian Heraclitus that wrote "War is the father of all things" and Pandit Jawaharlal Nehru in his great work "The Discovery of India" says "Nature renews itself and covers yesterday's battlefield with flowers and green grass and the blood that was shed feeds the soil and gives strength and colour to new life." So, a cataclysm of nature of a violent disorder of the elements is, often, the precursor of a blessed enduring calm. After the eruption of a volcano emitting molten lava all around, the adjacent soil becomes in course of time fertile and fit for rich vegetation and verdure. Deeply cognizant of this truth, the prophetic seer of the Brihadaranyakopanishad saw in the thunder-clap a beneficent soothing message for humanity.

The story runs thus. Once upon a time the Devas, the Manushyas (human beings) and the Asuras approached the Lord of all Creation Prajapati, for instruction and guidance. His advice was brief, to the point. To all the three he uttered only by the syllable "Da". But each of these three understood the syllable "Da" in his own way. The Devas understood it as "Damyata", "control yourself". The human beings interpreted it as "Datta", "give" and the Asuras took it as denoting "Dayadhvam", "be compassionate" and they answered accordingly the question put by Prajapati "Have you understood". At once there arose a peal of thunder which echoed the syllable "Da" three times as if it said "Damyata, Datta, Dayadhvam" "Control yourself, give and be compassionate". Hence the Upanishad concludes, the



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humanity should practice the three cardinal virtues of "Dama, Dana and Daya" self-control charity and compassion".

According to Shankaracharya, the true import of the story is that there are no Devas or Asuras other than men. Those among men, who are wanting in self-control but are otherwise endowed with many good qualities are the Devas: those who are greedy are the manushyas mentioned in the story, while those who are cruel and given to injuring others are the Asuras. Hence he says it is men who should learn all the three for Prajapati meant his advice for men alone. The advice contained in these three significant words beginning with the same syllable and hence easy for remembrance and meditation applies to nations great or small as well as to the individuals in every society. It is not intended for one particular country or people or race or community. It is given to humanity at large, to the whole world. They are words fit to be inscribed in letters of gold in the portals of the U.N.O. conference hall. It is these that ought to guide the deliberations of the representatives of the nations assembled there and inspire them with courage and sincerity in solving their many intricate problems and in settling their acute controversies. If nations do not rush to the arbitrament of war and bloodshed for the determination of their quarrels but resort to peaceful negotiation in a spirit of compassion and conciliation a world war No. III may, well, be avoided and the peace of the world may be ensured. If every nation will exercise self-control, then, only the days of Imperialism, landhunger and domination by one nation over another, by the strong over the weak, will be over. If charity will be their watchword then there will be an end of all economic exploitation of one country by another. Instead, there will be an international barter of manufactured goods and raw products in a spirit of mutual help and co-operation and, henceforth, no country will be forced to become the market of the goods of another nation at the point of the bayonet. The problems of collective security and the adjustment of the rights of different nations so that all may enjoy the four freedoms adumbrated by Roosevelt can, then, be easily solved to the satisfaction of all the peoples of the world. It is with this large-hearted global vision that the seed of the Upanishad conceived the message and announced it to humanity with the voice of thunder. If the United Nations will accomplish their task in the spirit of this message there is no doubt that the peace of the world will be permanently ensured. They have not been reminded of it with ten thous-

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and fold-force by the Atomic Bomb. If India as one undivided entity participates in the Councils of the United Nations, she will again proclaim this message in the same manner as the seer of old and with the same voice of thunder through her accredited spokesman, Mahatma Gandhi.

For, these have ever been her watchwords throughout the ages and the inner core of her great Dharma. If these watchwords are borne in mind constantly and translated into action in daily life, by Government and individuals, selfishness, hoarding, profiteering and corruption, the accumulation of wealth in the hands of the few rich at the expense and impoverishment of the poor, violence and bloodshed, communal riots, the misery and poverty of the masses and the callousness of the rich amidst famine and pestilence, will be things of the past. Let us look at the picture portrayed by Nehru about the Bengal famine "while the streets of Calcutta were strewn with corpses, the social life of the upper ten thousand underwent no change. There was dancing and feasting and a flaunting of luxury and life was gay. The horse races continued in Calcutta and attracted their usual fashionable throngs. Transport was lacking for food, but race horses came in special boxes by rail. In this, both Englishmen and Indians took part for both prospered in the business of War and money was plentiful. Sometimes, that money was gained by profiteering in the very food-stuffs, the lack of which was killing tens of thousands daily." Oliver Goldsmith said, truly, indeed.

"Ill fares the land to hastening ills a prey

Where wealth accumulates and men decay."

Let us, therefore hearken earnestly to the message of the Thunder-clap and the Atomic Bomb.

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OCCASIONAL NOTES.

By

RAO BAHADUR S. K. YEGYANARAYANA AYYAR M.A., L.T., *Madras.*

The Madras Teachers' Demonstrations and its significance :—

"I am a man and nothing human is alien to me" said a Latin Poet. It is in that spirit that I approach this problem and not in any narrow professional way.

A few weeks back the city of Madras witnessed an unusual sight of over a thousand school-masters with a fairly decent percentage of lady-teachers marching in an orderly procession from the office of the Madras Teachers' guild in Triplicane to the Fort St. George along the Marina Road to place their case before the popular Ministers. The local press gave much publicity to it and photos of the long winding processions appeared in all papers. A Teacher myself and long connected with the Provincial Professional Organisation of teachers, I want to study the significance of this phenomenon from the point of view of an ordinary citizen interested in the general progress of Society and not from the professional point of view.

I consider it as a result of the profession taking a realistic view of things and not be satisfied with sentiments and empty words. The teaching profession considered to be one of the noblest is certainly the sorriest of trades. Including the dearness allowance of Rs. 16 per month an average secondary trained teachers gets about Rs. 41 a month in Board Municipal Schools and less than that in many private schools. Elementary teachers fare worse. When an ordinary plain-tain fruit (unripe) sells at one anna per fruit (we used to get 8 per anna) what is the minimum that a man wants to maintain himself and a small family of his wife and two children? Students of Economy have calculated that to ensure at least 1000 calories to adults, food and other necessities like clothing and housing would cost Rs. 55 per month for such a unit; How to bridge the gulf that yawns between a teacher's actual income and his requirements, is the problem and the gulf widens as prices soar higher and higher.

Two courses are open to the teacher. He may starve his children and himself in proud dignity and keep the world ignorant of his suffering caring for the dignity of the profession which is considered to be inconsistent with demanding such petty things as money, food and

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clothing; or, he may take the public into his confidence and make them realise the real state of his affairs and win their co-operation.

For ages the members of this noble profession have been following the first course; the recent demonstration is an indication that some of them at least think it is time they give up the old attitude of so called dignity cum suffering and come out with the facts of the case stated plainly so that a remedy may be found and its application be expedited.

What in this connection, we may ask, is the duty of the Public at large and what is the duty of the State?

The duty of the public is to study the problem impartially and if they are convinced that the teachers have a just cause and deserve consideration, the public should not delay in helping the teacher to get matters rectified. Education affects the future generations and is a national concern of the highest importance and the public have a right to see that the teacher gives unto boys and girls the best he is capable of, but this right of the public carries with it a corresponding duty to see that the teacher from whom much is expected is given his due need so that he may discharge his duties efficiently. It is worth remembering that a discontented teacher is a social menace.

What is the duty of the State? It is the same in more responsible way. Education is ultimately a state function and through whatever agency it is discharged the State must see to it that the same standard of efficiency is maintained in all institutions where its future citizens get trained.

Historically the mid-Victorian tradition of the state function being confined to govern the country and give the largest scope possible to private enterprises in all other fields has been responsible for a good deal of the present trouble. The State abdicated its function and was satisfied with inspection and giving of grant, itself maintaining a few model institutions. The State schools, those under public management i.e., Board and Municipal schools and schools under private management (institutions or individual managers) these are the categories under which present schools are classified.

The responsibility of the State in the matter of running schools under the first category is full, in the matter of the second partial and with regard to private schools, almost nominal. A former Minister in charge of education referred to these as "Our children, our step-children and those worse than our step-children."

If this old world view be given up and the ultimate responsibility of the State must thankfully accept the co-operation of other agencies but should at the same time see that the same standard of efficiency is maintained in all and sufficient financial help is given to other agencies to maintain that standard. There are no exclusive state children to be taught in State schools. All are state children and all are entitled to the same good education in all institutions as step children to be sent to comparatively worse schools.

If the conception of the State's responsibility is accepted the State should discharge it by liberal financial assistance to those who are doing its work. Same standard of teaching the same standard of equipment in all schools and the same standard of qualification and emoluments for all teachers ought to be the rule.

