

THE Hindu Message

A Weekly Review of Indian and World-Problems
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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OFFERING.

BY V. SARANATHAN, M.A.

How should I crown the bright regard of youth
For beauty blossoming sweet in dewy gloom
Of heart, whose rapture made melodious truth,
And grew a love without desire or doom !
What favour rare or courtesy tender-eyed
From fair unfathomed face of girl or child,
Shall match the dear unwoven wreath of pride
My heart still wears, of its own beauty wild ?
My hunger feeds on bright delight of air
And beauteous earth, within my heart. And sweet
Content from touch or soul of love shall bear
No charm for hours of deep surprise in heat
Of waking thought or ecstasy full loud
In proud, and passionate, rich, invisible cloud.

Great Thoughts.

Four blind men went to see an elephant. One touched the leg of the elephant and said, "The elephant is like a pillar." The second touched the trunk and said, "The elephant is like a thick club." The third touched the belly and said, "The elephant is like a big jar." The fourth touched the ears and said : "The elephant is like a big winnowing basket." Thus they began to dispute among themselves as to the figure of the elephant. A passerby seeing them thus quarrelling said, "What is it that you are disputing about ?" They told him everything and asked him to arbitrate. The man said, "None of you has seen the elephant. The elephant is not like a pillar, its legs are like pillars. It is not like a big water-vessel its belly is like a big water-vessel. It is not like a winnowing basket its ears are like winnowing baskets. It is not like a stout club, but its proboscis is like that. The elephant is the combination of all these." In the same manner those quarrel who have seen only one aspect of the Deity.



Be not like Ghanta Karna in thy bigotry. There was a man who worshipped Shiva but hated all other Deities. One day Shiva appeared to him and said, "I shall never be pleased with thee so long as thou hatest the other gods." But the man was inexorable. After a few days Shiva again appeared to him and said, "I shall never be pleased with thee so long as thou hatest." The man kept silent. After a few days Shiva again appeared to him. This time he appeared as Hari-har, namely, one side of his body was that of Shiva, and the other side that of Vishnu. The man was half pleased and half displeased. He laid his offerings on the side representing Shiva, and did not offer anything to the side representig Vishnu. Then Shiva said, "Thy bigotry is unconquerable. I, by assuming this dual aspect, tried to convince thee that all gods and goddesses are but various aspects of the one Absolute Brahman."



Events of the Week.

According to the "Asian Review," Tokyo, the publicists and statesmen of France have of late been taking keen interest in current events in India. And *Swaraj*, which has been the goal of Indian nationalists since 1905-1906, is quite a familiar expression in French journalism. Prominent dailies like the *Matin* and the *Figaro* are reporting news relating to Indian political developments. The last session of the Indian National Congress and resolutions passed thereat have been elaborately described in the columns of the *Humanite*, the organ of French radicalism. The *Progres Civique*, a weekly corresponding to the "New Republic" of New York, is also interesting itself in the movements of opinion in India. Another weekly, the *Clarte*, which is conducted by the more advanced intellectuals of Paris and best represents the tendencies of Young France, has in one of its recent issues invited the attention of its readers to the Indian "revolt" against British domination. The French press is, we note, making use of the intelligence furnished by the *Bulletin de l'Information Indienne*, published from 1, Rue de Sommerard, Paris.

The February number of the *Philippine Review* has an interesting article on the goal of the Filipinos. Senate President Quezon, speaking in the Philippine Senate on January 18, 1921, (a full text of which appeared in a contemporary), asked that his country should have independence under the protection, of the United States offering in return for this protection, military and naval bases, free trade, and equal political rights and privileges for American residents in the Philippines. If the United States do not find it convenient to offer protection, still the Filipinos, he declared, were prepared to face the difficulties of having independence without it. They do not care to have what our moderate friends would style "the Dominion form" of Self-Government. President Quezon's observations on this point are worth noting. He says truly enough:—"There is no reason whatsoever why the Filipinos should be bound with the United States. We can understand how Canada, Australia, and New Zealand can live happily with England. The inhabitants of these colonies are united with the mother country by ties of blood, customs, and a community of Ideas. They have complete autonomy and they are satisfied. But we, the inhabitants of this country of ours, what do we have in common with the United States? There is a great gulf dividing the American and the Filipino races. Our customs, our traditions are different from theirs. Our union with America is the result of the accident of war. The Filipinos will never consider themselves satisfied and happy so long as a representative of a foreign sovereign power, or even his shadow, remains in the country to remind them of their dependent condition and state. There is only one thing which we have in common with the United States and its people—the conception of democracy. Both people love freedom and liberty. Our children studying in the public schools have and are imbibing the American sentiment of democracy, liberty and freedom—they are learning the very sentiments they have inherited from their forefather,—the men who have shed their blood in the battle-fields for these principles. These we have in common with the citizens of that great republic, but this union is a union of spirit and will never be realized if these principles are not put in practice by those from whom we have learned them."

It will be within our readers' recollection that when the Press Act Committee was taking evidence, Mr. George Joseph of the "Independent" refused to give evidence before the Committee on the score of his being a non-co-operator, while the Editor of the "Hindu" did not think it necessary to non-co-operate with the Committee. Just another case of divergence has now arisen between two great leaders in regard to a very similar contingency. The committee to enquire into the military requirements of this country will shortly sit under Lord Rawlinson's Presidency and among those invited to appear and give evidence thereat were Mahatma Gandhi and Srijiut Pal. The former refused—

presumably because he is for non-violence and not alone non-co-operation; while Srijiut B. C. Pal, in agreeing to give evidence before the Committee has issued a lengthy statement to the Press. He says, "Our fight is with the present system of machinery of administration in our country. The British are connected with this fight as human agencies that work this machinery. The British nation as a people have really little or no responsibility for working or even the construction of this machine. We want to mend if possible or otherwise to end this system. But we do not want to see the present foreign occupation of our country replaced by another foreign domination. We want Swaraj but not a change from British to Afghan, or any other raj. A successful occupation will add needlessly to the complexities of the problem before us. It may even throw back the establishment of swaraj fifty or perhaps a hundred years. Any intermediate state between the elimination of the present British raj and the establishment of true democratic Swaraj in India will not help but infinitely complicate our fight for democratic freedom. No one who understands these things can therefore either welcome or help any invader or even stand aside from the present Government in the event of an outside invasion. No far-seeing Indian Swarajist can therefore be indifferent to the measures that the Government may organise for opposing such an invader on the one side and for controlling any foolish and suicidal movement within the country to directly or indirectly help him on the other. So far as the aim and intention of the Government are concerned in defending our border from outside invasion or preserving internal peace in the event of that invasion there cannot possibly be any real and material difference between them and ourselves. And this unity of purpose offers sufficient common ground for friendly consultation regarding the means which Lord Rawlinson's Committee has been formed to consider and indicate."

