

THE Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. VIII., No. 17.]
Registered No. M. 1304.

THURSDAY SEPTEMBER 1, 1921.

[PRICE : 2 As.
Annual Subscription Rs. 6

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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 SEASONS: THE SPRING.

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

Ah! come, O welcome goddess of the spring
With youthful smiling golden lotus face
And dawnlike blush and green robe's waving grace

At which the gazing world stands wondering!
The earth's heart hath a radiant blossoming
Beneath the showers of light in cloudless days
With trees as lyres Vasanta sings his lays
To which heaven's joys and love's sweet perfumes cling.

The God of Love all hearts with bliss inspires
And scatters far his arrows of delight
From his sweet sugared bow full deftly bent.
He men and maids with beauty bright attires
Which heaven reveals unto the mortal sight
And kindles rapture's endless ravishment.

Great Thoughts.

FROM JULES PAYOT, LITT. D., PH. D.

True intelligence is the limpid light of the attention
which penetrates to the depth of the reality.

The fact is that time is the frame which we fill with our
thoughts, our feelings, our experiences.

Energy does not prolong life, but it increases our
productiveness tenfold.

One thing we must remember, and that is—never to
wait till we are “in the mood” in order to begin our work.

A rule to which there are few exceptions is this : Five
hours are enough for steady work.

Work is impossible if one is not prepared to work.

There is one rule which all must observe. As soon as
you have experienced a sleepless night, quit your work and
take some exercise in the open air.

The average professor in our universities is either too
high above or too far away from the students.

Once men are dead they are removed from the ranks
of their rivals, and it is a matter of good form to hold them
up to the young as exemplars.

There can be no power of attention without pure air,
which stimulates the appetite of the lungs.

It is unfortunate but true that memory, which is the
daughter of mental freedom, and should be a powerful aid
to our will, only too often becomes a source of mental serfdom.

From the moment we have learned to realize why we
were born we must be modest and docile with the realities
of life.

Young people who are obliged to earn their living
should not allow themselves to be discouraged, for it is to be
questioned whether their lot is not the happier one.

Events of the Week.

In a letter to the "Manchester Guardian" a correspondent of great authority, who signs himself "One Who Knows," writes:—

An article appeared a few days ago in the "Times," headed "The Prince and the Press," which implied that the Prince's serious illness was the result of the enthusiastic crowding to which he was subjected in his recent visit to Lancashire.

This assumption is far from the truth. The Prince of Wales enjoys the familiar, the homely, the personal greetings of the people. They affect him no more than a scrimmage at football or a run across country. What does wear him out, as it would almost any young man in the twenties, is the nervous tension caused by having to make speeches and to endure receptions. Very few men in early life can bear the strain upon the nerves and brain of addressing audiences of the middle-aged and old. It is ceremonial that is eating away the Prince of Wales's youth and risking his health, perhaps his life.

For the gratification of the Indian Civil Service and some few Indian Princes he is being sent to India—for selfish and shortsighted political reasons.

There would seem to be nobody in the press willing to let the country know the truth. There is no adequate reason for taxing the Prince's strength by this Indian visit, which can perfectly well be postponed for several years to come. Lord Derby expressed the same view, and his advice was first-rate. Perhaps Lancashire can enforce his views, if the "Manchester Guardian" will help.

The Government have decided to appoint a committee consisting mainly of non-official gentlemen to report on the question of the recognition and encouragement, of the indigenous systems of medicine in vogue in this Presidency. The object of the proposed enquiry is to afford the exponents of the Ayurvedic and the Unani systems an opportunity to state their case fully in writing for scientific criticism and to justify state encouragement of these systems. Before formally constituting the committee, the Government desire that a preliminary programme of work should be drawn up for its guidance and that some indication should be given of the lines upon which the enquiry and report should proceed. For this purpose they consider that a Chairman and a Secretary should be nominated in advance and requested to draw up preliminary proposals. They are accordingly pleased to nominate Khan Bahadur Muhammad Usman Sahib Bahadur M. L. C., as the Chairman and M. R. Ry. G. Srinivasamurti Ayl., B.A., B.L., M. B. C. M., as the Secretary of the proposed Committee. The Government will be glad if the Chairman and the Secretary will draw up proposals as early as possible and submit them to the Government with an approximate estimate of the cost involved.