"Your problem is complicated: if we add Rs. 2 per teacher per month it costs us lakhs. Therefore wait patiently" say the authorities. Whereas a few services holding strategic positions as it were, are able to get their demands granted by the powerful weapon they have at their command, the strike. The Railwaymen, and those in Postal service have recently given us an exhibition of their strength. The postal authorities published certain statistics about the pay and allowances of their employees, the statement was an eye-opener to many.

A trained teacher gets very much less than what an almost illiterate packer gets? There is a Tamil proverb to the effect that a poor man's child is crying that it has no salt for its *kanji* whereas the rich man's son is crying he has not enough sugar for his milk.

It is for us the public to take an intelligent sympathetic and effective interest in the affairs of school-masters and to see that the Govt. places them above want or at least on a par with other people doing similar work. In a civilised society Dharma should prevail, everybody should get fair wages and there should be no scope for the law of the jungle. I appeal to the public on behalf of teachers and feel confident that our interests are safe, in their hands.

Temple-entry Proclamation and Integration of the Hindus:—

I am one of those who believe that the great proclamation of H. H. The Maharajah of Travancore throwing open all the temples of the State to all Hindus by birth or by conversion is one of the greatest incidents in the history of Hinduism. Its repercussions are far-reaching. I anticipate a bond of brotherhood to grow among the Hindus who could all worship in the same temple.

Coming to actual facts I find the growth of this bond of fraternity rather tardy and not quite appreciable, among the Hindus of Travancore. Social changes take long to happen and one should not be impatient about results; still except for the Kerala Hindu Mission there are few institutions common to all the Hindus. Not only that; the old fissiparous tendency of each caste and sect having its own organisation trying to safeguard its special interests, still grows strong. The Nairs and the Ezhavas, two important sections of the Hindus have their separate organisation and so also minor sects like Visvakarma, the barber and the washerman.

I think it is due to the fact that recruitment to Government service is according to some established principle of communal rotation and this necessitates the prolongation of life of communal organisation. The glamour for *sircar udyogam* is still there and to win a few posts for its members each section has to keep up its separate existence.

We must also deliberately cultivate the feeling of Hindutva. It is true that occasionally when some religious leader lectures to a mixed audience consisting of the representatives of the various castes and sub-castes one gets the wider feeling of all being Hindus. But this integration does not happen often enough to produce lasting impressions.

I would like to make a suggestion. On important occasions like Krishna Jayanti, Sivaratri or Rama Navami Bhajan parties should be organised by different sections, but they must all converge at a common place under a competent leader, have a united Bhajan. Such parties must be held frequently so that sects and sub-sects, castes and sub-castes may have opportunities to forget their small separate existence and see them merged in the bigger entity of the Hindu society.

It is hoped that leaders of the Hindu Society in Travancore will give this matter their careful consideration and see that the good work started by the famous proclamation is strengthened and accelerated.

An appeal to students:—

As one who has spent more than 30 years of my life amongst you I appeal to you not to be led away by slogans and by those who work with interested motives.

A glorious dawn is amidst us, a period which reminds us of the famous lines of Wordsworth:—

Bliss was it in that dawn to be alive;
But to be young was very heaven.

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Our country is emerging into a new period in its history and you have untold opportunities which we did not have in our time. You will be called on to defend our Motherland and our National Defence with its three branches of the Army, the Navy and the Air force, will throw open distinguished careers for many of you. India will have its own diplomatic corps and many of you will represent our country in the many capitals of the world. If the scheme now tried in the Hindu University of Benares were to succeed there will be a new class of enlightened priests and a new Church will open careers for you. Our Trade and Commerce and our Banking and Exchange which have been for the most part carried on by the Britisher will have, hereafter, to be attended to by you.

In order that you may prove worthy of the great responsibilities that await you, you must equip yourself during your student-days. You must learn "to scorn delight and live laborious days". Above all you must develop a habit of finding out Truth for yourself and not be satisfied with this party or that party's version of it.

In fact you must not identify yourself with any party, but be critical towards all. Party organisation however necessary in a workaday world have their obvious disadvantages. Once a member you may have to take the half-truths of your party as the whole truth. You should make the fullest use of your period of studentship for independent thinking and acting.

It pained me, therefore, when your organisation considered themselves to be mere trade-unions and ordered a sympathetic strike when one organisation (postal subordinate service) ordered its members to go on strike. While it is open to you to show your sympathy with any section of suffering humanity, factory hands, Railway-men or postal employees, it was wrong to assume that one party in the dispute was right and identify yourself with that party. Let us remember that "The good people examine things for themselves and choose the right alternative. He who is led by the opinion of others is a fool," wise words of your poet and follow them in life at least when we can be independent.

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The Passing away of Untouchability

K. V. SESHIA AYYANGAR, M.A., B.L.

Bharata Dharma Pamphlet No. 1.

This pamphlet will indeed go a long way towards the removal of untouchability in India, a cause for which the whole enlightened population of India is striving. *(The Hindu.)*

This pamphlet puts in a nut shell the case for the Untouchables. *(The Swarajya)*

Do Sastras justify Touch Pollution?

MR. M. SITARAMA RAO

Bharata Dharma Pamphlet No. 2.

The pamphlet is calculated to bring an assurance of conformity to those working for social uplift as showing that Hinduism without untouchability is not less orthodox than present day Hinduism. *(The Hindu)*

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Hinduism

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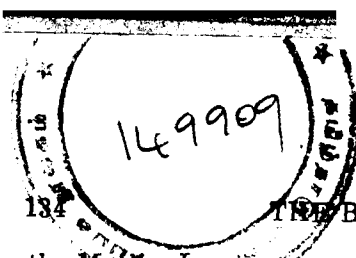
EDITORIAL NOTES

By

MR. E. VINAYAKA ROW, B.A., B.L.,
Advocate, Madras.

Interim Government: It is a matter for some satisfaction that Mr. Jinnah has overtaken the bus which he had missed and the members of his party and a client member of that party have under the Party's directive accepted cabinet posts in the Interim Government. Mr. Jinnah has taken elaborate pains to point out that the league's settlement was not with the Congress or those sections which are already represented in the Interim Government, but that it is an arrangement with the Viceroy after the Muslim League gave certain assurances to him. In other words, he and his party have under the camouflage of the vocabulary of constitutional law and usage been attempting to secure all the benefits of participation in the Interim Government disowning at the same time the responsibilities of such participation, the chief of which will be the principle of joint and collective responsibility and the observance of the now agreed conventions which have already been established by the Interim Government that has been in office for some weeks now.

Apprehensions were sought to be allayed by unofficial assurances that the Muslim League members of the Cabinet will work in harmony and close co-operation and that they were not going in in order to break the Interim Government from within and to prevent a lasting settlement of the Indian question. It was also unofficially assured,



the Muslim League will work the long term arrangement announced by the Cabinet Mission and participate in a co-operative and constructive spirit in the deliberations of the Constituent Assembly.

Even the first Cabinet meeting which was held at Mr. Nehru's residence in conformity with the conventions so far established gave the first indication that the Lquat Ali group was not willing to respect that convention. They quote the book and say that they are equal colleagues with Mr. Nehru, and beyond the functions of the Vice President as set out in the Government of India Act, he had no other right, thereby implying that what is not stated in the transitory provisions of the Government of India Act will not be respected by them. This is a flat violation of the convention aforesaid. It is a negation of the pious expression of co-operation, when co-operation can be secured only after exhibition of the sanctions contained in the Statute. Whether the work of so-called co-operation will proceed on the same lines, it is too soon to say. But we have to congratulate the Congress Party on their decision not to submit to the dictation of these now entrants in the matter of the allocation of portfolios. That a catastrophe was avoided only by the threat of resignation does no credit to the Muslim League group that has just entered the Interim Government. We trust that by now the Muslim League has realised the strength of public opinion behind the Congress and they will also realise the futility of attempting to achieve their objects by threats, bluffs, blusters and open or tacit encouragement of disruptive elements, who profess to work in the interest of the Muslim League.

Whatever the attitude may be of the League members of the Interim Government, we sincerely hope that the non-league elements in the Government will continue to be firm and will not in a huff offer to resign. No doubt, occasions may often arise when the elements of unreason and unpatriotic prejudices may make the other members of the Government feel utterly annoyed by the persistence of unreason. But they should always realise that the remedy for that is more and more reason and more and more firmness and not resignation. We are glad that the crisis which might have led to such a resignation has been tided over for the present but we fervently hope that this solution will not be thought of hereafter whatever be the provocation.

