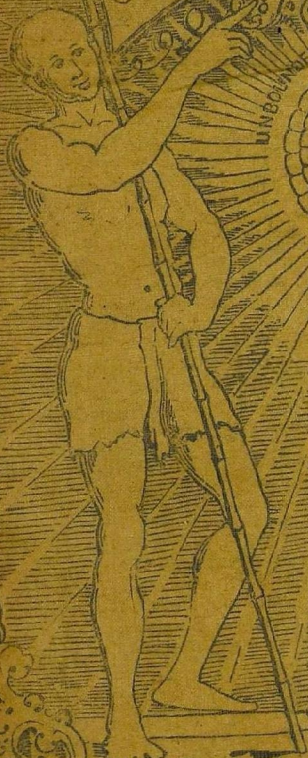


December, 1907, Registered M. 701.

BALA-BHARATA OR YOUNG INDIA

ARISE, AWAKE AND STOP NOT TILL THE GOAL IS REACHED.
VIVEKANANDA



KUNDALINI
OF
NATIONAL CONSCIOUSNESS.

VOL. I DECEMBER, 1907. No. 2.

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Correspondence.

THE NAGPUR SURAT CONGRESS.

It is now said to be a settled fact that this year's Congress will not be held in Nagpur, because the All-India Congress Committee taking advantage of the lack of constitution has, in utter disregard of all precedents, more or less autocratically decided that Surat should be the meeting place this December. But the Moderate leaders seem to be unaware of the fact that a respectable portion of the public opinion here is strongly in sympathy with Nationalism and is anxious to see that no single person whatever his age, title or position he is allowed to run the show according to his whims without getting the deliberations of the Congress guided by a President of Nationalist persuasion.

If Tilak, a real patriot on this side of the country whose claims are repeatedly set aside, could not be made acceptable simply because he belongs to this Presidency, the Nationalist insists on the recognition of Lajput Rai's claims for the presidential honour. Rash Bihari Ghose, no doubt a distinguished lawyer and scholar is comparatively a novice in the field of Indian Politics and whatever his other merits, his want of experience cannot be put forth in favour of his election. On the other hand, it is the duty of those who have at heart the good of the country to see that persons persecuted by an unsympathetic and alien Government for services rendered to the National cause are chosen for the highest honour which the people have in their gift. Pal is in jail; Bal is supposed to be out of question being a presidency man; so must Lal be selected. And there is a double reason for it: He is in our midst after several trials and secondly he belongs to the Punjab, the only province that has not yet supplied a president to the Congress. His solid work has elicited the admiration of even Mr. Gokhale. The Gujarat Nationalist is determined to try to have him in Surat and would seek no ignoble peace by yielding at every step to the demand of slothful ease. No empty shows could command his admiration or approval.

(Signed). D. K. DESAI, B.A., K.B.,
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 " KASARI K. DESAI—PLEADER.
 " GOPAL TRIAMBAK DONDEKER AND BROTHERS
 " MORANLAL P. DAVE, M.A.
 " MONARAT RAI M. PADGO M.C. F. & S. (CALCUTTA)

NOTES, POLITICAL AND GENERAL.

The Bengali is not without his own resources to meet the many indirect onslaughts on the Swadeshi-Boycott movement incessantly made by its enemies. A

family of Zemindars has issued a notice to the effect that anyone selling foreign articles where Swadeshi substitutes are available at a *Mela* must pay rent, while those selling Swadeshi articles are exempt.

Judging from the columns of "Indian Opinion," published at Natal, the Asiatic question is becoming acute. The Indians, as a whole, appear determined not to register under the terms of the new Transvaal Ordinance, and picketing is being adopted to prevent what are described as the "back-boneless" members from registering. Many Indian employees prefer dismissal to registering. But there is another aspect of this question. The Turkish Consul-General has forwarded to Constantinople the protest of the Turkish Mohamedans with a covering despatch, while the Chinese, too, have not been idle, but have drafted a powerful protest against Law 2 of 1907 which has been forwarded by the Acting Chinese Consul-General to the Imperial Chinese Ambassador in London, together with an explanatory despatch. In connection with General Smuts' speech at Pretoria on the Asiatic Act, the Germiston Indians held a meeting at Germiston immediately on reading the speech and passed a resolution repudiating General Smuts' charges, and saying that no amount of threatening on the part of the General would make the Indians of Germiston submit to the Asiatic Act. So that matters are pretty lively just now. — *The Englishman*

The local dailies publish the following correspondence from Mr. S. Rama Rao, the Japan-returned glass expert. We hope that patriotism and intelligent enterprise are not so totally lacking among Madras capitalists as to render a speedy response to Mr. Rama Rao's appeal difficult.

SIR,—I am glad to inform the public, that in response to my appeal, three proposals have been made to me. Mr. Richard Watson offers to give me the required capital. Mr. Seetharam Chetty says that his merchant-friends wish to float a Joint Stock Company for the purpose, and a generous doctor of wide practice offers Rs. 2,000 as his share, while a young friend of mine promises to subscribe Rs. 2,000 if a company is formed.

The Doctor proposes to work the concern with a limited number of shareholders and I am inclined more towards this proposal.

The Doctor kindly examined the sample of sand from Tiruvottiyur and certifies it to be excellent.

The Doctor had his own misgivings about the success of the concern. I cited instances of Japan-returned men working successfully in three different places in India and told him that there would be no loss as I propose to get three skilled Japanese blowers who would turn out the same amount of work as they do in their own country. He was then satisfied and offered the sum

BALA BHARATA,

OR

YOUNG INDIA.

A Monthly Organ of Indian National Regeneration.

Arise, Awake, and Stop not till the Goal is reached.—Vivekananda.

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UNFURL THE BANNER OF LOVE.

Vivekananda's Trumpet Call to the young Men of India.

Young men of India, raise once more that wonderful banner of Advaita, for on no other ground can you have that all-embracing love, until you see that the same Lord is present in the same manner everywhere; unfurl that banner of love. "Arise, awake and stop not till the goal is reached." Arise, arise once more, for nothing can be done without renunciation. If you want to help others, your one little self must go. In the words of the Christians you cannot serve God and mammon at the same time. Have *vairagya*. Your ancestors gave up the world to do great things. At the present time there are men who give up the world to help their own salvation. Throw away everything, even your own salvation, and go and help others. Aye, you are always talking bold words, but here is practical Vedanta before you. Give up this little life of yours. What matters if you die of starvation, you and I and thousands like us, so long as this nation lives? The nation is sinking, the curse of unnumbered millions is on our heads, to whom we have been giving ditch-water to drink when they have been dying of thirst, while the perennial river of water was flowing fast; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength; the unnumbered millions to whom we have talked theoretically that all are one, and that all are the same Lord, without even an ounce of practice. O my friends, must it only be in the mind and never in practice?

Wipe off this blot. Arise and awake. What matters it if this little life goes; every one has to die, the saint or the sinner, the rich or the poor. The body never remains for any one. Arise and awake and be perfectly *sincere*. What we want is *character*, that steadiness and character that make a man cling to a thing like grim death. "Let the sages blame or let them praise, let *Lakshmi* come to-day, let her go away, let death come just now, or in a hundred years; he, indeed, is the sage who does not make one false step from the path of right." Arise and awake, for the time is passing and all our energies will be frittered away in vain talking. Arise and awake, let minor things and quarrels over little details, and fights over little doctrines be thrown aside, for here is the greatest of all works, here are the sinking millions. Therefore, arise, awake, with your hands stretched out to protect the spirituality of the world. And first of all, work it out for your own country. What we want is not so much spirituality, as the bringing down of a little of Advaita into the material world, first bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the cravings of hunger. There are two curses here, first our weakness, second our hatred, our dried-up hearts. You may talk doctrines by the thousands, you may have sects by the hundreds of thousands; but it is nothing until you have the heart to feel, feel for them as your Veda teaches you; till you find that they are parts of your own bodies, till you realize that you and they, the poor and the rich, the saint and the sinner, all are parts of one Infinite whole which you call *Brahman*.

THE IDEA OF NATIONALITY.

Thrice in the past history of our land, did the idea of a common nationality come into existence, so say historians. But at each time, the idea got disintegrated after a single generation or two, because the basis it was placed upon did not possess the elements of permanency. The Mussulman Akbar and before him the Buddhist Asoka and the Hindu Chandragupta were inspired by the dream of a United Indian Nationality, but the forces which they brought into existence for the achievement of that end proved inadequate, and therefore, had but an impermanent and short-lived success. The three Emperors were great lovers not only of their own country, but of all humanity. The love of man and the eagerness for peace were predominant in their hearts, especially in that of Asoka, the faultless servant of the greatest Teacher of love and peace that the world has ever seen.

The methods adopted by those Emperors, therefore, were those of peace and persuasion, prompted by piety and godliness and executed with intense care and unsullied solicitude for the welfare of the people. Great, indeed, is the force of love; but greater is that of Nature. It is a law of Nature, amply testified to by History, that the idea of Nationality if it should be permanent and undying must be the result, not of the solicitude of a single despot however benevolent and noble-hearted he may be, but of the collective will, sacrifice and toil of a whole people.

Weary and long are the steps necessary to be taken, as Mr. Morley rightly observed the other day, before a large mass of humanity can be converted into a nation having a political personality.

And this fact explains the failure of the political dreams of those great souls Asoka, Gupta and Akbar.

But during the last two centuries, forces have been at work in this country, which have been able to succeed in laying a firm and

unfailing foundation to the great Idea of National Unity. The methods adopted by the British Rulers of this country, methods which even the blindest partisan would not think of characterizing as purely Asokan in their tendencies, have stirred up the latent forces among the people and to-day, we find the unique phenomenon, of the three hundred million children of Bharata Varsha beginning to open their eyes to the long-neglected truth of their inherent unity and their birthright of a collective personality. An alien bureaucracy has achieved what the greatest among our ancient great ones would have paid their lives for achieving but yet failed.

Various may be the theories brought to account for the genesis of this divine Idea of an Indian Nationality, but no one, whether in this country or elsewhere, can or does pretend to deny its inspiring presence in our midst or the triumphant advances that it is making onward and onward day after day, in spite of countless obstacles and powerful opposition. It has come to us as a divine dispensation, and it is the duty of every patriot and lover of humanity to keep the fire alive by incessantly pouring into it the oblations of good thoughts, noble deeds and selfless lives.

The methods that our leaders have determined to pursue, in this line, are now well-known and we do not propose to discuss the merits and possibilities of those methods, within the short space at our command in the present article. But we would like to lay special emphasis on one of the foremost of those methods, *viz.*, education, education in the broadest and most comprehensive sense of the term.

