

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands on

- (1) The Maintenance of British supremacy with self-government for India.
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma.
- (3) Education of the Hindus as an integral part of the Indian Nation.
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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A Vision of India.

MANORANJITA BLOSSOM.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

Thou flower with fragrance sweet though small
in form,

As fair and sweet as thy euphonious name,
Though thou doth aye to all appear the same,
When smelt with love, with odour multifiform,
Like shining silks with glancing splendours warm
Or poet-thoughts that diverse seem though same
According as we soar or straggle lame,
Thou bringest peace dispelling passion's storm
O Manoranjita ! I linger long
On thy sweet name and form and fragrance

sweet

And bless His gracious love that gave us thee !
Thou kindest in my heart unwonted song ;
My pulses with unwonted quickness beat ;
In my soul shines unwonted ecstasy.

Great Thoughts.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions ; but a right understanding of the relation between what *he* can do and say and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it ; and are not only right in their main opinions, but they usually know that they are in them : only they do not think much of themselves on that account. Arnolfo knows he can build a good dome at Florence ; Albert Durer writes calmly to one who had found fault with his work, 'It cannot be better done' ; Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else—only they do not expect their fellowmen therefore to fall down and worship them ; they have a curious under-sense of powerlessness, feeling that the greatness is not *in* them, but *through* them ; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, are endlessly, foolishly, incredibly merciful.

"A weak man in office, like a squirrel in a cage, is labouring eternally but to no purpose and in constant motion without getting on a job ; like a turnstile he is in everybody's way but stops nobody. He talks a great deal but says very little ; looks at everything but sees into nothing ; has a hundred irons in the fire, but very few of them are hot, and even with those few that are, he only burns his fingers."

"A free press is the parent of much good in a state. But even a licentious press is a far less evil than a press that is enslaved (*subsidised* is the modern term) because both sides may be heard in the former case but not in the latter, which is doubly fatal for it not only takes away the true light—for in that case we might stand still—but it sets up a false one that decoys us to our destruction."

It has been shrewdly said that when men abuse us we should suspect *ourselves* and when they praise us, *them* ! "

The world is itself hell ; and men are partly the tortured souls, and partly the devils.

One may smite, and smile, and be a villain.

Events of the Week.

The French occupation of Frankfort and other places as a counter-move to the German violation of the Neutral Zone necessitated by Spartacist risings in the Ruhr valley region has met with strong disapproval at the hands of the other Allies. The German Constitutional Government had for its very life to fight out the incipient Bolshevism in the Ruhr area; and it had for this purpose to send its troops through what under the Peace Treaty is a Neutral Zone. Germany, no doubt promised to withdraw her troops, a hundred thousand in number, as soon as the rising was suppressed. But France, always suspicious of German intentions as perhaps she had reason to be, would not agree to this. She suspected duplicity. She saw that the Baltic army which achieved the short-lived *coup d'état* was not, as was agreed, earlier disbanded by Germany. She was struck with the enormous stores of arms and ammunition discovered by the Allied Commission whose storing was contrary to the Treaty. She doubted the *bonafides* as much of the intentions of the Government as of the harmless nature of the German Reichswehr which, though a citizen army, may in her opinion, at any time be made equal to the regulars. And was not the leader of the revolution that failed, Luttwitz, the sword arm of Noske, and did he not as such enjoy the latter's confidence? What is there, then, to prevent the inference that the present Government was as much Junker-ridden as Kaiser Wilhelm's and as much calculated to ruin France as the previous one? These considerations would appear to have influenced her decision to occupy Frankfort. Germany protested, a protest in which the other Allies joined; but fortunately, what might have developed into a serious crisis threatening to shatter the solidarity of the Allies has now been avoided and the question will be calmly settled at San Remo.

The Turkish question continues to attract the greatest attention in our country. Khilafat meetings are held all over the country to accord a treatment to Turkey satisfactory to Indian Moslems and in accord with justice and the previous pledges of the Premier. Prominent Hindus have expressed sympathy with the Muslims in their present distress and many have actively been taking part in Khilafat work. The Hindu-Moslem unity is now an established fact and it again and again manifests itself in the proceedings of public meetings. One solid result of this unity is the greater willingness and readiness of Moslems to respect the religious sentiments of their Hindu brethren. At the recent Cow Conference held at Patna, this fact was given practical proof. Mr. Mazharul Huq was Chairman of the Reception Committee and he delivered an address containing sentiments which might have been entertained by Buddha and Sankara, but which never did any disservice to Islam. Resolutions were passed condemning the slaughter of cows when such slaughter was quite unnecessary.

It would appear that the Madras Provincial Congress Committee had an exciting time of it last Saturday and Sunday. After the transaction of routine business Mrs. Besant moved a resolution calling upon the Congress Committee to condemn Mr. V. O. Chidambaram Pillai's conduct in publishing certain Tamil pamphlets accusing Mrs. Besant of embezzling the funds of the Theosophical Society. So far as we have been able to see Mrs. Besant's argument in support of the motion seems to be that Mr. Chidambaram Pillai's accusation was a terrible and loathsome lie and that such a palpable slanderer as Mr. Pillai should be condemned by the Committee and should not be allowed to do propaganda work on

behalf of the Congress. During the course of the discussion, information was elicited that Mr. Chidambaram Pillai had not been authorised to make such allegations against Mrs. Besant. Nor did he claim to have made those allegations on behalf or under the authority of the Committee. After the resolution was moved, the President declared it out of order as in his opinion, the case was purely one between Mrs. Besant and Mr. Pillai, that a decision on it would involve a judicial examination into the merits of the case; and as such an elaborate examination was out of the question, and beset with great difficulties, and he said he had no other course, but to rule the resolution out of order. Mr. Chidambaram Pillai's counter resolution condemning Mrs. Besant was also ruled out.

Mrs. Besant, it is needless to say, is not satisfied with this decision. She bitterly complains that what she wanted was not law but honour and wreaks vengeance on the President of the Committee by heaping futile abuses on him. In justice to Mrs. Besant, we may say that public life in the Presidency is not as decent as it might and ought to be. For this state of affairs however she has to blame herself, as the *Madras Times* pointed out the other day. This is however, by the way. Mrs. Besant, in our opinion, would have attracted public sympathy if instead of utilising her cleverness in seeking to whip the Congress Committee into condemning Mr. Chidambaram Pillai on the strength of her statement, she had prosecuted Mr. Pillai for malicious libel and obtained an award or established the purity of her position. She cannot expect public sympathy with her demand to condemn her enemy unheard, on the strength merely of her opinions or words. Nor can she have failed to realise that it was an insult to the public to think it capable of so condemning a man on the mere *ipse dixit* of herself. In these days of downright rationalism, respect for authority, even though it be that of Mrs. Besant, cannot stand supreme.