This country will forgive Mr. Srinivasa Sastri many of his earlier political aberrations should he fulfil the promises, which his various speeches and interviews in England hold out to us, not to budge in pressing the claims of the Indians Overseas. Almost everybody is agreed on the enormous importance of settling this question in conformity with the interests and the self-respect of India and the much-vaunted citizenship of a common Empire. But the temper of some at least of the Overseas Premiers and statesmen does not make us very hopeful of an equitable solution of this scandalous question. Divergent views prevail over the real meaning and function of the British Commonwealth. General Smuts, for example, whose is the only reputation that has not been marred by the great war, is all for internationalism, is not fettered by any parochial or restricted view of the Empire and the duties and obligations which the term connotes. As opposed to this, Mr. Hughes has been singing the hoarse refrain of the Close-State and armed peace which in effect follows from it. Mr. Hughes will fain preserve the Empire for the white races; in fact he would even go so far as to take steps to ensure the predominance in the world of the white race, preferably the English-speaking section thereof; but if that be found impracticable, Mr. Hughes will not quarrel with his half-loaf. Here indeed is a menace which will affect us much nearer and more seriously than a problematical Afghan invasion. To those who can take a dispassionate view of the attendant circumstances, it will be obvious that Australia, should she carry the day in the counsels of the Empire, will bring herself and the Empire into collision with Japan who is in no mood to brook such insulting restrictions on her sons.

The figures given in reply to a question in the South African Union Parliament, show that Indian immigration to that colony has virtually come to an end. In three years there were only 11 men who entered the colony, while over 2,500 men left it during the same period. About 700 women and 1,500 children were admitted into, while over 1,100 women and 1,800 children left, the Colony. And yet the anti-Asiatics pretend that the Colony is in danger of being swamped by British Indians! South Africa, is indeed, the land of lies.



The Hindu Message

The Imperial Cabinet.

The Imperial Cabinet opened at Downing Street on the morning of the 20th instant and Mr. Lloyd George, the Premier, made in his opening speech, an eloquent appeal for the dropping of race antagonisms. In ever-memorable and thrilling words he said—“No greater calamity could overtake the world than the further accentuation of world divisions upon racial lines. The British Empire has done signal service to humanity in bridging these divisions in the past. Failure in that duty would not merely greatly increase the danger of international War but it would divide the British Empire against itself. Our foreign policy could never range itself upon differences of race civilisation between East and West. It would be fatal to the Empire.” Noble words these, nobly uttered. None can take exception to the sentiments expressed herein and we would even go to the length of saying that they could not be better expressed. But is the full significance of this apparent truism fully grasped in all its details and bearings by the galaxy of distinguished politicians who have assembled in the British Cabinet room at London. No doubt the best soldier-statesmen and the best brains of the British Empire have assembled there, but can we be sure that these Imperial statesmen would fully realise the tremendous change wrought in the political ideals of all people by the Great War and take stock of the post-war political psychology of the various nations that go to form the British Empire. The old world shibboleths of protectorates and dependencies must once for all be abandoned for good and as General Smuts rightly observes unless the rights of all component parts of the British Empire to equal nationhood and statehood are recognised in the clearest constitutional form without delay, it is idle to boast, as the Premier has done that liberty is the binding principle of the British Empire. To vindicate her position as an Empire based not on force but on mutual goodwill

and common understanding, to justify the proud statement of her Premier that the British Empire is a willing and free association of many nations and peoples of different types and cultures, her greatest statesmen assembled in conclave at London should make it a point to take the bull by the horns and effect the common good of humanity by securing the liberty and freedom of all its component parts including Ireland, Egypt and India. As matters stand at present the whole Empire is full of discontent—the Dominions ask for complete liberty and equal status, Ireland demands a Republic, Egypt, asks for independence and India wants Swarajya. These are not small affairs and they must be tackled in a bold and statesmanlike spirit and the barque of the Empire should be steered in a tactful and watchful manner if it is not to flounder anywhere. The Premier has, of course, gracefully acknowledged the service rendered by India during the Great War. Besides, large money contributions and supplies of wheat and munitions, India had sent 1,274,000 men or more than half of the total overseas forces employed in the war. This fact was no doubt handsomely acknowledged by the Premier in the Imperial Cabinet but has he realised the post-war political awakening in India and will the Imperial Cabinet take steps to freely and gracefully admit her to equality of status and extend to her a welcome hand while congratulating her on her brilliant entry into the Comity of Nations. Mr. Srinivasa Sastry, the so-called Indian Representative at the Cabinet,—Mr. Sastry himself feels the difference in his status—has urged on the attention of the Imperial Cabinet two points of great importance viz., the Khilafat question and equal status for Indians within the Empire. Regarding the former he said, “in any arrangement that might be made for the future of the Turkish Empire, the statesmen of the United Kingdom must remember that they must show as much chivalry and tenderness as might be expected from a mighty victor.” He further added that he had no manner of doubt whatever that they would be actuated by considerations which were always present to those who had inherited the great traditions of British prowess and the still greater traditions of British sportsmanship. Regarding the latter viz., the status of Indians in the Dominions, Mr. V. S. Sastri made a touching appeal to the Cabinet. He said, “The Premier, in noble words, described the British Empire as a confederation of races into which willing and free peoples had been admitted.

Willing and free peoples' consent was incongruous with inequality of races and freedom implied as of necessity the admission of all peoples to rights of citizenship without reservation.

In impressive and far-seeing words General Smuts had alluded to everlasting peace. Peace meant stable and unalterable relationship between communities based on honourable equality and recognition of equality of status.

To embody these ideals was a deduction of ideals now in actual practice, and the Indian delegation was going to submit for the consideration of the Cabinet a resolution the terms of which he understood had already been communicated to them.

That resolution would be regarded in India as the test by which the whole position must be judged.

He would not say more than that. It was supremely important that the subject should be considered and disposed of satisfactorily at that meeting, and it was of urgent and pressing importance that the Indian delegates should be enabled to carry back a message of hope and good cheer.

There was no conviction more strongly held in their minds than that the full enjoyment of citizenship in the British Empire applied, not only to the United Kingdom, but to every self-governing Dominion in it.

In the words of Mr. Asquith we shall 'wait and see' if this impressive appeal has carried conviction into the hearts of the statesmen assembled in that historic hall and whether after all India is going to be emancipated from the load of thralldom which lies so heavily upon her. By such emancipation India will surely in the long run strengthen the hands of the British Commonwealth in a way which is hardly dreamt of now. India is a vast store-house of spiritual energy—virile and resourceful—and is thus a factor of incalculable potency. With her as an equal and willing partner the British Empire is certainly bound to rise to heights as yet only dimly seen in the horizon. When Great Britain's material resources and India's spiritual resources are freely combined, nothing on earth could restrain the onward progress of the British Commonwealth towards the common good of humanity.

The Kingship of Iraq.

By S. P. THIAGA RAJAN.

In his speech in the House of Commons on British policy in regard to the Middle East, Mr. Churchill made an important reference to the rulership of Mesopotamia. He said that the repurcussion on other Arab chiefs of the Shereefian policy adopted by Britain must be closely watched. He referred to the powerful nomadic tribe headed by that very remarkable person, Abdul Aziz Ibn Sa'ad, Amir of Nejd, who had long been in a state of warfare with the British protege, Feisul. Mr. Churchill added that Government had arranged to continue his subsidy of sixty thousand pounds sterling per annum together with a lump sum of twenty thousand pounds sterling. Mr. Churchill also informed his hearers that King Hussein had expressed his willingness to enter into negotiations with this powerful chief. So, the Kingship of Iraq is very nearly being hawked about without the sentiments and interests of the inhabitants being paid any the slightest attention.