The Nationalist must always be coveting newer and newer facts and must tirelessly spread them broadcast. Education must be pushed more and more, but always as a tool of Nationality. Even in its restricted sense of training our young men in literary, scientific, technical and other knowledge, education should aim at the strengthening of that Idea. Without this idea, modern education weakens

the Oriental; with it, it strengthens him, opens new heights to be climbed, new vistas, new struggles.

We should always welcome facts, for, are not Truth, God and Time with Nationality? We have no fear of knowledge. We thirst for knowledge; we beg for daylight; we fear only lies, only falsehood, only ignorance, only our own meanness and cowardice.

We expect all our countrymen to work towards this great goal. Before the Idea of Nationality there are no sects, no divisions. In the eyes of the mother, there are no castes, no creeds whatsoever.

The Indian Nation as such is unsectarian and above all castes. It can take no cognisance of any caste, custom, social distinction or religious difference save in order to secure for all alike the privileges and advantages of freedom—by which is meant the opportunity for each individuality or community to develop itself in whatever way it chooses.

The idea of Nationality is a spiritual revolution. Revolutions only succeed, it has been said, when they preach eyes to the blind, deliverance to the captive. Nationality must do this. It must mean a great outpouring of love. It must embrace all castes and all out-castes. Education must be thrown open to all. Freedom must be realised for all in every way. Free institutions can only be made, the institutions of freedom can only be maintained by men who have free hearts and minds, men who have realised what are the rights of Free Man. A free man is never a beggar, never servile, never a slave nor a coward.

A free man in a free society is not an aggressor. But where others are not free, it is freedom to die on behalf of liberty.

Superimpositions.

Superimpositions may stand for certain conveniences, certain advantages, certain uses. As such, they are in many cases, unexceptionable both from the standpoint of Reason

and Ethics. But the mistake that people very often commit is to lose sight of the fact that such superimpositions can never do duty for essentials and the semblance of essentiality which the former sometimes assume ought not to be allowed to cloud the human perception.

Easy-going men, men who have acquired an aversion for strenuous thinking and analysing, soon fall into the tendency of loving the form in preference to the spirit, the superimposition in preference to the essential. In political science, for example, the prime law is that every institution conceived or accepted by a nation should be subservient to the only goal, *viz.*, the well-being, peace, prosperity and advancement of that nation. National well-being is the essential aim. Political and other institutions have a claim on our respect only so long as they subserve that aim. They are merely superimpositions adopted for a certain purpose and should be thrown away without hesitation, immediately they have proved to be either injurious or useless to the vital interests of the nation.

As a theory, the above will be accepted by all, but what do we find in practice? We find that almost all nations—and, most grievously of them all, our own—cling to political idolatry, with a grasp disgustingly obstinate. National well-being is scarcely ever thought of, and the political formulas, the rituals of narrow statecraft, are accepted as indispensable and worshipped by the millions. In vain, does Truth cry out:—"Ye shall have no God but Me."

Men lose sight of the real indispensables, and stupidly fear that the Universe will be wrecked into confusion, if they make even the slightest alteration in their worn out, effete and poisonous codes and institutions.

Students of spiritual culture will see how Maya is a huge superimposition (of course having its own uses), and, yet, how the uninitiated make this Maya their dangerous and almost fatal enemy by viewing it as real and indispensable. Cruel is bondage; our hearts are wrong to see either ourselves or others in

that unfortunate condition. But what shall we say, when we find that bondage in almost all cases is merely self-imposed and still men will not throw it off, for they inwardly love the chains that they outwardly curse. Sociologists have observed the curious phenomenon of how generations of human beings are, subjecting themselves to the most cruel wrongs and privations, by a tenacious observance of customs and prejudices, even after theoretically accepting their harmfulness. They condemn in books and in preachings, those customs and prejudices as bad, some, but still in the minds of the general mass including the preachers and the book-writers, there lurks an inward sentiment that they owe an inherent and inviolable loyalty to the fiends that they detest. Why that feeling? Because the detestation which they profess is not real, because their hearts applaud the evils which their lips abjure, because, to use Upanishadic phraseology, they pay external homage to the Shreyas (good), but internal homage to the Preyas (tempting). They look up, (is it to the clouds?) and pray "Lead us not into temptation but deliver us from evil", but to their hearts, which are the real abode of God, they say "Lead us into temptation and confirm us in the evil" Let us explain. Bad customs and institutions, however cruel they may be to the social whole, afford to individuals a certain scope to satisfy their lower nature by inflicting wrongs on their fellow creatures and gloating over their degradation.

It is this temptation offered by the superimpositions when divorced from the essentials, that make men sacrifice the latter on behalf of the former. Instead of looking upon the forms as the means towards the end that they ought to love, they forget the end altogether and begin to love the forms for their own sake and for the evil pleasures that they afford in the midst of endless misery.

The essentials alone can bring permanent peace and real weal. The forms can be of service only so long as the ideals are not dead, only so long as essentials are placed in the fore-front and the forms in every way conditioned so as to serve the true interests of the

former. Salvation of any sort, either political, social, intellectual, moral or spiritual, cannot be attained by those, who, having discarded in their hearts the worship of the Real, pay undue homage to the phantoms that belong to the passing hour.

The creed of a Democrat.

I rebel.

I rebel against all forms of fettering, whether of my body, mind or soul.

I rebel against those that are disloyal to the divinely constituted authority of man's reason and man's conscience.

I rebel against the devil-constituted authority of ignorant priest craft and inflated despotism, and purblind society.

I am a spiritual Democrat. My ideal is to establish among mankind a Democracy, not merely of forms, but of the spirit. I worship equality, not the vulgar equality of forms and of privileges, but equality of the spirit, equality of duties. Equality is, with me, not merely a theory or an opinion but a faith based upon the very nature of my soul.

Inequalities and inharmonies I believe to be transitory albeit necessary evils.

Look upon them as lies.

I adore Liberty.

Liberty is the breath of my life, my salvation, my Deity.

In my religion, Mukti or Liberty is the name of the highest bliss.

A higher or more sacred thing than Liberty I know not of, nor can I imagine.

I believe in Fraternity. That men are brothers, howsoever they may treat one another, in their present knowledge or want of knowledge, is to my mind an indubitable Fact.

I thirst for the assertion in the social, political, and economic systems of mankind, of these great principles of Equality, Liberty and Fraternity.

I care nought for the millennium of the sentimental dreamers where they expect to have a dead-level equality and a great deal of singing;

but I pray, with all the earnestness of my nature, that every adjustment of society should be modelled on those three great principles.

I have a love for revolutions, physical, intellectual, or spiritual.

All revolutions lead society on to a purer and grander life. Revolutions are the constant struggles of mankind towards Godhood.

I delight in popular upheavals, social, religious or political for they are the tokens of the health and vitality of the Collective Will. I believe in human sincerity, devotion, aspiration and energy. I believe in *work*.

Spiritualist.

"You have no Politics."

The address on "My mission abroad," delivered the other evening by Swami Premananda Bharati at the Pachappa's Hall, is full of interest, even to those of us, who can not see eye to eye with the Swami on all the great questions that he then touched. *Excerpt* will the following passage please the nationalist mind, for it well expresses one of the strongest arguments in favour of the nationalist propaganda. The Swami says:—"You have no politics, you Hindus, do not humbug yourselves, you have no politics. All politics has been taken out of your hand by your rulers. You have got the ghost of politics and upon those phantoms of political aspiration, you are charging like Don Quixote at the flock of sheep, thinking it was the army of his enemies. It is intensely quixotic you playing at politics. You have been disarmed, you cannot sport a knife or a big stick and the Government is armed to the teeth."

We recommend the above passage to the careful study and digestion of the class of political agitators who are talking loud about constitutional agitation, political advancement, and all that. Political advancement and constitutional growth are impossible so long as "you have no politics and all politics has been taken out of your hand by your rulers." You must have a country before dabbling in its politics. The Indian people have no country.

The Swami has condemned in a strong and rather ridiculous way the methods and habits of people who are called Extremists in modern India but, it seems to us, however, that the Swami has great sympathies with the chief aims of the Extremist class. The Swami hails as "a God-sent thing, a dispensation in the march of the world's events" the *Swadeshi* movement, which is well-known as a product of the labours of the very men who he politely calls "wolves in sheep's clothing."

We do not much care to criticise the political predilections of an avowed hater of politics, that the Swami said he was, and we gladly confess that the class of patriotic thinkers whom he vilified perhaps unwittingly, perhaps with a subtle purpose *viz.* as a set-off against some dangerously extremist utterances of his own, that class, we say, will find more points of agreement in his lecture than the main rival class which, unfortunately, still retains faith in what the Swami would call "political humbugging."

The Swami, in a beautiful mood of self-contradiction, has made some thoughtful remarks on the *Sinn Fein* movement, started and successfully pushed on by the Irish Extremists.

He says:—

The Irish fought their political battles in the British Parliament for forty years; they gave up that game and started the Sinn-Fein Movement for reviving everything national, and in thirteen years that yielded results far greater than what had been achieved in forty years of campaigning all round the country and on the floor of the House of Commons. Be *Swadeshi* spiritually, religiously and in your home life and social life, and in the course of a few years you will see this grows into a huge tree for your distressed people to sit under its shade munching the fruits of the great mango tree of *Swadeshi*. (Loud and prolonged cheers.) Your ancestors by their intense spirituality brought down incarnations of God on earth whenever the interests of our country were at peril and whenever good people were suffering at the hands of tyrants. This spirituality you will find is an instrument of wonderful powers. Only be *Swadeshi* in spirit; you can put an end to all your grievances; and all your woes will be over.

What we want therefore, at the present national crisis, is not, according to Swami Bharati, the aping of constitutional form of

agitation as obtained in the free countries, but intense devotion and incessant working in the cause of the remaking of our National Life, with the aid of effective movements like the Sinn Fein of Ireland.

Swadeshi, then, is our strength, Swadeshi in all things and all activities. "So stick to Swadeshi," says the Swami and rise.

Swadeshi's sons arise
 And sing unto the skies
 Fair India's praise.
 Her ideals are not dead
 For which her children bled,
 She proudly rears her head
 To greet new days.

We devoutly reply : AMEN.

Jivanmukta Lakshanam.

OR

THE FRUITS OF VEDANTIN'S PRACTICAL REALISATION.