East Bengal: The Calcutta massacre pales into insignificance when we read from day to day the news that comes from East Bengal. The incompetence of the present Bengal Ministry to continue in power

even for 24 hours has been established beyond doubt by the occurrences in Noakali and its neighbourhood. That the present Governor of Bengal should have informed officially the Parliament in England that the casualties will be low in three digit figures is a most objectionable feature of the present Governor's administration. Official figures officially given must be in conformity with the actual facts and not be subject to the prejudices and prepossessions of the officials concerned for the time being, whose responsibility it is to furnish such figures. Good government is not possible, and the respect for law and order cannot be maintained, if the head of the administration makes himself responsible for a statement as regards arithmetical figures which can be easily verified and in which he is actually found to be at very considerable deficiency with the actualities. It is not surprising that this action of the Governor of Bengal and his acts of omission and commission during the Calcutta massacre have come in for severe criticism at the hands of publicists and public bodies, and we have seen with pain the very unusual demand for the recall of the present Governor of Bengal. The least that he can do is to own his error and publish officially at least now, after this long interval, the correct figures of the casualties. A way of amendment to the earlier statement made by him for the information of Parliament.

The Congress President and his wife have toured the affected districts and sober statements of what they saw have been published in the Press. Those statements have not been contradicted. The Congress Working Committee has passed a resolution on the subject (which we reproduce below) which has to be commended for the restraint and the dignity displayed. Mahatmaji is going to Calcutta and the disturbed areas and a three weeks tour is contemplated.

The sufferings of the Hindus of Noakali and the heart rending cries of the converted and the abducted and the forcibly married are now heard by millions of Hindus all over India. Public opinion is strongly agitated over this matter and the steps that have to be taken to punish adequately those that are guilty and to prevent any such thing happening in any part of India, where the writ of the Central Government of India is still law and could be enforced. That Mr. Suhrawardy will try to sit tight in the saddle is a foregone conclusion. But that is no reason why people should be afraid of having a suitable public judicial enquiry over the whole episode, and if it is found that Mr. Suhrawardy and the local officials of the Muslim League or the Provincial Government have

been guilty, no time should be lost in bringing them to book. We have no doubt that the Central Government at New Delhi will take all the legal steps that are open to them to see that the Bengal Ministry maintains law and order in all the areas included in the Bengal Province. Mr. Suhrawardy defends the action of the Bengal Provincial Muslim League in convening a meeting of the Muslim Guards at Calcutta. We have already commented in our columns on the grave mischief that can be done by the formation of the so-called Muslim Guards. It is high time that the Central Government declare such un-official semi-military bodies that attempt to co-operate collectively in times of grave danger and popular discontent, as unlawful, and all the available provisions of law should be utilised to the fullest extent to eradicate such mischief at the earliest possible time before any damage is done.

If as a result of a public judicial enquiry by members wholly unconnected with Bengal, it is established that the local Muslim League organisation either District or Provincial have had any hand in planning or directing or otherwise helping the recent outbursts, no time should be lost to declare them unlawful and prevent their functioning.

The Hindus all over India owe a very special duty to their unfortunate and afflicted brothers and sisters in Noakali and the neighbourhood. This is not the time for talking or pious protests. This is the time for resolute and firm action and the employment of all the forces of law and order to redress and to remedy and to afford satisfactory protection and preventive relief.

The Religious Side: The Swamis of the Ramakrishna Mission living so close to the affected areas have a very special opportunity to render service for which they are so eminently qualified by equipment and organisation. All those forcibly converted to Islam should be reclaimed and be recognised and treated as Hindus to whom all sympathy is due. Every desecrated Hindu temple in the area should be rebuilt and renovated and destroyed idols should be replaced. Temples whose sanctity has been despoiled by the recent happenings should be again consecrated by the adoption of simple and inexpensive rituals for which doubtless there is ample provision in the Hindu Sastras. The abducted Hindu girls and women should be searched for and restored to their own homes or to other Hindu homes who should be persuaded to receive them in the name of Hinduism and Hindu society. Women who have

been the victims of forced marriages to Muslims cannot be regarded as married at all for fraud and force of this colossal magnitude cannot be the basis of any valid marital tie. They should be given every opportunity to trace their husbands and rejoin them as married wives as before, obliterating all that has happened in the interval. If homes cannot be found for them every opportunity should be given to them to find new homes by marrying again Hindus of their choice and to restart in life. Children who are orphans and who have none to look after them and the old men and women who are too infirm to start life again should be protected in orphanages and rescue homes, the maintenance of which should be the special care of Hindu society. The afflictions and sorrows of the 15 percent of Hindus in the Noakali area are really the afflictions and sorrows of Hindus all over India.

Organisations like the Ramakrishna Mission or the Arya Samaj or the Hindu Mutts spread all over the land can deal with these problems successfully and can secure the requisite moral and financial support, if the work of granting relief and restoring the religious side of the life of Hindus in the affected localities is properly dealt with.

The Congress is talking of unification of all organisations, granting relief presumably under its flag. If it does take up the responsibilities every effort should be made to attend to the restoration and revivification of Hindu life and thought in that area as if the recent happenings were only passing thunder showers. In any case the safety of Hindu Society must be absolutely assured all over the land and particularly in areas where Hindus are in a minority. No, such things shall not be allowed to happen again.

Congress Working Committee Resolution—East Bengal situation

The following is the full text of the resolution :

"The Committee find it hard to express adequately their feeling of horror and pain at the present happenings in East Bengal. Reports published in the Press and statements of public workers depict a scene of brutality and medieval barbarity that must fill every decent human being with shame, disgust and anger. Deeds of violation and abduction of women and forcible religious conversion and of loot, arson and murder, have been committed on a large scale in a pre-determined and organised manner by persons often found to be in possession of rifles and other firearms.

The Committee are aware that it has been emphasised in certain quarters that facts have been exaggerated, but the communiques of the Bengal Government and statements of the Chief Minister themselves paint such a picture of ghastliness and extensive tragedy that no exaggeration is necessary to add to the effect.

The Committee hold that this outburst of brutality is the direct result of the politics of hate and civil strife that the Muslim League has practised for years past, and of the threats of violence that it has daily held out in the past months. The chief burden for permitting a civil calamity of such proportions to befall the people of the Province must rest on the Provincial Government. Further, the Governor and the Governor-General, who claim to possess special responsibilities in such matters, must also share the burden for events in Bengal. Their responsibility becomes the greater when it is recalled that the Calcutta tragedy had clearly given the warning and the minorities living in Eastern Bengal had made representations to the Government and the Governor and demanded protection and preventive measures. The Committee cannot help express their surprise and resentment that in those circumstances that not only no preventive measures were taken, but even after the outbreak of the crimes, no adequate steps were taken in time to stop them and to apprehend the criminals. Instead, an untenable attempt was made to cover up willing connivance or incompetence or both under the pretext of exaggeration of facts.

The Committee, fully conscious as they are of the inadequacy of an expression of feeling on such an occasion, do express their heartfelt sympathy with the sufferers in East Bengal. They wish further to appeal to all decent persons of all communities in Bengal and elsewhere not only to condemn these crimes, but also to take all adequate steps to defend the innocent from lawlessness and barbarity, no matter by whomsoever committed. At the same time, the Committee must sound a warning against retaliatory outbreaks of communal violence. Nationalism and communalism are in a final death grip. The riots in Bengal clearly form parts of a pattern of political sabotage calculated to destroy Indian Nationalism and check the advance of the country towards democratic freedom. Therefore, the Committee cannot lay too much emphasis on the warning that communalism can only be fought with nationalism and not with counter-communalism, which can only end in perpetuating foreign rule.

Acharya Kripalani, the President-elect, is now in Naokhali and will visit the other affected areas in Bengal. The Committee are awaiting his report, and will advise further action on taking into consideration all the information made available to it."

THE EDUCATIONAL EXPERIMENT IN TRAVANCORE

By

RAO BAHADUR S. K. YEGNANARAYANA AYYAR, M.A.

The State of Travancore lying in the extreme South of India has come in for a good deal of public attention owing to a controversy about its educational policy which has been carried on for a long time in and outside Travancore by those who opposed that policy. The authorities of the Travancore State recently decided to take over all the schools in the State imparting elementary education, and manage them themselves. The State, Teacher-Managers and a few well organised institutions like the London Mission and the Catholic Church in the State were the authorities that were running the elementary schools and there was opposition to the Government taking over the entire elementary education from the Catholic church.

Recently I had an opportunity of visiting Travancore and I wanted to study the position now, as a new scheme was put into force at the beginning of the current school year. The State introduced the new scheme in the two taluks of Thovala and Agastheswaram and in the city of Trivandrum. The two taluks chosen are contiguous and form the southern end of the State and the population is Tamil speaking. I shall give my impressions about the scheme after stating a few facts about Travancore and its educational history.