The Nationalist Party it would appear, wishes to associate itself more closely with the Congress than its present name suggests. Else why should it change its name and style itself the "Congress Party"? The new appellation, so far as the present circumstances remain unchanged may perhaps in one sense be justified. They now constitute the prop of the Amritsar Congress resolutions of which, it may also be said they themselves were the parents. Yet a doubt arises as to whether it is wise or just to seem to exclude non-Nationalists from the Congress, as the new designation of the Nationalists would imply. There are many Moderates, men of heterogeneous views, doubtless, who do not accept wholesale the Amritsar Congress views but who still cherish feelings of respect to the Congress. They hope for the day when the Congress will veer round to their views. We do not see why they should be dubbed explicitly or implicitly, non-Congressmen. Mr. Tilak seems to have noticed this objection for he styles his Party, not as the "Congress Party," but as the "Congress Democratic Party." Mr. Tilak's course leaves room for Moderates to remain inside the Congress and style themselves "the Congress Liberal Party" or the "Congress Republican Party," should they choose to borrow the American phraseology. Their outlook would seem to approximate to that of the Hamiltonian Republicans who were terribly suspicious of numbers and stood for wisdom more than for votes, even as the Indian Moderates now are. They need not be scared away by the word "Republican," for in a system of responsible government there is no sling in it to the Crown and to mistake it for an antonym to "monachism" is to miss its present-day significance.

The Hindu Message

India, The League and the Empire.

The League of Nations was, even at its birth, fated to have its being in the clouds, and never, for even a moment, was permitted to touch the earth. President Wilson was, like a true Christian fanatic, framing his world-policy up in a balloon, while his own Secretary of State was, at that very moment, standing on sure ground and speaking the bare truth and striking common-sense when he said of the United States that "she must be incomparably strong in defence against aggressors, and in offence against evil-doers." He also pleaded for the necessity that had arisen to the United States for "the creation of incomparably the greatest navy in the world." Thus Secretary Daniels, of America, really sounded the death-knell of the League of Nations, and his wise and statesmanlike policy has been adopted by the Senate of his country. President Wilson's sublime philanthropy and beautiful plan or fabric of universal peace through self-determination for all communities and nations and through the universal limitation of armaments, military and naval, will ever remain a marvel and warning for mankind. The European statesmen who sat with him round the Peace-Table, however, were fully aware that they were only playing a part which was meant to satisfy President Wilson's *amour propre*. This was especially the case with the British plenipotentiaries at the Peace Conference at Paris. They were only the successors of those who had played a similar part when the Holy Alliance had been proposed exactly—or a little over—a hundred years back and had bequeathed the lessons they had learned from the events of that period to their successors and posterity in Great Britain. As the "plan of universal peace" framed by the European monarchs who lived at the commencement of the Nineteenth Century was, from the outset, doomed to failure, so was the League of Nations framed, at the commencement of the Twentieth Century, by the European statesmen who met at Paris in response to the beautiful imagery and sublime phrases which President Wilson mistook for the practicable achievement of a universal League of Nations for the promotion of peace and self-determination among the nations of the world, great and small. Lord Castlereagh, writing of the former to his political chief, Lord Liverpool, spoke of the plan of the Holy Alliance as "a piece of sublime mysticism and nonsense." It failed, because it forgot that it would not be permitted to interfere with the internal concerns and external interests of those who formed the members of the Alliance. Similarly, the League of Nations has failed because America itself in the first instance, would not allow the League of Nations in Europe to do anything which would compromise the value of the Monroe doctrine to herself or prevent her from working for "the

creation of incomparably the great navy in the world." What is thus true of America is equally true of Great Britain, and true—but only in a less degree—of France, Italy, Japan, &c.

A great British statesman once declared the true tradition of British Policy in foreign matters and relations to be "respect for the faith of treaties; respect for the independence of nations; respect for the established line of policy known as the balance of power; and, last but not least, respect for the honour and interests of this country (Great Britain)." The same may be declared to be true, with the modifications needed, with the treatment, by British statesmen of Great Britain's relations with her Dominions and Dependencies. Her statesmen are sure to maintain her treaties and engagements with the latter, to promote the cause of self-government by timely or moderate and gradual concession, to maintain a due balance among them by means of conferences and reciprocal concessions, and, finally, to assign a predominant place in their measures of policy to the securing of the dominance and prestige of Great Britain in the eyes of the civilised world and within the British Empire itself.

If we bear these facts and principles of British policy in mind, we may well fore-cast what are the possibilities of practical achievement for British India and the lines along which progress can be made possible. So far as specially Indian interests do not touch Britain's Imperial position as suzerain of all the communities in the British Empire or her place as a world-power among the civilised nations and world-powers now predominant on the earth, we may be quite certain that our steady progress is assured, and no rocks lie ahead to impede or endanger it. It seems to us that our Indian politicians and statesmen should strive, individually and collectively to ascertain the extent to which they can insist on progress before it can at all be imagined to surpass those limits. Those limits are the same both for the Dominions, so-called, and for India. We ought to strive to the utmost to get rid of the distinction between the Dominions and Dependencies. It is because Nationalists in India believe that the present policy and attitude of the so-called Liberal and Moderate parties is calculated to impede and endanger the progress of India towards achieving at an early date the goal of attaining the political status of a British Dominion or Colony that Nationalists or Congressmen believe that they are called upon to prevent their predominance or influence in the newly-elected legislative assemblies, Imperial and Provincial. One thing is certain *viz.*, that the Liberal or Moderate secession, from the Congress will lessen the pace of India's progress towards the equality of political status she has set her heart on acquiring among the self-governing units of the British Empire. Let us hope that the electorate in this Presidency will thoroughly realise this fact and think twice before they resolve to give away their votes, with open eyes

and minds cleared of all cant and cajolery, to the Liberal Leaguers and Moderates.

At the same time both our Nationalist politicians and our voters at large, must realise that they must not pursue plans, policies, or measures which would compromise the honour or the interests of Great Britain in her dealings and relations with foreign states and nations. This would only end by converting India into another Ireland,—a position which both Great Britain and India should seek to avoid. If we, Indians, avoid the embarrassing of Great Britain in her management of foreign affairs, the British people and Parliament would, of their own accord, so attempt to regulate their relations with the Indian people as to satisfy our aspirations for national freedom and self-determination and thus avoid the unwilling transformation of India into another and bigger Ireland which would prove a snare and a menace to the unity and consolidation of the Empire. All Indian communities should, for the present, be content to advance their work of organisation and unification in order to obtain a full recognition from Great Britain of their right to self-government for all India at the expiry of the period now fixed for an enlargement of Indian freedom such as would satisfy their legitimate aspirations. We fear that, occasionally at least, this healthy and common-sense principle of Indian agitation is ignored by some of our politicians. We think the Indian public should keep a careful watch on all public activities now in progress so that the vital interests of the nation may not suffer and our early attainment of national freedom may be assured beyond all possibilities of danger. The Indian Nationalist party has so far shown that it alone has the vision which can look into the future and also work for its practical and early realisation while maintaining the self-respect and courage which are needed to avoid the unholy alliance with any and every community, group, or section of men who place the interests of the moment or of any individual or party over those of the nation at large.

