

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (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.

THE FIREFLY.

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

O have you seen thee happy fireflies' dance?
It makes one stand in wonder and amaze
To see the glittering labyrinth and maze
Wherein they now recede and now advance.
From what far-off and bright and happy lands
Have they come like a poet with his lays
With inner gladness and an inborn grace
And urging of imperial love's advance
From graceful rhythms of their living gold,
From scattered shining glories from their wings,
From their sweet rapture's glad and giddy flight,
Let me learn interlinke'd rhythms bold,
And fanoy's glad and gorgeous wonderings,
And love's swift upward soarings in its might.

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXIV

The drapery of the daily dress is equally cunning in concealment and revelation.

Thy half-closed and half-opened smiling lips are equally beautiful in the closing redness of thy coral lips and the opened whiteness of thy pearly teeth.

Thy ever-eloquent eyes are equally attractive in what they command and what they forbid.

Thy speaking gestures call and banish with equally seductive grace.



LXV

My quaffing eyes can never drain the cup of thy youthful loveliness.

My thirsting ears can never feel satiated with thy loving murmurs and sighs.

My eager hands can never feel that they have had fully and enough the precious riches of thy heavenly beauty.

My seeking feet ever turn to thee wherever they go and can never find rest except in thy perfect presence.



Events of the Week.

In a paper which he read to the Royal Society of Arts, Mr. William Raitt said that India could do a great deal to fill up the gap in the world's shortage of paper supplies, caused by the demand for the raw material outrunning the supply. As the result of investigations carried out by the Indian Forest Research Institute certain bamboos and Savannah grasses were found which could be exploited in a commercial sense. It was a modest estimate to say that from bamboo alone, Burma, Bengal and South-west India could produce ten million tons of pulp per annum and Assam, from Savannah grasses three million tons.

The country will be thankful to the Ali Brothers for their plain and straightforward statement that in future at any rate they will hold to the strict letter of the principles of the party which they, along with Mahatma Gandhi, are so valiantly leading. Now let us not be squeamish about it. The cult of violence as a short cut to the solution of many intricate political and other problems, whether one fights with the fists or with those deadlier and immoral weapons which the Slav and the Kelt have introduced into political warfare, has a certain strange fascination for men of a desperate and also romantic temperament. And violence, if it is to have the desired result, should in all cases be swift, sharp and decisive. This country happily has never had any belief in the cult of violence. And the spontaneous rally of the people to the Mahatmaji's standard is only an indication of the unuttered faith of the Race. And the Ali Brothers having consciously chosen to fight under the Mahatma's banner, it cannot be denied that certain expressions of theirs had caused much misgivings among the rank and file of the party. One Mohomedan publicist indeed addressed the Mahatmaji on this question. And the further fact that almost every nationalist leader of any or no consequence has been impelled to define his position in case of a problematical Afghan invasion of this country is in our opinion conclusive of the prevalent dismay at the possible inferences of the Brother's speeches. It was therefore a wise and courageous step on their part to set at rest the misgivings of their followers. That is a duty which they owed first to the illustrious leader among them all and secondly to those who follow them as their leaders.

There is no denying the fact that the expressions complained of show a grievous want of propriety, at least inferentially, in believers in non-violence. And when we have said so much, we have said all that can possibly be urged against the Ali brothers. That the Mahatmaji was instrumental in the production of this manifesto is no detraction to the brothers; for in our opinion it only shows that the brothers were not conscious of the thousand inferences which either overzealous friends of the cause or hostile pressmen might draw from their speeches. As for the fire in them sincere men whose hearts burn with shame at the position which their country and faith have been reduced to have hardly any leisure to cultivate the airs and graces of the drawing-room. Meanwhile the Government communique, evidently believing the sincerity of the brothers, has covered the critics with confusion. That wonderfully wise journalist at the head of the Allahabad ministerial organ predicts that politically the Ali brothers will be as dead as a door-nail. We shall not disturb the editor's evident com-

fort at the thought. The *Times of India* would fain doubt the sincerity of the brothers; but, relying on the sage saying, stifles its doubts since Viceregal sauce must be good enough even for a heaven-born journalist. The *Civil and Military Gazette* is anxious lest Gandhi's reputation should be spoilt by spouters of state sedition. And so on in strains of delightful ignorance.

The happy decision of the Government not to prosecute the Brothers has certainly made a good impression on the country, though it might not alone ease the situation, and it is a pity that in their communique the authorities should have carelessly used the infelicitous expression, "apology." The anti-Indian Press has not been slow to fix upon that word. A party-leader's manifesto to his followers and his friends could never be an apology to the Government. Neither the wording of the manifesto nor the method chosen for its publication warrants the imputation in the communique, silently accepted by facetious pressmen too eager to throw mud on a political opponent to view all the facts fairly. But if indeed it should be construed as an apology, it is an apology to the party which so faithfully follows them and which has a right to expect of them a meticulous regard for non-violence. The Government communique raises the whole question of the lesser leaders of the movement who are now in prison. By their attitude to those now unjustly incarcerated will the Government be judged.

The Viceroy's speech at the Chelmsford Club is in refreshing contrast to the late Pro-consul's utterances on all such occasions. All emollients there are in that speech; but he will be a bold man indeed who thinks these speeches will enable the Viceroy to make better bread than could be made of political wheat. What is wanted is courage. And of this capital article there is precious little indication in the speech. But it is a hopeful sign, this speech even, in a Viceroy who had been in this land for so short a time and gives us a clue to the Mahatmaji's statement that he expects the Viceroy to be a help and not a hindrance. The Viceroy's platitudinous statement that no Indian ought to be treated the worse for being an Indian was much applauded and a Calcutta newspaper gravely adds that no Britisher of this generation will quarrel with such a statement. The sombre irony that such an odious principle of racial equity should be laid down in the year of grace 1921, after 150 years of Pax Britannica so often extolled to the skies, and which lights up with a lurid flame even to the *Englishman's* conscience the story of the Indo-British connection, was perhaps lost in post-prandial haziness. What the country wants is not the enunciation of ponderous platitudes about immediate tasks of the Government, but the placing of racial equality or the decision on all such vital problems up above the mercy, the idiosyncracies of chance Viceroys and Governors sent out from England. The country is seeking the eternal source of strength in itself and is not to be placated by promises of a more velvety hand, which usually ends in the velvet being worn too thin. We hope the Viceroy will yet have courage to recognise this. No man has greater opportunities of usefulness to this land and this Empire, and Lord Reading is faced with one of those occasions when supreme statesmanship is supreme courage. He may yet save India for the Empire, but every hour that flies makes reconciliation yet more difficult—whatever sycophants, tuft-hunters and place-hunters of whom there are bound to be myriads might say.



The Hindu Message

The Significance of Indian Caste.