The following note appeared in the United Provinces Journal for August 18th:—Mr. T. P. Ormerod, Principal, Government Central Weaving Institute, Benares, writes:—"Some time ago I wrote an article for this paper regarding an invention which had been made at the Government Central Weaving Institute, namely a four spindle winding frame. Unfortunately I committed the error of using the word *Charkha*. The machine in question is not a spinning machine, but it is only intended to be used for winding bobbins. It is a most useful machine and a great amount of time and trouble are saved by using it. Will those making enquiries kindly state what they want the machine for?"

It has already been announced that the Publicity Board has offered prizes of Rs. 50 each for the best essays on

1. The best methods of promoting temperance,
2. Increase and improvement of Indian Cattle,
3. The best methods of improving the financial resources of the Madras Presidency;
4. How to teach indigenous midwives the science of modern hygiene and midwifery.

In answer to enquiries the Publicity Bureau desires it to be understood that no essay should exceed 4,000 words.

The *Daily Telegraph* London understands that owing to the serious character of the Malabar rebellion, and the possibilities of a general spread of disorder, the Government of India, with Mr. Montagu's concurrence, have decided to take action against certain prominent personages who are held responsible for the greater part of the recent troubles in India.

It is felt that the limit of the Government's patience has been reached. The paper understands that the authorities are quite prepared for fresh efforts at disorder, the outcome of the preventive action which has now been decided on.

The *Manchester Guardian* observes:—Lord Reading's Government is brought up against a matter of great moment by the renewed demand for the repeal of the Press Act. It is much more difficult to resist now than at any earlier stage, because of its coming in the form of a recommendation by an authoritative Committee, which bases its case upon the reform scheme, now in action, and the increasing association of the Indian people with the conduct of public affairs. The Press Restriction Acts have been a regrettable feature of Indian government for the past fourteen years. It is probable that but for the war they would have been repealed or materially modified, during Lord Hardinge's Viceroyalty; but the argument of the public safety has been used effectively throughout the past seven years, so that it is left for Lord Reading to decide upon a question of policy and wisdom which cannot fail to have an important bearing upon the success of his administration. The Committee's main contention seems unassailable. India cannot have responsible government so long as the press is in leading-strings. Nor can there be much hope of solid improvement in the substance and tone of Indian news-papers until journalism ceases to be a suspected and merely tolerated profession. The educated Indian, especially the university graduate, turns commonly enough to the press for a calling, and yet it is undeniable that this aptitude has not found expression, as it should have done, in a newspaper press growing steadily more educative and efficient. The only way to get that is to give responsibility.

The 'Indian Social Reformer' writes:—We heartily congratulate Mr. Srinivasa Sastry on the Privy Councillorship conferred on him. He richly deserves that and the other honours he has received. It was an act of real sacrifice on his part to have given up his profession and joined the Servants of India Society and it is always cheering to feel that self-sacrifice such as his gets its reward sometimes even in this world. We are also sure that he has by his thoughtfulness, culture and dignity produced an excellent impression not only of himself but of his countrymen in general upon those, British and Colonials alike, who came in contact with him. He is obviously destined for higher and wider spheres of public activity, and we have every confidence that he will acquit himself in a manner to bring credit to himself in any position in which he may be placed. The particular mission on which he went to England on this occasion was one which would have taxed to the utmost men of firmer fibre and wider experience. If Colonial prejudice can be dissolved by the impressions produced by any single Indian, Mr. Sastry's success should have been instant and complete. His projected tour in the Colonies will, we have no doubt, be attended with equally striking personal success as his visit to England. The very prejudice that the Colonials cherish against India and her people, provides them with an easy form of self-righteousness in relaxing it in favour of an individual Indian. India is the only country in the world at present where the powers that be, systematically act in the belief that, not right and justice, but personal address is the chief element in settling national questions. An Indian is expected to learn statesmanship as an art like to that of snake-charming. The proudest among us are expected to cultivate the arts of fascinating our white superiors out of their prejudice against us for the colour of our skins! No wonder that in sheer recoil against this hateful necessity, some of our hotter spirits fail when dealing with Europeans in respect even of their habitual courtesy.