(In the light of the experience of

J. Wm. Lloyd, a living American Recluse.)

The most striking thing to be observed about this Practical Realisation according to the Vedantin's Ideal—the dawning of the new consciousness which liberates man in this very life from all bondages and makes him a Jivanmukta—is its effect upon the spirits of the Illumined One. It is infinite in the possibilities of mental cheer. It fills at once the life of the meanest man with dignity and grace—for he is not only a child of God but one with him, the Infinite Universe itself in ultimate destiny, becoming that so far, and so fast, as he opens his soul and enlarges it to the divine comprehensiveness. He is heir to the full estate, with no rivals. All powers, all forces, all possessions are his. His immortality is assured, made fast by every promise and every fact. It is more than a hope, it is unthinkable otherwise. No longer need of worry about time. You have all the time there is; and all eternity too, if there is any difference, is yours. No longer death, it is only one of the necessary changes

and progressive steps which lead to your inheritance. Rise up in the dignity and majesty of your manhood, above pettiness of care and anxiety, and be as a God on the earth, conscious of your worth and destiny, large and frank and generous and free, as becomes one of princely wealth and fortune. You can no longer afford to feel small or be small—*noblesse oblige*. There is a new heaven, which is divine attainment, a new hell, which is distance from the Divine, and a new earth, in which liberated man, free of fear, filled with the health of a great thought, walks joyously onward. No other religion than Vedanta holds out so high a hope, offers so grand a destiny or so great a reward. And this for all men and all things, absolutely without exception. It is truly universal and inclusive therefore thoroughly satisfies the broadest intellect and the most generous emotion. It more than meets Tennyson's beautiful inspiration :—

"I can but trust that good shall fall

At last, far off—at last to all."

And another beautiful corollary is the fraternal feeling evoked. All men are his brothers, nay, more, are himself. To love his neighbour as himself is to him no empty precept, but a logical necessity of his faith. All other human beings whatever are a part of his very body and soul. His life is one with their life. But he may not stop even here. He is united with everything,—beast, tree, flower, and rock,—he is they, and they are he, and one great life binds all. Does not this contain a possible explanation of the mysteries of vital magnetic healing, of intuition? May not one life feed another, one body be transformed into another body, and into life for that body? Why not, if all is of the same?

All petty obstacles and prejudices of race, of nationality, of country, of color, fade away and disappear in the sunrise of this grand, this magnificent generalization. The true Vedantin knows only one country, one nation, one race, one religion, and himself lives through all and in all. He cannot help realizing the inspired words of Thomas Paine (no grander

ones in any Bible!) "The world is my country, to do good, my religion," and again he agrees with him when he says,; "I believe in one God, and no more." With the Mohammedan he cried, "there is one God, and Mohammed is his prophet, suited to his genius. He accepts all religions and all religious teachers, and rises serenely above them, distributing the merit and truth of each with impartial gratitude, and correcting their mistakes in the generous light of a brighter day. With the Unitarian he is one with the One God; with the Universalist he has condemnation for none. And with the Polytheist he sees the God to be worshipped in everything, and understands how it has come about, in the course of human evolution, that each thing has come before the mind of man—the stars and sex, hero, serpent, ape, and stone and lightning-flash and little bird and fish and flower—in its infinite mystery, rightfully demanding and receiving his adoration. For on one side everything reaches to and takes hold on the Inmost (and on every side is touched and penetrated by and made inseparable from the Inclusive) and is divine. And there is nothing omitted.

And he can see, too, the truth of the Atheist's feeling that in all the universe he can find no God, only himself and his own consciousness, for, that too, is fact; he is all, and it is only the larger and purer part of himself that a man calls "God" (his Ideal of Perfection in character), and he is free to worship or not, as he pleases, without condemnation; nay, whatever he may say or do, or leave undone, he inevitably does worship, for no man escapes the flow of his spirit toward his Ideal, and this is worship in its central essence. The Atheist as truly worships as the most posturing formalist; only he represents the other side.

With the Comptist, only in larger view, the Vedantin sees God in Humanity, and Humanity as God. With the Materialist he can see that all is matter, and with the Spiritualist that all is spirit, for these are but different terms for interchangeable forms of the same

thing. With the Agnostic he agrees that there is always an unknowable for the finite mind. But when the finite mind enlarges into the Infinite it shall know all things even as it was known; and it is only in the light of the Dawn-Thought that such a passage of Scripture can be justified or explained, for, obviously and logically, no finite can ever embrace or comprehend the Infinite.

And so the Vedantin has in the attainment of this Illumination a master-key to open all doors, a master principle wherewith to arrange all sciences, a universal solvent to reduce all things to the one and original element.

* * * * *

Inevitably this realization leads to freedom in its widest. It liberates from all laws, rules, codes, dogmas, and formulas. These are, indeed seen to be useful, but only as guides, working-plans, advices, tools. They are not finalities or masters. A principle is to be followed till the exception comes, and then, and there (where the opposing extreme claims its equal right) is found a neutral ground and an open door through which the freed soul goes outward and upward to higher perception. And this freedom, claimed for self, inevitably extends to all, for all equal in need, in ultimate destiny and attainment, all are one, and the last word of existence is solidarity. And again, immediately and proximately, there is benefit in freedom for all; for as each is travelling his own road to attainment, each has his own special view of the truth, each his own special development of the in-growing Divine, and this experience we imperatively need to share to supplement our own. It is therefore, of the first importance that we should not impose our growth on him, for, that aborts him, and leaves where we are (both balked together), but that we should aid and encourage his growth in his own way, so that he may aid and enlarge us by his discoveries and conquests. There is infinite division of labour in this search for attainment, this struggle for the ideal, this Humanity becoming God; and whoso hinders any stupidly stops himself and all. For each

man's works and discoveries, and valor, and eccentricity, and peculiarities, have value for us all, are a part of our wealth, stored labour and working capital-tools to the wise hand.

And again, the very spirit of the Vedantic religion makes anything but freedom impossible; for as a religion it is not a creed, or a dogma, or a ritual, but progress, attainment, development, growth, enlargement, expansion to the Infinite; and all this requires freedom, fluency, adaptation, receptivity, and appreciation in their most perfect and generous forms as the very law of growth. It is the only religion that is perfectly sweet throughout, without a terror or a prejudice or a hate. It is all "sweetness and light."

So jealous of freedom is the wise man the Jivanmukta that he will not bind himself by any habit, good or bad, nor will he let any passion, not even the purest love, get the mastery over his life. For any passion or desire becoming dominant in one's life, however good in itself (and often because of its godness is its seductive power) is a peril just in proportion to its strength. It is a stone on a growing plant, an iron band about a growing tree; we must throw it off; we must burst it or we shall never attain. If any joy were always joy, if any pleasure ever satisfied, we should stand still, and cease aspiring to our infinite destiny. Therefore every joy that is given up to and rested in satiates or turns to nausea or pain. The infinite uplift of things is against contentment in possession or sensation, and in proportion as we are growing are we restless, aspiring, urged by desire and ambition.

Yet ever the extremes meet and the balance holds. The man who has rejected contentment in any lower circle finds himself restored to a serene peace in the endogenous energies of his own life and the sweep and rhythm of the universe. The Great Content overcomes the need of lesser contents, and includes all. The nature that refuses to give itself with utter abandonment to any lesser love, and insists on rising above love with serene poise, suddenly finds that for the first

time has it attained real lovability; that the elements of peril and of pain, before so inevitable and acute, have now disappeared from love; that it is now free to love every one and everything, without a fear, and that all loves now turn to it with perfect trust and eager thirst. Love, before a seductive, deceitful, and capricious tyrant, flattering and torturing by turns, now becomes a glad and eager servant forever, on bended knee, presenting the cup of clear joy.

It now appears that the more love, the more ambition, the more desire, the more passion, the more experience, a man has, provided he be above them all, using and not used by them, the greater, the more God-like, he becomes, the larger his life, his power, helpfulness, usefulness, everywhere. Instinctively all eyes turn to him; he is the courage and hope of millions, for by an obligatory inner necessity it is the Attained Man that we are all looking for. He is the guarantee of our own success. He restores our faith. He is Saviour, Master, Messiah, the Incarnate God.

It was this superiority, this Soul Supreme, this Serene Life, which the ancient philosophers all contemplated in some form, and made their dream and ideal, often dimly enough but with certain faith. But it was this grandeur of ideal and attainment in them that has fixed them like mountain peaks, of the Lifted Land before all succeeding ages, for we all have the same yearning from the same innate need. And attainment is Happiness; attainment is Heaven.

As a man enlarges, he drops all forms and rules and "principles" as outworn tools, and follows reverently all the inner impulses and restraints, living his own life as frankly as a bird, "letting himself go" as a brook runs, in peace with the external world-currents and his own soul. The days of struggle are over, he blooms like a flower, he bears fruit like a tree. God is in him and all the world is with him. There is no more war with conscience but life and growth only and this is heaven within.

GEORGE WASHINGTON.

[Our idea is to present our juvenile readers every month, with the life-sketch of some one of the great patriots and Nation-builders of the world. We are happy to begin this series with the life of that remarkable patriot Washington, whose love of his mother-land mingled as it was with the purest selflessness, is in perfect harmony with our Indian, Gita-ideal of true endeavour and achievement. He freed his country from the grasping fold of irresponsible despotism, and then loved freedom so well that utterly unpossessed of any selfish impulses, he allowed his people to form a government wholly bereft of the costly toys of king, liege or our lord. He, if any, realized the truth of the great teaching '*Karmanyeva dhikaraste, maphaleshu kadachana?*'

To work alone hast thou the right, not to the fruits thereof].

Where may the wearied eye repose,
When gazing on the great
Where neither guilty glory glows
Nor despicable state?
Yes—one—the first—the last—the best
The Cincinnatus of the West
Whom envy dared not hate.
Bequeathed the name of Washington
To make man blush there was but

one.—

BYRON.

GEORGE WASHINGTON, the celebrated nation—leader and patriot of the American people—was born in Virginia on the 22nd February 1732. He enjoyed the great blessing of a good father and mother, and trained by such parents he early developed a noble character. He was a handsome boy, and his physical strength, moral courage, and high sense of honour, made him a general favourite. Washington's father dying when his son was but twelve, the widow was left with six children, but she proved herself amply competent to train her children; and Washington ever honoured his mother as one who in his early life had set him an example of every virtue.

Washington left school—where he had been a diligent scholar, though not a brilliant one—at the age of sixteen. There is still in existence a manuscript book in which, while yet a boy, he had collected some important rules to guide his conduct. There were fifty-four of these rules; the following are a few specimens:—

"Show yourself not glad at the misfortune of another, though he were your enemy."

"Strive not with your superiors in argument, but always submit your judgment to others with modesty."

"Use no reproachful language against any."

"Labour to keep alive in your heart the little spark of celestial fire called conscience."