Among animals such as the horse and the dog and even among plants it has been found that "free crossing obliterates characters" (Darwin). Breeders take care to maintain them pure-bred, and do not leave the result to pure chance or promiscuity. Just as we have distinct varieties of the dog—such as bull-dog, greyhound, &c.—each with its own characteristic qualities, so also we have various races and castes, and types of men. It is only by artificial means that we can maintain special types and breeds, whether of animals or men, and maintain also thereby their special capacities, virtues, and attainments. Races have swept across both Asia and Europe like tidal waves, and the result has been often to level down all distinctiveness of human type and to destroy all pure and noble races by indiscriminate crossing due to natural inclination or mere chance.

In India, we have recognised from the time of Manu—even from creation—that the Aryan race of India consisting of the four castes has been, and can only be preserved by the laws of marriage constituting the highest principles of eugenics. In fact, Manu is the greatest eugenicist the world has known,—and his descendants and followers in India have ever been faithful in adhering to the regulations he has enjoined on them in his Smriti. The racial development in India has, in consequence, taken a characteristic turn which has no example elsewhere, or is only paralleled—though in a faint and distant way—by the Jews. A great writer says of the Vedic or Aryan people of India:—"What kind of man is the Aryan? What concrete conception can he correspond to? Only he who knows nothing of ethnography can give a definite answer to this question." We differ from every other known or living race of men in every respect—in regard to the formation of the skull, the colour of the skin and hair, &c.

No doubt there are some hair-brained ethnographers and philologists who wish to claim that the present people of West and Middle Europe are also related to the Aryan. But knowing men deny the claim. One of such has declared that "we can never apply the term *Aryan* to a whole people (in Europe), but, at most, to single individuals." There has never been an influx of Aryans from India into Europe on a large scale. The "barbarians" who invaded Europe and settled in various parts of the Roman Empire and mingled their blood with the ancient Romans living in the city or the provinces of Rome were not Aryans at all, and never can be said to have made their excursion from India. Moreover, investigators who are considered the most authoritative—men like Schrader, Ranke, &c.,—have held that the European populations, now sometimes called Aryan, were never immigrants, but autochthonous to Europe from time immemorial. Hence also the idea of a common origin between the people of Europe and India must be abandoned once for all, whether as a proved fact or even as a working hypothesis. Hence, *the Aryan race, truly so-called, has ever been confined to India.*

The once famous, but now wholly disregarded, ethnologist, Brace, has declared that in India we have the purest of all races of men. We claim that we owe this to our Vedic institution of caste. A great writer has said:—"The man who belongs to a distinct, pure race, never loses the sense of it. The guardian-angel of his lineage is ever at his side, supporting him where he loses his foot-hold, warning him where he is in danger of going astray, compelling obedience, and forcing him to undertakings which, deeming them impossible, he would never have dared to attempt.....Race lifts a man above himself". In India, the race-quality of our Aryan people has ever made us a spiritual people. Swami Vivekananda has well said:—"India is the land to which all souls must come wending their way to God." Souls must be born in our Aryan bodies before they can be fit for spiritual endeavour and secure spiritual freedom. In Europe and elsewhere race-qualities are extinguished when the land which a race inhabits passes under foreign subjection and rule. For example, the ancient Romans died out when the barbarians conquered and settled in the Roman empire, including Italy. The Hellenic race died out as a result of Roman conquest and immigration in Greece, Macedonia, Thrace, &c. On the other hand, where a genuine and pure race has been

well reared, it can preserve itself and its own traits for the time it retains itself free from admixture with alien blood. This is true of various peoples in Asia,—but chiefly of the Aryan people of India who have been preserved pure by their ancient Vedic institution of castes or Varnas).

The one great objection to the views above put forward is that the example of great races like the British and the experience gained in the breeding of animals disproves the view that purity of race alone, however fully maintained and by whatever means, can ever maintain the race-characteristics unimpaired. There must be—it is held—an *original* mixture of blood, what Emerson calls "*inoculation*." This is disproved by the example of India and our Aryan society of castes. At the least, purity of blood at the beginning, and throughout the progress of the race is wanted, if the spirit is to be helped forward to the freedom which is its goal as much as its birth-right. So long as our race maintains the excellence of its native material and the artificial system of selection by in-breeding which is secured by the marriage-system enjoined by the Veda or Smritis, and so long as we avoid hybridising our race by foolish and execrable "crossings" which only end by "obliterating" all race-characteristics, we need not regret that we had not an "original mixture" in our blood at some point of time, whether at the commencement of creation or of an epoch of history to which we can trace the commencement of our present evolution. We hold that crossings will ruin both the races concerned in the process. At least we are sure that it will ruin the Aryan race of India beyond all recognition. A living writer has said:—"Only certain crossings, not all, ennoble." This may be true of animals, and of races of men so low that they are not far from the status of animalism. Moreover, when once crossing is generally introduced mongrels will mingle with mongrels. It has been said that "the union of mongrel brings about with startling rapidity the total destruction of all and every pre-eminent quality of race." Let us, therefore, beware that this idea of mixture of races, now introduced among us from abroad and recommended to us by certain so-called "occult" organisations from abroad as the means to elevate India spiritually and to bring down divine incarnations into our midst,—can only mean for us total disaster and lasting ruin. Let us not wantonly set at naught the eternal oracles of our race and civilisation and those principles and institutions which have

made us a nation of sages and a community gifted with the heritage of the spirit so as to fulfil the noblest of all God's purposes in placing us where we are and in guarding us there for all time.

The Problem—and A Solution.

By S. P. THIAGA RAJAN.

Babu Bipin Chandra Pal's letter on the task before the country, in view of the Gandhi-Reading interview and the one immediate result thereof, which appears in the columns of the not over-friendly *Englishman*—an apparent result of the malignity and spite that follows Bipin Babu even in orthodox journalistic circles—deserves more than a passing notice. It seems to us that when Srijiut Pal insists that emphasis, greater emphasis should be laid on Svaraj, which of course implies a definition of the Polity we mean to set up; that such Svaraj can come only as the result of a compromise with the British rulers; that Mahatma Gandhi's seeking an interview with the Viceroy, with the very minor result of the withdrawal of the contemplated prosecution of the Ali Brothers, has broken the ice: and that the country must take advantage of it to press on to a solution of the main problem, he is eminently sane, statesmanlike and highly practical.