The Hindu Message

The Moplah outbreak.

The terrible happenings in the Moplah region on the Malabar coast have practically thrown into shade all other events of the week. The whole Moplah region stretching south of Calicut and eastwards from Malabar coast is up in rebellion. Though we cannot accept implicitly all the details which are being transmitted from the scene of the disturbances by enterprising correspondents according to the proclivities of the Journals which they represent, yet the facts stated in the official communiques themselves are terrible enough in all conscience to make the situation alarming. The inhabitants of the towns and villages in the affected area are in a fearful state of mind passing sleepless nights, for none knows when they would be attacked. Their lives are in imminent danger from the operations of the mobs on the one hand and of the military on the other. Murders have been committed by the score, looting of Government treasuries, of estates of landlords, of palaces and of granaries, the raiding and burning of police and railway stations and houses, the sacking and destruction of all records, currency notes and stamps in public offices, the cutting of telegraphic wires and the wrecking of Railway lines seem to be the order of the day. The boasted Hindu-Muslim unity has vanished into thin air. Those Hindus who, in season and out of season, foolishly adopt the cry of Hindu-Muslim unity-ki-jai would do well to ponder over the reports appearing in all the daily papers of the forcible conversion of the Hindus wholesale to the Mohamadan creed, promoting the so-called Hindu-Mahamadan unity by the gentle process of circumcision, looting and murdering of Hindus, both co-operators and non-co-operators, plundering and desecrating Hindu temples, burning of Hindu houses and forcible removal of the ornaments from the Brahmin women. This is not the time to

dwell on this subject. The first consideration now for every one should be to do all he can to help the Government to put down the rebellion quickly and effectively. This is not the time for criticism of Government or of any political party. Now is the time that whole-hearted and sincere help and co-operation should be given to our Government to use all means in their power to meet the situation. When once calm is restored and everything settles down as usual it will be time enough to sift carefully the causes of this unprecedented outbreak and apportion the blame to the right quarters. As it is, whoever might have caused it—whether non-co-operators, co-operators, khilafat workers, or the Government officials on the spot—it is now the bounden and urgent duty of all to help the Government in all possible ways to suppress the rebellion. The Military has been called out, Martial law has been proclaimed and battles are reported. The situation is very serious. The person and property of the inhabitants throughout the affected area are in imminent danger. Hence there should be no hesitation whatever in using force adequate enough to administer an early and decisive defeat to the rebels. The Government should vindicate the fair name of the British arms as always ready to protect the weak and innocent as against the oppression of the strong and the guilty. At the same time they should not be carried away by panic and should see that no unnecessary force is used and that the innocent also do not suffer along with the guilty. If the Government acts thus firmly and calmly we may assure them the full support of all right-thinking public in the matter of devising whatever measures may be necessary to restore order.

The Madras Provincial Varnashrama Dharma Conference.

The Provincial Varnashrama Dharma Conference was held this year at Tanjore last Saturday and Sunday in the shrine of Sri Nataraja Swami in the Big Temple. Mr. T. Kothandarama Iyengar High Court Vakil as Chairman of the Reception Committee welcomed the delegates in a neat little speech. Mr. G. Ramachandra Iyer B.A., B.L., of Tinnevely was elected as the President. His speech though long was exhaustive dealing with all subjects such as the present situation, the condition of many English educated Hindus, the use of the Non-Brahmana movement, the importance of national vidyasalas the blunders of the elevation of the depressed classes