(1) The State of Travancore is about 7000 square miles in area and consists of three well-marked portions, the coast land, the mountain and the intervening belt of undulating land. Practically, two-thirds is covered by mountains and mountainous land. The population is over 6 millions and consists of Hindus, Christians and Muhammadans. The proportion of Christian population to non-Christian population is very high compared with the rest of India; in fact the neighbouring district of Tinnevely of about the same size as Travancore and the adjoining native State of Cochin much smaller in size, these three together contain one-third of the Christian population of the Indian Empire as a whole.

(2) There is a more wide-spread of literacy among the people than in other parts of India, especially literacy among women.

(3) This literacy however is not uniformly spread over all the sections of the population. There are many areas very poorly educated

and there are sections of people even in high literacy areas that are illiterate.

(4) Elementary education has been imparted hitherto by various agencies, the State being only one of them. The Christian Missions, both Protestant and Catholic, being the next powerful agency having about one third of the schools in the State under them.

(5) The non-State schools have hitherto been depending to a very large extent on the grant given to them by the State, which on the whole came to about 75 percent of the expenditure incurred on the schools.

(6) As in the case of the Indian States and Provinces of British India, the authorities of Travancore also started post-war planning and one of the main subjects for reorganisation was education.

(7) It was decided to take over the entire system of elementary education by the Government themselves as they found that the State met the major portion of the expenditure by means of grants to non-State schools. It was also felt that efficiency in non-State schools was not upto the standard. This measure was approved by both the houses of the Travancore Legislature. The State realised its duty to its children and took this important step.

3. There was opposition as it was indicated before from Christian Missionaries especially the Catholics. The whole Catholic Church in India took up the question and great authorities and dignitaries of the Church both in and outside Travancore carried on a vigorous agitation against the State Policy. We shall come to this after stating facts about what has been done in implementing new educational policy of the State.

4. The Educational Department co-operated to the fullest extent with the authorities in implementing the policy and it is a matter of pleasure to note that the public in the areas where the scheme has been introduced evinced great interest and gave their whole-hearted co-operation. First the limited areas in which the new scheme of Universal free compulsory primary education is to be introduced were chosen and within the area, an intensive survey was conducted regarding the number of school going children, who will have to be brought into schools. The existing resources to meet the demand by way of building, furniture and teachers were examined and an estimate was made as to the additional demands and the probable cost. In estimating the cost, the economic condition of the parents of children was

taken into consideration and the liability of the State was estimated with regard to finding books, slates and other materials to be supplied free to poor children and also in the matter of supplying free mid-day meals. The entire syllabus of studies was over-hauled and a new syllabus was drawn up which would impart education through the mother tongue, in Arithmetic, Geography and the training of the hand and the eye of the boys and girls, with special reference to the environmental facilities. A large army of teachers, expected to handle the new classes, were given special training to take up their task. The new syllabus has been introduced in the lowest class this year and it will be introduced in the higher classes next year so that at the end of 5 years the new syllabus would be in full operation. It is also the policy of the State to extend the area of the new scheme from year to year and they hope to cover the whole State within 6 years so that roughly at the end of 10 years, the whole State will be imparting free compulsory primary education in all its schools for a full period of 5 years. The available sources in men have been economically utilised in running the scheme by a well-devised shift system. Each batch gets a literary education for $2\frac{1}{2}$ hours and practical training of the hand and the eye for one hour, so that within a day two such batches get instructions in the same school building with the same apparatus and with the same batch of teachers. In the areas selected, new schools have been opened in such a way that no child has to walk more than half a mile at the most to its school. In most cases, the schools have been started almost at the door of children's houses.

The general impression produced upon an impartial observer is that there is full co-operation between the authorities of the State actuated by a high idealism, and the department with its technical knowledge and the people of the State whose children are the beneficiaries.

What then one would ask can be objection to this scheme if it is so well devised and so well run? The first and the most serious objection is that in the scheme of education, there is no scope for religious instruction, the teaching being entirely secular and the boys and girls in their impressionable age should be given religious instruction. The answer to this objection is, that the State has permitted the authorities of various religions to supplement the secular instruction in schools by special religious instructions, to be imparted outside the school hours. The second and more serious objection is that religious instruction cannot be so easily separated from secular instruction, as the

whole scheme of education is to be based on religion and to be permeated by it so that even in teaching history, geography, arithmetic and other subjects, the teacher may be actuated by religious ideals and may have religion in the back-ground of his mind. Catholics especially hold this view and think that the Catholic church owes a duty to its members to impart even general instruction by people having such a religious background. From this point of view they hold that education cannot be divided into two mutually exclusive compartments of secular and religious; that religious instruction cannot be super-added to the secular but that the latter should be the foundation and the directing force of the former. It may appear to be a powerful objection in theory, but in actual practice there is not much force in it. We know as a matter of fact that religious influence can be exerted on the minds of children by the family at home and by the institutions like temples and churches of the religions to which the children belong, and that this can be expected to come side by side with secular instruction imparted in schools. Any way, the experiment is being tried and it would be watched with great interest by all people in and outside Travancore.

It was freely mentioned that the objection of the Christians is that due to the fact that they had employed many of the propagandists as teachers in the schools and they were using the schools as a place for propaganda in favour of their own religion, their grievance is that this opportunity is now denied to them. I am not in a position with my limited observation during my short stay either to confirm or to deny the statement. But as a liberal Hindu I must congratulate the authorities of the State for having taken this bold step in spite of opposition, and launching the scheme of universal free compulsory primary education. We would all watch the success of the experiment with great interest as it is bound to have its repercussions on elementary education in other parts of India. We wish the experiment all success.



EDUCATED WOMEN AND POLYGAMY

By

MR. K. KALIANA SWAMI, B.A., B.L.

Polygamy like Purdah is one of the long-standing social evils that is clogging the way of Indian progress. In spite of the intellectual expansion and the consequent pulling down of many a traditional social barrier which is hampering the advancement of Hindu society, persons are not wanting who are out to quote Shastric authority to maintain the position that polygamy is the indefeasible right of every male in Hindu society. But their tribe has begun to decline and until a few years ago the man who indulged in the disastrous and questionable luxury of having more than one wife has become a rarity. But subsequent happenings which are the results of the lowering of moral standards among young men and women, who are the products of the godless education, that is being imparted in our schools and colleges have given an undesirable fillip to the resuscitation of this dying evil.

Among such happenings, not the least is the retrograde social step taken by the young rulers of two of the big Indian States, of Mysore and Baroda, who had set a ruinous example of far-reaching consequences, by marrying a second wife, during the life-time of the first, whatever might have been the reasons for the same. Such retrograde steps by the rulers of States are bound to have deleterious effects on the mentality of the ordinary run of their subjects, though the saner section of them may be excepted not to be carried away by such things. The greater is the pity in that Baroda, during the regime of its former ruler, Maharaja Shayaji Rao Gaekwar had practically led the whole country in matters of social reform.

By far, the more deplorable factor in this deteriorative process is supplied by the modern educated women, who had acquired the lamentable temerity to unblushingly brush aside the ordinary canons of social morality and are not ashamed to lure married young men into their clutches, to once again marry them, bringing in its wake a train of untold and life-long misery to their existing first wives. It goes without saying that it is the laxity of the existing Hindu law which allows polygamy that is responsible for such monstrosities. Mrs. Radhabai Subbaroyan, a former M. L. A. (Central) who is a keen observer of the

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trends of modern Hindu society and the evils into which it is drifting, has given a lurid account of how educated women are becoming a menace to the peace and harmony of Hindu homes, in the statement appended to her Bill to restrain Polygamous Marriages which she had tried to introduce into the Central Assembly. She said that the spread of education among women, instead of helping to abolish polygamy has introduced a new and modern form of bigamy, which brings in cruelty and suffering to the first wife, as cases are increasing of educated women of respectable classes marrying men who are already married and whose wives are living. She had envisaged the situation in its actual setting and gave a realistic description of it in these words :

"In most instances she (the first wife) was married when she was very young and became a mother before she was adolescent and did not have opportunities of cultivating the charms of mature young womanhood and the accomplishments with which a society woman captures the heart of her husband. The latter arrives on the scene with all the blandishments of fresh youthful charms and the accomplishments of modern social life and secures an easy victory in drawing away the husband from his quiet, simple and unsophisticated wife. The new comer is not satisfied with her conquest till the first wife is completely deserted and is even separated from her children".

The plight of an abandoned wife is not merely pathetic but positively heart-rending, to say the least. Bigamy in the very nature of things cannot be a unilateral performance and the part which a heartless and a morally depraved male plays in this nefarious game is no less condemnatory.