That a good deal of hazy notions exists even in high altitudes over this and collateral questions raised by Mr. Pal originally at Barisal cannot, we think, be easily denied. Some of the lesser luminaries engaged in non-co-operation propaganda, plenty of whom necessarily come up to the surface in a mass movement of this kind, our doughty Hampdens of the mofussil, with plentiful gift of the gab, such as the original Hampden was not endowed with, leave on you the impression that you have to subscribe to non-co-operation of all sorts so that a certain almost divine individual named Mr. Gandhi may have success in his contest with our "Satanic" government. Sometimes indeed these shining lights condescend to explain that Mahatma Gandhi stands for an Idea, that non-co-operation is a means to an end—the end being as various as the mood of the lecturer or the known or anticipated predilections of the audience. Very rarely however are the perplexed audience given the rudiments of a svaraj polity amongst us and told how under present conditions non-co-operation is the only policy that will help us in the early attainment of Svaraj. Yet, it is only a half-truth to say, as we are surprised to see even so clear an intellect as Bipin Babu lay down broadly, that Mr. Gandhi has not been standing up for Svaraj in the same sense and with the same vigour as for the Khilafat and the Punjab. The real truth is, as Pal himself admits later on, Mr. Gandhi is wiser than his perfervid and fanatical followers and is not a suprahuman personality who excogitates principles and programmes from out of the dreamland. We do not deny that as the non-co-operator's creed is put, Svaraj appears to have been tacked on as happy after-thought. But it is a very grave error to think that Mahatma Gandhi is ignorant of the truth, which strikes the meanest of his

critics as plain as a pikestaff, that if by some providential intervention the Punjab and the Khilafat wrongs should be righted the people of this country would not "down tools" nor take their hands off the national movement. Still we grant the thing has not a good look about it. Mr. Gandhi's relegating Svaraj to a very minor place, the compensatory thought remains that the Congress is irrevocably wedded to that ideal. Let us be charitable. It seems perfectly obvious to us that unless India gets Svaraj, she can never prevent a recurrence of the Jallianwalla tragedy; and unless she has perfect self-determination, she cannot exert that influence in the counsels of the world which can alone prevent the mangling of a country and nation in which sixty millions of us are piously interested even to the point of a frenzied resort to arms—with the not-unwilling, tacit acquiescence at least of the rest of us. And it seems to us that we can only praise Mahatma's tact in presenting to the masses of his country these concrete grievances which, however, could never be righted—in the only desirable way—by an India, unfree and non-self-determining. So far as we could see, the gentlemen who compose the immediate *entourage* of Mr. Gandhi have in unhesitating terms declared for Svaraj—as the immediate problem before the country. And it has been made clear to the Mahatma himself by Lala Lajpat Rai that the country would cease to follow him the moment he let go the ideal of Svaraj. We can sympathise with Lalaji, though Pandit Malaviya's stern rebuke to him ignored a sound psychological truth that if you cannot occasionally damn your Saint you have hardly the making in you of a staunch worshipper of the Saint, Hero, or Mahapurusha.

It seems fairly clear therefore that the cardinal fact in our politics is the insistent demand, not for palliatives nor for a few crumbs from the over-weighted tables of our foreign masters but for the grant of responsible self-government, of right of the Holy Land and the Holy People to free and unfettered self-determination. Even in regard to a solution so just, so rational and so equitable, celestial minds have been known to differ and it is therefore no wonder that Sriji B. C. Pal should seek to familiarise the people with the only Ideal that will fit in with their Past and that grandiose Future of which that Past is the guarantor. We may remind our readers how one of our shining lights who retired some years ago to the moffussil in high dudgeon at a cabal against him of some of our opportunist legislators boldly flung the challenge down that, by every lesson from history, India can never evolve a federal form of government, and was immediately countered in these pages. The subtle distinction drawn between an Afghan invasion of India owing to the former's unsettled differences with England, and an invasion to establish Afghan hegemony over us has not even the merit of honesty. And the correspondence which has come upon us in a flood is indication of grave uneasiness in thinking men. When Jamnadas Dwarakadas, that wise young man in our politics, reproachfully referred to the Ali Brothers' "questionable past," he was expressing the fears of many honest men that Pan-Islamism, like Pan-Mongolism, is not a dead or decaying force but is capable of being revitalised with a resurrection of its spirit of

ancient days when it was a serious question if the Moslem would not drive the Europeans out of their own grounds. Such fears are never quieted by the statements of individual nationalists as to what they would do and advise the country in hypothetical circumstances. It is the duty of Congress Committees to popularise not merely the principles of non-co-operation as if they are an end in themselves, but to place before the people the Congress ideal of Svaraj. That some parts of the country stand in dire need of purifying influences cannot be denied. And after a ten month's vigorous Non-co-operation propaganda sulphurous fumes do come from certain Congress Councils. And from information at our disposal, the Provincial Congress Committee concerned, far from interfering to set matters right, takes apparent delight in the pandemonium which, we are told, it originally helped to create. To a detached critic like ourselves, it seems that that Provincial Congress Committee and District Council have absolutely no *locus standi* in regard to Congress work. Some day we hope to return to this shameful subject in greater detail. We only brought it in to show how even in circles where better judgement might be expected, there is such a woful want of appreciation of all that is involved in our present struggle.

Attention cannot too often be drawn to what we believe is a sound general truth of wide application, that it is folly to expect to make better bread than could be made of political wheat. Politics is a game and like all games has to be played according to the rules. Cavour, whose practical genius and almost Machiavellian instincts brought Italian unity within the bounds of the practical, is responsible for the statement that the Politician should above all things have the tact of the Possible. Personally, the awful state of affairs in Ireland, be it due to the clumsy thumb of British rule or the native intransigence of the Irishman, makes us apprehensive of all heroic remedies in politics. And that non-co-operation is one such heroic remedy—considered from another aspect—will be readily conceded. It proceeds on the assumption that in a measurable time, all the high ardour, the purity of motives and the moral excellences of Mr. Gandhi can be assimilated by each of our 312 million souls. Unless indeed human nature has changed out of recognition, to put the question is to answer it and answer it in the negative. There are other arguments also to fortify the position taken up by Sriji Pal. And it seems to us that the apostle of self-sacrifice and non-violent non-co-operation had nothing to do at the Viceregal lodge, unless he also believed in compromise, which is said to be the very essence of politics. The affair of the Ali Brothers is an affair between them and the Government; and Mr. Gandhi's duty is clear in case the brothers incite to violence and that is to issue a prompt denial of such perverted teachings. As for the "big curious world" which the Viceroy is said to represent, well that world so far as it matters has ever had all the facts before it. The oracular statement of Mr. Gandhi that he expects the Viceroy to be a help rather than a hindrance, obscure as it is, can only be understood on the assumption that Mr. Gandhi himself believes in the possibility of such a compromise.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A. B.L.,
(The substance of the lectures delivered at the
Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA VII.

(continued.)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Among them the wise man, rooted steadfastly in Me and devoted to Me alone, excels all the others. I am supremely dear to the wise and he is as dear to me.

NOTES

1. एकभक्तिः—In the Garuda Purana it is stated: मध्येन भक्तिर्नान्यत्र एकभक्तिः स उच्यते ।

2. Sri Ramanujacharya instances Prahlada as a great jnana Bhakta and quotes the beautiful verse:

स त्वात्मकमतिः कृष्णे दृश्यमानो महोरगैः ।

न विवेदात्मनो गात्रं तत्समृत्त्या द्वादसंस्थितः ॥

उदाराः सर्व एवैते ज्ञानी त्वत्त्वैव मे मतम् ।

आस्थितः स हि युक्तत्वा मामेवानुत्तमां गतिम् ॥

All these are men of superior nature; but I regard the wise man as my very self, as he is rooted in Me, is of harmonised mind, and is seeking to reach Me, the highest attainment.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

At the end of many births the man of wisdom worships and realises that all this is Vasudeva. Such a great souled man is very rare indeed.