movement, the entry of sanyasis into politics, the evils of Dr. Gour's Civil Marriage Bill, and the proposed Hindu Law Bills of Mr. T. V. Seshagiri Iyer etc., etc.. It will be impossible to do full justice to this splendid speech within the short space at our disposal in this issue. We hope to publish the speech itself in full in our subsequent issues. After the close of the Presidential speech several resolutions were passed and several eminent pandits from all over the Presidency delivered instructive and edifying lectures on different topics in Tamil. Need we say that one and all of them were full of wisdom—the result of years of systematic study and discipleship. Brahmasri P. Panchapagesa Sastrigal, as the Asthana Pandit of Sri Kamakoti Peeta took the lead in the matter of these lectures and we hope to be able to publish short summaries of these lectures in English in course of time.

Japanese Vigilance over India.

Eliyurkar G. SUBRAHMANYA SARMA.

Reuter gave us a most interesting piece of information on the 25th July last. The information is one of great importance to those who are concerned with the welfare of India. To those who are interested in the development of the industries of India it is of special interest. If India is not to be profited by such informations, if India is not to be awakened from her slumber by the trumpet call at her ears conveyed by these informations, if India is not to shake off her lethargy even after these, if she is to persist in her old games, if she is determined to be idle to her interests, she is sure to experience and must in consequence of her slavishness, enjoy the fruits of her own crops and be ever doomed to suffer for her short-sighted and sluggish policy.

The telegram says "that a Japanese commercial mission is leaving for India in September for a 4 months' visit to investigate the needs of Indian market and to expand Japanese commercial influence there. The mission will carry with them samples of Japanese manufactures including cotton, yarn and cloth." The telegram speaks for itself. It is to expand, in the first instance, the commercial influence of Japan over India. It sounds well in a commercial term. When expanded it has a world of meaning within it. The expansion of the commercial influence will mean the economic slavery of India to other countries. The present enterprise is, to make that slavery a permanent one.

The result of this enterprise will tend to increase the productive capacity of Japan. It will go to increase the industrial organisations of Japan. It may increase the outturn of the Japanese industries. It may help to swell the pockets of the Japanese capitalists. It may help the Japanese labourers with a certainty of employment. It may

help to give them increased wages. It may help the distribution of a fat dividend to the Japanese industrial organisers.

On the other hand the effect of this mission upon India will be quite the reverse of the above. It will deprive this country of its economic resources. The materials will be exploited. The country will be rendered purely a raw-product-producing one. Industrial enterprises will be at a disadvantage. The labourers will be deprived of their labour. They will be deprived of their wages. The wealth of the country will flow out of India. She will be reduced to an economic dependency. She will be at the mercy of these exploiters and will be compelled to look to them for the supply of their manufactured articles necessary for her own use—for her bare use.

The whole world is now on the alert to secure an impregnable and assured equilibrium of her position. This equilibrium could be secured only by the expansion of one's own external trade which naturally depends upon the demand and supply that is created for her specific products elsewhere. For a permanent disposal of her products she must have needy market of her own which must be ready to take anything and everything offered to her. Or she must study the needs of her market and to be able to supply the required pattern at a considerably cheaper rate than other countries which may be vigilant to find an opportunity to fly upon that market. Thus alone she could dispose the products of her industries and effect an equilibrium in her economic position and render herself safe against economic disruption.

By a system of imperial preference England assured herself of her own market, both for the disposal of her products and the purchase of her raw materials at an advantage to herself. Japan as an ally of England has followed on her footsteps to assure herself of a sure market for her. As a vigilant onlooker, Japan never loses an opportunity, if offered, to use it to her own advantage. If that was not offered, she will create that opportunity. That is exactly the thing that is now being done, as is clear from the telegram above.

In the interest of her own industries England could not brook the growth of Indian industries. Similarly Japan the most enterprising country in the East cannot brook the growth of a rival near her. She must therefore try her utmost to prevent such a contingency ever happening. She must not exhibit her selfishness by so doing. She must, therefore, before it is too late, make her position safe and secure against competition. How could it be?