The history of the interior of the Arabian peninsula for a hundred years past has chiefly been the history of intertribal rivalry and clash between the Amirs of Northern and Southern Nejd, Ibn Rashid and Ibn Sa'ad. Abdul Aziz, the present Shaik Ibn Sa'ad, is perhaps the most striking figure in recent Arabian history and has known every vicissitude of fortune though, as I suppose, he is still on this side of forty. When he was only a boy of 15, the power of the Rashid had touched its zenith. Abdul Aziz and his father were turned out of Riyadh, their capital, by the great Amir Muhammad Ibn Rashid who was the dominating personality of his day in northern and central Arabia. For several years, young Abdul Aziz ate the bread of adversity, wandering in exile, seeking refuge for a time in the Syrian desert in the tents of the great Anazah tribe with whom he claimed kinship, while his father found hospitality with the Shaikh of Kuwait. But when, in 1897, Muhammad Al-Rashid died leaving no man of his own remarkable quality to succeed him, young Ibn Sa'ad was not slow to seize the opportunity. The Shaik of Kuwait on the Persian Gulf who had memories still rankling of old enmity with the Rashids, wanted to pay off old scores, saw in Abdul Aziz a promising weapon and gave him his chance in 1902. With a force of about 80 camel-riders supplied by Kuwait, Ibn Sa'ad swooped down upon Riyadh, surprised Ibn Rashid's garrison, slew his representative and from the recaptured city proclaimed his own accession. The story of his bold adventure and of his subsequent contest with the Shammar tribe, which ended in the re-establishment of his supremacy over Central Arabia, has already grown into an epic on the lips of Bedouin story-tellers and song-makers. The arrival of the not-too-large band at dusk in the palm bastani south of Riyadh, the halt till night-fall, the scaling of the palace wall by Abdul Aziz and eight picked followers, the flash of steel which roused and silenced the sleeping foe, and at dawn the throwing open of the city gates to the comrades of the victor—here is exactly the romance that would strike the hearts of the Bedouin. But, as we have hinted above, the capture of Riyadh was by no means the end of the struggle: rather it was the beginning. In a contest renewed year after year the young Amir recovered the

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territories of his father and made for himself the name which fills the echoing deserts. At length his restless energy brought him into fields of wide political importance, of which the present British subsidy is only a very minor evidence. In 1913, he seized the Turkish province of Harsa, formerly an appanage of Riyadh, ejected the Ottoman garrisons, and established himself on the seaboard of the Persian Gulf. He was already on terms of personal friendship, it is affirmed, with Captain Shakespeare, Political Agent at Kuwait: and his appearance is said to have perturbed the Ottoman government as he was bound to get into direct contact with that "watcher of coasts," Great Britain. Before the difficult question of his precise relationship with Turkey could be decided, war broke out. And Ibn Sa'ad, the Shaik of Kuwait and the Shaik of Mohammera who, though a Persian subject, is of Arab nationality, proclaimed their adherence to the British cause.

Abdul Aziz Ibn Sa'ad is now barely forty years of age, though he looks a trifle older. Of splendid physique and standing well over six feet, he carries himself with the air of one accustomed to command, as all will testify who have seen his picturesque personality during his visit to Basrah in November, 1916; and where by the way, after witnessing an exciting display, for his especial behoof and more besides, of armoured tanks etc. in action, he let fall the cryptic remark, "it is well for us to know your power." More massively built than the typical nomad Shaikh, he has all the characteristics of the well-bred Arab,—the strongly marked aquiline profile, full-fleshed nostrils, prominent lips and long, narrow chin accentuated by a pointed beard. His hands are fine with slender fingers, a sign of sure Arab blood. Some observers indeed have recorded their opinion that in spite of his great height and breadth of shoulder he conveys the impression of an indefinable lassitude. The fact is his deliberate movements, his slow, sweet smile and the contemplative glance of his heavy-lidded eyes, though they add to his dignity and charm, do not accord with the Westerner's conception of a vigorous personality. Nevertheless report credits him with powers of physical endurance, rare even in hard-bitten Arabia. Among men bred in the camel saddle he is said to have few rivals as a tireless rider. As a leader of irregular forces he has more than proved his mettle. And he combines with his qualities as a soldier that grasp of statecraft which is yet more highly prized by the tribesmen; for to be a "Statesman" is perhaps their final word of commendation.

Politician, ruler and raider, Ibn Sa'ad illustrates a historic type. In the rapidly evolving conditions in that portion of the world, his future is a problem of absorbing interest; and his is a personality that must be taken into account in any settlement of the Mesopotamian question. Such men as he are the exception in any community, but they are thrown up persistently by the Arab race in its own sphere: and in that sphere they do meet the needs of the race. And thanks to the late great conflagration, of which we have not yet seen the last, that "sphere" is expanding, since the country and the race is being taught to dance according to the latest and approved Western fashions. There is no reason to fear the Arab will lose his ground here. The Arab has got an amazingly quick way of adapting himself to new conditions

and profiting by unexpected opportunities. The ancient generations furnished the conquerors and military administrators of the Mohammedan invasion who were successful just where Ibn Sa'ad, if he had lived in a more primitive age, might have succeeded and failed, just as in a smaller field he may fail in—which is the problem of the day in Iraq—the task of creating out of a society essentially tribal (outside the few bigger towns) a united and homogeneous state of a durable nature. Mohammed Al-Rashid was the classic instance in the generation immediately preceding; he has been dead twenty years, but his fame still lives. Like him, Abdul Aziz has drawn the loose mesh of tribal organisation into a centralised and imposed on wandering confederacies an authority which, though fluctuating by its novelty, is still recognised as a political factor. The Sa'ad have in the palm groves of Riyadh and the oases of their northern and eastern provinces, wider resources, greater wealth and a larger settled population than the Rashid ever had in the zenith of their power: and their domain therefore rests on a more solid foundation. The reader will now see why we began by saying that the future of the present Ameer and the tribe Ibn Sa'ad is a problem of absorbing interest.