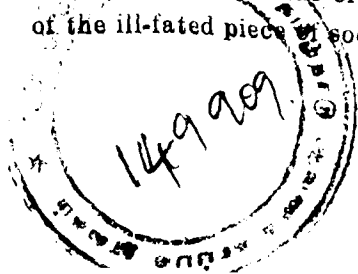
Another factor which came in handy in the enactment of this doleful tragedy of Abandoned Hindu and Other wives, is the Arya Marriage Validation Act, passed in 1937. It has indirectly lent its helping hand to encourage the contracting of polygamous marriages, under the auspices of the Arya Samaj, thereby swelling the ranks of these ill-fated women, by not insisting on the monogamous principle with regard to marriages contracted under it.

A glaring example of the great mischief which this Act can perpetrate is afforded by the somewhat typical case, which has attracted considerable attention, was the marriage a few years ago, at Allahabad, of the then Miss. Manorama Metah, M.A., T.D., a Gujrati Brahmin woman with Mr. Lallan Prasad Singh, I.C.S., a Bhunrihar Rajput, who

had a first wife living. The patient suffering misery of the discarded first wife, who was said to have given her consent to this marriage and begged "to be allowed to serve her husband as a slave" shows the average mentality of the helpless Hindu wife and the heartless indifference of Hindu society to these glaring wrongs on its womanhood. The Aryas are defined in the Act as a class of Hindus and Hinduism spreads its sheltering arms to legalise and protect the matrimonial pranks of those who want to indulge in the wœful luxury of discarding existing wives and going in for newer ones.

But this evil is not confined to any particular province or caste or community, but quite a good number of cases of this type have arisen among educated women and men in all provinces and that probably accounts for the moving of Bills in more than one Provincial Legislative Assembly to not only render such marriages void but also to make polygamy penal, without waiting for All-India legislation under the Rao Committee Hindu Code, which is likely to take some time, as there is a fairly strong feeling among the more enlightened members of the Hindu society that the spread of this evil should be checked to as much an extent as possible, so that some at least may be saved from the miserable lot that awaits its victims.

For the amelioration or eradication of social evils, legislation appears to be the only proper means in the present condition of society in India, when there are no influential public bodies which could correct such evils by enforcing social bans. It is time that social reformers and Women's Associations all over the country and especially the more active amongst them like the All-India Women's Conference, started organised work, by means of special groups in all places, ear-marked for this work to vigilantly watch and effectively prevent such occurrences by working towards the imposing of social boycotts on women and men who callously contract such alliances and thus bring into existence strong public opinion as would not only condemn such things but would go further and actually cut off contacts with such persons. At least this much will have to be done till All-India legislation forbidding such alliances is enacted, as provincial legislation can be easily evaded by changing the venue of such marriages, as we have seen in the case of the ill-fated piece of social legislation known as the Sarada Act.



The Passing away of Untouchability

K. V. SETHA AIYANGAR, M.A., B.L.

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This pamphlet will indeed go a long way towards the removal of untouchability in India, a cause for which the whole enlightened population of India is striving. *(The Hindu.)*

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MR. S. SITARAMA RAO

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MR. E. VINAYAKA ROW, B.A., B.L. (Editor in charge).

RAO BAHADUR S. K. YEGNANARAYANA IYER, M.A.



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DECEMBER, 1946

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EDITORIAL NOTES.

By

MR. E. VINAYAKA ROW, B.A., B.L.,
Advocate, Madras.

Late Sir P. S. Sivaswami Ayyar :—The country has sustained an irreparable loss in the demise of Sir P. S. Sivaswami Ayyar. To us, in particular, the loss is heavy. We shall miss his wise guidance as President of the Arya Matha Sabha of which this journal is the official organ. His association with the Bharatha Dharma was official in his capacity as President of the Arya Matha Sabha and the Bharata Dharma was enriched and honoured by his active interest in the proper conduct of the journal. "Bharatha Dharma" is deeply interested in Hindu culture and the cause of Liberal Hinduism. Sir Sivaswami Ayyar's association with the Madras Sanskrit College, as President of the Governing Body of the College for nearly three decades has been well known. The Madras Sanskrit College and the allied institutions and the Kuppuswami Sastriar's Research Institute held a public meeting the other day at the Ranade Hall, where persons well qualified to speak with authority on the permanent and high value of the services rendered by Sir Sivaswami Ayyar, paid glowing tributes to his work. In the wide field of education, his work as a member of the Senate of the Madras University and as Vice Chancellor of the Madras University for a term, and as a member of the Governing Body of the Benares Hindu University for sometime is widely known. He not only preached and administered in the field of education, he practised what he preached and his well earned fortune was almost wholly devoted to the cause of education.

He was himself a profound student of English and Sanskrit literature and politics in general with special reference to Indian politics. His daily programme which was thoughtfully arranged and fully crowded, always found room for a personal study of high class literature in the Sanskrit and English languages. He took particular care to see that he made no pronouncements and no statements without fully considering the *pros* and *cons* of every point dealt with and leaving no room for any inaccuracies in factual representations. His monumental work on the Indian constitutional problems and his Kamala Lectures on the development of Hindu Moral Ideas will be always looked upon as most valuable expositions of a great Indian scholar and thinker.

His munificent benefactions in the cause of secondary education of boys and girls are well known. The Tirukattupalli High School with the hostel attached, founded and endowed by him, has been recognised as a model institution. The National Girls High School, Mylapore, which he took over has been equally richly endowed by him. The main hall and one wing of a very carefully planned building for the High School are already constructed and for the other wing he has endowed sufficient funds. It may be noted here that while he was a member of the Executive Council in Madras, he was mainly responsible for the Government founding the Queen Mary's College, the pioneer institution for the collegiate education for girls in the Province.

He was not merely a great student and a great helper of boys and girls, who are students. He took a practical view of the citizens' obligations to contribute to the defence of the country. His membership of the Legislative Assembly was marked by a splendid record of constructive work for the cause of the Indianisation of the Military Services. It was his considered and well planned and well conducted work, both in the Press and in the platform and in the Legislature, that was responsible for the emergence of a new outlook on the thorny subject of Indianisation of all arms of Military Services and the imparting of sound military education to Indian Nationals. In this field, he has left behind him work of which every one can justly be proud.

A great thinker, a profound student and a practical man of affairs, having won his laurels and fortunes in the conservative field of law, cannot help being a Liberal in politics. He was one of the main pillars of the Liberal Party in India and he was the President for several years of the National Liberal Party in Madras which was known for sometime as the Madras Liberal League. He was a

revered member of the National Liberal Federation of India and in the councils of the Party he had a profound influence. He presided over the annual sessions of the National Liberal Federation of India more than once.

We may recall for the benefit of our readers that at one of the Sessions of the National Liberal Federation held at Madras, the Rt. Hon. V. S. Srinivasa Sastri was the Chairman of the Reception Committee and I was the Secretary. The address of the Chairman of the Reception Committee was to have been delivered by the Rt. Hon'ble Sastri extempore. Just on the eve of the commencement of the said Session, Rt. Hon'ble Sastri had a heart attack and he was prevented from being even present at the opening Session, when he should have delivered extempore his address as Chairman of the Reception Committee. At that critical juncture, we appealed to Sir P. S. Sivaswami Ayyar to come in and take the place of Rt. Hon'ble Sastri, who was disabled and in bed. Sir Sivaswami Ayyar readily consented and delivered at such short notice one of the best addresses delivered from Liberal platform. Only a man like him deeply versed in the current political problems of the country, having a clear and comprehensive grasp of the fundamentals of the problems, could have consented at such short notice to take the place of the Chairman of the Reception Committee and delivered extempore an address so profoundly satisfactory and welcomed and applauded by public opinion.

It is no wonder that he commanded the universal esteem of Publicists belonging to different shades of political opinion. He was always tolerant in understanding the other man's point of view and while he was always sticking to his well-reasoned and logical position, he pointed out with dignity and clarity the defects in the other man's point of view, which prevented his acceptance of the opponent's point of view.

He was most scrupulous, conscientious and by temperament unwilling to change, unless a change was called for. While some of his political co-workers who were well known and well versed in Sastras and Sanskrit literature were sometimes inclined to be non-conformists, Sir Sivaswami Ayyar would always try in his own personal life to be a conformist consistently with his support of all reformist moves and tendencies approved of by him. His approval of any reform move could be safely taken to be a certificate that the reform move is sound and deserved public support.

In 1944 on the occasion of his 81st Birth-day there were a number of public functions at Tirukattupalli and elsewhere to do honour to Sir Sivaswami Ayyar and offer felicitations to him. The Souvenir volume issued by the Souvenir Committee in 1944 will be cherished as a valuable possession by those who have the good fortune of having copies thereof on their private book shelves. I believe most of the school libraries will have copies, and generations of students will peruse the Souvenir volume with affection and profit by renewing their contact with the life and work of a great Hindu viewed from different aspects.