Notes and Comments.

In England Labour is already beginning to assert itself. During the war, the bureaucratic official had to stand aside and let the business man and industrial classes organise themselves for purposes of efficient production. Otherwise the various sorts of material products needed in the field of war could not be produced in proper time and quantity needed. Having tasted the sweets of freedom from outside control, the English labouring and industrial classes are asking for a permanent "nationalisation" or "socialisation" of industry, and have put forward under the guidance of thoughtful leaders and the inspiration of social philosophers of a new pattern, proposals for the organisation of a new form of society. Every labourer in England has now begun to feel the truth and force of what a philosopher and thinker of high culture and power of thought—Professor Bertrand Russell—has said in terse and expressive language—viz., that "the

civilised world has need of fundamental change if it is to be saved from decay,—change both in its economic structure and in its philosophy of life.

A writer in the *January* number of "*The Nineteenth Century and After*"—Mr. G. R. Stirling Taylor—laid down the foundation-principles of the industrial fabric of the future of "civilised" society, of what he calls "*The Guild State*." First, "the citizen's main duty is to be organised as a producer of wealth." The mind of the nation is no longer to be concentrated on Imperialism, Constitutional Law, &c., but on industrial affairs. Every social problem with which the collective life of the nation is concerned is to be subordinated to the production of wealth. Hence, "the units of society must be grouped primarily according to their industrial functions." If citizens are thus organised as industrial units, as carpenters, miners, teachers, and so on, the present political division of boroughs, counties, &c., will gradually lose its importance and die out. The members of a trade or profession or industry will form the new social and political unit, and this is nothing but the revival of the ancient or mediaeval Guild organisation. Mr. Taylor says truly:—"The guild is one of the most convenient forms in which the work of the world can be accomplished."

The second principle of the new Guild organisation is that "it is to be the chief social function of each group of a community to perform the particular work which chance or choice has allotted to it." The days of bureaucratic or state socialism are numbered in the British Isles. Mr. Taylor says—"We won the War in spite of the bureaucrats, but it is not a risk to be lightly taken again. The Guild theory is a revolt against central bureaucracy." The work of the mines—which is now the burning question of the day—is for instance, to be organised and managed not by a body of Government officials who draft treaties or of Government clerks who fill ledgers but "by those who work at the mines, whether as hewers, engineers, or the magisterial or clerical staffs who work at the pit's mouth." It is those who do the practical work of each branch of national production or industry that can know all about it and control it to the best advantage. The Government official or clerk is an outsider, and so it is right to assume that they cannot carry on the work of the industrial classes in an efficient manner.

Thirdly, the State's functions are not to be dispensed with altogether. It has to define the terms on which charters are to be granted to each Guild for carrying on its industry. The granting of charters does not mean that each Guild is to have a monopoly of production in regard to its industry. This might lead to the inordinate raising of prices in the most reckless and thoughtless manner, so as to endanger the public interests. The State, therefore, might, in its charters, make due provision for healthy, but not for senseless, unlicensed, and anarchical competition. The public good alone, and not the individual good of each industrial Guild, is to be the consideration which is to guide the state in this matter. When this has been done, each guild or corporation will have the fullest liberty to carry on its internal affairs without any interference from outside and according to the will of the majority of its members. Each Guild will declare, from its own point of view, what it regards the proper remuneration of its numbers and their powers and privileges when carrying on its work. The centralised departmentalism of the official bureaucracy which has for a century or more tyrannised over the industrial mind will now cease, and pass away as the baseless fabric of a vision. The official mind has created the

tyranny of the "red tape" and the "blue-book,"—and ruled "democracy" from above.

Fourthly, the new Guilds are to be turned into a new system of industrial administration according to principles settled by the Charter given for each guild, but to be carefully watched so as they might have a slow and careful, but sure, process of evolution. Where there is no capacity in the average worker, the new system is bound to fail in the long run. The plutocrat and the millionaire have had their inning and now it is the turn of the new democratic chief and his lieutenants to arrange their own affairs well and moderately in the light of past experience. The Central State is not to interfere with the purely internal affairs of the Guild which will be under its own management on purely democratic lines. The relations between the guildsmen and the non-working capitalist will be under the control of the State.

This new economic revolution is to be introduced, for experience has proved that business undertakings in private hands are more efficiently managed than those under bureaucratic direction. An able anonymous writer has recently said:—"While private enterprise automatically eliminates the unfit, bureaucratic management automatically promotes them. The bureaucratic control of industry has everywhere been a failure." Further, "the essence of all business is progress. The essence of bureaucracy is conservatism—the strict observation of forms and precedents and hostility to progress."

The labour force of England is of opinion that the motive of private gain which is the root and basis of the capitalist organisation of society has proved a failure and must be replaced by the motive of public service. Henceforward, the Guild state which is to come into existence will place industry and production entirely under public ownership and democratic control. The time has come when the democracy should recognise that the mere readjustment of wages and working hours cannot help to put down the existing unrest due to capitalist exploitation of labour.

When once the guilds are brought into existence, there can be no question that each will jealously guard its own interests against unhealthy outside competition and the intrusion of strangers. It is easy enough to say that the guilds will have their status and rights settled by the terms of their charters. But the labour force will become irresistible, and will extort changes with the same energy and audacity which is now to enable it to secure the charters for organising its guilds. The guilds will, every one of them, obtain a continuance of all existing privileges and immunities and endeavour to hand them down to their own posterity. How this will differ from the social system which has always existed in India is not easy to see. It is what Sir Henry S. Maine, the great British juriconsult called the regime of *status*, as opposed to that of *contract*. In one of his works, he explains that the Brahmins first organised themselves into a learned and priestly caste under the conditions and circumstances similar to those now so clamorously calling for the organisation of industry in the West under a Guild State. We consider this is a purely imaginative hypothesis devised as a rational explanation of the facts. Sir Henry Maine has himself explained that nothing in law or custom springs entirely from the sense of human convenience. We must bear in mind that the four-fold division of society existed among the ancient Persians before they separated from the Hindus. Thus the pure ancient system of caste or Varna recedes into a remote

antiquity which is beyond all certain calculation. So intelligent a writer as Dr. Barth, writing on the Religions of India, holds that the account of the origin of the Indian social system given in the Vedas keeps the field, and nothing has yet happened to induce us to abandon it as untenable. But, whatever the truth regarding origins, the practical problem of guild-organisation of industry has assumed an insistent character in Great Britain and must be faced with all its consequences.