Such is the powerful chieftain and statesmen, who thought it well, in his own words, to know the might of Britain, against whom the spite of fortune seems bent in the person of Emir Feisul to bring the closeted statesman of Britain into conflict. What chances Hussain of Hedjaz thinks he has in reconciling Abdul Aziz is not apparent. It must not here be forgotten that Emir Feisul is, in Moslem eyes, much more of a traitor against the Khalifa of Islam than Abdul Aziz who, on the one occasion in which he came into conflict with the Sultan, was only retaking his own possessions pounced upon by Al Rashid whom it was one of Abdul Hamid's shifty policies to support at all hazards. Abdul Aziz's kinship with the powerful Anazahs has also to be taken into account in setting up his rival and old enemy on the throne of Iraq. The powerful Shaik of Sulaimaniyah, though temporarily a British prisoner if we remember right, is a deadly foe to be reckoned with and has in the millions in his mountainhold the wherewithal to wage a relentless guerilla warfare in defence of his interests as he might interpret them. Of the religious heads in Iraq, it is only the holy men in charge of Najaf who will uncomplainingly follow Britain's lead; for had he not been for a long while a traitor to Turkey and the Khalifa? What the Naqib of Baghdad, the exiled Prince now in Ceylon, may have to say none seems to care for. To add to these complications, there is a Provisional Government in Iraq which has been applying to Mustapha Kemal for succour. Ever since the Shah's return from Europe, Persia had not been very friendly to the British and if in the face of these circumstances, the British should put up and support Feisul's candidature, that to most of us is simply one way of securing British domination over Iraq. For in no other circumstances could Feisul be secured the throne of Iraq. And even Feisul is not unaware of the extreme repugnance of the Arabs to the presence of the British in the land. And should the statesmen of the Allied powers in the pride of their present enjoyment of power insist on having their own way in Mesopotamia, the result is easily foreseen; and the rising aspirations of the people,

which are very largely symbolised by the brilliant group which leads the Young Arabia movement, should be smothered amidst the din of conflicts betwixt rival Shaikhs for mastery over the land. From whatever view-point therefore considered and though we cannot go all the lengths of our Khilafatists and insist on the unconditional return to Turkish suzerainty, we think it is high time sanity and a wise regard for the interest of the Arab race were shown by the statesmen of England. For obvious reasons we do not refer to Moslem sentiment in this country or to the watchful eye of Mustapha Kamal which, we are sure, is not blind to the course of events in the South.

An air of expectant danger hangs in the atmosphere. We do not think it possible, even for British diplomacy, to run with the hare and hunt with the hound; to preserve both American and Japanese friendship and goodwill—especially when Australia is fiercely tugging the other way. The crucial question now arises as to what India is to do in case of a war against Japan, at the root of which lies the settled policy of humiliating Asiatics by penal and prohibitive legislation and other resources. This question has, we see, received some attention in the Press: even so sober a critic of men and measures as Mr. K. Natarajan, one not given to speaking in tall or highly coloured language, has been forced to cry halt at this position. He says, in the case of war between Australia and Japan on the colour question, we shall certainly refuse to lend a single soldier or spend a single rupee to help Australia to defeat Japan which has as much right to the waste and vacant spaces of Australia as those who call themselves Australians. We shall not only refuse to help Australia but we shall openly declare we have no sympathy with it. If Great Britain chooses to back up Australia in her intolerable claim, she will have to do so without India's support and co-operation. And then comes the Parthian shot. If England resorts to coercion to make India help Australia, then India will have to reconsider the question of her position in the British Empire. We shall await with very real interest the proceedings of the Imperial Conference.

At the opening of the reformed Legislative Councils, there were proposals in most of the Provinces to reduce the salaries of Ministers below the level, authorised by the Reform Act, of those of the Members of the Executive Councils. Except, we think, in the Central Provinces, the resolutions to this effect were either withdrawn or thrown out. But says the *Indian Social Reformer*, since Congress and Non-Co-operation orators still harp upon this mouldered string, it is worth while recalling the opinion of Burke whose movement for economic reform in the conduct of State affairs, led to the abolition of many political sinecures. Burke insisted, however, that reasonable emoluments should be paid to Ministers. In a memorable passage, he said: I will even go so far as to affirm that if men are willing to serve in such situations without salary, they ought not to be permitted to do it. Ordinary service must be secured by the motives to ordinary integrity. I do not hesitate to say that the State which lays its foundation in rare and heroic virtues will be sure to have its superstructure in the basest profligacy and corruption. An honourable and fair profit is the best security against avarice and rapacity, as in all things else a lawful and regulated enjoyment is the best security against debauchery and excess. Of course, it is a question whether the salaries paid to Members of the Executive Council are not unreasonably high. The salaries of administrators should bear some relation to the wealth of the people whose affairs they are to administer. In the case of popular Ministers there may be allowed also a certain margin for public spirit. All things considered, including the uncertainty of tenure and absence of a pension or other allowance on retirement, the salaries paid at present to Ministers in the several provinces, are not perhaps inordinately excessive.

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.)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तौ ममाव्ययमनुत्तमम् ॥ २४ ॥

The foolish regard Me, the unmanifest, as having manifestation, not knowing my Supreme nature—which is eternal and which is the highest.

NOTES

1. The Lord pities those who regards him as a mere jiva. आनन्ददेहं पुरुषं मन्यन्ते गौणदेहिकम् ।

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानन्ति लोको मामजमव्ययम् ॥ २५ ॥

I am not manifest to all, as I am veiled by the Maya which is the union (of the universal *gunas*). This deluded world knows Me not, the unborn and the eternal.

NOTES

1. *Yoga Maya* is explained as that combination of the three *gunas* which are the constituents of the universal frame, or the Maya or creative power which is wielded by *yoga* or the Lord's creative will.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

I know, O Arjuna! the beings that are past, that are present and that are to come; but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सगं यान्ति परंतप ॥ २७ ॥

By the delusion of the pairs of opposites, born of desire and aversion, O Bharata, all beings fall into delusion at birth, O Parantapa, (who overcomest foes).

NOTES

1. द्वन्द्वं—by सुखदुःख (pleasure and pain) etc.

2. In these verses the supremacy of good far above the sphere of creation with its alternations of the light of joy and the shadow of pain is declared in clear and unambiguous terms.

येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

Those men of virtuous action, whose sin has come to an end, they, freed from the delusion of the pairs of opposites, worship Me with a steadfast vow.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

Those who strive for liberation from decay and death, taking refuge in Me,—they know Brahman, the entirety of Adhyatma, and the fullness of karma.

NOTES

1. This verse and the next verse form the aphorisms of which the next chapter is an exposition. They lead to Arjuna's questions at the beginning of the next chapter. The terms (Brahma, Adhyatma and Karma) used in this stanza are explained by the Lord in the next chapter.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

Those who know Me along with the Adhibuta, the Adhidaiva, and the Adhiyajna, will know Me even at the moment of death, being of steadfast mind.

NOTES

1. These terms also are the subjects of Arjuna's questions and the Lord's answers at the beginning of the next chapter.

CONCLUDING OBSERVATIONS.

1. Thus in this Chapter the nature of the तत्पदार्थ (अभवत्तत्त्व) i. e. Godhead has been declared. His universal body, His creative power, His omnipotence and omnipresence and omniscience, His immanence and transcendence, his four-fold devotees with the jnani at their head, and the supremacy of devotion to Him are dealt with in it.

2. The Gītāthasāgraha sums up the Chapter thus:

स्वयायाम्यं प्रकृत्यास्य तिरोधिः शरणागतिः ।

भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं भूतम उच्यते ॥

Literary and Educational.

The Spinning Wheel.

By MR. R. SUBBA RAO, B.A., B.L.

O *Charkha* ! sing in every house

Thy pealing music of Freedom,

Celestial notes that hearts arouse,

From buried depths of low serfdom.

O spin Thy yarn of Dacca fame,

And flood the land with Khaddar dress.

Good-bye Lanca-shire in God's name,

And win Swaraj and wounds redress.

See ye not—India is bled white—

The starving and naked millions ?

O, weave the garb of nation's right,

And rid the land from sapping scions.

O, Thou Emblem of Purity !