On leaving school, being fond of mathematical studies, he entered the profession of a civil engineer, and when a little over sixteen was employed to survey a tract of wild country occupied by savage beasts and still more savage men. He returned successfully from the arduous enterprise, and was then appointed public Surveyor to the state of Virginia; this office he held for three years, and performed its duties with great ability. It was necessary after a time, for Washington to engage in a military expedition to protect the settlers on the frontiers from the invasion of savage bands of Indians who emerged on all points like wolves from the forest. These savages would come rushing at midnight from the wilderness upon some lonely house, or feeble settlement—either murdering the white men and women on the spot, or carrying them off to die a lingering death by torture. Against these marauding bands an expedition was formed, and Washington was appointed one of the leaders of the force, though only nineteen years of age. A few years later he distinguished himself in another military enterprise, involving much hazard, and full of adventure and hair-breadth escapes. The object of the expedition was to ascertain the exact position of the French who had settled on the American Continent, between whom and the English there was a

considerable amount of jealousy and suspicion. In the following year he took a leading part in a campaign against the French, and though the enterprise was unsuccessful—Washington having to retire before the superior numbers of the French—yet he conducted the retreat in such a manner as to elicit a vote of thanks from the Government.

After military service for a few years longer, he resigned his commission and retired into private life at the close of 1758. In the following year he married, and remained for three months a happy man with his bride at her own residence. He then took his seat as a representative in the House of Burgesses, and at the close of the session went with his happy family to his ancestral home at Mount Vernon. There his prospects of a happy life were very brilliant. He was wealthy, his wife was everything his heart could wish, and her son and daughter—children by her first husband—were intelligent and amiable in a high degree. In these days of pure domestic joy he wrote to a friend. "I am now, I believe, fixed in this home, with an agreeable partner for life; and I hope to find more happiness in retirement than I ever experienced in the wide and bustling world." The care of his vast estates demanded much of his time, though his abilities and established integrity made him in demand for public service. Whatever trust he undertook he discharged it with the greatest fidelity. But while Washington was thus enjoying the quiet pleasures of a country gentleman, there were signs of coming war—a war which was to end in the political severance of America from England, and the independence of the United States.

For sometime there had been increasing dissatisfaction among the Americans at the administration of the British Government, especially at the endeavour to impose taxes on the colonists while refusing them any representation in Parliament. In 1760 the British Parliament passed the Stamp Act according to which no legal instrument was binding unless written upon paper stamped by the British Government, and purchased of

their agents. There was a burst of indignation against this measure, especially in the state of Virginia where Washington lived. In the House of Burgesses of Virginia the following resolution was carried, "that the General Assembly of Virginia has the exclusive right and power to levy taxes and impositions upon the inhabitants; and that whoever maintains the contrary shall be decreed an enemy to the colony."

The 1st of November, 1765, was the day appointed for the Stamp Act to put into operation. In many places the shops were closed; the bells were tolled; flags were at half-mast; and many of the promoters of the Act were burnt in effigy. The Act was repealed, but a tax was speedily imposed upon tea, glass and some other articles. Troops were sent out to hold the Americans in subjection, and the colonies were ordered to pay for their support. Other measures were also passed by the British Government which tended more and more to alienate the minds of the Americans from the mother-country. Congress addressed a remonstrance to King George III, but the remonstrance was unsuccessful, and it was felt the time had come to appeal to arms. A federal union of the colonies was formed, an army was raised, Washington was appointed Commander-in-Chief, and the War of Independence began.

Our space will not allow of our giving details of the war which went on for a time with varying success—sometimes the advantage being with the Americans, sometimes with the English. The first decisive success of the Americans was gained at Boston which was held by the English army. They compelled the British to evacuate the town. On the 18th March 1776, the British troops were all embarked, and the fleet was passing out of the harbour. As an attack on New York was expected, Washington marched the army there. In the meantime a meeting of Congress was held, and after discussing the question whether the united colonies should declare themselves free and independent, on the 4th July, 1776,—a day

memorable in American history—the Congress adopted the Declaration of Independence. Finding that the British had massed in large numbers in the neighbourhood of New York and that his army was unable to hold its ground, Washington drew off his troops and retreated in good order. Conflicts from time to time took place between the two armies, but without decided advantage on either side. At last a bold stroke of Washington—the passage of the river Delaware—turned the fortune of war in favour of the Americans. The American army lay on one side of the river; a portion of the English forces composed chiefly of German auxiliaries, on the other. The river was rapidly freezing over, and was now full of floating blocks of ice. The American General selected Christmas night to cross the river and to make his attack knowing that the German troops unsuspecting of danger would be indulging in their usual carousals at that season. Choosing 2,500 of his best troops with 20 pieces of artillery, and crossing the ice-encumbered river in the midst of a fierce tempest he fell upon the British force and gained a complete victory. This occurrence greatly encouraged the Americans, and may be regarded as the turning point of the war. Fresh successes with the help of French troops followed, and in October, 1777, Burgoyne, one of the British Generals, surrendered his forces to the Americans.

The year 1781 saw the termination of the war. Lord Cornwallis had established himself with a well-equipped army at York Town in Virginia.

Washington having made a secret movement in conjunction with the French allies, his army, to the astonishment of the British general, surrounded the town, while a French fleet cast anchor before the harbour. Lord Cornwallis was caught in a trap, and after a few days of hopeless conflict surrendered on the 19th October, 1781,—seven thousand British troops laying down their arms. As the British army marched out to become prisoners of war Washington is reported to have said to his

soldiers: "My brave fellows, let no sensation of satisfaction for the triumphs you have gained induce you to insult your fallen enemy. Let no clamorous huzzaing increase their mortification. Posterity will huzza for us." Late in November of the same year the English embarked in the fleet and sailed for England. America was free and independent, and Washington was universally recognized as the Saviour of his country. The army was disbanded, and Washington having met Congress resigned his commission in these words: "*Having finished the work assigned me, I retire from the great theatre of action, and bidding an affectionate farewell to your august body under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life.*" But his public career was not yet closed; Washington the General was to become Washington the President. A convention was soon held in Philadelphia to organize the confederacy of States into a nation. By the unanimous voice of the electors Washington was chosen as the first President of the United States. He was inaugurated on the 30th April, 1789. After holding the office two terms of four years each, he retired again in 1796 to his happy home at Mount Vernon. There he lived until his death on the 14th December 1799, in the sixty-eighth year of his age.—*Progress.*

Thoughts for the Young.

Which is the best life:—"Don't be impertinent" said a toad to a grass-hopper that hopped unceremoniously over his back, "Reverence your betters." "Impertinent!" said the grass-hopper, amazed. "Yes, impertinent. Do you know I am fifty years old?" said the toad. "Fifty years!" exclaimed the grass-hopper. "Yes, I was shut up in yonder great stone for fifty years," said the toad pompously. "And what did you do all the time, sir?" "Do? nothing," replied the toad. "A fig for you then!" chirped the grass-hopper. "If you had been at work all the time I would have humbly begged your pardon,

and treated you as my better for your age. But since you might as well have been out of the world as in it for any use you were of, I can't think of it; for I consider we grass-hoppers who have been born only a week and have chirped and hopped with all our might ever since, are much more respectable." It is the work and wisdom that gives to old age its respectability and not mere passing of years. The dignity of labour is hardly as yet recognised owing to the presence amongst us of several do-nothing toads shut up within the four walls of their ancestral acquisitions.

No Pity for constant Complainers:—"Oh dear!" sighed a young field-mouse to the squirrel. "I am so sorry—so sad!" "What's the matter?" asked the squirrel stopping short in a run. "That poor wood pigeon, it goes to my heart to hear her; just listen to her plaintive accents, how mournful, how affecting!" "Ha! ha! ha!" laughed the squirrel, merrily, "don't fret yourself; when you've lived in the wood as long as I have you'll know better. I used to pity her myself once (and it is not in my way to make troubles either), but I have found out, this long time past that complaining is just a trick of hers, and that, whether she is happy or miserable, she has but one note, so I never concern myself about her."

Even God lends a deaf ear to the constant complaints of those who do not try to help themselves and is said to help only those who help themselves; how much more should it be in the case of men in authority. This complaining mendicant policy can never lead to any achievements in any sphere of activity, political or spiritual, as self-reliance and self-help can. We have only to recognise this truth and act.

Sin:—Sin is a denial of the law of upward growth; it is turning back on the path, a failure or refusal to look at things in the new light that is given, to receive the new food, to put out the new branch. Something which in the past we found good smacks of evil, the inner voice assures us it is time for us to leave it and go on, but, like Peter we curse and deny, and turn

back, swearing that that which was once good must always be good, and live our old habits doggedly. Not, however, that the law of life is ever balked, or that we ever really succeed in turning back the hands on the dial. Our sin, our denial, our refusal at last, by the reaction of disgust and the sting of sad consequence, drive us even further on the way. They are but the compression of air in the barrel, but the tightening of the spring, and only ensure the velocity of our future progress.

Conscience:—The moral intuition of humanity has always been that conscience was a guide to be followed in questions of right, while casuists have plausibly argued that its guidance was worthless because not the same in different individuals, nor in the same individual at different times. But they forget that the growth of the individual makes a continuous change in his view of right, and yet he must needs follow the new vision as it is given him, but discreetly and prudently, not slavishly as if it were all truth for all time. For conscience, like everything else, grows with our growth.

Conscience is the voice of progress, the impulse of spring, the sap in the tree. It is the main spring of growth in the human soul. And the evil thing against which it utters is that which is against our growth and progress, the thing we have outgrown, or the thing given us to strive against.

Evil overturned reads *live*. What lesson is here? May this not be a teaching that the true evil is where life is reversed, growth set back, progress aborted? Truly when the inner voice bids us to rest we are justified to take repose; there is a time to sleep, a time to loaf, a time for contentment, a time for serene observation and meditation, as well as for labour and for strife. But when the bugle blows, then the soldier who takes not his place in the ranks is a *rebel and deserter*.

"Whatsoever thy hand findeth to do, do it with all thy might!"

For all the currents of the Universe, all the stars in the courses, all the tides of human sympathy are inevitably with the man of force and conviction.

The weakling, the coward, the despairful, he irresolute, the pessimist, he is the world's traitor. For weakness is the Sin.—DAWN-THOUGHT.

Liberty and Growth:

It is true that repression never finally represses; the plan of God is such that it must even indirectly advance, yet in the end every will must have its way, for liberty is the indispensable, the road, the atmosphere of growth.

And growth is happiness. To be consciously enlarging, expanding, attaining, advancing, this is our joy. And where there is freedom there is nothing to stop growth, therefore men hold it first and greatest of all.

Growth is the river of life and Liberty the channel in which it runs.

Mr. Morley's Appeal to "the Better Mind of India."