The telegram says that the mission is "to investigate the needs of the Indian market." By this they will be in a better position to supply the exact pattern the Indian market may require. When this is well studied they will be better fitted to adjust themselves accordingly. That is one of the most primary conditions for success.

They will carry samples of their own manufactures including cotton yarn and cloth. Cotton is the most paying business everywhere. One pound worth of cotton will give a 100 Rupees worth of manufactured article; while giving labour for

varieties of people as the grower, the ginner, the spinner, the weaver; it is the great daily necessity of a man. It pays ample dividend, good profits, enough wages, and what not.

India is a cotton producing country and Japan like other exploiters of the world wants to be profited by this industry. Recently a Japanese firm established a ginning factory at Satur in the Ramnad District in the midst of competing English or Foreign ginneries. This is now doing a very good business and will in the course of a few years outdo all others. England was hitherto without a competitor except a few stray cases from Germany or Austria in pre-war days. After the war Japan took the opportunity and had outdid what those two countries together were doing here. In the course of a few years she will even outdo England herself if the latter had not taken to protection in the shape of Imperial preference. This is Japanese enterprise and Indians might well take a lesson from her if she is really to improve her own economic conditions.

The present opportunity will also be utilised or the investigation of the raw products produced in this country and the means to successfully present them in a manufactured shape or utilise them otherwise.

This is the mission of this Japanese commercial Syndicate that is to visit India next month. It will be interesting to know that the mission is organised by the Osaka commercial museum—a private body with official patronage. Says the Consulate General of Japan in an associated telegram of the Government of India from Simla dated 25th July and published in the Hindu of the next day—"will consist of ten business men of Osaka. The mission will visit India next cold weather with the object of studying commercial affairs in India and promoting mutual commercial relations between the two countries. Madras, Bombay, Karachi, Lahore, Delhi, Agra, Simla, Calcutta, Darjeeling, and Rangoon are among the places to be visited. The mission is to travel throughout the whole of India and see if any outlet could be given to their dormant capital, that is now lying idle without an adequate return, by establishing fresh businesses in places best suited for them as pointed out above in the case of Satur enterprise.

The promoting of mutual commercial relations all Indians may well know—will be in the line of the proverb current in our country. There is an old saying

“நீ அவல் கொண்டுவா, நான் உமி கொண்டுவருகிறேன்.
இரண்டையும் கலந்து தருகிறேன். நீ ஊகித்தா, நான் மூடி
தன்கிறேன்.”

India is an eastern country. Japan also is an eastern country. Both are bound to help each other. India may produce raw materials. Japan may manufacture them. She will—without any trouble for India—work for her and give her the raw materials manufactured without any labour or loss to the latter with her own capital. India will pay for them when complete and may use them as her own. This is the promoting of commercial relationships between the two countries. What an exceedingly good one is this arrangement! Thus the two may be dependant on each other and the relationship will be to the mutual advantages of both. How sympathetic and philanthropic is this mission!

A summary of the above information is given by the Publicity Bureau Madras, which never lags behind, or is wanting in vigilance, to give interesting informations to the people of the country in an educative aspect. This summary clearly discloses the object of the mission as pointed out above. There is no use of repeating the same over and over. It suffices to say that the party will study the situation in India with a view to develop their commercial relations with this country and “investigate the demand and supply, quality and suitability”, and the raw materials available in this country “in the hope of importing them to Japan.” This will sufficiently enable any casual onlooker to understand the real object of the mission and what the result of their investigations will be so far as the interest of India is concerned.

One of the most extraordinary opportunity offered to India by the war was let loose both by the people and the Government of India. In an article on the Industries of India it is plainly explained that the Government of India will the least be interested in the development of Indian industries. If at all they seem to be interested, it will be of a most insignificant character and that too in a way not detrimental to the interest of the industries at home. That was the policy followed throughout this one full century and a half and will be the same hereafter too. With a view to absorb the whole of the Indian market to themselves the capitalists in England through their representatives here in this country purposely avoided the great opportunity offered—God sent rather—for the development of the Indian industries in the hope that the Indian market could be assured to themselves by a system of preference without competition. Their expectations were a failure and they had to be satisfied with a partial success. They were defeated in their protection from competition, by circumstances that developed later on after the war, in a way which they did not anticipate. Thus they left India unprotected for free competition from outsiders other than herself and rendered her a permanent slave so far as her economic revival and industrial rejuvenation was concerned. They thus deceived themselves and India to the utter disappointment of both.