NOTES

1. The Sruthi says: सर्वे खल्विदं ब्रह्म । सकलमहमिदं च वासुदेवः ।

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

Those whose wisdom has been drawn away by these or those desires worship other gods, following this or that appropriate mode of worship, impelled by their own natures.

NOTES

1. The Lord means that desires and Vasanas from other births impel in the direction of this or that deity and this or that worship.

यो यो यां यां तनुं श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Whatever divine form a devotee desires to worship with faith—such faith of his do I make firm.

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥

Endowed with that faith he seeks to worship that form and gains therefrom his desires, verily dispensed by Me alone.

NOTES

1. The Lord teaches that the divine agencies are only His *Vibhuthis* and that it is He that conforms the faith that seeks this or that manifestation of God and showers the blessings sought through such manifestation. Sri Sankaracharya says well: मयैव परमेश्वरेण सर्वज्ञेन कर्मफल-विभागश्चतया विहितान्निर्मितान् ।

अन्तवत्तु फलं तेषां तद्वत्त्वल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

The fruit is finite for these men of little minds. Those who worship other gods attain them. My devotees come to me.

NOTES

1. The mind is the measure of the universe. The attainment is proportionate to the desire, the faith, the search and the effort.

The Fourth Step in the Vedanta.

The "Supreme" alone is real, neither "Person" nor "Thing" as such.

By R. KRISHNASWAMY Aiyar, M.A., B.L.

INTRODUCTORY WORD.

1. We shall then proceed to consider the fourth or highest step. As we are infinitely behind such a step, we will be merely wasting our energy if we seek to have a full idea of the glory of the step or even of the means of reaching it. I shall therefore be very brief in considering it. I cannot leave it untouched as that is the crowning step and as all the other steps are only intended as preliminary to it. A superficial survey of that step is also necessary to make you understand how our Shastras, for which some among us have so much contempt now, have beautifully provided in each activity prescribed by them some element from out of each of all the four steps, so that the same activity which will secure wealth to one, will purify the body of another, will purify the mind of another, will make another aspirant realise a humble Deva or the highest Supreme, will destroy the my-ness of another aspirant, the I-ness of still another and so on.

AN EXAMPLE OF LIMITATION.

2. To understand the exact nature of this highest step, it will be useful to consider a familiar example of limitation. Electricity is an intangible power which may manifest itself in several ways. Let us take one of such manifestations, the electric spark. The electric spark comes into existence the moment two electrified knobs come in close contact. The two knobs to be qualified to bring the spark into existence have to be invested with distinct characteristics. It will not be sufficient if the knobs are electrified in the same way. One of the knobs will have to be electrified "positively", the other "negatively". Electricity which pervades both the knobs and the interspace between them has therefore to split itself into three forms to make itself felt. It must appear in one knob as positive, in the other as negative and in the interspace as the spark. The knobs and the spark are all electrical, but the spark cannot be visible till this splitting process is secured. To understand therefore the true nature of electricity proper unconfined to its spark aspect, we must realise that the positivity in one knob the negativity in the other and the sparkness in the interspace are all but limita-

tions and that electricity is that power which pervades all these three and is unlimited by them.

LIMITATION THREEFOLD.

3. The Vedanta tells us that every knowledge and every enjoyment is just like the electric spark we have now considered. As the spark cannot arise without investing the knob on the one side with positivity and the knob on the other side with negativity, so cannot any knowledge or enjoyment arise without investing the two entities on either side of it with the characteristics of activity and passivity. The instant that the phenomenon of sight comes into existence, there is an entity who is clothed with the quality of active sight and there is another who is clothed with the quality of passive sight; the eye which is at one end of sight becomes the seer, the object which is at the other end of sight becomes the seen. Like electricity which pervades all positive knobs, all negative knobs and all sparks there is Sight Supreme which pervades all seers, all seen and all particular sights. It may now be clear why the Shastras give the same name Aditya to the pervader of all seers as well as the pervader of all seen. So with every particular knowledge. No particular knowledge can ever arise unless at the same time a particular knower and a particular known are also brought into existence. That is, no knowledge can arise without a "person" on the one side and a "thing" on the other side. The "person" that knows, the "thing" that is known and the knowledge that arises from their close contact are all aspects of a higher Essence which splits itself into these three forms of limitation just as the positivity of the one knob, the negativity of the other and the sparkness of the connecting space are of the higher electricity. The Highest Essence therefore ought to be such as may split itself into the Highest Person, the Highest Thing and the Highest Knowledge when it purports to manifest itself. I have mentioned, during the consideration of the second and the third steps, that the Highest Person is Ishwara who resides in every one of us as the *I* and that the Highest Thing is the Imperceptible Avyakta Maya that permeates all things as *this*. I have also mentioned that all knowledge is the result of the contact between the *I* and the *this*. The Supreme Essence therefore transcends the highest *I* or Iswara and the highest *This* or Maya. It is the realisation of such an Essence that is the Ideal of the Vedantin. Such an essence is called simply "*Chit*" or Supreme consciousness.

NATURE OF THE SUPREME.

4. As with knowledge, so with enjoyment. The instant that we conceive of an enjoyment, we bring into existence an enjoyer as well as an object of enjoyment. The abstract power of enjoyment transcends all these limitations. The highest Enjoyer and the highest object of enjoyment being Iswara and Maya already referred to, the Supreme Essence transcending both of them can only be called "*Ananda*" or Absolute Bliss. As such an Essence is the only Existing Reality which imparts the appearance of reality to every other limited thing, it is also called "*Sat*" or Eternal Existence. It is therefore usual to characterise this Highest Essence परब्रह्म as "*Sat-Chit-Ananda*". It must not be supposed however that these epithets signify any characteristics of that Essence to distinguish it from any other entity which has other characteristics, for, as we have seen in the course of our considerations so far, we have reduced every entity to that Supreme Essence and found that none else can exist with it or without it.

RELATIVE VALUE OF THE STEPS.