Pandit Madan Mohan Malaviya: First Rt. Hon'ble V. S. Srinivasa Sastri, next Sir P. S. Sivaswami Aiyar and next so soon thereafter, Pandit Madan Mohan Malaviya taken away from us in such quick succession, has undoubtedly left Nationalist India very poor indeed.

In patriotic public work even as the other two, Pandit Madan Mohan Malaviya shone brilliantly like a bright star in many skies of our public life and service. Naturally, his most outstanding work as the creator of the Benares Hindu University is well known. That noble edifice of Hindu life and culture, the Benares Hindu University, is almost wholly associated with the name of Pandit Madan Mohan Malaviya.

To an earlier generation of Indians, Malaviyaji was as greatly well known as Tilak or Lajpat Rai, as a staunch fighter in the national movement. He was President of the Indian National Congress, and although in later years he was unable to see eye to eye with Mahatmaji in the philosophy of direct action and the doctrine of Ahimsa with all the knotty problems evolving round it, he continued to remain a loyal and devoted member of the Congress, wishing for its continued welfare and success until the objective of national freedom was won.

If he had continued at the Bar, he would have made a princely fortune. But like Rt. Hon'ble Sastri he chose the path of renunciation and devoted all his time and energy for service, first in the cause of the Congress, and then almost exclusively in the cause of the Benares Hindu University. He died a very poor man indeed. But so long as the University stands it will be the noblest monument to his memory and one of the noblest records and proofs of what fine flowers Hindu thought and culture has produced in its natural habitat around the city of Benares, holy and renowned, even before the Romans invaded England.

Of all the three, he was by temperament and in practical life a strict

conformist following all the logical implications thereof. At the same time his thought responded to all that was noble in the forward movements in social and religious reform. His ambition to have on the grounds of the Benares Hindu University a great temple constructed at a cost of nearly Rs. 20 lakhs was an ambition of a most modern and cultured mind having deep roots in the holy traditions and the culture of the mother-land.

For many years now, it may be stated without fear of contradiction that he was so often a beggar with the bowl in his hands. All over the country, princes and peasants, and diverse classes and types of men gave him a loving and warm welcome. Whenever he went out with his bowl, he returned with his bowl full. The tall upright man with his long white coat, white turban and graceful dhoti round his shoulders and the sandal mark on his forehead and the eloquent appeal which he made for funds, will be still fresh to many minds. He was held in great reverence and in great love by all persons, who came in contact with him. His utterances sounded the true and authentic ring of the ancient culture of this land and we owe a great debt indeed to him for the revivification of that culture and mode of living at a time, when it was passing through very dark days indeed.

As a journal devoted to the cause of Liberal Hinduism, we mourn the loss of Malaviyaji most deeply and join with the rest of the country in the chorus of gratitude and tributes that have been made to his memory all over the land.

Mahatmaji in East Bengal: We can only say that that it is only a Mahatma that can do what has been done by Mahatma Gandhi in the Noakhali area. He is putting his principles of Ahimsa and conquering all oppositions by love, to the severest test. He is living by himself in a remote village in the Noakhali district with only an interpreter and stenographer to help him. He has not yet seen light. Let us pray to God that he may see light soon in order that not only his principles may be vindicated, if they are valid, or he may be persuaded to revise some aspects of his doctrine of ahimsa in dealing with political matters.

Even Mahatmaji with his optimism and persuasiveness, has not been able to make much progress in the direction of restoring confidence in the men and women, who were victims of the recent organised brutal and barbarous acts of the majority community in the Noakhali area. Notwithstanding the frequent contacts which the Ministers of

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the League Ministry in Bengal had with Mahatmaji no satisfactory solution has been evolved. The position continues to be much the same. Assaults have not totally stopped. We have not heard of any authoritative and successful efforts made on behalf of the League to trace and to restore the abducted Hindu women and girls and those submitted to forcible marriages. We have not heard of any guarantees given to the forcibly converted to get back to the religion of their birth. The League Ministry cannot disown the responsibility in this matter; and the rest of India will not allow them to continue to remain inactive. If they persist in such masterly inactivity, taking shelter under the new doctrine that the Centre will not interfere with the conduct of a Ministry of a Province *vis-a-vis* the minority community in the Province, if things do not improve, there will be the necessary country-wide agitation and effective political action and the enforcement of economic sanctions, to see that the incompetent or purposely inactive League Ministry in Bengal is replaced by a Ministry with a better personnel, alive to civilised notions of administration and Governmental obligations to afford security and protection to all its citizens including those belonging to creedal or racial minorities to live in accordance with their ways of life and thought without molestation or disturbance from the majority community.

The Congress resolution on Communal Affairs: We specially commend to our readers the Congress resolution on the communal position, which along with other resolutions we have reproduced in our columns in this issue for ready reference. Sardar Vallabhai Patel, Home Member of the Interim Government, and a Member of the Congress Working Committee and a life-long co-worker with Mahatmaji has sounded the clarion call that the *Sword will be met by Sword*. That reflects correctly the public opinion. Mr. Jinnah's frequent threats of disastrous results, if the British do not placate him further, will not move any one in India. The worst has been done in Calcutta and in East Bengal. The Muslim League cannot do worse still. The Central Government cannot for long continue to remain idle and face this march of barbarism, imposing a restraint on themselves out of respect for Provincial Autonomy. The necessary powers vested in the Central Government and in the Governor-General will have to be invoked in time, and the necessary preventive steps taken without waiting for disasters to develop. We are confident that hereafter, the nationalist elements in the country and Governmental agencies in the Centre and

in the Provinces will not look on with upraised hands feeling helpless against activities and incitements to violence and communal discord under any false and specious plea of the sanctity of Provincial Autonomy.

It has become fashionable to talk of acts of Hooligans and Goondas. The Hooligans and Goondas are not merely those that soak their hands in blood. The responsible persons who incite them to such madness with full knowledge of the consequences of what they say and the intention to provoke such consequences are as much Hooligans and Goondas of the second degree though they may occupy for the time being positions of wealth and responsibility.

Firstly, the oath taken by the Muslim Legislators to support direct action and make every sacrifice necessary for the achievement of Pakistan at a conference of Legislators convened under the auspices of the Muslim League and presided over by no less a person than Mr. Jinnah himself, secondly, the announcement of direct action on 16th August and country-wide preparation under the auspices of the Muslim League to make this direct action a success; thirdly, the Viceroy's permitting Mr. Jinnah's nominees to come into the Interim Government on a promise that the Muslim League will support the Cabinet Mission's statement as regards the Constituent Assembly and participate constructively in the work of the Constituent Assembly, which promise has however been flagrantly broken; and fourthly Mr. Jinnah's statement that his nominees were in the Interim Government not with a view to give full co-operation to the non-muslim elements in the Government, but only to be sentinels of the Muslim League to see that nothing is done, which will impede the activities of the Muslim League in the Legislatures and in the country; and lastly, the threat of Mr. Jinnah to see that the Muslim League elements elected to the Constituent Assembly do not function, a threat which has made the British Cabinet to invite Lord Wavell and Indian Leaders to London—these, have created an impression in the minds of League leaders and their followers that whatever they may do and whatever their record may be, they are not likely to be interfered with, and their programme of achieving by their own strength meaning thereby by force, what is not conceded to them, will ultimately succeed. At this juncture, that Sardar Vallabhai Patel should have spoken so frankly and so firmly is a most welcome event. We only hope that it will be followed up by positive and affirmative action if and when the need

should arise. There should then be no weakness and no vacillation. The Government should show that it has not as yet abdicated its functions to give protection to the ordinary citizen to be safe in life and limb, and to have his freedom of thought, worship, association and speech not arbitrarily interfered with, otherwise than in due course of law and for reasons accepted as sufficient by all civilised Governments.

The Hon'ble Mr. Ghaznafar Ali Khan:—One of Mr. Jinnah's nominees in the present Interim Government is Mr. Ghaznafar Ali Khan. He was reported to have made a speech inviting all the 400 millions of this country to become Muslims and suggesting that as the best solution for resolving the Indian constitutional dead-lock. The newspaper report of his speech was sorry reading indeed. A question was put in the Legislative Assembly with reference to this speech and an inconclusive answer was given. The least that can be done now is, to make it clear to that gentleman that any further repetition of such speeches would only prove that he is unworthy of being allowed to continue in any position of Governmental responsibility. It is necessary that the press should vigilantly watch the utterances and work of this gentleman and any lapses should be given widest publicity, so that his opportunities for making any further political mistakes may be totally denied to him by timely and adequate action. Surely a National Government must have the power to prevent unseemly and improper speeches being made by responsible members of Government.