So the next party interested in the economic reorganisation of India is the people of India themselves. Though State help for the successful undertaking of such enterprises is one of the primary factors, that is impossible to be expected so far as India is concerned.

It is the Japanese people that organised the Osaka Commercial Museum and it is they that are sending the present mission to India. Similarly it is the people of India that are to interest themselves in their own affairs and it is they that are to attend to their own businesses. If the people of India are not to be profited by the activities of a small country like Japan which is not even as big as a minor province in India, they are doomed to be slaves and that for ever. They have sacrificed and still sacrifice the interest of the country in their selfishness and greed for honour and titles. Action is not yet in sight. It is far off to them. When the life of the nation is struggling for existence they are merry making in the Council chambers, with married and unmarried wives, and legal and illegal wives, borrowed and trial wives etc. What do they care if the nation is

alive or dead so long as their pockets are filled with enough to spend.

Why should they trouble themselves with problems that tax their brains and touch their pockets, so long as they are well provided, why should they trouble themselves with the source, from which they are got. What do they care if they are Japanese, or American, English or French Canadian or Australian, African or Italian. They must get them when they are asked for. From where they need not mind. It is a pity that opportunities are one after another forsaken and the so-called nominees of the people of the country should thus befooled themselves in the eyes of the world. The ककस्य कतिवा दन्तः मेघखाण्डं कियत्पलम् attitude of our countrymen will surely spoil them, the country and the people therein wholesale. It is better that they wake up before it is too late.

Literary and Educational.

The Seven Hills.

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

- I. In cease-less search my soul goes after Him
High on the seven hills doth gleam His shrine
Hither did pilgrims pour since days pristine
To vows fulfill with love's souvenir Hymn
The thirsting souls—Rishis of Vedic fame
The rich and poor here pray in Gobind's name.

FIRST HILL.

- II. A frowning hill, huge boulders stately piled
A steep ascent across the dizzy height
The boiling blood and lusty flesh ill fight
To scale the antic rocks so roughly styled
My limbs and passions wild are beaten blue
It's Gobind great who helped my ascent through.

SECOND TO SIXTH HILL.

- III. Onward I march thro' vales of scented plants,
O'er towering hills and by the glassy flows,
Where fragrant air in balmy freshness blows,
My feelings prime, high hopes and futile wants
Bred of desire, love, selfishness and ire
Are burnt pure midst those brows of healing fire.

SIXTH HILL.

- IV. One hill, more like a pyramid, so steep,
A block of flint that screens my cherished goal
Meek as I am, I crawl its shingle shoal
With fear to slip and hurl'd to abyss deep
My pride conceit, ego all strive in vain
Ah! Gobind great—Thou holdst my hand again.

SEVENTH HILL.

- V. I reach the rock of faith—Its vital air
And groves of evergreens—its nectar springs
And rare blossoms that laugh in flowing rings
Cool shades a beauty spot of cosmos fair
A silence where elements in concord lie
Where salvation and bliss radiate from high.