Let Thy altar, the Patriots find,

And keep spotless the Chastity,

And honour of the Sacred Ind.

From rule of Imperial kind,

Which defines Force as Truth above,

O break the chains—the curse of Ind !

Give Liberty thro' peace and Love.

What fiendish machine-guns equal

The range of Thy Omnipotent-Wheel ?

Can all Brute-force of world rival

The sublime power of spiritual soul ?

Ye Hindu-Moselm sons of Ind

Stand all Parties for Non-Violence

Stand to a man and "*Rakhi*" bind :

Now or never says Providence.

Ye Matrons brave, the rich and great !

Springs of action from ancient days,

Pour forth your wealth, never too late,

O, spin and breed a nobler race !

England ! seek not to stem the tide,

And dark Thy page of justice pure ;

India raised is Thy strength and pride,

O Hope, and Freedom's Cynosure !

Praise be to *Charkha's* divine creed,

Like *Krishna's*-Wheel breaks all fathers

For tried souls follow Gandhiji's lead

Das, Lal, Nehru and Ali Bro's.

Miscellaneous.

A Talk at Simla.

The meeting at Simla of the Viceroy of India and Mr. Gandhi, in which the one has explained the basis of his "non-co-operation" movement and the other, having given him a "kindly and patient hearing," has spoken of the "difficulties of the Administration," may well be helpful to India at this time. Upon these two personalities largely depends India's present hope of ordered progress towards self-government and it is of the first value that they should have met and talked together. It is clear from the latest Indian mail that, in the face of the successful election and working of the new councils, many of the best minds in the non-co-operation camp begin to doubt whether mere unhelpfulness is the best contribution they can make to their country's progress. It is clear, too, that English and official opinion in India is quite ready to accommodate and even to sympathise with the purely "cultural" side of the movement if it be divested of its subversive political force. It is in this that Mr. Gandhi, and indeed he alone, can help. His prophecies of a vague millennium under "*Swaraj*" have already had disastrous results in aimless outbreaks of mob violence that neither further his cause nor accord with his own teaching. But his personal influence steadily increases, and among the simplest of the peasantry he is now believed to be a worker of miracles. He can spirit a copy of the *Koran* through a locked door, people who deny his teachings fall ill or lose their cattle, and the like. He cannot fail to realise that this superstitious adulation may bear bitter fruit in the civil disorders that come of trying to translate miracles into Politics. It rests with him to turn the vague and ill-directed force he has raised into channels of usefulness. The fact that he has embraced a chance to talk with Lord Reading seems to show that, baffling dreamer though he is, he does not lack a sense of reality and of responsibility. We hope for the sake of India that it will be given every chance to develop.

—The Manchester Guardian.

Mr. Speaker.

BY MICHAEL MACDONAGH.

As "Mr. Speaker" does not speak in the debates, the title of the President of the House of Commons appears, at first sight, paradoxical. The original function of the office was to sum up, like the Judge at a trial, the arguments of both sides at the close of a debate. "If any doubt arise upon a Bill," says an Order passed in 1604, "the Speaker to explain, but not to sway the House with argument or dispute." Mr. Speaker had also to "speak" the views of the House in its contentions with the Crown, about supplies and taxes, before the Revolution of 1688.

The duties of the Speaker to-day are not so anxious or troublesome. The occasions on which he conveys the views or desires of the Commons to the Sovereign, or his representatives, the Lords Commissioners in the House of Lords, are rare, and always formal or ceremonious. He has been relieved long since of the invidious task of summing up a debate in which the contending parties had argued out their differences. His duties are now more appropriate to his office, as controller and guide of a deliberative Assembly. He keeps the talk strictly to the subject of discussion. He decides points of order. He interprets the rules of the House. He is ever ready to assist Members in doubt or difficulty about a question, a motion or a Bill. He guards with jealous care the authority, honour and dignity of the House. He is most concerned with the maintenance of its great traditions of good order, decorum and freedom of opinion.

Above all, Mr. Speaker must be scrupulously fair, absolutely just, in rulings which may affect any of the political sections of the Assembly. For the most precious attribute of the Chair of the House of Commons is impartiality. The Speaker, like the King, is supposed to have no politics. That has become almost a recognised constitutional principle. Of course, he is returned to the House originally as a supporter of one or other of the political parties. It follows also that on his first appointment to the Chair he is necessarily the choice, or the nominee, of the political Party which at the time is supreme. The Chair of the House of Commons, when vacated by resignation or death, has always been considered the legitimate prize of the Party then in office or in power. Accordingly the Speaker has invariably been chosen from the ranks of the Ministerials. All the speakers of the nineteenth century—Sir Henry Addington, Sir John Freeman-Mitford, Charles Abbot, Charles Manners-Sutton, James Abercromby, Charles Shaw-Lefevre, John Evelyn Denison, Henry Bouverie Brand, Arthur Wellesley Peel and William Court Gully—were so chosen and appointed, and so was James William Lowther, the first Speaker elected in the twentieth century. But whether the Speaker is first designated by the Government, or, in case of a division, is carried by the majority of the Government, when he is being conducted by his proposer and seconder from his place on the benches to the Chair, he, as it were, doffs his Party colours, be they buff or blue, and wears, instead, the white flower of a neutral political life; and, once in the Chair, he is regarded as the choice of the whole House, from which his authority is derived and of which, to use the ancient phrase, he is "the mouth." Henceforth he sits above all Parties. As Speaker he has no political opinions. So he remains Speaker—being re-elected unanimously at the first meeting of each new Parliament—until he decides to resign or is removed by death. This concurrence of both sides in the appointment of Mr. Speaker adds immensely to his judicial independence in presiding over the Party conflicts which are waged on the floor of the House of Commons.

What are the qualities, then, which make a successful President of the representative Chamber? "Go and assemble yourselves together, and elect one discreet, wise, and learned man, to be your Speaker." Such were the words a Lord Chancellor in the reign of Elizabeth addressed to a new House of Commons. The order in which the qualities deemed essential for the Speaker are arranged is not without its significance. Discretion comes first. It might be given the second place and the third also. Marked ability is by no means indispensable in a Speaker. Intellectually his duties are not searching. But undoubtedly in the twentieth century, as in the sixteenth, the faculty which is of the highest importance in the art of the Speakership is sagacity, prudence, circumspection—making allowances for the weaknesses and eccentricities of human nature.

The House of Commons has not had a life of growth of several centuries without providing an abundance of precepts and examples for the guidance of its Speaker. Very little happens in the House of Commons that has not happened there often before. Almost every contingency that can possibly arise is covered by a precedent, and if a Speaker be but acquainted with the forms and procedure of the House and the rulings of his predecessors both of which hedge his course, he cannot go far astray. Nor is it the fact that there is no one to whom he can go for advice. It is the custom for Members to give the Speaker private notice of question on points of order, unless, of course, such as spring up unexpectedly in debate; and for aid in the decision of these questions the Speaker has not only clerks who sit at the Table below him to refer to, if necessary, as to custom and procedure, but also a counsel outside to direct him on points of law. "I used to study the business of the day carefully every morning," says Denison, "and consider what questions could arise upon it. Upon these questions I prepared myself by referring to the rules, or, if needful, to precedents." It is also the practice for clerks to have an audience with the Speaker every day before the House meets to draw his attention to points of order that are likely to arise, and to confer with him generally on the business of the day. Therefore it is a rare experience for the Speaker to be brought suddenly face to face with an unprecedented situation. And in such a difficulty he has the advantage of being able, as the supreme authority in the House, to impose his ruling unquestioned on all concerned, even should he have gone beyond his exact functions and powers as the director of debate, the preserver of order, the guardian of the rights of the members. Mr. Speaker Lowther was asked, May 14th, 1920, how any mistake he might make could be redressed. His reply, greeted with loud laughter, was, "The Chair, like the Pope, is infallible."