Mr. G. R. Stirling Taylor, the writer in *The Nineteenth Century and After* to whom we referred at the beginning, concludes his article on "The Guild State" as follows:—"The Guild theory should be judged on its economic merits in the first place. For, materialism is often the basis of the highest mysticism." This clearly suggests that future practical necessities might arise, which will or may require men to defend the Guild system, not on a basis of economic requirements, but of *mystical thought or experience* so as to give it the sanctity and authority of an ideal system. In India, however, the lord of creation was himself the great "mystic" who started our social organisation and entrusted it to the custody of the Holy People. The Brihadaranyaka Upanishad (Adhyaya I, Brahmana IV) clearly points out, even like the Purusha-Sukta itself, that Hiranyagarbha or Agni brought the four castes into existence by successive *special acts of creation*. "असृजत क्षत्रं" "स विश्वमसृजत" "स कीदं वर्णमसृजत." These Vedic passages clearly show that in India, the so-called "basis of the highest mysticism" was at work in the early morning-time of the world's history, and that economic aggrandisement and exploitation is not the underlying motive of social changes and formations. It is the Indian doctrine of *Karma* that can really explain our conception of the origin of the world, of the existence of Indian social organisation into Varnas and its subsequent developments, and our views regarding education and government. The distribution of Dharmas or social functions and their utilisation as means to spiritual perfection all follow as a result which is inevitable. The highest Dharma is that which leads ultimately to the goal of *Jivan Mukti*, freedom from the miseries of re-incarnation by the realisation of the Highest Self even while living on earth. The truth is that in India wealth is not the highest aim of life, and is not the aim of social organisation. Mr. Taylor tells us that at last the West has discovered that "the millionaire is not an essential part of a healthy state; at the least we can proceed without him." In India, we early realised, through the divine help, that the only holy trinity without which we cannot get on are the Veda, Dharma, and Isvara. India has slowly fallen from her pristine glory because she neglected this holy trinity and worshipped the new gods of *Kama*, *Krodha*, and *Lobha*, which form an unholy trinity, bent on the ruin of the Indian man. We have no doubt that, when our people regain their consciousness as a nation obedient to the mandates of the ever-living Lord, we shall once again regain the proud consciousness that we again trust the Holy Lotus Feet of the Lord for assuring us of the pure blessing of life, whether here or in the worlds beyond this whence the sages call on us to do all we can for attaining to the ultimate goal of existence.

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Social and Religious.

Presidential Address.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(Concluded)

So far as the origin of the caste system is concerned, let me earnestly request you to get rid of that incubus of Western scholarship—ethnic separateness. The whole Hindu society is Aryan and India is the true home of the Aryan race. I have no opportunity to prove these truths in this address but I have done so elsewhere and on other occasions. Economic differentiation on an organisational basis is not the cause but the manifestation of the caste system. I am content to accept the ancient doctrine that its origin is God. The Lord has declared in the Gita: *चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभाग्यः*. I do not want any worthless human explanation when I have got an explanation from His Divine lips. The caste system has according to us a divine origin, a sociological basis, and an economic and industrial manifestation. But the chief fact about it is that it is a social means to a spiritual end and that it is an attempt to organise society so as to foster an ascetic ideal to be reached through the gratification of legitimate desires whilst preserving a social order which is inaggressive but is able and resolved to defend itself against all onslaughts from without. The ideal of personal and social life is militant peace and self-protection, so that all the hatreds and discords of life may be resolved into love and unity. The realisation of God through the golden ladder whose shining steps are duty, love, and wisdom was the end alike of personal and social life, and hence it was that the *sattvic* temperament—able to defend and unwilling to wound—which is the nearest to the divine was so predominant a feature of our organisation of individual and national life. Interferring and intermarriage were prohibited in the interests of this richness of diversity leading through harmony to unity. Sir John Woodroffe has well said in his valuable book *Is India civilised?* "Each fraction of the body of the Lord should, whilst preserving itself and holding to its duty, help the others to preserve the harmony of the whole. Hinduism has provided for this organisation within India and among its followers by the wonderful *Varnashrama Dharma*. Though the evolution of the world has hitherto not called for it, the Vedanta also supplies the fundamental principles upon which international relations may be built."

Such has been our communal life based on duty, self-control, and renunciation and not based on rights, self-indulgence, and self-assertion. If we have declined today it is not because of caste but owing to other reasons. Nations have generally died out through luxury, unfaith, and civil war. We have organised society on the basis of self-denial, faith and social co-operation and hence we have lived so long while mushroom civilisations have come and gone like whirlwinds winged with devastation and power and we will live for ever so long as we preserve our personal and social ideals. We have never worked for private and personal good; we have not been content even with working for the greatest good of the greatest number. We have always worked as trustees for future generations and future births. Nay, we have worked for God and God alone. In short the caste system is both national partnership and service of God.

I shall deal now with a few other miscellaneous considerations. According to us progress is not moving from strife to strife but from peace to peace. All the prismatic differences of life are reintegrated only in the white light of God. The *Pravritti Dharma* is diverse and graduated but the *Nivritti Dharma* is common to all. Caste cannot depend on quality as some neo-thinkers say because merit changes from hour to hour and the instabilities of mood are an ever-shifting basis of quicksands to build individual or social life. Dharma is

hence based on caste by birth and is the right direction given to the soul's embodied activities to speed the soul on from its *Samsaric* state to its *Moksha* state. *अलीकिक्रमः साधनं धर्मः*. It is the process of liberation. It is a socio-ethico-religious system. It is the process of graduation in the spiritual arts. As Apastamba says only through Dharma Niyama Rishis will be born, Varna Dharma provided for social perfection and Asrama Dharma secured personal perfection.

The history of the caste system shows the futility of the ancient and modern attacks upon it. Buddhism, Jainism, and Muhammadanism attacked it before, Christianity attacked it later; the modern Hindu protestant movements have attacked it of late; the democratic spirit and certain new political movements also are pressing against it; but yet it lives on and lives on "not in decay, not as a mere antique, but full of life and youthful vigour." Some shrewd observers of its vitality and value have given us well-considered opinions about it. Sir Henry Cotton says: "The system of caste far from being the source of all the troubles, has rendered important services in the past, and still continues to sustain order and solidarity. The admirable order of Hinduism is too valuable to be rashly sacrificed before any Moloch of progress." Sir George Birdwood says: "The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East End of the world. Abbe Dubois says: 'I might be justified in asserting further that it is by the division of castes that the arts are preserved in India; and there is no reason to doubt that they would arrive at perfection there if the avarice of the rulers did not restrain the progress of the people..... Their artists and workmen are endowed with dexterity and industry, perhaps in a superior degree to the European.'"

I wish to say here only a few words about the modern application of the caste system to the recent social conditions. The non-Brahmin movement has other than social causes. We had no such feeling or movement before. All the castes contributed equally to the enrichment and perfecting of Hindu culture; the heroes and saints of our sacred and beloved motherland came from all the castes, and Dharma was sustained by the four props of the four castes equally and equally well. The movement being a settled fact we can only overcome it by a countermovement of love and service. The Brahmins must attain more unity and less worldliness and increasingly give spiritual ministrations to the teeming populations of India. So far as the Panchamas are concerned I affirm that they were being Hinduised and absorbed and were never crushed or ill-treated. Unfortunately our task was left incomplete owing to political convulsions. Under the benign British Government we can and must take up the task where we left it. Else the Christian missions and other agencies will take up the work and our Panchama brethren will go out of our fold. Already we are late in the field. Better late than never. A non-proselytising religion like ours cannot afford to allow one man to go out of our community. I have tried to present before you some aspects of the problem of caste and request you in all sincerity and seriousness to think over them and reintroduce into our social life a higher social unity and efficiency and a higher spiritual vision and realisation.