The London Talks: As I am writing today, 5-2-46, the London talks are in progress. I only hope that the Cabinet Mission will not again be scared by Mr. Jinnah's threats of coming disaster. Let them be just and fair and let them vouchsafe for India the same political opportunities for evolving on sound lines as Britain herself had in the constitutional field. Let Britain remember that territorial constituencies with no separate electorates, and as an alternative, territorial constituencies with joint electorates and reservation of seats, have not yet been tried. It is only fair that Britain should implement its promise to India by having if necessary an immediate electoral reform by a short Governmental Bill. If 25 per cent of the population can put a veto to the Nation's progress, which Mr. Attlee has assured will not be permitted, it is up to Britain to respect the wishes of 75 per cent of the population, whose views and wishes are voiced by the Indian National Congress, at the present day, for the reason that in this matter there is all round unanimity of opinion in the country. With the vast majority that the Labour Government now has, it will be easy to pilot thro' a

short Bill making the necessary electoral reform, which will deflate Mr. Jinnah's claims that he is voicing the Muslim opinion in India. Let it also be remembered that the last elections on which Mr. Jinnah banks were held under the old Act with the out-moded provisions for separate electorates and it is impossible to work in 1946 an electoral machinery devised in the pre-war years for pre-war conditions and modes of thought. Britain is largely responsible for the present Hindu-Muslim position and the so-called political dead-lock, which is the direct result of a century old policy of divide and rule. World opinion will demand that Britain and Britain alone has the responsibility for finding an adequate and effective remedy for the situation. Enlightened opinion in India will give all the backing that Britain needs for the necessary effort and the political acts that may be taken as the direct consequence. Let us hope that the future will be fruitful and the Constituent Assembly will begin with its full complement on the opening date i.e. 9th Decr. If Mr. Jinnah again misses the bus, it will be open to him to do so. Britain and India will march on to the programmed destination and nothing shall stop them. If Mr. Vallabhai Patel, the Home Member of the Interim Government works to implement fully what he has said, there need be no apprehension about the progress and success of the Constituent Assembly and all thoughtful and well-informed men and women will give to the Home Member all the political support which he needs to implement courageously and fully the promises he has made as regards the functioning of the Constituent Assembly.

TYAGIAH—A STUDY IN BHAKTI

BY

(MR. K. KALIANA SWAMI, B.A., B.L.)

Though most of the South Indian films are cast on a mythological or puranic background, which is meant to give a spiritual touch to them, they are generally interspersed with a good lot of sordid worldly stuff, mostly of an eretic kind, that in many cases the purpose of the film is defeated, in that, the average man is largely carried away by the side-shows which cater to his baser self, missing the central lesson thereof. Unfortunately, it is the commercial side of the film that is responsible for such mob-appeals which tickle the lower nature of man.

Amidst these unhappy general conditions, it is a tremendous relief to the really cultured and enlightened section of the public to have the

pleasure and profit of witnessing a really devotional film, which grips one's attention by its elevating and sustained spiritual tone. So far as South India is concerned, we had one such in Vanhini's "Bhakta Potana" in which the title role was played by that versatile actor, Mr. V. Nagiah, who has deservedly become the doyen of the South Indian screen. Nagiah, of course, has had the distinction of playing several roles in several films but as Potana, he had beaten all his previous records and shot up to the height of fame to an extent which has not been, if rarely, reached by any other South Indian actor.

Since Potana of 1943, the discerning public has been eagerly waiting for another devotional film which would captivate them by an equally sustained appeal to their higher nature and turn them godward. After nearly three and a half years, it has fallen to the coveted lot of Nagiah, to once again present to the public his fascinating picture "Renuka's Tyagiah", with regard to which, he had the rare distinction of being the producer, director and chief actor. After having a preview of it on the 20th October, one is led to think that no other role suits Nagiah better than a devotional one and it looks as if he has been specially cut out for devotional films, in preference to the rest, however amusing or attractive that might be. After all, nothing elevates, ennobles or educates a person more than what appeals to one's spiritual nature and transforms life, by bringing it more and more in tune with the Infinite. In the South Indian filmfare, till now, none has beaten Potana and Tyagiah, which has been cast in a similar mould, may be said to be second only to it, and all the credit thereof goes to Nagiah who, with a good team of well-chosen artists had proved himself eminently successful in the delicate, though difficult, art of transporting his audiences to spiritual heights.

The life of Tyagiah, who has wedded to poverty and music, was a simple and contented one, his sole aim being to realise God, through the holy art of music, like the reputed Sage, Narada, of old. Born in a poor family he had not only to struggle against several depressing circumstances, but also to steer clear of the machinations and intrigues of persons in and outside his family, in the pursuit of his chosen endeavour of God-realisation, which had consumed him to the very end of his life.

The story, as enflied, deals with some of the outstanding events of his life, which bring home vividly, at every turn, the high spirituality which had characterised every phase of it. Tyagiah and his wife,

Dharmamba, lived jointly, for a time, with his elder brother, Japesam, and his wife, Kamalamba, and their daughter, who was more fondly attached to her devoted and loving aunt, than to her own hard-hearted and cruel mother. The family, though small, had nothing to fall back upon and Tyagiah, with his gifted devotional music, had to go about the streets begging for alms and get the necessary wherewithal for the maintenance of the family. The termagant sister-in-law of Tyagiah was always violently and viciously busy with finding fault with Tyagiah and his wife by attributing every evil thing, including their indigence to them and their care-free contented life. But all these things did not deter Tyagiah in his devotion to God, in which he had the full fellowship of his devoted wife.

His quest after the divine, as a Rama-bhakta, and his longing to sing the praises of Rama to his heart's content, by the extempore composition of musical pieces, sung to the tune of correct music, have been blessed with success, after a long struggle and ever since the gift to him, as the tradition goes, by Sage Narada himself, of the rare treatise on music called "Swararnava", his name and fame, as a musician of unsurpassed eminence, had spread far and wide, so much so, that King Sarabhoji of Tanjore, who came to know of the rare musical talents of Tyagiah, had made several attempts to invite him to sing in his palace, sending costly presents in advance, backed up by promises to improve his status. But he found to his utter chagrin that the devotee Tyagiah was not the person who could be lured by such temptations, to swerve from his whole-hearted dedication of his musical talents only to please his Sri Ram and none else. So, King Sarabhoji had to go to Tyagiah's house, in disguise, at the time of worship, to hear his soul-stirring and enthralling music. And after having once heard his music, Sarabhoji had lost taste for all other kinds of music and his state musicians and court-dancers had completely lost their hold on him.

Tyagiah's refusal of the king's gifts and his persistence in the vow of poverty, dedicating all that there was in him to Sri Ram alone, inflamed still further and roused the ferocity of his brother and his wicked sister-in-law, so much so, that they had hit upon separating Tyagiah and his wife from their family, to throw them on their own resources to see how they would get on. They gave them a small portion of the house and the family idols, which Tyagiah had specially wanted to have, in preference to every other thing. Seeing that this made no difference in the life of Tyagiah and getting more and more envious of his fame and popularity, Japesam at the instigation of his wife, stole the idols worshiped by Tyagiah and threw them into the river Cauvery. Then, bowed down with grief and with unspeakable agony of heart, he started out in search of the idols and miraculously found them to his great joy, while he was returning home disappointed, after visiting several holy places in vain.

During his absence from home, Tyagiah's wife broke down in health owing to heavy grief at the separation of her husband and the loss of the family idols. While she was pining away broken-hearted, Chapala, the favourite court-dancer of King Sarabhoji, intrigued with Japesam's wife to steal "Swararnava" giving her costly jewellery and large amounts of money. Japesam's wife was caught up with this too easy way of making herself rich and thereby enabling herself to perform her daughter's marriage. By her wily incitements, she succeeded in ultimately prevailing upon her husband, who would not easily consent to commit such a heinous act. But when Japesam had gone to steal the book, in the dead of night, his attempts were thwarted and he found himself almost scalded to death and his wife had shared the same fate when she had tried to rescue him. These two who were nursed back to health by the good wife of Tyagiah, had seen the folly of their ways and repented for their misdeeds. Tyagiah's wife had gradually languished and died a short time after her husband had returned home with the idols. Thereafter Tyagiah, freed from the trammels of family-life, became a sanyasin and ended his days composing and singing his soul-elevating songs, conferring thereby a lasting benefit on all spiritual aspirants.

Tyagiah's life is brimful of lessons to all the succeeding generations and shows clearly that the fellowship of a devoted wife cannot be a hindrance but could be a helpful means for the promotion of spiritual life. It is also seen in his life how the gifts of God shine best when dedicated to God alone, without being prostituted to worldly ends, and how wily, wicked persons are consumed by their own iniquity and brought to shame and repentance under the wise dispensation of God.

Although there were not many thrilling incidents in Tyagiah's life, except perhaps, the agonised search for his family idols, yet there was enough in its calm serenity, to captivate one's mind and draw it godward, at every turn, bringing home repeatedly the lesson that God takes complete care of his devotees and ever takes them forward in their spiritual lives, by the experiences. He vouchsafes unto them, reminding us of what Jesus had said two thousand years ago: "Seek ye first the kingdom of Heaven, and all else will be added on to you".