It must not be supposed, however, that smooth and easy is the way of the President of the House of Commons. The whole art of the Speakership does not consist in presenting a dignified, ceremonial figure, in wig and gown, on a carved and canopied Chair, and having a mastery of the technicalities of procedure. The situation that tests most severely the mettle of the Speaker is one that not unfrequently arises in the House of Commons, when there is what the newspapers call "a scene," and he is expected to stand forth on the dais of the Chair the one calm, serious, stern and impartial personality, looming above the noise and recrimination which arises from the benches below. It is not cleverness that is then the indispensable quality in a Speaker. More to the purpose, for the controlling and the moderating of the passion of a popular assembly, are the superficial gifts of an impressive presence, and air of authority.

a ready tongue, and a resonant voice. Still, the control of the House in such an emergency will depend not so much upon the appearance, the temperament, the elocution of Mr. Speaker, as upon the measure of confidence and respect of members which he has previously won by more sterling qualities; and the qualities upon which the trust of the House of Commons in its Speaker reposes most securely and abidingly are strength of character, fairness of mind, urbanity of temper, or a combination of tactful firmness with strict impartiality.

No doubt it is difficult for the Speaker to appear impartial at all moments and to all sections of the House. Some passing feeling of soreness will inevitably be felt by members censured, or placed at a disadvantage in Party engagements, by decisions of the Chair. But if the Speaker has not impressed the House generally with his discretion and judgment, with confidence in the impartiality of his rulings, with the conviction that he regards himself as the guardian of the House and not the auxiliary of the Government in getting business done, that feeling of soreness will not be as it ought to be, brief and transient, and the Speaker will find on a crucial occasion that the Assembly has passed from his control.

Even so, the Speaker must not be too stern in action or demeanour. I have witnessed many violent scenes in the House of Commons, and I have invariably noticed that in a clash of wills and tempers, genial expostulation by the Chair is most potent in the restoration of order. The Speaker must not be too fastidious or impatient with the commonplace or the eccentric. He should have a genial tolerance of the extravagant in personality and character, which is certain to appear in company of 707 men, chosen from all classes and all parts of the kingdom, and which, indeed, makes the House of Commons a place of infinite interest, abounding in humour and comedy. Moreover, the House will not tolerate the despot or the master in an officer of its own creation. Indeed, it is a mistake to suppose that the Speaker wields unfettered authority, that his individual will is law in the House of Commons. It is true that his controlling powers are great, and that his rulings on points of order and procedure are final. But the will which he imposes upon the House is not his own: it is law of the House itself, for everything he does must be in accordance with rule and precedent:—

M. A. B.

The Case of Ireland.

THE IRISH VIEW.

Dáil Éireann, the Irish republican Parliament, has sent a full report of the facts and figures of British atrocities in Ireland to the Congress of the United States. The document consists of an address to Congress, with appendices containing statistics of depopulation and a list of the murders of Irish men, women and children. The address (without the appendices) is as follows:

To the Elected Representatives of the people of the United States of America:

We, the Elected Representatives of Ireland, recognising in you the Elected Representatives in Congress of the people of the United States of America, our brethren in the Common effort to hasten the day when the nations may dwell together in justice and in harmony, have their honour to greet and to address you.

1. We feel certain that the struggle of our people, the people of Ireland, against the aggression of England is not passing unobserved by you. We covet your esteem as we would value your sympathy

and support and fearful lest you be misled by the wide-spread, persistent, and insidious propaganda of falsehood through which England seeks to create prejudice against us—distorting the character of the contest, we hasten to lay before you facts so that, correctly informed, you may be able to judge justly.

2. The nation which we represent enjoyed for over a thousand years the life of an independent sovereign state among the states of Europe. Then a neighbouring nation—England—which had received the benefits of civilisation and education first from our hands, lost to gratitude and honour and burning with lust for our possessions, burst in upon us as a conscienceless invader, and through the course of many generations strove to subvert our policy, annihilate our language and our culture, suppress our industry, ruin our agriculture, steal our trade and our commerce, deprive us of the advantages of our geographical position, cut us off from our ancient intercourse with other peoples, rob our revenues and erase our name from the roll of nations.

3. Failing to achieve these ends after centuries of criminal effort, this nation entered into solemn treaties acknowledging our national independence and contracting to respect it from all time, but this meant merely until our national defences were dismantled. Then treaties and contracts were treated as scraps of paper and the compact treacherously and bloodily violated.

4. All the resources of a powerful and ruthless tyranny have been employed since in a desperate attempt to utterly destroy us as a nation. In the course of little over a century we have been robbed of wealth amounting to an empire's ransom whilst within living memory a population of eight and a half millions which, with the normal rate of increase, would have given us to-day a population of some seventeen millions has been reduced by enemy acts to four millions—a crime unique among civilised nations. Our island is surpassingly fertile, generously endowed by nature with every advantage and facility for industry, for trade and for commerce, capable of supporting in happiness and prosperity twenty millions of souls; yet only last year it was publicly declared by the official head of the usurping English Government that it was the considered policy of that Government to banish from our country the young and strong, the flower of the four millions that yet remain.

5. The Irish people have consistently resisted this infamous tyranny to the utmost of their power. Almost every generation has witnessed at least one armed uprising, and when the people were too weak to resist in arms they never ceased to make clear their hatred of the rule of the foreigner. Their oppressor's declarations that the national sentiment of Ireland is guilty of "disloyalty" to English rule has been a constant acknowledgment of this attitude. The attitude and the desire of the present generation has been made manifest beyond question.

6. On December 14, 1918, mindful of the principles professed by the Government of England during the great war and seeing in the application of these principles a ready and a just means of arriving at a peaceful and final settlement of their own centuries struggle, the Irish people declared by an overwhelming majority at the poll for an independent Irish Republic.

7. Acting on the mandate thus expressly given by this national plebiscite carried out under the forms and laws prescribed by England herself, the people's Elected Representatives assembled on January 21, 1919, formally proclaimed the nation's independence and declared the Republic of Ireland duly established.

8. This legitimate application of the principle of national self-determination this peaceful and orderly exercise of their moral and democratic right by the

Irish people was met by the British Government with an immediate and murderous exercise of brutal force. Troops and engines of destruction that for four years had been engaged on the continent of Europe in the cause of the rights of small nations, as was said, and the fundamental principles of democracy, were rushed to Ireland and used to trample on those very rights and to strangle that very principle in the name of which they had been enrolled and employed.