I now proceed to deal with our ideals of marriage. Recent events have drawn the pointed attention of our society to them and bitter controversies have been raging recently about what is a social marriage though an individual marriage. Wherever else we give way—and we have given way all along the line in many respects—we cannot and will not give way here. You may occupy the outskirts and plant your flags there. But never will we allow you to take the citadel.

In every society woman is the keeper of the type, the custodian of the race. She is the preservative factory, the presiding genius of heredity. Hence it is that a

higher standard of chastity and self-denial is expected of her by science and religion alike. Man's worship has gone to her on that account. Man's passion may be for her beauty but man's reverence is for her divine qualities of tenderness, compassion, purity, and service. In India woman has been the saviour of Hindu society from denationalisation by her purity and her piety and her perfection.

Man is the variant factor in heredity. Even if he departs from the wise scriptural regulations of life his acquired bad characters will not touch the germ-plasm or the racial life. But if our society violates the rules of marriage, woe unto it, unto India, unto the world. A great type will disappear for ever. We are so jealous of the purity of our society because it is the theatre of action and attainment for the ever-arriving reincarnating souls. The fear of the evils of inbreeding which our unscientific students of science flaunt before our eyes has no basis in the case of large and teeming groups, though inbreeding is an evil when there are only a few males and society is on the brink of extinction owing to a declining birth-rate. All these worthless and imaginary fears are not due to the study of science but to the prevalence of unfaith and a hankering after forbidden pleasures.

The fact is that the solution of the problem of passion is not in pleasure, just as the solution of the problem of immorality is not in freedom of divorce. Freedom of divorce introduces an element of laxity into sexual ideals and is often a predisposing cause to looseness of sexual relations. Even so the sacrifice of every thing—even the good of the race and the future good of the individual to pleasure is not the means of cultivating *Viveka* and *Vairagya* which are our only guides to God.

In fact the recent event has confirmed us in our ideals and practices of pre-puberty marriage more than ever before. The principle of social self-determination makes us satisfied with our social ideals whether you care for them or not. Early marriage introduces a delimitation of the sphere of sexual inclinations and introduces an economy of sexual thought for the greater good of the individual and of the society. Woman is not a mere breeding machine. She is a ray of Mahalakshmi Herself—the preserver of life and love and type. Marriage is sexual discipline and emotional culture. It must not lead to sexual sensuality. It must lead us through love unto devotion and through devotion unto God.

May I draw your attention to a remarkable feature—that in this land of supposed compulsory and loveless marriages there was and is a delicate refinement of chivalry the like of which has not been seen elsewhere in the world and there has been a love-poetry the intoxication of whose beauty and purity and insight and rapture has had no parallel elsewhere in the world at any time. Colonel Tod says about the *Rakhiband*. "There is a delicacy in this custom with which the bond uniting the cavaliers of Europe to the service of the fair in the days of chivalry will not compare." In fact marital bliss is not dependent on marital choice. God makes the choice and gives the bliss as well—that is our belief. In the blessed *Srimad Ramayana* it is stated about Sita and Rama—the divinity that came in twin forms to show us true marital choice, duty, and felicity.

प्रिया नु वीता रामाय दाराः पितृकृता इति ।

I cannot and will not go into other aspects of this problem today. We cannot sacrifice our domestic and social refinements to please any outsider or any Hindu worshipper of license. Let us definitely and once for all give the world to understand that here is a magic circle which others cannot cross unless it be over our bodies. For what is the use of life for us when honour is gone, when our loyalty to God's word is gone, when our duty to the past and the present and the future is violated, when in this fair land where holy men, nay God incarnate, lived and taught and showed the way to Heaven we not only go to hell ourselves but leave the world behind us a hell indeed? We cannot allow our

holy land—the land which *avatara*s and *rishis* rendered sacred and blessed—to be contaminated by a hybrid people. We must hence oppose with all our might inter-racial and inter-caste marriages and work for the rejection of the Hon'ble Mr. V. J. Patel's bill for the validation of inter-caste marriages.

Let me now draw your attention to another very important aspect of our Dharma. Our *Acharya* or proper regulation of daily life is the only pivot of our higher life. Every day our hold on the *Acharya* is weakening and becoming less and less. Remember that laxity in respect of our *Acharyas* is sure to lead to the disappearance of the caste system and the lowering and degradation of our ideals of marriage. All these three are vitally interconnected—a unity in trinity and a trinity in unity. Abbe Dubois says: "Another important advantage arising from the division into castes is the continuation of families and of that species of nobility peculiar to the Hindus which consists in ever contaminating its blood with any foreign mixture." Well was it proclaimed of old:

आहारशुद्धौ सत्वशुद्धिः सत्वशुद्धौ ध्रुवा स्मृतिः ।

आचारप्रभवो धर्मः धर्मस्य प्रभुर्भुवः ।

आचारः परमो धर्मः श्रुत्युक्तः स्मर्त एव च ।

तस्मादस्मिन्सदा युक्तो नित्यं स्वादात्मवान्निजः ॥

Our modern love of forbidden food and drink and our passion for stimulants of all varieties and intensities of nerve-shattering power have been an individual poison and a social and racial disease. Our neglect of *Pranayama* and *Gayatri* which were our sources of physical energy and mental illumination is bringing to us the inevitable results of transgression. Shall we be forewarned in time and become loyal to our *Acharyas* so that personal discipline may lead to spiritual power and so that there might be the preservation of the integrity of the Hindu blood.

Let no one think that we have not got a plan and programme of social reform. Indeed the Hindu is a born social reformer because he knows that personal purity and perfection are impossible without the co-existence of social purity and perfection (संसर्गशुद्धिः). But our plan of social reform is different from other plans of social reform. We want only that plan which will be countersigned by God. We want to restore the *Chaturvarnya*. We want the restoration of our blessed, our thrice-blessed, ideals of marital choice, marital duty, and marital bliss. We want perfect abstinence from flesh and liquor in the case of all Hindus. We wish to work the preservation of all healthy national customs in respect of food, dress, deportment, personal habits, and social intercourse. We want to reform Indian education till it becomes what it is not now—Indian and education. We want to elevate the depressed classes by starting night schools and by sending Hindu missionaries to preach to them and by building new temples for them. We want to start Hindu orphanages and asylums. We want to reform our temples and our priests. We want to start new schools of national literature and art. We want to inaugurate a new era of civic life and political activity and a new era of higher industrial and commercial prosperity. We want in short to make our countrymen the most Hindu of Hindus while becoming the most modern of moderns.