5. Now I have finished with the consideration of the four steps in the realisation of the Absolute Truth

of Monism of the Vedanta. But, before I close, a word of explanation is due from me. I must not allow it to be supposed that these four steps are independent of one another in the sense that only if you have fully traversed the first step will you be qualified to tread on the second step and so on. One step is higher than the other only in the sense that the highest goal that can be reached in that step is higher than what can be had in the other; the mentality or qualification that is required of the aspirant in these several steps is also different. Each step therefore will seem the highest if the aspirant is qualified only for that step and not for the others. The Shastras do not make any difference in the means prescribed for it. To cut a rope, to sharpen a pencil or to wound your foe, the same knife may be useful. The knife is fitted for all these and it is left to you to make proper use of it. The Shastras similarly prescribe, say, a Mantra. The Shastras will also mention that if you concentrate on that Mantra, for instance the Gayatri Mantra, your eyes will get brighter, your mind will get purer, you will realise the nature of the Solar orb, you will realise the Deva who owns even that orb, you will realise the Antaryami who rules even that Deva, you will realise that that Antaryami resides even in yourself and you will realise the highest Essence. To the man who wants only brighter eyes all the other promises are superfluous and meaningless, and if he takes to the Mantra it is only for the brighter eyes and not for the other benefits. It is not certainly the fault of the Mantra that it does not give him salvation all at once. If a beggar bawls at my door pronouncing the name of God ever so loudly but only with the motive that I may hear him better and hasten to him with the alms that he requires, we cannot blame God for not responding to his call. The Shastras can only provide the means and indicate the several goals to which the means will help you to. If you are satisfied with the lesser goal you must thank yourself. There is another Mantra which may be translated "*That Aditya is Brahman*". The word "*That*" is used only to signify things at a distance from the person pronouncing it. We may therefore take it that, when I pronounce the word "*That*" with my two open hands pointed towards the sun, I may rightly be said to be in the first step of realisation of the person in me and of the thing in the sun. The next word *Aditya*, which rightly applies only to the pervader and the owner of the Solar orb, must take my thought away from and behind the luminous thing before me to the higher being called *Aditya*. The word *Brahman* placed side by side with the words "*That*" and "*Aditya*" must lead me away even from the contemplation of the *Aditya Deva* and take me to a realisation of the Highest Being that I can call "*That*"—"the Supreme." The Shastras, fearing that I might stop with realising that Highest Being as but the *object* of my contemplation, want to make me realise that that Being is not distinct from my own essence. While pronouncing therefore the word "*Brahman*" the Shastras enjoin that I should point my hands, not towards the external *Aditya*, but towards my own heart.

NECESSITY FOR FAITH.

6. But who cares to trouble himself to understand the significance of this or of any Mantra or of the gestures that have to accompany its pronunciation. Mantras are all trash; gestures are all pantomime. Such is the modern day attitude. It is no wonder therefore that the Shastric injunctions seem to be losing their efficacy. Even the doctor requires confidence and faith in the patient before he can cure him. The subtlest of diseases is the *I-ness* in us, and will not the Doctor of Doctors expect us to have faith

and confidence in His teachings if we expect him to cure us of that disease? Let us once get that faith; He will take charge of us, rid us of our faults, lead us step by step even unto His own seat and put us all on the way to still higher glories, higher even than His own.

PEACE BE TO ALL!

Literary and Educational.

The Pearl.

By V. RAMACHANDRA ROW.

The pearl lies at the bottom of the deep,
And divers dive, and bring it up ashore;
Stars shine revealing silent mysteries, more
Profound than Love can utter thoughts or keep
Them soul-impressed; there be sweet simple smiles
That form themselves on thoughtless lips at sight
Of Evening's dying streak of purple light,
Or soft dew-moistened rose with charming guiles
Of fragrance, hue, and bloom. But who can learn
What hate or kindness bosomed lies in eyes
Of baby look, and beauty moving hearts
And shaming the golden morn? Who can discern
What kindest virtues dwell with saintly guise?
Or Love will live when lordly Life departs?

"Bharat Ind"

By R. S. RAO B.A., B.L.

O for an hour to muse on Bharat Ind!
This regal couch of kings, this fair Cosmos,
This land of stateliness, this realm of Mars
This lovely heaven, which man on orbs can find,
This fortress built by Nature's master skill,
Walled round by spicy ghats and Kilas peaks
With ocean moat from which the monsoon breaks;
This level green watered by many a rill,
This sylvan scene where sages Vedas sung
And spread their classic lore with wisdom's tongue;
This tropic Gem in the Rajput sceptre set
Shed righteous beams of virtue's solemn threat?
Mighty relic; that rhymes thy lasting lay
O mightier thou wert in Thy 'Golden Day'.

The Kallars.

"Kallan" is the Tamil word for "Robber" but it is of course not correct to conclude from this that all Kallars are robbers. The majority of the caste are honest men, many of them are men of status, one at least is a Ruling Chief. But it is a fair generalisation to say that the ancestors of the Kallars led adventurous lives, that the adventurous spirit survives in their descendants and that, this spirit is sometimes a source of trouble to their neighbours especially in the Tanjore and Trichinopoly Taluks and among the Pirmalai Kallars of the Madura and Ramnad Districts. Indeed the number of adventurous spirits in certain tracts is so great that the Police have not found it easy to devise satisfactory methods in dealing with them. It must be understood that what follows applies only to the Kallars of these tracts.

The Chief difficulty is the fact that many Kallars do not consider it in any way wrong to commit a crime.

The successful criminal is a hero and is considered a most eligible bridegroom by the girls of his village. In some villages, a Kalla youth has to commit crime in order to prove himself a man. After such a feat, he is regarded by the other youths of the village in the same way as junior school-boys in England regard the boy who has been given his first eleven colours. The spirit of emulation in crime brings more recruits to crime than the Police can deal with. It makes little difference to a Kalla's popularity whether he gets convicted or whether he escapes. Any Kalla convicted three or more times is looked on rather as a martyr; and his family is given every assistance while he is in jail. Amongst the active criminals however, naturally those leaders who are luckiest in escaping from their victims and the Police have the greatest following and one elderly Kalla who has recently been arrested boasted that he had been responsible for some 900 house-breakings and thefts in his life-time, but has only been convicted once. This was probably a gross exaggeration; but the police have been able to trace his handiwork in at least 20 reported cases during the last year.

The majority of the individuals belonging even to the criminal sections of the tribe have property, and should be economically independent of crime. Recent investigations have however disclosed the interesting fact that it is not the poorest Kallars who are the worst criminals. Often the sons of the well-to-do embark on a life of crime more from a love of adventure rather than for any other reason.

Very naturally villagers belonging to other communities throughout these tracts thoroughly dislike the Kalla, beat him unmercifully and sometimes kill him when they catch him in the very act. Some 30 years ago an anti-Kalla movement was started in Madura District and Kallars were driven from different localities by the other inhabitants of these areas. This movement threatened a sort of civil war and was stopped by the authorities.

The Kallars derive regular income from other people in two ways. 1. By means of the *tuppu-cooly* system; cattle are stolen and returned to their owners through a Kalla intermediary on payment of about half their value;

2. By means of the *kaval* system by which the villagers pay fees to the Kallars as an insurance against theft. This arrangement they force villagers to accept by subjecting them to a continuous loss of property by house breakings and thefts. Any attempt by the villagers to rebel against the exaction of these fees is met by an epidemic of thefts, house-breakings etc.

There are of course gangs of Kallars who form a law unto themselves. Each gang has its recognised leader and changes the scene of its operations regularly without attempting to impose any *kaval* system and without any idea of returning stolen property through *tuppu-cooly* agents.

But should any village accept Kalla Kavalgars, that village is generally exempt from the operations of any of these gangs and if any crime occurs within its limits the property can generally be recovered from such a gang through these Kavalgars. In return for such complaisance the Kalla gangs find a safe asylum in any Kalla village; and if they have to take to the hills every Kalla is bound to give or bring them food etc., on being requested to do so.