9. The reign of intensified military terrorism that was thus instituted, although rigorously persisted in, did not intimidate the voters at the ensuing municipal and rural elections for local governing bodies. The homes of the people were raided systematically by day and by night, individual electors were murdered by bayonet and bullet, men were taken by the thousands and dragged off to English jails, the fears of the women and children were mercilessly played upon, but the terror failed. The year, instead of weakening increased the strength of the Irish people's determination and the republican representation showed an increase of fifteen per cent on the previous elections though the system of "proportional representation" had been applied with the express design of reducing it.

10. To this further peaceful and constitutional action on our part the foreign usurping Government replied with a still fiercer and more vicious brutality.

11. The national, political, cultural and industrial associations of the people were proscribed, and membership deemed a crime. The right of public assembly was abolished and the press gagged. The elected representatives of the nation were declared a criminal body. All of their number with two exceptions were seized from time to time and imprisoned in English jails where two have already met their deaths.

12. For over two years the people of Ireland bore patiently these ever increasing burdens and persecutions without committing a single act of violence, either in self defence or in reprisal. In that period, thousands were torn from their homes and cast into prison, many died as a result of prison treatment, and seven unarmed citizens were wilfully murdered by the armed agents of the English Government, which openly incited the murders and encouraged the murderers with rewards and promotion.

13. But this patience of the people at last became exhausted. Abandoned, as it seemed, by the world they turned to defend themselves as best they could. The British Government then put aside every restraint of civilisation and deliberately resolved to proceed without regard for life or property. So vile was the policy projected that their regular troops could not be relied upon to carry it out. The ex-convicts from the jails, however, and the degenerate back from the trenches, in whose breast the savagery of the late war had extinguished the last sparks of humanity, could be depended upon to have few qualms in dealing with their victims, and to cause little embarrassment to those in high authority amongst their employers by any nice regard for nominal discipline. A special force of these fiends was accordingly embodied. Allured by the prospect of an easy prey and unlimited loot, they were gathered together from every corner of Britain, and operating with the whole British army in their rear as a cover and a protection, they were let loose upon an unarmed and defenceless populace.

14. An orgy of murder and robbery began. Neither age nor sex nor profession was respected. Old men of eighty and little children of eight, sick and crippled boys, mothers and wives, even anointed ministers of God, were indiscriminately murdered—the breadwinner before the eyes of his family and the mother with the child at her breast at the cottage door. Houses, offices, workshops, factories and

creameries were plundered and destroyed. Towns and villages were sacked and burnt down. The home of the farmer and the home of the artisan, the shop, the store, the office were looted and given to the flames.

15. Whole districts were devastated and the produce destroyed in the hope of famishing the population. Individual citizens were held up at the point of the revolver or bayonet and robbed on the public streets, and while these outrages were being perpetrated every act of self-defence on the part of the victims was advertised by English propagandists as a crime, and the murderers and robbers proclaimed champions of law and order.

16. At the present moment these abominations continue unabated. The English Government's jails are being filled with our countrymen, some of whom have been murdered therein, and others put to the torture. New capital offences are being created. The simple possession of fire-arms is a charge on which several Irishmen have been executed. Prominent citizens are carried as hostages by English troops in their military expeditions against our people, and their lives forfeit if the unit with which they are travelling be molested. The Elected Representatives of the nation, the mayors and the presidents of our municipal and urban councils, the chairmen of our country and rural Councils—all the chief officers on whom devolve the direction of national and local administration are made objects of special attack, the uniform purpose being to prevent constructive legislation and to bring our domestic public affairs into chaos. Such for example, was the purpose that lately promoted the murder of one Lord Mayor of Cork, the imprisonment till death of another Lord Mayor of Cork, and the imprisonment until his health was permanently impaired of the Lord Mayor of Dublin.

17. This demoniacal war upon our community is being waged with no other provocation than our insistence on our national right, and our faithful adherence to principle which even the demon's masters themselves have pretended to serve.

18. The Irish people claim no more than their right as a nation to determine freely for themselves how they shall be governed. We, their official spokesmen, their elected parliament and Government, call mankind to witness that our people have ever been ready to welcome peace with England on that just basis.

19. On no other basis is peace possible. We shall not surrender our national right—nor will force compel us.

Our cause is the common cause of human-kind. To that cause we have pledged ourselves and our people to remain faithful unto death. You, the representatives of a sister nation, cannot, we feel, be insensible to the issue.

—The *New Majority*.

Olla Podrida.

I have been very busy of late—so very busy that I have been doing nothing. I have hence disappointed my readers (are there any such?)—agreeably or disagreeably?—by my silence.

I have of late been trying to understand the psychology of experts. Take a medical expert. A medical expert seems to be a man who aggravates a disease under the influence of a fixed idea and then allows the patient to pull through with the aid of nature. Civilisation means the letting loose of experts on society.

Take the advertiser of the thyroid gland. Professor Steinbach is making old people young. How! By the thy-

roid gland. As the irony of fate would have it, Mr. Wilson kicked the bucket on the eve of his address intended to prove how he had become young by the use of the thyroid gland!

The political expert is another modern nuisance. He is always singing the praises of democracy and has his foot on the neck of freedom all the time. At Okhlahama the whites bombed the blacks in the exercise of lynch law. Everything in these days is done in the name of democracy and freedom. Surely democracy covereth a multitude of sins.

A Kurd centenarian, by name, Zorah, has told us how he has been keeping at bay the old arch-enemy of mankind. He has his morning cold bath and lives a simple life. But this was exactly what the old Hindu sages advised. The modern Indian wants to live long but systematically shortens his life. But civilisation must be had at any cost!

Madras is extending its arms to C. R. Reddy. Let us wait and see the nature of the response.

SCRUTATOR.

Correspondence.

Sri Bharat Dharma Mahamandal.

The General Secretary of the Sri Bharat Dharma Mahamandal writes:—

1. Thanks of the Society are due to Dharma Bhusban Lala Dialiram Sabab B. A., one of the distinguished Pratinithis of Sri Bharat Dharma Mahamandal and Honorary Secretary to the Kurukshetra Restoration Committee for the great success achieved in the restoration work of the great shrine within a considerably short period. He writes, "the work of restoration is being conducted in full earnestness, meetings of the executive committee are being regularly held, work started under expert advice of the consulting Engineers, materials are being prepared and purchased from contractors, the excavation of the grand tank is going on, designs of Gita Bhagavan and Sailana Krishna temple have been prepared. It has been resolved that a Sanskrit Pathshala be started at Thanesar for which a building will be purchased." He has also asked for a learned Pundit for the post of the Head Pundit of the Sanskrit Pathshala.

2. The restoration work of our Uttarakhand shrines is also in progress. The good Deputy Commissioner of Garhwal has intimated to this office that the restoration work of the Kedarnath temple and the building of a Dharmashala at Kedarnath will be commenced early in this season. This office is going to remit to the said Officer Rs. 10,000/- contributed by His Highness the Maharaja Babadur of Nepal for the Kedarnath work. The temple of Panagiri Devi at the original site of the ruined Joshi Math will be rebuilt first and the construction work will be commenced this season at Joshi Math with the ear-marked donation of His Highness the Maharajadhiraj of Durbanga. The contribution of Rs. 12,000/- has already reached the Garhwal Treasury at the instance of Sri Bharat Dharma Mahamandal.