Let me now draw your attention to three aspects of great importance, because I have a practical proposal to make for the future Mahamandal celebrations. I wish to draw pointed attention in the first instance to our literature and art and our education. Indian literature and art have been famous for many thousands of years. They have had a brilliant and distinguished record. Their great traits have been serenity, sanity, romanticism, idealism, purity, and spirituality. They have always walked behind the goddess of Religion with praying lips and worshipping eyes. Dr. A. K. Coomaraswami has well said: "India is wont to suggest the eternal and inexpressible infinities in terms of sensuous beauty. The love of man for woman or for nature are one with his

love for God. Nothing is common or unclean. All life is a sacrament, no part of it more so than another, and there is no part of it that may not symbolise eternal and infinite things. In this great same-sightedness the opportunity for art is great. But in this religious art it must not be forgotten that life is not to be represented for its own sake, but for the sake of the Divine expressed in and through it." Thus aesthetic delight was realised as a ray from the universal Bliss. Indian music has always been famous for its emotional improvisation and its homage to the God. In such a country an intellectual blight has come, a disgraceful sterility has overtaken the intellect of man. Has any one realised what is this due to? We have ceased to possess personal purity, social unity, and spiritual vision. Hence it is that our Divine Mother who is the presiding deity of speech, the treasury of sweetness, the radiance of poetic utterance has withdrawn her grace from our minds and hearts.

What shall I say about our education? The less about it the better. Sister Nivedita says well: "The education that we give to our children inevitably expresses our own conception of that synthesis of which our lives form a part." Let us not forget that the Hindu system of education laid more stress on the mind than on the method. The method now in vogue lays more stress on the method than on the mind. Sister Nivedita says well again; "Just so long as the Brahminic system of directly training the minds of the young to concentration persists, will the Indian people remain potentially equal to the conquest of any difficulty that the changing ages may bring them. But once let this training be neglected or lost, and in spite of purity of race, the vigour of the Indian mind would probably fall to a level with that of the modern peoples in general, waxing and waning with the degree and freedom of self-expression that the passing period might permit them. At present, owing largely to the peculiar psychological discipline, received by girls as well as boys, along with their devotional training—the most salient characteristic of the Hindu intellect is its reserve strength, its conservation of power." When shall we realise this truth so admirably stated? Indeed education is applied worship, and worship is consummated education. We must restore the vital inter-connection of *brahmacharya* and education. We must give religious education to our boys and girls. While we are debating in vain and endless discussions whether and if and when and how it should be given valuable time is wasted. We must acquire and assimilate modern culture but the primary duty is to be rooted in our ideals, our literatures and languages, our history, and our religion and give at least as much to the world as we are prepared to take from it. The teachers of each race must come from within the race. In all these respects the new political era gives us opportunities but where is the firmness of self-dedicated loyalty to our racial genius to come from?

The next aspect is the need for a careful study of Indian sociology and social ideals. A chair of Indian sociology is a primary need in every one of our Universities. Social integrity is not an accident but a nurture. I have already dealt with some aspects of our social ideals today. I have shown the significance of our system of caste, of our marital ideals, and of our rules of personal and social life. It is necessary that our association should take up this work and focus public attention upon it till at last organised social opinion and social activity will reappear in our land and reintroduce social unity and peaceful and orderly social evolution.

The third aspect to which I wish to draw your attention is our religion. Our religion is our richest and truest treasure. It is the golden stairway leading unto God and its steps are action, devotion, concentration, and wisdom. It is not my purpose today to give you a description of our wonderful religion with its full store of *sadhana*s, its tolerant love for all other faiths, and its perpetual revelation of the Divine in the universe. Remember that you can build nothing permanent in this

blessed and beautiful land except on a religious foundation. The supernal radiance of the ultimate must be always allowed to fall upon the shifting lights and shadows of today.

My brothers, permit me now to bring this address to a close. I have already shown to us the urgent need of attention to our education. Indeed the recent Adyar incident must make us realise the supreme importance of the right education of our women. I have shown also the need for proper attention to our literature and art, our social life, and our religion. Thus our education must have more science, more Sanskrit, more sociology, and more spirituality than now. Our religion, society, literature, and art must be vitalised and perfected. In this great work of national regeneration, our Mahamandal is bound to play a great and noble part. What does the name itself mean? The great domain of Bharata Dharma. Every part of this great domain must be equally perfect. I say that each member of the Mahamandal has a threefold obligation and that the Mahamandal annual celebration must have a threefold manifestation. Each member should work to bring into existence more and more branches of the Mahamandal; he must in his town or village supplement the modern system of education by teaching Sanskrit, *Achara* and religion; and he must start and take part in a bhajana party. Social service and communal worship must be given a new impetus and a new fruitfulness. The Mahamandal celebration must have every year a three days session—one day devoted to our ideals of literature and art and education, one day devoted to our social ideals, and one day devoted to our great and blessed spiritual ideals. These things must be done and done soon. The Presidentship of the Mahamandal Conference is destined to become and will become as coveted and unique an honour as the Presidentship of the Indian National Congress, because the Mahamandal celebration bears upon the most vital aspects of our national life.

My brothers, I have done. Such is the Bharata Sakti and such is the Bharata Dharma. I pray to Her who is the fountain and source of purity and bliss—who is दुराचारशानी, सदाचारप्रवर्तिका, सदृष्टप्रदायिनी, सद्गतिप्रदा, कलिदोषप्रशमनी, and सर्वमङ्गला—to crown our endeavours with success. I conclude this address by quoting a few beautiful stanzas which contain in a quintessential form the truths for which I have been pleading in this address:

ना धर्मश्चरितो लोके सद्यः फलति गौरिब ।

शनैरावर्तमानस्तु कर्तुमूलं निवृत्तति ॥ (Manu).

एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एकोऽनुमुङ्क्ते सुरतं एक एव न दुःकृतम् ॥

मृतं शरीरमुत्सृज्य काष्ठकोष्ठमसं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥

तस्मादर्धं सहायार्थं नित्यं संनिनुयाच्छनैः ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

कुविवाहैः क्रियालोपैर्वेदानथ्ययेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

मन्त्रस्तु समृद्धानि कुलान्यल्पधनान्यपि ।

कुलसंस्थां च गच्छन्ति कर्षन्ति च महद्यशः ॥

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।

जपतां जुहुतां चैव विनिपातो न विद्यते ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

यच्छास्त्रविधियुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
 ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहंसे ॥
 वर्णाश्रमाचारवत्तां पुरुषेण परः पुमान् ।
 विष्णुराराध्यते पुंसां नान्यन्मतोपकारकः ॥
 एष एव हि लोकानां शिवः पन्थाः सनातनः ।
 यं पूर्वं चासुतस्तस्थुः यश्चम्राणं जनार्दनः ॥
 (Bhagavata).

Literary and Educational.

The Philosophy of Tennyson.

BY P. ANANTHASWAMY.