It sometimes happens that two different sets of Kallars claim the right to Kaval fees in one particular village. The lot of the residents of that village is then very disressing, as each set of Kavalgars attributes each crime to the machinations of the opposite set. Such a state of affairs generally results in the villagers having to pay kaval fees to both of the Kalla factions.

In 1909 a cattle-branding system was evolved by the then District Superintendent of Police by means of which each owner of cattle could have his animals identified by particular letters and numbers. It was hoped that this would make it difficult for the Kallars to

dispose of such animals to other persons than to their owners and it would be impossible for thieves to account for any stolen animals found in their possession. This system was in force for over 10 years, but it has had to be given up owing to several causes.

The owners of cattle believed that branding spoiled the skins of their animals and thought that it did not act as a deterrent to Kallars stealing them. It only made the Kallars more careful to keep stolen cattle in better hiding places until tuppoo-cooly was forthcoming. The Kallars also demanded a higher percentage of tuppoo-cooly for agreeing to restore branded animals.

There is no doubt also that in order to deter villagers from buying their cattle branded the Kallars did occasionally slaughter such animals and the owners lost the whole value of their cattle instead of only half. The work of branding cattle was very onerous and the branding has to be repeated every year or so because if too strong chemicals were used considerable pain was caused; and in any case all marks become obliterated within two years or so.

The system was a voluntary one, and the villagers could never be persuaded to have more than one fifth of their cattle treated in this fashion. As a rule they would only allow the Police to brand those animals which were so old and useless that no self-respecting Kalla would ever demean himself by stealing them.

The Kallars considered crime an honourable occupation. Convictions and imprisonment only made the criminal more popular and had no deterrent effect whatever. The Kallars were so numerous that no settlement could be made large enough to deal with even the worst characters of the tribe. Crime was increasing rapidly and Madura, the home of the Piramalai Kalla, had become one of the heaviest criminal districts in the Presidency.

Blackmail under the kaval system was openly practised; and the subordinate Police had begun to connive at it as they found it increasingly difficult to obtain help from any villager in the continuous struggle against the powerful Kalla despotism. Witnesses in cases were intimidated and their houses were looted if they came forward to give evidence and no portion of any property was ever returned if any report had been made to the police regarding the loss of it.

From the year 1915 attempts were made to meet the situation by application of the provisions of the Criminal Tribes Act. But the registry of the male inhabitants in a few of the most notorious villages had little effect upon the volume of crime, and it was clear that the Police of the district were nothing like numerous enough to enforce the provisions of the Act in all the villages in which the Kallars regarded crime as a pastime or source of income. A survey of the situation convinced the District authorities that in order to change the attitude of the Kallars in their villages towards crime it was necessary:—

1. to make the criminal as thoroughly unpopular with the members of his own community as he was with the outside public;
2. to provide an alternative occupation by means of which the Kallars as a community could be rendered economically independent of crime, and
3. to divert the energies of the younger and more adventurous Kallars to other channels.

To achieve these results it seemed desirable in the first place to make each Kallar village community understand that it had some responsibility for the acts of its individual members. Kallar villages were induced to set up panchayats. These panchayats undertook on behalf of the Kallars who had elected them to report any crime committed in their village or by the Kallar residents of the village. They undertook also to give up exacting Kaval fees and tuppoo-cooly and to surrender to the Police any criminals that might be wanted. So long as the panchayat did its best to fulfil its duties the provisions of the Criminal Tribes Act were not applied to the village. This arrangement has been effective in bringing about a marked change in the public opinion of Kallar

villages in regard to their criminals. These men used to be welcomed as heroes or at least as providers of cheap stolen goods. They are now regarded as intolerable nuisances. So marked has been the change that during the last 3 months the Kallar panchayats have themselves handed up some 30 or 40 criminals and had characters who had been wanted by the Police for the last 3 or 4 years. There has also been very large decrease in the volume of crime in those tracts where the panchayat system is working. Thus in Tirumangalam circle there were two house-breakings in January 1921 as compared with 21 house-breakings in January 1920. Taking Tirumangalam, Madura Town and Madura Taluk circles together there were 7 houses breakings in January 1921 as against 39 in January 1920. In the Dindigul, Palani, Periyakulam and Uttanapalayam circles where the Panchayat system has not yet been introduced, there were 48 house-breakings in January 1921 as compared with 42 in January 1920. The figures relating to the other forms of crime point in the same direction.

The Government have now appointed a special Police Officer to form panchayats throughout the Districts. But it has been recognised that the mere formation of panchayats was not enough. Something had to be done to assist the Kallar to get an honest livelihood and to ensure the education of his children. The Special Officer is therefore charged with the duty of assisting the Kallars in these matters and he has already had some success. Now that crime has become unpopular and dangerous other occupations begin to appear less unattractive. Cottage industries such as tape and rope making are being introduced. Contrary to what might be expected, it is in some ways easier to start cottage industries in a Kallar than in an ordinary agricultural village. Many Kallars have learnt a handicraft during their visits to the jail and this is a help. Oil pressing, mat-making and cloth-weaving are also being attempted. The District Board is giving the Kallars contracts for road metal. The Madura Mills had found room for 260 Kallar coolies and the Tea Estates of Munar and Peer-made have taken on 400 or 500 more.

Besides this waste lands are being assigned to the Kallars on darkhast subject to the condition that the lands may not be sold or mortgaged. Most important of all special efforts are being made to induce Kallars to send their children to school as it is hoped that education will divert the ambitions of the coming generation from crime. The Panchayats have been induced to undertake themselves to compel the children in their villages to attend any school which may be opened in the neighbourhood. The Taluk Board and the American, Swedish and Roman Catholic Missions are co-operating with the Government and the Police in opening schools and in training teachers.

All this work has not been accomplished without difficulties. To begin with the Kallars saw no reason to give up a customary occupation or pastime and they were naturally most suspicious of their hereditary enemies—the Police. It was only after 200 warrantees had been rounded up in a series of raids by the Reserve Police that the Kallars could be induced to give the Police a hearing and it was only then that they began to realise to their relief that the Police meant them well. They now understood this and in consequence the vast majority have definitely turned over a new leaf and the current of reform has set in strong and steady.

From the nature of things while any increase in the volume of crime quickly attracts public attention a reduction in crime generally passes unnoticed, but the stoppage of kaval fees and of the tuppoo-cooly system has been enthusiastically recognised in some villages and it is hoped that the public will recognise that the reclamation of the Kallar criminal communities is as desirable in the general interest as it is in the interest of the Police administration and of the Kallars themselves. There is no reason to despair of this reclamation being effected. The Kallars represent both physically and mentally some of the finest human material available in South India. The better minds in the community are

sensible of the discredit into which it has fallen by the perversion of its good qualities and is responsive to the efforts which are being made to rehabilitate its reputation and to improve its moral and economic status. With patience, perseverance and sympathy these efforts may, it is hoped, attain a large measure of success.