(By SRI C. V. SWAMINATHAYAR.)

"Homo sum; humani nihil a me alienum puto."

"I am the Way" said Jesus Christ, and in that single affirmation is contained the sum and substance of all his teachings. "Look at me!" Said Sri Ramakrishna Paramahansa Deva to his favourite and most conspicuous disciple; and looking at his *Guru*, Swami Vivekananda, "Conquered the World" of thought, and laid it as a tribute at the feet of this Lord and Master, before he shuffled off his mortal coil. This is the secret of all great Teachers of the world. They do not fret and fume; they indulge not in vain speech and frothy rhetoric. In "silent action" they watch the growth of the soul in the soul of their disciple, showing "the path of duty" to them by personal example. They talk but little. And their work in the world is unobtrusive. Their precepts often partake of the form of command. "Get up and follow me."

"Go thy way!" "Look at the lilies of the field, how they grow." "Let the children come unto me!" "Rise up and sleep not." "Awake, arise," and so on.

Like keystone to the arch, their precepts come in just to drive home a particular truth, to establish in the heart, a Principle of Life which the disciple has been slowly but surely grasping and assimilating, unknown perhaps to himself. They appeal to the awakening and awakened consciousness of the Initiate. The Initiate is a disciple who has successfully passed through the various stages of discipline necessary to comprehend the truths and principles of Higher Life and has thus qualified himself to receive the *Grace of the Guru*—the finishing touch of the Master-hand that makes him a "Man",—"the Son" called "Man." He is "the Son of Man" spoken of in the Scriptures. Nietzsche, that infant terrible, that "healthy reaction" against the "weakness of Christianity" in the West, calls him "the Beyond-man." He was forced to recognise or "invent" as it is said, such a being by "a stroke of genius." All inventions and discoveries, if the mental process is carefully analysed, will be found to be nothing more than mere recognitions, by human conscience of pre-existing truths. When the human conscience has been purified and brought to be "in tune with the Infinite," such recognitions, instead of being fitful and flashing, become continuous; and then they are called 'Revelations.'

"The way to heaven" said the Swami Vivekananda "lies through hell." And he has not spoken a greater truth than that. The way to freedom ever is through stress and strife. The *Yogin* (the thinker according to the science and laws of thought) who seems to sit alone by himself and spend his time idly, is not the idler, "the lazy-rot" that he apparently seems to the superficial observer. (Here and everywhere throughout, in these my contributions, I connive myself and my remarks to the genuine article and not to the make-believe humbugs and hypocrites, who deserve no notice here. This declaration I make, once

for all, that I may not be misunderstood ; and much precious time and space may not be wasted in denouncing the false in every attempt to delineate the true.) His is a most strenuous life. His activity, of course, is in a higher and subtler plane. But the trials and difficulties to be overcome there, are no less real ; and the fight against evil powers, not a whit the less arduous.

Mr. Morley in his epoch-making speech of a Monday evening (October 21st) at Arbroath, has thrown the gauntlet. He has appealed to the "better mind of India." He has manfully acknowledged "the subtle elements, religious, spiritual, mystical, traditional, historical in what we may call for the moment, the Indian mind, which are very hard for the most candid and patient to grasp, or to realise the force of!" Like the hero, *Arjuna*, in the field of battle at *Kurukshetra*, this intellectual hero, "the fetish of the Liberal Party," as he is called, when he is accoutred for the fight in the full panoply of war, when he has armed himself and his Government to the teeth, with powers and legislative enactments which his own "better mind" revolts against and shrinks from using, faints at the sight of the task that's before him and appeals for help to the "better mind." Goodness of heart always has a power over the unscrupulous subtlety of the Intellect and often it asserts itself unknown to oneself at inconvenient times. This appeal to and generous recognition of the "better mind of India" is like an oasis in the desert sands of "verbiage" and "weak attempts at humour" that at times rise up in whirling, devastating waves of destruction by the storm of vehement denunciation of educated Indians and weak-minded conciliation to the ingrained prejudices of Anglo-Indians. The latter phenomenon is a sure sign of the intellect left to run riot at its own sweet will, as the former is an impulse of the heart which restores the balance of mind, for a moment, and gives a clear vision of truth, to be clouded over again instantly by the rising tide of passion and prejudice. The *Guru*, the teacher of mankind,—the incarnation

of "the better mind of India"—who is always a man or woman with a mission, merely takes mental note of the strength and vehemence, of the force and power of passions and prejudices that obstruct the clear vision of the mind and marks it in the "chart of life" of the person selected for study. They are absolutely silent about these faults and weaknesses, while they openly encourage every good impulse of the heart and help the aspirant after perfection with "affirmations" of Right and eternal Principles of Life, that have a strengthening influence on the growing power of the Heart over the Intellect.

It has been my good fortune to sit under the feet of One, who was an *avatar* of goodness and truth. I gave an account of Her sweet life, which first saw the light in the leading columns of the *Hindu*, in 1903. The article begins with this passage, which in one sentence describes her, as she was, is, and will ever be, to those who as spiritual children sat at Her feet and imbibed the Truth with the milk of human kindness with which she was overflowing. "In one of the numerous clusters of villages that go to make up this straggling city of Madras, there lived a remarkable lady, one of that rare and ancient type of Aryan womanhood, who by her own efforts had lifted herself up above the troubles and turmoils of this mundane life."

She was to us an incarnation of "the better mind of India." The Mind of India is in its national consciousness. That national consciousness is at one with the Universal Conscience which the *Sruti* teaches by the *Mahavakya*, "*Prajnanam Brahma*." The mind of India, as it is, not as it appears to others who are aliens to the innate nobility of the Aryan mind, is "the best," because it is ever in the light. "*Jyoti-antagatham-manah*" says the *Sruti*. As such it is all powerful. We worship it as Bharati Ma, the mother of the goddess of speech ; because its first name in the *Rahasya-namazali* or "the Garland of secret names of Devi" composed at the instance of Devi Herself by *Vasini*, the goddess of speech, and others begins with "*Sri Mata*," the Holy Mother,

That Word which was "in the beginning," "was with God," and "was god" itself, when it incarnates itself (manifests in name and form) for the purpose of doing good to the world, is "the better mind of India"—not of individualistic India, nor yet of English educated India, but of India the land of Wisdom, "the *Vedic Land of Ind*" which is the *Jnana Bhumi* of this mundane world—the universal Mother of religions. All religions in the world are contained in the One religion, which declares the Truth as "One only without a second," which is Her's by right, I mean by right of Birth. I, as a humble but inseparable part of that Infinite, Universal Mind, which is "the Mind of India" the Aryan (noble) Mind of National India—recognise in Mr. Morley a soul that is faithful to its own innate goodness, however much it may have been tossed about and carried away from its "ancient moorings" in the heart of Truth, by the passions and prejudices of political life and time-serving state-craft. The National Mind of India is ever responsive to the appeal of Truth. Itself living in the Light of Truth, it ever seeks to let in that *light* into other minds that earnestly and sincerely seek to know the Truth. Mr. Morley has declared his "invincible faith in a better mind" and like Arjuna to Krishna in the hour of battle, has appealed to "the better mind of India" for help and guidance in understanding the Indian mind. That help he asks of the "better mind of India" shall be given unto him. May he prove worthy of it and not turn his back on it, like Lot's wife, and share her fate.

We propose to publish in our columns month after month choice selections from the remarkable writings of the great Italian patriot, to whose pure and indomitable labours, the liberation of Italy in the last century was not a little due. His teachings had a spiritual basis, and hence are applicable to all countries. In this issue, we give his teaching on the love of one's own country, which has a special bearing upon the present times. It gives us all a true idea of how we should love our own country and also indicates the ways in which we should serve her and render ourselves worthy of her in all respects. We earnestly request our readers to study the following extract carefully and also try to assimilate the noble thoughts contained therein.—Ed.

Studies from Mazzini.

DUTIES TOWARDS ONE'S COUNTRY.

Your first duties—first as regards importance—are, as I have already told you, towards Humanity. You are *men* before you are either citizens or fathers. If you do not embrace the whole human family in your affection, if you do not bear witness to your belief in the Unity of that family consequent upon the Unity of God;—and in that fraternity among the peoples which is destined to reduce that Unity to action; if, wheresoever a fellow-creature suffers or the dignity of human nature is violated by falsehood or tyranny—you are not ready, if able, to aid the unhappy, and do not feel called upon to combat, if able, for the redemption of the betrayed or oppressed—you violate your Law of life, you comprehend not that Religion which will be the guide and blessing of the future.

But what can each of you, singly, do for the moral improvement and progress of Humanity? You can from time to time give sterile utterance to your belief; you may, on some rare occasions, perform some act of charity towards a brother man not belonging to your own land;—no more. But charity is not the watchword of the Faith of the future. The watchword of the Faith of the future is *association* and fraternal co-operation of all towards a common aim, and this is as far superior to all charity, as the edifice which all of you might build alone or with the mere assistance should unite to raise to would be superior to the humble, hut, each one of you lending and borrowing stone, mortar, and tools.

But, you tell me, you cannot attempt united action, distinct and divided as you are in language, customs, tendencies, and capacity. The individual is too insignificant, and Humanity too vast. The mariner of Brittany prays to God as he puts to sea: *Help me, my God! my boat is so small and Thy ocean so wide!* And this prayer is the true expression of the condition of each one of you, until you find the means of infinitely multiplying your forces and powers of action.

This means was provided for you by God when he gave you a country; when, even as a wise overseer of labour distributes the various branches of employment according to the different capacities of the workmen, he divided Humanity into distinct groups or nuclei upon the face of the earth, thus creating the germ of Nationalities. Evil governments have disfigured the Divine design. Nevertheless, you may still trace it, distinctly marked out, by the course of the great rivers, the direction of the higher mountains, and other geographical conditions. They have disfigured it by their conquests, their greed, and their jealousy even of the righteous power of others; disfigured it so far that there is not, perhaps, a single country whose present boundaries correspond to that Design.

These governments did not, and do not, recognise any country save their own families or dynasty, the egotism of caste. But the Divine design will infallibly be realised. Natural divisions, and the spontaneous innate tendencies of the peoples, will take the place of the arbitrary divisions sanctioned by evil governments. The countries of the Peoples, defined by the vote of free men, will arise upon the ruins of the countries of kings and privileged castes, and between these countries harmony and fraternity will exist. And the common work of Humanity, of general amelioration, and the gradual discovery and application of its Law of Life, being distributed according to local and general capacities, will be wrought out in peaceful and progressive development and advance.

Then may each one of you, fortified by the power and the affection of many millions, all speaking the same language, gifted with the same tendencies, and educated by the same historical tradition, hope even by your own single effort to be able to benefit all Humanity.