3. With reference to para three of our Circular No. 244 we have to state as the Samrakshakas and Pratinithis have passed the new additions and alterations in the Rules so the same will be submitted to the Registrar of Joint Stock companies for registration.

4. The following resolutions have been proposed by different Pratinithis and the local managing committee have accepted them. They are now being submitted to the Samrakshakas, Pratinithis and Members of the Council for their acceptance.

"(1) Resolved: that the Sri Bharat Dharma Mahamandal expresses its gratitude to those Moslem leaders, organization and rulers as well as Christian and Parsi gentleman who

are trying to stop cow-killing in India with a view to cultivate peace and unity and to promote the economic condition of India.

"(2) Resolved: (a) That the Sri Bharat Dharma Mahamandal expresses its strong protest against the callous disregards of the deep-seated and most cherished religious sentiment of the Hindus displayed continuously by the Government in the matter of allowing the slaughter of cows for the military and export of beef, cows and bullocks to other countries. (b) That from the statistics given below it is evident that notwithstanding India's being purely an agricultural country and the same depending generally on the cowkind if proper restriction on the slaughter of cows is not immediately made the Government and the people will have to face at a near future the grave danger of the total annihilation of the bovine kind.

STATISTICS OF NUMBER OF CATTLE PER HUNDRED POPULATION.

Name of Country	Figure of 1914-15	Figure of 1919-20
Argentine ...	323	338
New Zealand ...	150	240
India ...	71	59

(c) That the branches and affiliated institutions of the Sri Bharat Dharma Mahamandal and samrakshakas and all classes of members and all Hindu leaders should be requested to take all necessary measures to get the slaughter of cows in India and their export to other countries stopped as soon as possible and adopt all constitutional means to the fulfilment of this most sacred, religious and economic object.

"(3) Resolved: that the stream of the holy Ganges has by artificial means been broken at Hardwar and Narora. As a consequence of the repeated prayers and appeals, hopes have been given by the authorities as to the free and unobstructed course of the Gangotri channel to be re-established in Hardwar. The Sri Bharat Dharma Mahamandal is deliberately of opinion that time has come for making strenuous efforts so that no obstruction should remain to the free and easy flow of the Ganges from Gangotri to Ganga Sagar, and that the benign Government be moved that the natural course of the Ganges should be restituted at Narora also and that the canal officer both at Hardwar and Narora should always be a follower of Sanatan Dharma. Copy of the previous memorial of the Mahamandal to be submitted to the new Viceroy with the copy of this resolution immediately.

"(4) Resolved: that the Sri Bharat Dharma Mahamandal expresses its strong protest and resentment against Dr. H. S. Gour, M. L., A's amendment of the Civil Marriage Act, legalising and rendering valid marriages between different castes of the Hindus and between Hindu and non-Hindu creeds, such matrimonial connection being utterly repugnant to the Hindu ideas and sentiments and being directly in contravention with the Hindu religion, custom and tradition and utterly opposed to the Varnasram Dharma—the inviolable hereditary division into castes which is the vital preservative element of the Hindu society and basis of Hindu social structure, guaranteeing purity of blood to each caste. The Mahamandal emphatically points out that if such amendment is made in the Bill, in face of unanimous opposition and in defiance of the sentiment of the entire Varnasram Community it will create a feeling of unprecedented disquiet in the vas-

majority of peace-loving and loyal Varnasram Dharmi Hindus and alienate their sympathy with the present constitution of the Government. The Mahamandal most respectfully urges on the Government to make it indubitably evident that not only the amendment in question will not be allowed to be passed in the two Imperial Assemblies, but the bringing in of such dangerous, innovatory proposals encroaching upon the Hindu religious order should be rendered impossible in future.

- "(5) Resolved: that the Sri Bharat Dharma Mahamandal is much gratified to learn that Beha Bhusan Rai Bahadur Babu Sakhi-chand B. A., lately Superintendent of Police Puri, the able and generous spirited officer has been appointed manager of the Jagannath temple, Puri. He has already during his service in the police rendered many distinguished charitable and other public services in that great seat of Hindu pilgrimage. This All-India Society records its best thanks to the Government of Behar and Orissa for this worthy selection."

Arrest of Swami Bhaskar Teerth.

His Holiness Shri Bharati Krishna Teerthji Jagadguru Sankaracharya of Shri Sharada Peeth, writes from Bombay under date 21-6-21.

We have just received from Sitapur (U. P.) a telegram informing us that our spiritual younger brother Swami Bhaskar Teerth, General Secretary of the U. P. Dharma Rakshan Sabha, lectured at Lakhimpur on Dharma, and was therefore arrested this morning under section 188 for having infringed some unrighteous gagging order, section 145.—

May we inform you

1. that we place the injunctions of the King of kings as revealed through the Sacred Scriptures, far above the orders issued by any earthly king (let alone his puny subordinates) dressed in a little brief authority;

2. that we do not and cannot recognise any secular official's authority to restrain religious teachers, especially Sanyasis whose sole duty is Dharmopadesh, from the performance of their duty;

3. that, in view of Christ's teaching (as recorded by the Evangelist St. John) "*know the truth and the truth shall make you free*" and our "Christian" (1) government's new version "*Tell the truth and the truth shall make you bound*" (under Act X of 1911 or sections 108, 109, 144, 145, 188 etc.) we cannot but regard all such gagging legislation as wholly opposed to Christain Dharma too;

4. that, even under the Seditious Meetings Act (X of 1911), Dharmic discourses cannot be prohibited;

5. that we are, therefore, unavoidably compelled to look upon this attack on the liberty of our brother Swami Bhaskar Teerth in and for the performance of his religious duty, as nothing less than a Declaration of War against Dharma (God-ordained and man-made too);

6. that Jail life, *when earned as the wages of Dharma*, is no disgrace (having been consecrated by the Lord Shri Krishna who was born therein, the Prophet Mahomad who was constantly persecuted by secular tyrants; the Master Jesus Christ who was crucified *as a seditiousist* for preaching the Kingdom of God; and many other spiritual luminaries);

7. that we, therefore, congratulate (i) our brother on his refusal to cravenly submit to official tyranny over ecclesiastical Dharma and his fearless performance of his duty as a Sanyasi and (ii) ourselves on the credit he has thereby brought to the Sharada Peeth, the Holy Order of Sanyas and the Hindu Dharma generally;

8. and that we look to you and to other lovers of Dharma, justice and truth to see that these our views on these momentous matters are made known to the people.

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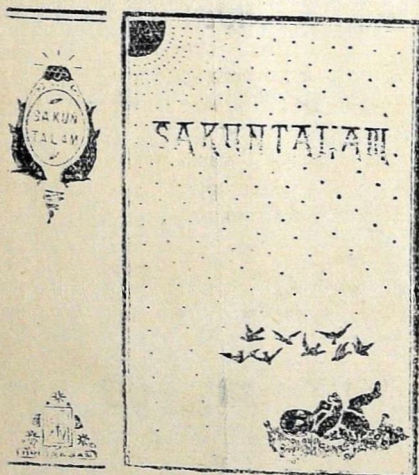
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