—The Publicity Bureau.

Indian Education.

Progress in 1919—20.

(From the Publicity Bureau)

The Report of the Bureau of Education, Government of India, for 1919—1920 tells us that whereas in 1918—19 famine and influenza checked the progress of education in India, conditions were comparatively favourable in 1919—20. The number of students attending colleges increased from 63,830 to 65,916, those in secondary schools from 1,212,133 to 1,281,810 and in primary schools from 5,941,482 to 6,133,521, the total increase amounting to over a quarter of a million pupils, the only province showing a decrease was the North West Frontier Province, where frontier disturbances affected attendance. At one school in Kohat the headmaster and Boarders had to defend their hostel against raiders. Of the other provinces the Punjab and United Provinces, where education is most backward, naturally show the largest increases (8.75 and 8.55 percent). Bombay comes next with an increase of 7.06 per cent. Madras rather low with an increase in pupils of only 2.19 per cent. The total expenditure for all India went up from Rs. 1,299 lakhs to Rs. 1,489 lakhs.

UNIVERSITIES.

An Interesting feature of the year's work was the progress in the creation of new Universities. The Dacca University Act was passed in March 1920, and the University comes into being this year. The scheme for the establishment of Rangoon University was completed, and the Act of Incorporation has since passed the Burma legislature. Legislation has been undertaken to bring the Lucknow University into being, and a Committee constituted to formulate proposals for a new University at Delhi has submitted its report. The older Universities are considering the application to them of the principles embodied in the report of the Calcutta University Commission. Among other developments of University education perhaps the most notable is the opening of a College of Engineering by the Benares Hindu University.

SCHOOLS.

In Secondary Schools there are some interesting developments. In five provinces, Bombay, Burma, the United Provinces, Punjab and North West Frontier Province the experiment is being tried of introducing English as an optional subject in vernacular schools, the cost being met by local contributions and special fees. Manual training is receiving more attention, particularly in Madras and the Punjab. The Boy Scout movement is making progress in various parts. All the major Provinces have passed Primary Education Acts making provision for the gradual introduction of the principle of compulsory education, but generally leaving the initiative to the Municipalities. Free education has been introduced into a number of towns.

PROFESSIONAL EDUCATION.

Attendance at technological schools and colleges for Commerce and Engineering increased very largely; but the present is a transitional period in this department of education. Engineering education has been transferred to the Public Works Department in the Government of India; Industrial Schools have been transferred to the Director of Industries in Madras, Bengal, Burma, Bihar and Orissa, and the Central Provinces. Whether the much-needed acceleration of progress in industrial education will be secured by this change remains to be seen. Meanwhile an important scheme for the development of practical agricultural education has made a good start in the Punjab. The aim is that agriculture shall become a subject treated in the ordinary curriculum of all rural secondary schools in the province. One high school has a demonstration farm and others have started teaching agriculture. Several middle schools have

also started teaching the subject. The number would have been larger but for delay in taking up the necessary land for practising purposes. Meanwhile the Lyallpur Agricultural College turns out twenty certificated vernacular teachers annually who have undergone a year's training in agriculture. A Training College was opened at Lyallpur which will specialise in agriculture and provide teachers in this subject for high schools. A scheme is also in operation by which certain inspecting officers undergo a short intensive course at the Agricultural College.

Miscellaneous.

The Sterling Loan.

The news of the issue by the Secretary of State of the 7% sterling loan in London has been greeted with an outburst of criticism in India. Much of this criticism is based upon a misunderstanding first, of the condition of the English loan market at the present time, and secondly, of certain important principles of Indian finance.

Regarding the first, it may be pointed out that India urgently requires money. But in this she is not alone. What chance, we may enquire, would the Secretary of State have possessed of floating his loan, if he had waited for the issue of the Consolidated Loan by the Chancellor of the Exchequer? It should further be remembered that the Secretary of State has not had occasion to raise an Indian loan since 1912; and information as to the attitude of the London money market towards such a loan can hardly have been readily available. The one thing to be feared was failure. This would have been disastrous not merely for the present, but in the future: For some time to come, India must necessarily be a borrower in the London market if she is to defray the cost of the materials rendered necessary by her programme of railway expansion. It was therefore above all things essential that the terms of the Loan should be such as to obviate all risk of ill-success. India must have money, now and in time to come and it is necessary that she should pay the price that will bring in the quantity she requires. The condition of the money market at the moment is not what it was before the war.

The figures for great industrial undertakings of unimpeachable standing are very instructive. In January last the Cunard Steamship Company issued £4 millions (less £1½ millions reserved) of 7% mortgage debenture stock at 90 which is redeemable at par in 1911. Even more remarkable are the terms offered in April by the Mond Nickel Company for their £1,300,000 issue of mortgage debenture stock at 98. This bears interest at 8% and is redeemable in 1941 at 104. These figures reveal little reason for thinking that the Secretary of State's loan would prove unduly attractive at the terms of issue. But its actual reception reveals gratifying confidence on the part of the English money market in the political and industrial future of India.

There is a further point in which the Indian critics of the Secretary of State have gone astray. In several quarters there has arisen a demand that the Gold Standard Reserve should be utilised for the purpose of borrowing. This suggestion displays a complete misunderstanding of the function of the Reserve which is to maintain the gold exchange value of India's Silver currency, and to provide a means of liquidating an unfavourable balance of trade to the extent necessary to prevent exchange from falling below specie point. During the present crisis, the Gold Standard Reserve in England can be drawn upon by the Secretary of State, for his purchases of railway material, only if the equivalent of his

drawings is paid into the Reserve in India. It is surely plain that if the suggestion is adopted of borrowing from the Reserve, and crediting it with the current rate of interest, the Reserve will shortly cease to be a Reserve at all, and will not be available for the purposes for which it was designed. The result of carrying such a plan into operation would be that when world conditions once more permit a stabilisation of the exchange, India would have no resources wherewith to effect this since the Gold Standard Reserve would be no longer available. No more rash or foolish proposal could possibly be contemplated; and those who put it forward display an ignorance of the fundamental principles of Indian finance, that detracts seriously from their criticisms. It is not the first time that this policy has been advocated; but on previous occasions, those who suggested it were severely handled. In 1907, it may be recalled, the Indian Railway Commission suggested that the Gold Standard Reserve should be utilised for railway development and a sum of one million was actually so spent. But so vigorous was the criticism that the proposal was abandoned. On a subsequent occasion referring to the Report on the operations of the Paper Currency Department of 1910-11 the "Times of India" commented severely upon the utilization of the Gold Standard Reserve for purposes other than its proper function. "A fund is created for a specific purpose without any notice or explanation of any kind and without any apparent reason, it is made use of for another purpose. That is not the way to inspire respect for the management of a great public Department."