O my brothers, love your Country! Our country is our Home, the House that God has given us, placing therein a numerous family that loves us, and whom we love; a family

with whom we sympathise more readily, and whom we understand more quickly, than we do others; and which, from its being centered round a given spot, and from the homogeneous nature of its elements, is adapted to a special branch of activity.

Our Country is our common workshop, whence the products of our activity are sent forth for the benefit of the whole world; wherein the tools and implements of labour we can most usefully employ are gathered together; nor may we reject them without disobeying the plan of the Almighty, and diminishing our own strength.

In labouring for our own country on the right principle, we labour for Humanity. Our country is the fulcrum of the lever we have to wield for the common good. In abandoning that fulcrum, we run the risk of rendering ourselves useless not only to humanity but to our country itself.

Before men can *associate* with the nations of which humanity is composed, *they must have a National existence.* There is no true association except among equals. It is only through our country that we can have a recognised *collective* existence.

Humanity is a vast army advancing to the conquest of lands unknown, against enemies both powerful and astute. The peoples are the different corps, the divisions of that army. Each of them has its post assigned to it, and its special operation to execute; and the common victory depends upon the exactitude with which those distinct operations shall be fulfilled. Disturb not the order of battle. Forsake not the banner given to you by God. Wheresoever you may be, in the centre of whatsoever people circumstances may have placed you, be ever ready to combat for the liberty of that people should it be necessary, but combat in such wise that the blood you shed may reflect glory, not on yourselves alone, but on your country. Say not *I*, but *we*. Let each man among you strive to incarnate his country in himself. Let each man among you regard himself as a guarantee, responsible for his fellow-countrymen, and learn so to govern his actions

as to cause his country to be loved and respected through him.

Your country is the sign of the mission God has given you to fulfil towards humanity. The faculties and forces of *all* her sons should be associated in the accomplishment of that mission.

The true country is a community of free men and equals, bound together in fraternal concord to labour towards a common aim. You are bound to make it and to maintain it as such.

The country is not an *aggregation*, but an *association*.

There is, therefore, no true country without an uniform Right. There is no true country where the uniformity of that Right is violated by the existence of castes, privilege, and inequality.

Where the activity of a portion of the powers and faculties of the individual is either cancelled or dormant, where there is not a common Principle, recognised, accepted, and developed by all, there is no true Nation, no People; but only a multitude, a fortuitous agglomeration of men whom circumstances have called together, and whom circumstances may again divide.

In the name of the love you bear your country you must peacefully but untiringly combat the existence of privilege and inequality in the land that gave you life.

There is but one sole legitimate privilege, the privilege of genius when it reveals itself united with virtue. But this is a privilege given by God, and when you acknowledge it and follow its inspiration, you do so freely, exercising your own reason and your own choice.

Every privilege which demands submission from you in virtue of power, inheritance, or any other right than the Right common to all, is an usurpation and a tyranny which you are bound to resist and destroy.

Be your country your Temple. God at the summit; a people of equals at the base.

Accept no other formula, no other moral law, if you would not dishonour like your country and yourselves. Let all secondary laws be but

the gradual regulation of your existence by the progressive application of this supreme law.

And in order that they may be such, it is necessary that *all* of you should aid in framing them. Laws framed only by a single fraction of the citizens, can never, in the very nature of things, be other than the mere expressions of the thoughts, aspirations, and desires of that fraction; the representation, not of the Country, but of a third or fourth part, of a class or zone of the Country.

The laws should be the expression of the *universal* aspiration, and promote the universal good. They should be a pulsation of the heart of the Nation. The entire Nation should, either directly or indirectly, legislate.

By yielding up this mission into the hands of a few, you substitute the egotism of one class for the Country, which is the Union of all classes.

Country is not a mere zone of territory. The true Country is the idea to which it gives birth; it is the Thought of love, the sense of communion which unites in one all the sons of that territory.

So long as a single one amongst your brother has no vote to represent him in the development of the National life, so long as there is one left to vegetate in ignorance where others are educated, so long as a single man, able and willing to work, languishes in poverty through want of work to do, you have no Country in the sense in which Country ought to exist—the Country of all and for all.

Education, labour, and the franchise, are the three main pillars of the Nation. Rest not until you have built them strongly up with your own labour and exertions.

Never deny your sister Nations. Be it yours to evolve the Life of your Country in loveliness and strength; free from servile fears or sceptical doubts; maintaining as its basis the People; as its guide the consequences of the principles of its Religious Faith, logically and energetically applied; its strength, the united strength of all; its aim the fulfilment of the mission given to it by God.

And so long as you are ready to die for Humanity the Life of your Country will be immortal.

(Sri N. K. Ramasami Aiyer is a deep-thinking Vedantin and a sturdy materialist.) But his Theosophy is a tongue on which we are incapable of forming any opinion. We are afraid that many gentlemen in the Theosophical fold are not exactly in sympathy with the nationalist doctrines of Sri Ramasamiah. It remains only to add that the views of our correspondents do not necessarily reflect the policy or the faith of the *Bala Bharata*.
Ed. B. B.)

Theosophy and Nationalism.

By (N. K. RAMASAMI AIYER B. A., B. L.,)

PART I THEOSOPIHY.

Theosophy teaches the existence of the one absolute Reality, God, who has two conditions, the unmanifest and the manifest. When manifest, God has two inseparable aspects, spirit and matter or self and not-self, the two ultimate factors of the universe.

2. The cycle of evolution has two arcs, the descending and the ascending, the paths of differentiation and the path of unification.

3. Triplicity is marked every where in the universe, for when the One becomes dual manifestation, there arises a three fold relationship. The relation between self and not-self produces the triplicity of knowledge, desire and action : knowledge mirrors the objects, desire impels towards objects and action goes forth to obtain. There are three forms of consciousness, the waking, the super-waking and the deep-sleep or supreme consciousness. Corresponding to these three forms of consciousness there are three bodies, the gross, the subtle and the causal.

4. The letter A which represents the first sound symbolizes the first condition, the letter U in which represents the middle sound symbolizes the intermediate condition, and the letter M which represents the last sound symbolizes the last condition and the whole syllable *amm* represents the one absolute Reality in all its triplicity.

5. A convergence of experimental and of spontaneous evidence has been discovered in certain classes of phenomena which imply a communication of thoughts and images from mind to mind by some agency, not that of the

recognized organs of sense. Sometimes the thoughts and images of the dead are communicated to the living. From these facts, the existence of the spiritual world and of a surviving human personality is inferred.

6. Theosophy teaches that the individual soul passes at physical death from the gross world into the subtle, where he gathers part of the fruitage of the earth-life and then enters the causal world, where he changes his experiences into faculties which he will exercise in the next life in the physical world. The individual soul is thus bound to the wheel of birth and death, whose revolutions are confined within three worlds.

7. Man becomes immortal, when he realizes that he is the All. The realization of unity or the vision of the many seen in the One is attained by discrimination, renunciation and sacrifice, corresponding to knowledge, desire and action, each of which has two aspects, the lower and the higher, according to the two arcs of evolution. We recognize now the existence of the many, we are attracted to the many, and we act as if our interests are separate. Theosophy teaches us to recognize God in all discriminating the eternal from the temporary, love all as one renouncing personal desires and act for all as one doing all actions in dedication to God, and disinterestedly as sacrifice. When we thus realize the unity, of all things, we rest finally in the Supreme.

PAR II—NATIONALISM

8. Having considered the teachings of Theosophy, we shall now consider the relation between Theosophy and Nationalism. Nationalism holds that all human institutions are instruments and vehicles for the progressive revelation and realisation of God in and through man. Nationalism is the passionate aspiration for the realization of the Divine unity in the Nation, a unity in which all the component individuals however various and apparently unequal their functions, are yet really and fundamentally one and equal.

9. Autonomy is the end of Nationalism.

Autonomy is the only hope of our regeneration and greatness. We have to realize our Divine unity by bringing forth all the Divine powers latent in us. We are nothing but Divinity itself and we should stand by and in its own greatness. To be impressed with the dignity of our own self, to realize our identity with the Universal is the end of our being. The universal is the one object of our knowledge and pursuit. The universal is independent, self-protecting and stands by its greatness. The nation like the individual, should realize its identity with the universal. The nation also should try to know itself, to work out its potentialities, to realize its mightiness and identity with the universal. We must be full, we must be perfect. We are the divinity in embryo and when fully developed, we shall be co-extensive with God Himself and this is autonomy.

10. Nationalism teaches that a nation should never break away from its past life, but must retain its individuality, while building upon it in accordance with new requirements. We must therefore have national education, that is, education conducted entirely by ourselves and in accordance with our past traditions, with our present and future requirements.

11. No nation in the world will renounce voluntarily and without outside pressure, its power and authority. We must therefore necessarily adopt passive resistance or boycott. Boycott is not a weapon of active hatred, but is chiefly aloofness, absence of sympathy and withholding of all direct or indirect support. Whenever boycott will redound to our disadvantage, we shall not resort to boycott, for boycott is not a moral or religious principle and we are not therefore bound to give excessive consideration to consistency or to universality in the employment of boycott as a political weapon.

12. We must encourage indigenous manufactures and discourage or abstain from the use of corresponding foreign and imported goods. We advocate boycott of only those articles for which indigenous substitutes can be had, even with some difficulty or inconvenience. We

must take all possible and necessary steps to establish new industries and produce native substitutes for foreign articles.

13. We must abstain from all participation in such work as will help in foreign Government in its administration of the country while pursuing the policy of passive resistance, people themselves should be trained in the management of public business and in self-Government.

14. If we work on the above lines we shall have autonomy, which is an only solution of the numerous and serious evils arising from a foreign policy which tries to hold us in perpetual subordination. The duty of every true patriot is to educate the people both in Theosophy and in Nationalism, which will bring about the emancipation of our Motherland and enable it to join with absolute autonomy the Universal Federation of the nations of the world, realizing the Brotherhood of Man and the Fatherhood of God.— *Vande Mataram!*

Editorial Notes.

Self-help is the first law of existence. There cannot be any substitute for it. Self-help or none whatever is what you have to rely on. Not only God, not only the Powers of good, but also the Powers of Evil will help only those who help themselves. A self-deserted individual or nation is deserted by God, man and the Devil. Says Andrew Carnegie:—"There is no use whatever trying to help people who do not help themselves, you cannot push any one up the ladder unless he be willing to climb a little himself."