There are some modern critics who regard Tennyson as a mere "word-mosaic artificer" and who are chary of giving him his due and full praise. Their coarse thumbs and fingers have miserably failed to plumb the true spirit and significance of the poet's immortal writings. In brilliancy of description, in fertility of thought and nobility of ideas, in intensity of feeling and in solemn seriousness in grappling with the problem of existence, Tennyson richly deserves to be bracketed with Robert Browning, the towering poetic genius of the Victorian Age. Tennyson effectively transmits to his canvas the obstinate questionings of the human soul heavy and weary with the whirl and stress of life's great battle; and he passionately asks us to fix our minds on the Pole Star of love. His poems bristle with moral lessons calculated to impart to our minds

"A tone of some far-off world
 Where music and moonlight and feeling are one."

We have all within each of us certain impelling and sometimes conflicting motives from which our actions spring. Each of us is provided with a scale for the measurement of worth and all our motives are poised in the balances of this scale. These balances rise or fall until one particular motive asserts itself paramount. In the virtuous, this predominating motive is what goes to elevate the character upon which it acts. Hence every effort of the will-power in the right direction is a conquest over the demon of sin. Precisely the reverse occurs when some bad motive proves triumphant in the incipient sinner or the hopelessly depraved. Each such triumph means a corresponding deterioration of the whole nature. It has to be remembered that a person's inherited qualities and his varying environments act as limitations upon his free will, if this be not strong enough. Ordinary natures may see what is right and what is wrong and yet may not be able to live up to their perceptions. Tennyson points out that we are ourselves the indubitable causes of our joy or misery according as we allow our good or evil motives to dominate us. In his *Idylls of the King*, he teaches us how to attain success in the battle of high and low motives by suppressing the base and mean and elevating the high and sublime.

A careful examination of Tennyson's poems brings with it an emphatic recognition of the poet's being a philosopher poet. Tennyson preaches to us the extreme desirability of thinking, saying, and doing what is right without the hope of any reward and the fear of any punishment; and with the certainty that the practice of virtue makes us more and more virtuous and enables us to fulfil the aim and end of life. He says:—

"Self-reverence, self-knowledge, self-control,
 These three alone lead life to Sovereign power.
 Yet not for power (power of herself

Would come uncalled for) but to live by law,
 Acting the law we live by without fear;
 And, because right is right, to follow right.
 Were wisdom in the scorn of consequence."

It thus becomes abundantly manifest that a man who maintains and acts up to high ideals who practises virtue and shuns vice, who curbs his passions and disciplines his life, is alone fit for what Hindu Philosophers call *Jivan Mukti* and *Videha Mukti*, emancipation in life and emancipation after death. Without self-discipline, man will lie bleeding at the feet of mean and low desires of all kinds. Without it, he cannot progress physically and psychically. Without it, he cannot dive deep into the depth of forms in order to attain the perfect pearl of a formless existence.

Tennyson is profoundly struck with the oneness of the universe. All things, great and small, are but manifestations of one Supreme Self.

"The sun, the moon, the stars, the seas, the hills and the plains
 Are not these, O Soul, the Vision of him who reigns?
 Earth, these solid stars, this weight of body and limb,
 Are they not sign and symbol of thy division from Him?"

It is worthy of note that, in this grand perception of the Voice of the Divine Spirit in all created things, Tennyson is on all fours with Rabindranath Tagore, the greatest mystic-poet of modern India. Here is Tagore's idea of God:—

"Thou art the sky and Thou art also the nest.
 O Thou Beautiful! how in the nest thy love embraceth
 the soul with sweet sounds and colour and
 fragrant odours!

Morning cometh there, bearing in her golden basket
 the wreath of beauty, silently to crown the earth.
 And there cometh Evening, o'er lonely meadows
 deserted by the herds, by trackless ways carrying
 in her golden pitcher cool draughts of peace from
 the ocean calms of the West.

But where thine infinite sky spreadeth for the soul to
 take her flight, a stainless white radiance reigneth;
 Wherein is neither day nor night, nor form nor colour,
 nor ever any word."

Tennyson passionately and sincerely believes in the immortality of the soul. We learn from the Hindu scriptures that the real man is not his body, that he is one with the all-pervading spirit or Brahman, that he is beginningless and endless, and that when he has done with one mortal vesture he enters into another. In philosophical parlance, he is known as *Jiva* or *Jivatma*. Tennyson seems to have understood this essentially Hindu doctrine and incorporated it into his poems. Man is not merely "a finished and finite clod, untroubled by a spark." Nor is death a cessation of life. The present life is a period of probation and preparation for a more consistent and harmonious life. There lives in every man "a God though in the germ," which breeds and fosters a confirmed craving for religious thought and which affords a sure and irrefragable proof of the immortality of the soul. In his *Two Voices*, Tennyson refers "to this heat of inward evidence" as the most perfect and positive proof of the soul's immortality. Again, in his *In Memoriam*, the master-production of a master-mind, he asks:

"The wish that of the living whole
 No life may fail beyond the grave,
 Derives it not from what we have
 The likeliest God within the soul?
 Are God and Nature then at strife?
 That Nature lends such evil dreams?
 So careful of the type she seems,
 So careless of the single life?"

And he answers the doubt thus:—
 "If e'er when faith had fall'n asleep,
 I heard a Voice, "Believe no more,"

And heard an ever-breaking shore
That tumbled in the Godless deep ;
A warmth within the breast would melt
The freezing reason's colder part.
And like a man in wrath the heart
Stood up and answered, I have felt."

It is this forcible inner conviction that tells us that our life is not 'a dreary march to the dreaded grave' or 'a life of nothings, nothing-worth,' that 'like glimpses of forgotten dreams,' we have intimations of immortality and that our life is that supreme gift of God by virtue of which we become partakers of the Divine. Tennyson is perfectly right when he says :—

"Tis life whereof our nerves are scant
'Tis life, not death for which we pant
More life and fuller that we want."

Hence man can never relinquish the hope of immortality. If final extinction be regarded as the goal of existence, then it were best

".....at once to sink to peace,
Like birds the charming serpent draws,
To drop head fore-most in the jaws
Of vacant darkness and to cease."

Tennyson rigorously believed in the efficacy of prayer which alone can nourish the spirit and sustain it through fair weather and foul. In an age of rank materialism which saw no God save the belly and no heaven save animal satisfaction, he strongly hoped that "there is a budding to-morrow in midnight," that

".....somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood ;"

... ..
"At last—far-off—at last, to all,
And every winter change to spring."

and that prayer gives impulse and stimulus and guidance to the soul whose

".....plastic stress
Sweeps through the dull dense world, compelling there
All new successions to the forms they wear
Torturing th' unwilling dross that checks its flight
To its own likeness, as each mass may bear ;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's light."

Indeed, prayer brings us into closer and closer communion with that great and omnipotent mind who guides and controls the machinery of the Universe. Our paeans of prayer reach Him who yearns down and eventually raises our souls, amended of the strain and warpings of the stuff, to His festal board, there to shine among His consummate cups for ever. Tennyson says in his *Higher Pantheism*,

"Speak to Him thou for He hears and spirit with spirit
can meet—
Closer is He than breathing, and nearer than hands or
feet."