So recently as September last, when Government put forward the modest proposal that when the Gold Standard Reserve amounted to £40 millions, the interest should be applied to reducing the amount of Treasury Bills issued to the Paper Currency Reserve, the bare suggestion that any arbitrary limit should be placed upon the increase of the Gold Standard Reserve was denounced with righteous indignation. The "Times of India" in its issue of September 18th remarked:—

"But we are totally opposed to the proposal to divert the interest on the Gold Standard Reserve, when that fund reaches forty millions sterling, to the same purpose, and for reasons which have been given and which the Finance Member never met. We are opposed to any tampering with the Gold Standard Reserve, for unless it is regarded as sacrosanct, every Finance Member will try and dip his fingers into it, as the Mackay Committee tried to divert it to railway construction in order to meet temporary embarrassments. The Finance Member has no sanction from any competent authority for fixing the Gold Standard Reserve at forty millions. His argument that the position is different from what it was in 1907 is totally misleading. It is misleading for where it differs from 1907, it is on the side of weakness. Then we had a monetary standard and a rate of exchange to which the century had slowly adapted itself after nearly a quarter of a century of effort. The result was that quite small sales of reverse councils served to stabilise exchange. We have now a new monetary standard and a rate of exchange to which the country has refused to adjust itself. The gap between the official exchange rate and the Government exchange rate resolutely refuses to close, despite the sale of £45 millions of reverse bills. All this goes to show that if Government succeeds in closing this gap now—and the state of the export trade can be regarded as encouraging only by optimistic officials—on the first sign of a turn in the tide as in 1907 or 1914 the demand for reverse bills will altogether transcend the demand in 1907."

In the light of these considerations, it seems hardly necessary to emphasise the impracticable nature of the proposals put forward in certain quarters. We may regret the high price that India has had to pay for her money; but money like other things is dear. Failure to realise the general conditions of the market vitiates much of the criticism which has been directed against the recent loan.

—The Publicity Bureau.

Correspondence.

The Interview.

Those there are who think that Lord Reading's desire to see Mahatma Gandhi and hear his views constitutes in itself much of a climb-down from the insolent hauteur which so usually characterises Indian Viceroyalty in general and which his Lordship's immediate predecessor in office so abundantly possessed. It will not, we are afraid, suggest itself to gentlemen of that school of political thought to question why, of the noble Lord really wished to understand the views of the foremost son of the soil, who is held in such a universal reverence not only, by his own countrymen but by the world at large, why if His Excellency really believed that if anything was worth doing at all, it was worth doing straightforwardly, why the Viceroy could not have directly desired the Mahatma to "come up" but should have sought the medium (we shall not say go between) of Pandit Malaviya. For another thing while the Mahatma writes that "His Excellency mentioned to Pandit Malaviya and Mr. Andrews that *he would like to see me and hear my views*.....and when I heard the purport of his conversation with His Excellency, I did not require any persuasion to prompt me to ask for an appointment if His Excellency wished to hear my views", the Viceroy is reported to have observed in the course of his post-prandial talk at the Chelmsford Club the other day that the Pandit had told him *that the Mahatma would desire to place his views before his Lordship.* (italics ours) Would the Viceroy have lost in prestige if he had declared that it was at his instance that the interview came about?

But whatever be the origin of the interview and however it may have been brought about, neither the Viceroy nor the Mahatma has vouchsafed us anything beyond the vague and indefinite expression that they were able "to understand each other." We refuse to believe that a leader of three hundred millions of people has any individual capacity left and we dare say that the Mahatma went as the accredited leader of the people and all throughout the Viceroy regarded him only as the spokesman of the people. "We cannot under these circumstances understand why 'a veil should be drawn' over the interview at all. While the whole of India is throbbing with anxiety to know the interview, the whole interview, and nothing but the interview is it not cruel to deny them that information? Besides has it not given room for any number of gossips?"

What again has been our experience in the matter of drawing a veil over such national questions? In the course of their report on the official atrocities perpetrated in the Punjab in the year 1919, the Commissioners appointed by the National Congress observed that there were certain more incriminating complaints than any narrated in the report which were in their opinion too serious to be published and that they were putting themselves in communication with the Government of that ill-fated Province in regard to those complaints. But what has been the result? Except that the public was denied the knowledge of

the horrible yet actual length to which the villains of the tragedy went and which they had every right to know, the result has been nothing. We dare say that if those gentlemen who had been specially commissioned by the people to enquire into and report on the atrocious misdeeds of O'Dwyer and his gang had made a clean breast of the whole affair, and had faithfully laid before the masters who set them to that particular work every bit of information, good, bad or indifferent, that came to their knowledge together with their remarks as to whether and why they considered them credible or not, without taking upon themselves the discretion (shall we say indiscretion?) of suppressing, with whatever intention it may be, from the people's knowledge anything at all, and in this instance the most atrociously atrocious crimes committed in cold blood by monsters in human shape let loose without let or hindrance—we dare say that if those commissioners had not suppressed those crimes the course of events would have been materially different and we would be nearer our goal than we at present are.

With all this painful, if not humiliating experience before us why should the Mahatma seek to withhold the information from the people. Far be it from us to suggest that the Mahatma has anything but the country's good at heart. When clear-sighted and far-seeing patriots of the type of the Lala have grown restless over the reticence observed by the Mahatma, does it not behove him, we humbly ask, to let the cat out of the bag? Time there was in Indian politics when it was considered that Caesar's wife must be above suspicion. But the times have changed and personalities count for very little especially before principles. Witness the meteor-like disappearance of Mrs. Besant from political leadership. Ah what a fall was there, my countrymen! Leaving the principal planets and considering the satellites, witness also the treatment accorded to Rangasami Ayyangar and Satyamurti at Tanjore and elsewhere.

It is therefore high time that the Mahatma disclosed the full details of the interview, for as he himself has so lucidly put it in the columns of *Young India*, he feels "thankful to god that for years past I have come to regard secrecy as a sin more especially in politics. But it may be urged that the Mahatma is not a free agent, and his tongue is tied by the Government. Was it, we would ask, on the pledge of secrecy that he was granted an interview? If it was so, was the interview worth such a sacrifice. And could it in all conformity with the tenets both explicit, and implicit, of non-co-operation be so dearly purchased? We pause for a reply.

But whatever be the pros and cons of the question, there is no gainsaying the fact that the Nation desires to know the details of the interview, and let it not be said of the Mahatma that he thwarted their desire and let not posterity fasten on him the responsibility for any consequence that may arise out of his ill-advised reticence.

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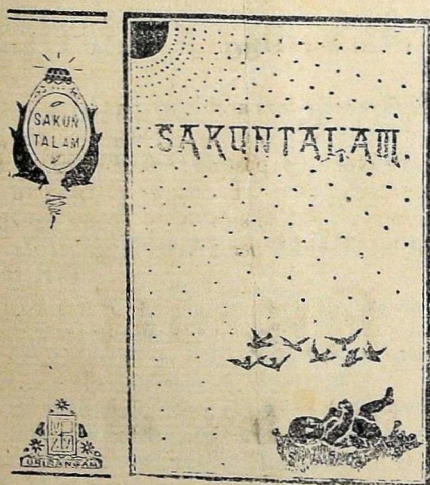
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