Yes, the Indian People must themselves realise their salvation, by thinking, working and suffering. Sitting idle with folded hands and then complaining to others of the wrongs to which you are subjected by your own sloth and inactivity, will be of no avail whatsoever. Why do nations suffer? Why do individuals suffer? The answer is: on account of their own errors and misdeeds. If the Indian people suffer great hardships now, they have to thank them-

selves for it. If our national wrongs are ever to be righted, if our grievances are ever to be removed, it is we that must work for that end or else, be sure, the end will always remain unachieved. Whether Hamlet is to be or not to be is a question which has to be decided by Hamlet himself and by none other.

The generality of Indian politicians of the last generation, some of them men of admittedly great culture and noble hearts, failed to make an impression on the national mind, because they forgot to lay sufficient emphasis on the indispensableness of self-help and self-reliance. A change is coming over us. To-day, all lovers of national well-being, whether they call themselves moderates or nationalists are urging the people to fall upon their own resources and cease to pursue the evasive temptations of foreign sympathy and foreign succour. Bipin Chandra and his colleagues are not unique in their cry of "no mendicancy." The cry is echoed back by their nominal rivals, the so-called moderates. Here is what Mr. Dutt said on this question, a few weeks ago at Tanjore:—

"I rely more upon our own preparation and our own education than on particular measures of legislation. The future of our country lies not in the number of legislative measures passed by Government, but in our own preparation. The political concessions we obtain for the mere asking, are not worth the paper on which they are made. Unless you fight for them concessions have hardly any value. Look at the history of France. Look at the history of England, of Germany. What decades, what generations, what centuries, have passed before the great nations in the West have secured the high political privileges, which they enjoy to-day. Do you think the results which we have achieved will not compare favourably with the achievements which other nations have made during the same period of time? The people who give up all their ideas of advancement because they have not secured their objects as rapidly as they expected are un-

worthy of any political privileges. You must work, you must devote your lifetime and, if you are true to yourselves, political progress will come to us as surely as night follows day and day follows night"—a sentiment which is shared by all sympathisers of India, to whatsoever nationality they might belong. Witness the following beautiful words occurring in Mr. Keir Hardie's final message to India uttered at Tauticorin:—

"Always bear in mind that upon yourselves rests the responsibility whether reforms are to be enacted or no. Show more energy in Indian affairs, develop your languishing industries, support the swadeshi movement (cheers). Elect for your boards those who will dare to speak the truth, careless who frowns, who smiles. Much of what you suffer from is due to your inaction. With more energy and backbone on your part reforms become much easier. You are penalized for your very virtues. Your kindness of heart and charitable disposition have been allowed to weaken you in the past. Gentlemen, pray preserve these ancient qualities. The world needs them very much. The world needs kindness of heart and human sympathy. But to these virtues you must add grit and backbone. Don't be afraid to stand up for what you believe to be right careless of consequences."

In this country, every one or at any rate, every Hindu is a Vedantin. Endless Varieties of shades in religious opinion is a necessity, born of natural laws, but the Vedanta is the banner around which all Hindus will willingly gather. Our Christian and Mohammedan fellow-countrymen too, have come largely under the influence of the Vedantic ideals, and even when they want to assert the distinctiveness of their faiths from the Religion of the Veda (knowledge), the Vedantin has to them but words of harmony and love. Nay! Vedanta in Essence is what all religions aim at.

"One and only God, by whom and in whom we live, move and have our existence"—that is the faith of India: and all her children, Muslim Parsee, Christian and Hindu stand on that one common platform of Universal Religion. Call it

by whatever name you please, if you put your trust in that faith, we may assure you, you are a Vedantin, inspite of all your difference in details and nomenclatures.

India's religious Faith, we again repeat, is Vedantism.

And India's political creed is Nationalism. The Vedantism has no patience with doctrines which are based upon the assumption of inherent inequalities between human beings. The Vedantin cannot give his assent to political creeds rooted on the principles of monopolization, and tyranny. The idea of the Unity of God necessitates the idea not merely of the equality but of the unity of man. A Vedantin who does not accept the doctrines of Nationalism when he begins to think of the political situation has yet to learn the A. B. C. of his religion.

But once you begin to consider any great fact of life from the standpoint of your soul's faith, it is no longer a question of acquiescence in this or that opinion. Your faith is justified only in your deeds. If your faith inculcates liberation in all details of human existence, you must work towards the practical realization of that ideal, work, work, incessantly work. You must pin your eyes on the noblest project and the sublimest undertaking in all matters and spend your time, money, and energy for its success.

Well did Lalor the Irish Nationalist observe:

"When a greater and more ennobling enterprise is on foot, every inferior and feeble project or proceeding will soon be left in the hands of old women, and imbeciles. All the strength and manhood of the island—all the courage, energies and ambition—all the passion, heroism and rivalry—all the strong men and the strong minds will quickly desert it, and throw themselves into the great movement, throng into the larger and loftier undertaking, and flock around the banner that flies nearest the sky. There go the young, the gallant, the gilded, and the daring; and there, too, go the wise. For wisdom knows that in national action littleness is more fatal than the wildest rashness;

the greatness of object is essential to greatness of effort, strength and success; that a great cause ought never to take its stand on low or narrow ground, but seize on the broadest and highest ground it can lay hands on; and that a petty enterprise seldom succeeds."

Here is a fine piece of verse for the nationalist to take to heart.

"As it is with a nation

Which would win for its rich dowry

That bright pearl, self-liberation,

It must labor hour by hour

Strangers who travail

To lay bare the gem shall fail

Within itself must grow, must glow

Within the depths of its own bosom.

Must flower in living might, must broadly blossom,

The hopes that shall be born ere Freedom's tree can blow."

We are sorry to see, that in northern India the so-called Hindu-Muhammedan problem created mainly by interested people, offers some serious puzzles to nationalist aspirers and workers. The Hindu and Muhammedan are alike the children of one Motherland and, *in fact* as well as of *divine right* the owners of the Indian soil. Any sort of quarrel between them would be unmeaning and foolish. Mr. Redmond, speaking at Limerick, sometime ago about Irish affairs struck the right note on this matter and said he intended to work his hardest to effect nationalist unity. The day was not distant, said he, when all would work shoulder to shoulder as in the day of Mr. Parnell—a thing for patriots in India to understand and follow.

Moulvi Abdul Jubbar, c. 1. E., late of Bhopal, made a remarkable speech at Calcutta the other day on the Hindu-Mahomedan questions. He then dwelt at considerable length on the deterioration of Mahomedan education and urged his co-religionists to adapt their education to the requirements of the time. He said nobody can deny that many are the advantages of English education, but it

has a tendency to metamorphose the Indians and to subvert their time-honoured habits and customs. It is a general complaint that the students of the present day are prone to imitate foreign modes of life which, in the long run, are sure to make them unhappy. They abhor everything native and ape the Europeans within doors and out of doors. Expenses have gone up ten-fold, but the contentment which was prominent in every native house-hold, has almost vanished. Our domestic arrangements, like the joint family system, were based on benevolence. The bread-winner supported not only himself and his family, but a number of poor relations and dependents. His own wants were few. While concluding, the venerable old Khan Bahadur made an earnest appeal for making up Hindu-Mahomedan differences and said "I trust both Hindus and Mahomedans should act as brethren and help one another in the prosecution of their studies. There is no harm in emulation but jealousy is odious and pernicious. The relations between the two communities should always be friendly."

In Southern India, it is pleasing to reflect the relations between the Hindu and the Muslim are quite brotherly as they ought to be. We give below the remarkable representation made recently to Mr. Keir Hardie, during his stay at Tanjore by the Mirasdars of that district.

1. The Land-tax is very heavy. It is unbearable. What remains is just sufficient to meet other taxes.

2. By and by we are reduced to want and starvation.

3. We are hard-pressed by the Revenue and Police authorities.

4. The ultimate result of the introduction of Railways, Telegraphs, and Bicycles is that Anglo-Indian officials do not trouble themselves to go and carefully inspect the country parts and paddyfields. They never talk to us. The Policemen do not even let us approach them. They do not mind our prayers.

5. We and the Hindus are friends. Officials create discord in us.

6. All representations of the masses are cries in the wilderness. The Government turns a deaf ear to them.

That you are in our midst is wholly by the grace of God. And we humbly pray that you would kindly talk on our behalf to our Gracious Emperor about our grievances.

EXTRACTS.

The *Bande Mataram* of Calcutta has a thoughtful article on "How to meet the inevitable repression."

Says our contemporary:—

The country must fully realise the seriousness of the struggle on which it has entered with the Bureaucracy; it must be strong enough to withstand and triumph over the most merciless act of hostility from an immensely powerful opponent. To extinguish the boycott at any cost is clearly now the one policy of the Anglo-Indian autocrats. The weapons in their hands are many, some possessed of such subtle potency as easily to elude the comprehension of those who are not always on their guard.

It then enumerates the various methods the bureaucracy has adopted in their attempt to break the back of the national movement, and then adds:—

And behind it all can you hear the roar like that which the Christian martyrs heard when the gentler methods of persuasion had failed to shake their Christianity.

Our contemporary continues:—

Providence has however simplified our task. Nowhere in the world has an absolutism been so helplessly dependent on the loyalty and cooperation of those of whom it is set. The day that cooperation comes to the English cease to be the rulers of this country, and it is this that sets a strict limit to the extent to which the Indian Government can carry on its repressive policy. There are acts from which even the Indian police will recoil with horror; there are policies against which even the loyal subordinate Civil Service will revolt; and such acts and policies therefore are beyond the range of practical politics in this country—acts and policies of which we constantly read in connexion with the Russian and Turkish tyrannies. No one could accuse us of the intention to minimise to the country the immensity of

must nerve itself to face in the struggle with powers that be; but at the same time we do agree with those who turn away from the thought of liberty because it must necessarily involve the country they think, in all those blood-curdling inhumanities which they have read of, say, in the memoirs of Prince Kurapatkin. The position of the Indian Government, it must be borne in mind, is much less secure than that of any other Government in the world. Many Englishmen, not unpossessed of some culture and learning, were grossly scandalised to see Bipin Chandra Pal going about freely after he had refused to give evidence in the case against the *Bande Mataram*: he would have been hurried into Newgate the very next moment after his refusal to help the prosecution, had he been in England, they said, or he would have been immediately led off to Siberia had he been guilty of a similar defiance of the Government in Russia. The obvious answer to these plaintive hypotheses was that the Indian Government possesses none of that strength that is enjoyed by the Government either in England or Russia. In our national preparation against arbitrary rule we must not be wanting in a correct appreciation of our own strength and of the points of weakness of our opponents. The problem of the Bureaucracy, to state it finally, is to push its policy of repression against the Indian Nationalists as far as it can without alienating the moral sympathy of those on whose collaboration their tenure of power rests.