Again, in *Morte d' Arthur*, he says :—
"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Tennyson is a Vedantin when he considers the flesh or body as a mere nothing and God and the spiritual as the only real and lasting thing. To him, the things which are seen are temporal and those which are not seen are eternal. Plato taught that this world

is one of shadows and not realities. Kant said that this world is not the thing-in-itself but an illusion. Burke has made us realise acutely "what shadows we are and what shadows we pursue." Our sacred Upanishads declare most emphatically the evanescence of all earthly greatness and glory and the folly of attaching oneself to this vale of tears. Tennyson has caught the true philosophic spirit and sings in a truly Vedantic strain :—

"O living will thou shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure.
That we may lift from out of dust
A voice as unto him that hears,
A cry above the conquered years
To one that with us works, and trust,
With faith that comes of self-control,
The truths that can never be proved
Until we close with all we loved,
And all we flow from, soul in soul."

I have briefly pointed out some of the most wonderful and illuminating lessons we learn from Tennyson. High and sublime thoughts are expressed in his poems in a manner which straightaway sink into our minds and dwell there for good. The chief aim of the poet is, it seems to me, to turn God-ward the human soul which in its rose-mesh of *Avidya* feels ever pulled to the earth. And he calls on us to wait, being purified by faith, saved by hope and disciplined in a thousand spheres, by bold and golden deeds. Hope is the sheet-anchor of the soul which keeps us steady and steadfast in the tidal waves of this mundane orb and enables us to communicate with Heaven where

"We shall stand transfigured, like Christ on Hermon hill,
And moving each to music, soul in soul, and light in light,
Shall flash thro' one another in a moment as we will."

Tennyson has thus by his philosophic insight, vivid imagination, comprehensive intellect and cultivated judgment, offered us poems that are to be felt in the blood and felt along the heart. Nay more, he has pierced through "the sophistries and over-refinements of speculation and the lifeless scepticism of science" and has fallen back upon "the grand, primary, simple truths of our humanity, those first principles which underlie all creeds, which belong to our earliest childhood, and on which the wisest and best have rested through all ages: that all is right: that darkness shall be clear: that God and time are the only interpreters: that Love is King: that the Immortal is in us: that

"All is well, tho' faith and form
Be sundered in the night of fear."

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Reviews.

Rev. F. G. Keay's Ancient Indian Education:—
Published by the OXFORD UNIVERSITY PRESS.

The earlier chapters of this book deal with the usual narration of the results of Western imaginative scholarship and scholarly imagination about ancient India but not with ancient Indian education and are hence of little value. Mr. Keay says: "Not only did the Brahman educators develop a system of education which survived the crumbling of empires and the changes of society, but they also, through all these thousands of years, kept aglow the torch of higher learning, and numbered amongst them many great thinkers who have left their mark not only upon the learning of India, but upon the intellectual life of the world."

Kautilya says in his *Arthashastra* that four sciences should be learnt: viz., philosophy (*Arvikshaki*), Vedas, industry and agriculture (*Vartha*), and the science and art of government (*Dandaniti*). He prefers natural discipline to artificial discipline. He plans out even the hours of study. Mr. Keay refers to other ancient Indian authorities on education also. He says: "We may say that the education of the young Indian nobles was not inferior to that of the European knights in the times of chivalry, and was very much like it in many respects." The education of the crafts and guilds was also attended to. Mr. Keay says: "The affectionate and family relationship between teacher and pupils, the absence of artificiality in the instruction, and the opportunity and encouragement to produce really good work which the protection of the guild or the caste gave,—these were not without their influence in helping to build up a spirit of good craftsmanship, which was responsible for the production of really fine work." Woman's education was mainly domestic and vocational. But Mr. Keay's romance about the subjection of women is a mere wild vision and nothing more.

During the Buddhist period, the monastery was a centre of secular as well as of spiritual education. Kanchipura, Nalanda, Odantapuri, Sri Dhanyakataka, Kasmira, and Vikramasila are said to have been the medieval centres of Buddhist learning. During the Muhammadan period education was imparted in *Madrasahs*. Todar Mal ordered all the official accounts to be kept in Persian, and this as well as other causes led to the acceptance of Urdu as the *lingua franca* of a great part of India. Akbar stimulated Indian education to a considerable extent. But "Mahammadan education was at best confined, to a very large extent, to that minority of the population which embraced the religion of Islam."

Besides all these there were the *piyal* schools where a popular system of elementary education was always given to all. These indigenous schools kept up the literary continuity of the life of India just as the villages kept up the social and political continuity.

Thus ancient Indian education "developed many noble educational ideals, which are a valuable contribution to educational thought and practice." With it education was a preparation not for this life alone but also for the life to come. Mr. Keay is, as may be expected, hard upon the unworldliness of ancient Indian education but he cannot be expected to realise the synthetic aspects of Indian culture and education. The intimate family ties between teacher and pupil, and the system of monitors by which the elder boys assisted the teacher in his instruction are very good traits. Mr. Keay says well: "In India the bullying of younger boys by older ones is almost unknown and the respects shown by the younger boys towards the older boys is very marked. The resuscitation of this ancient ideal of monitors would therefore be worth a trial." The vocational system of education for crafts and guilds was another very good trait and has to be intensified and supplemented in

modern times. It also was connected with the spiritual basis of life like all other aspects of Indian education and culture. Another important aspect is that the forest sanctuary was regarded as the home of the highest education. This, Mr. Keay says, is an ideal "worthy of the attention of modern educationists."

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1. "Sri Sankaracharya and the specialities of his doctrine" by Professor K. Sundararama Iyer M.A.
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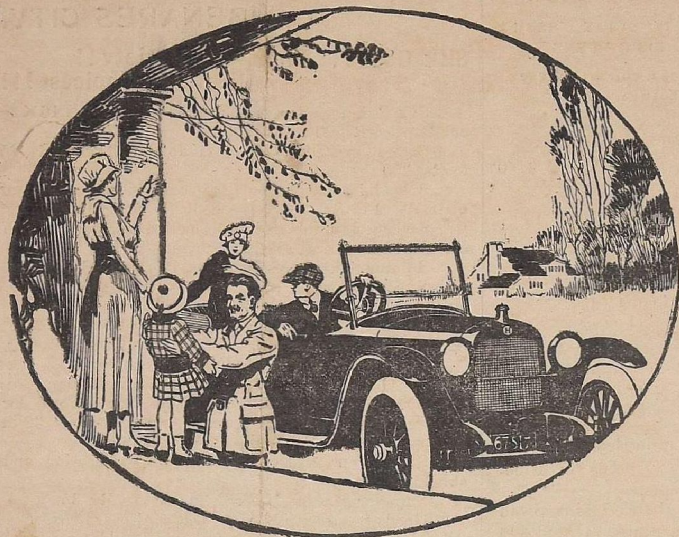
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