Tyagiah had composed his songs in Telugu, the sweet Italian of the East, and to this day he remains the foremost musician-saint of the world, who could realise God through his music and enjoy the peace and blessedness of at-one-ment with Him.

Great credit and praise are due to the Renuka Films, Madras, who, under the able direction of the master artist, Nagiah, could produce such a superb and supremely elevating picture, bereft of the slightest trace of vulgarity, with which many a present-day film is so heavily loaded.

MEERUT CONGRESS RESOLUTIONS

We reproduce below for convenient reference the following resolutions passed at the Session of the Indian National Congress held at Meerut in November 1946 :—

1. Communal Disorders

"The Congress views with pain, horror and anxiety the tragedies in Calcutta, in East Bengal and in Bihar. The acts of brutality committed on men, women and children fill every decent person with shame and humiliation. These new developments in communal strife are different from any previous disturbances and have involved murders on a mass scale as also mass conversions enforced at the point of the dagger, abduction and violation of women and forcible marriage. These crimes, apparently for political purposes, put an end to all sense of security and are ominous to the peace, tranquillity and progress of India.

"The responsibility for this widespread brutality must rest with the preaching of hatred and violence for political purposes and the degradation and exploitation of religion for political ends. Responsibility must also rest with those who claim to possess special responsibilities and who in spite of warning, failed to discharge them and allowed matters to proceed to the extreme limit of endurance.

"The Congress would warn the country against all propaganda of violence and hate. It is not by these methods that the differences between the various communities in India can be settled. They can only be settled by peaceful means. The attempts of the Congress to work out a peaceful and just solution of the communal problem have been repeatedly thwarted by the Muslim League. The advocacy and use of violence will injure the interests of the country as a whole as well as sectional interests. The Congress also warns all communities against revenge and reprisals. The continuance of a vicious circle of reprisals would mean playing into the hands of the internal and external enemies of the nation.

"The immediate problem is to produce a sense of security and rehabilitate houses and villages which have been broken up and destroyed. Women who have been abducted and forcibly married must be restored to their homes. Mass conversions which have taken place forcibly have no significance or validity and the people affected by them must be given every opportunity to return to their homes and to the life of their choice.

"The Congress reiterates its conviction that the only solution of the communal problem is complete independence from foreign control and appeals to the people not to allow communal passion to sidetrack the national struggle at this last stage of our march to freedom."

2. Problem of States

"The Congress has always considered the problem of the States in India as an integral part of the problem of Indian Independence. On the eve of Independence, this problem assumes a new urgency and has to be solved in the context of that Independence. A few of the Rulers of Indian States have appreciated the rapid changes taking place in the country and have tried to adapt themselves to some extent to these changes.

"But the Congress has noted with regret that even now many of the Rulers of the Indian States and their Ministers are not only not bringing their administrations into line even with the Provinces in regard to representative institutions and effective popular control over the administration, but on the contrary, are endeavouring to crush the political aspirations of their people and are thus coming into conflict with the vital urge for freedom which animates the people of the States as well as the rest of India. Some of the larger States in India, which should have set an example to the rest, are particularly guilty of these reactionary and repressive activities. The political Department, which still continues to be directly under the Crown Representative, and wholly beyond the control of the Government of India, continues to function in a way which is reactionary and opposed to the wishes of the people of the States.

"The Congress views with strong disapproval this segregation of the Political Department from the Government of India, who are rightly interested in all the activities of that Department, and hopes that this anomaly will be ended as early as possible. It considers it wholly untenable for the British Government to claim through the Viceroy and Crown representative to have any interest in the States other than or apart from the Government of India.

"The Congress disapproves of any schemes of merger or federation among States without reference to and without the approval of the people concerned. Such activities often carried out secretly by the Political Department without even the knowledge of the people are a negation of self-determination and of the right of the Indian people to determine their future. The Congress is firmly of opinion that every decision regarding the States must be taken by the elected representatives of the people of the States and no decision that ignores the people can be valid or binding upon them. In particular the representatives of the State in the Constituent Assembly should be chosen by their people.

"In view of the growing crisis in the States, the Congress declares that it considers the struggle for freedom in the States an essential part of the larger struggle in India. It views with sympathy the efforts of the people of the States to establish civil liberties and Responsible Government as integral parts of a Free and Independent India."

3. Situation in Kashmir

"The Working Committee have previously expressed their disapproval of the activities of the Kashmir authorities during the past few months in repressing the people of the State and denying them their normal civil liberties. The Committee had proposed to send a deputation to inquire into these matters in the Kashmir State and had invited the State authorities to co-operate in this task. The response from those authorities was not satisfactory and conditions in various parts of India delayed any action being taken on the previous resolution. Recent reports state that the Kashmir authorities are preventing free and fair elections to the State Assembly and have arrested the President and members of the Election Committee of the Kashmir National Conference. The Committee take a serious view of this flouting of public opinion and of activities which must reduce the coming elections to a farce. The Committee will now take early steps to implement their resolution."

4. Retrospect

"This Congress, meeting after six and a half years of war and upheaval and frightfulness, pays its homage to the memory of all those who have given their lives in the cause of India's freedom and all those who have suffered in the struggle for freedom and the emancipation of India's millions.

"During these years, the world war raged in all its fury, and in India the armed might of an alien imperialist power tried to crush the spirit of freedom and the passionate desire of the Indian people to gain Independence. The Indian people, resisted this ruthless onslaught and through travail and agony demonstrated their will to freedom. The complete failure and incompetence of an out-of-date political and administrative system resulted in famine which took its toll of millions of lives.

"The end of the world war has not brought peace to the world and the appearance of the atom bomb as a weapon of war, with its frightful and horrible powers of destruction, has brought to a crisis the immoral and self-destructive elements of the present day political, economic and spiritual structure of the world. Civilisation is likely to destroy itself unless it gives up its imperialist and acquisitive tendencies and bases itself on the peaceful co-operation of free nations and on the maintenance of the dignity of man.

"In India as elsewhere, the period of transition from the old world, which has demonstrated its failure to the new, to which millions look with hope and for which they strive, is full of peril, and reactionary forces are everywhere trying to prevent the establishment of a new order of peace and freedom. This Congress has always stood for the full co-operation of free nations and for the removal of political and economic inequality between nations and peoples. India has been and

is to-day the crux of the problem of freedom of subject peoples. On the complete emancipation of the Indian people depends the freedom of vast numbers of others in Asia, Africa and elsewhere, World peace and progress depend upon the solution of the Indian problem. This Congress, therefore, reiterates its firm determination to continue the struggle for India's complete freedom till she becomes an independent nation co-operating with others on an equal basis for the establishment of peace, freedom and progress everywhere. India, by virtue of her past, her present position and her potential power, cannot accept a secondary position in the comity of nations.

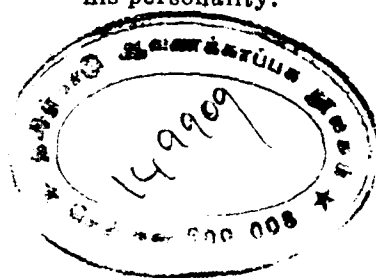
"For more than sixty years the National Congress has led the people of India towards this ideal and through struggle and constructive effort, it has built up the strength of the Indian people. It has based itself on high ideals and endeavoured to put before the moral standards of conduct both on the individual and on the political plane, because it was convinced that greatness of achievement comes to a nation only by keeping high objectives before it and by pursuing methods which are worthy of a great people. In these days of bitter and tragic internal conflict and a lowering of these ideals, this Congress reiterates its faith in the high dignity of India and the ideals which have moved the Indian people. Any weakness, complacency or straying from the straight path to freedom may well imperil the independence for which the people of India have struggled and which is now within their grasp.

"The Congress, therefore calls upon the people to put an end to internecine conflict and to face internal and external dangers as a united people in the spirit in which they have fought in the past for India's Independence. That struggle has not ended and may yet require many sacrifices."

5. Congress Objective

"This Congress adopts the principles and programme outlined in the Congress Election manifesto in regard to the content of Swaraj. In the opinion of this Congress, Swaraj cannot be real for the masses unless it makes possible the achievement of a society in which democracy extends from the political to the social and economic sphere, and in which there would be no opportunity for privileged classes to exploit the bulk of the people, nor for gross inequalities such as exist at present.

"Such a society would ensure individual liberty, equality of opportunity, and the fullest scope for every citizen for the development of his personality."



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The Passing away of Untouchability

K. V. SESA AIYANGAR, M.A., B.L.

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MR. B. SITARAMA RAO

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