Our duty is thus obviously to train up the moral consciousness of our people to that level of development at which it will refuse as a whole to tolerate for any space of time at all the rule of the few over the many. And in doing this work we must press up all the avenues that lead to the common goal. The missionary work of preaching the ideal of self-rule in every part of the country, as the essential precondition of our National realisation, is of course of superlative importance, and the bold and unflinching facing of persecution in the faithful discharge of this sacred task is of equal service. But apart from this work we must also endeavour to foster the growth of those conditions that favour the easy and rapid germination of the love of liberty. Even a cursory glance at Indian life would convince everybody that it is only in the independent professions in our country that the ideal of Indian liberty struck its first root and is now most widely prevalent. The vast majority of our educated countrymen are absorbed in Governmental or quasi-Governmental services where the growth of the liberty ideal is naturally inhibited, and where at best it acquires but a stunted development, being condemned from birth to deafness and dumbness. It would be difficult to think of anything more ruinously unfortunate for a country than that for the greater majority of its educated men should be debarréd

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of livelihood. If they

at entrance to their love for the land that gave them. One can easily realise how unspeakably demoralising the influences of such a service must be, and yet the overwhelming proportion of our educated countrymen are constantly subject to them. The only way to remove this gross anomaly is to create rival sources of employment which will provide Indians with an independent living. The existing professions are too few in purpose and are, further, filled already to choking only adequate means to this end is therefore the industrial development of the country which will present and coming generations a much more active and promising avenue of employment than the strictly subordinate services that let men of the alien Bureaucracy. The uprise of the industrial class will thus spell a great accession of strength to the political life of the country. It is this that lends to the question of industrial development its main fascination and serves to remind us forcibly of the vital link that exists between the different branches of national activity. The stir and activity in the various industries of the country that have already been caused by the Swadeshi-Boycott movement is full of happy augury. We must strain every nerve to fill the whole country with trained industrial ability: we must send our youngmen in hundreds and thousands all over the world to learn the scientific methods of production so that India may in a very few years be covered with a network of industrial centres that will supply work for hundreds of thousands of our educated men, and save them from the immanition of a living death in Government service. The work already begun in this direction by the Association for the Advancement of Scientific and Industrial training of Indian cannot be too much encouraged and deserves the most liberal encouragement ever many more Basantas will very soon be expected to see rising up in an industrial India court suffering in the name of the Motherland.

And besides, the successful working of the handloom trades union in Bengal mostly composed of illiterate men, certainly give us a most promising insight into the latent possibilities that lie in the direction of general policy to passive resistance that may be adopted by the country. If the people of India are once made to signify their intolerance of arbitrary rule, it will probably be, as Seely and Meredith Townsend say, by a general declaration of passive resistance. Therefore we can expect our countrymen in the service only to entertain the thought of refusing to serve the Bureaucracy, we must see that the country has the means of obtaining their subsistence to

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and classes. The Vedanta Society house closed on July 14th, "the practical work of the society was transferred to the Vedanta Ashrama in west Cornwall. Swami Paratananda took up his residence there and established a regular routine in the daily life. "The hour for rising was fixed at 5 A. M. and at six a meditation class was held in the temple, and again in the evening at eight. In the interval the members went about their various duties until the afternoon, when during a part of his stay the Swami devoted some time to sitting alone or to answering questions. These meetings under the trees, everyone talked to the students all found this hour especially precious. But the close contact with the Swami was a constant lesson and his teaching was continuous, not fixed times, but continued throughout the day. Every word or an occurrence furnished an opportunity for an impromptu talk on some phase of the spiritual life.

Swami Paratananda returned to New York in the first of September and on the 15th re-opened the temple and the Sunday service. With the first Sunday service began the regular lectures and the Swami gave an earnest and impressive talk on "The need of religion", in which he emphasised the fact that all of religion consisted in "being and becoming" one with the ideal. "Man is man so long as he tries to rise above the physical, external and internal", he stated. "The attempt to conquer external nature has led to the development of the physical sciences and to all mechanical achievements. The effort to subdue the inner nature constitutes what is known as religion; and since complete mastery of self alone can bring eternal peace and happiness, man's greatest need is religion."

"Religion as universal" was the subject for the following Sunday. In this lecture Swami made the broad claim that every religion is based on its fundamental principles, and that all religions are based down to a limited set of imperfect efforts of those who try to apply these principles; therefore by practising any one of the religions with sincerity and true devotion man can attain to the realisation of the one eternal religion. In alluding on this the Swami spoke feelingly of Sri Sri Krishna who had proclaimed this universal message with such force both by his words and by his life. Swami also stated that any sect which claims to represent universal brotherhood or the one universal religion is in itself a protest against universality, which is realised not through any organised movement but through each individual living the life.

On the third Sunday of the month the lecture was on "Religion of Work". Swami Paratananda spoke of the value of work and what he said was found extremely

helpful by every one. "We all work, but few of us know why; hence the greater part of our energy is wasted. We spend it in struggling with the unreal and transitory, instead of for the permanent and real; and in consequence we meet with disappointment at every step. The great seers of truth, recognising this inevitable law of ceaseless activity and desiring to help mankind to utilise it developed a religion of work or Karma Yoga, which teaches us how through work alone we may attain the highest goal. In this religion even the most menial task becomes an act of worship if it is done without attachment. So long as we care for the results of our work, we work as slaves. When we offer up all the fruits of our work, both good and bad, to the Lord, realising that He is the only doer, then we work as masters. Love is the motive power behind all activity, but the sinner's love is selfish and the Saint's unselfish. When a man has learned to work with complete unselfishness, he has attained the goal of Karma yoga. He then works cheerfully and fearlessly and enjoys true peace and bliss.

Vande Mataram

OR

THE CHILDREN'S SONG.

They call us restless, Mother Dear,
They think us all half-crazed;
From such a mob they've naught to fear,
And still they look amazed!

They think we'll run amuck, Dear,
And play some savage sport;
So just to keep their conscience clear,
Our Ladas they deport!

Our speech they call sedition, Dear,
They think we rant and rail;
So just to hush our lips with fear,
Our Pals they march to jail!

Our Congress meets too often, Dear,
From East and West, and North and South;
We fret and fume year after year,
And so they now would gag our mouth!

O! England's Honest Johnny, Dear,
Regrets he has no moon,
To cheer our hearts and wipe our tears,
To dance us like a tame Baboon!

Enough we've played, O Mother Dear,
With these outlandish boys,
And now we would to Thee keep near,
And in thy smile rejoice!

For now we long, O Mother Dear,
To share our Mother's Love,
That feeds our strength and kills our fear,
And turns our hearts to God above!

M. G. V.

at some more capitalists to join hands
undertaking.

It is an item of news which throws a flood of light
on the workings of the administrative mind:—Rasik
Rai, Government Pleader of Bhola Sub-Division, who
in his explanation for observing Partition Day said that
he was not a public servant, and if the Magistrate
thought he was he had no explanation to offer, has been
dismissed, and Moulvi Asgar Ali, Pleader, has been
offered the Government Pleader's post.

Writes the *Yugantar*.—

The danger has darkened over us on all sides.
Never did India before stand at such a crisis. There
were misfortunes during the Mahomedan period, but
the warlike Bengali surmounted them by the dint of his
sword. Also despotism was not at the time so intense.
The people of the country possessed swords, fire-arms
and forts. They had barnfuls of paddy and the strength
of arm, and they did not consign themselves to the lap
of luxury and look to others for the preservation of self-
respect. They avenged by sword. And now the
country has been laid waste and barren. The Hindu
being addicted to luxury has abandoned his faith. Under
the severe pressure of the Arms Act he has lost the
strength of the sword. Being extremely needy he
cannot build himself a hut, not to speak of a fort. By
the frequent visitation of famine the country has been
depopulated. We are being robbed by others of food
from our very homes, and the people of India, male and
female, die of starvation. For want of food the body
has been reduced to a skeleton; whence can come
strength to the arm? By reason of luxury of foreign
origin, and being enamoured of the colour of the infidel,
and with liquors the country changes to a cremation
ground. The great danger threatens us on all sides.

Englishman.

A new test has been discovered in Calcutta, to find
out whether a Sankirtan party is purely religious in its
aims or no. What that test is will be patent from the
following item of news which appeared some time ago
in a Calcutta daily.

The other day at the Calcutta Police Court Radha Go-
vinda Goswami, Sebbit of Sri Gourasa, stepped into
the witness box and applied on behalf of a large section
of the public, who are followers of S. Gouranga for
permission to place the image of the Deity in the
north-west corner of the Beadon Square on Tuesday
the 19th instant, being the "Hindu Rash Purnim festival
day and to sing religious Sankirtan with musical
instruments from 5 p.m. to 10 p.m. in the evening
of the same day. It appears that the applicant
has a Sankirtan party who performed some of
their pieces before their Royal Highnesses the Prince
and Princess of Wales when their Royal Highnesses

the
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where no
cant to th

Mr. K
to allow you to
ded the Commission
your application to h
opinion.

Mr. Kingsford wrote on the back of
follows:—

"Commissioner:—If you have no objection
pass orders."

Commissioner:—I have no objection.

Mr. Kingsford passed the following order:—"Allowed."

Applicant:—God bless your honour. Your honour
may live long and be happy.

The applicant then left the witness-box.

It appears that colour-prejudice cannot be the mono-
poly of the white races of Canada, Transvaal, Australia
and elsewhere. The Asiatics have learnt it from the
"superior" races, our friends of the "superior" race
are finding that Siam is growing a little bit too hot for
them. Which fact is responsible for the following
effusion of the *Advocate of India*:—

The latest report from Setul, in the Siamese West-
Malay States, says the *Penang Gazette*, is to the effect
that the Siamese authorities have ousted all the
officials there and replaced them by Siamese. It
stated that there is to be a "general post" in the
Siamese Malay States after Prince Damrong
Penang on the 2nd November. What truth
these rumours we are unable to say, says our cor-
respondent, but in a recent letter from Bangkok we were
told that the Siamese there were beginning to treat the
Europeans in Siamese service very cavalierly. It would
seem that the inhabitants of the little country are suffer-
ing from swelled head; like all Asiatics, they were pro-
foundly impressed by the Japanese victories over Russia
and are inclined to fancy that they also could get the better
of a European foe. In the circumstances, it is as well
that we have an able and energetic representative
British interests on the west coast. Fortunately,
Chulalongkorn is a sensible man, and knows full well
that but for British assistance in the past, his Kingdom
would have been absorbed and himself to the dispo-
sition of a Sisowath of Cambodia. It is of course
the younger school of native princes and officials that
for arrogance and anti-European feeling.

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