- VI. How fine the varied charm of that great hill?
The peaks of gold—the stately towers of God
The crystal baths—each hath a shrine and lord
Its flights of steps, relics of ancient skill
Beggars and monkeys craving crumbs; peacocks
And singing birds that crowd its trees and rocks.
- VII. There stands the divine shrine in dazzling gold
Midst high-walled square—its spires kissing the stars
What art can shape and grace of hue surpass
The pantheon gods endear its ramparts old
Did symmetry its brass and statues mould?
So monumental are those faces bold.
- VIII. Sing muse! thro' portals wide and frescoes rare
I see the vision Truine, Gobind great!
Whose arms control the stern decrees of fate
The caves of sea and veins of earth lay bare
Their richest gems and gold before His feet
The immortal soul whom pilgrims daily greet
- IX. No human form excels his comeliness
His sparkling mien—the blue of azure sky
With pearl—garlands like stars that twinkling lie
Sun-eyed—with piercing rays of holiness
His face, peaceful and bright like the full moon
Image of perfection to gaze upon.
- X. Art thou the goal of my life's short voyage
Is this Thy divine shape which sages found
After long years of prayer and penance sound
O, from these fleshy ills and prison stage
Thro' 'Om as bow and soul as my arrow
Thou art the One I long to reach and know.
- XI. Thou secret Truth beyond all wisdom's breath
The spirit that fills the sea—Terras and sir
The aum of time and space and nature fair
The eternal mantram of life and death
Divinity and grace, mercy and love
The illusion infinite, the light above,
- XII. The conchs and bells sing their sonorous lays
The camphor lights reveal his haloed face
The votaries Johar and sins efface
Transfixed I sighed to end my woeful days
All from the beginning and is for ever
In that one ecstatic wink I inhere.

Miscellaneous.

India in the Furnace.

The surface calm which has come since the Irish truce and which will send many of us to our holidays with a sense of relief, must not be taken to mean that our efforts of prayer and sympathy can be relaxed. Indeed it constitutes a fresh call: for this time of anticipation and doubt is an opportunity and therefore a responsibility. Among all the crises through which our Empire has passed since the Armistice few have been more urgent than this seeming period of inaction. Ireland must inevitably loom largest in our minds. But Ireland is simply typical, and the need for self-examination and generosity and clearer understanding and higher ideal is as great or even greater elsewhere.

I.

There is, indeed, a strangely parallel situation in all the lands where the new consciousness of nationality finds itself in conflict with the established authority of Britain. Egypt waits : India also waits : each is asking whether a solution of the present struggle can be found by consent, or whether the effort for independence, at present allowed to rest, shall be renewed. Zagloul, who by common consent holds in his hands the control of the Egyptian masses, is content to be silent while the delegation is doing its work : until its return, until we know the results of its conversations with our statesmen, those who have the interests of Egypt at heart must be full of the gravest anxiety. For the unrest is not ended ; rather it remains and grows until no solution except a grant of entire independence seems likely to disarm it. And in India the position is the same. The Press may proclaim that the non-co-operation movement has failed ; that Gandhi's campaign has spent its force ; that, without any further concessions the accepted reforms can be carried out. But those who know are less confident. They realise the supreme importance of these weeks of truce while Lord Reading is forming his impressions and deciding upon his attitude, for they are aware how vast is the issue at stake, and how difficult is the decision which he has to reach. We venture to urge our readers once more to remember in their intercessions the new Viceroy and the peoples whose immediate history is in his keeping. The position is admittedly critical. Gandhi, the most remarkable and most influential of men now living, has consented to remit his propaganda for the express purpose of allowing Lord Reading a fair and full grasp of the situation. When the Duke of Connaught visited the country to institute the reforms, Gandhi, who disapproved of them as wholly inadequate, proclaimed *hertha* : shops were closed, business suspended, the people went into mourning. Now he refuses to sanction any such display : the Viceroy is to be given his chance ; until the verdict there shall be a truce. The country from Simla to Malabar and from Bombay to Calcutta pauses while the representative of Britain prepares himself for his task. Wisdom and courage and magnanimity—few men need them more.

II.

The darkness of India unlike that of any other land is illuminated by the presence of a prophet. We have met many who thought the Mahatma unpractical and visionary ; many who condemned him as dangerous and subversive ; some who called him insane. But hitherto, despite the vigour of his challenge and the strength of his influence, we know no one who has questioned the purity of his motives, the grandeur of his character or the devotion of his life. This frail and solitary figure, travelling bare-footed, with the simplest clothing and way of life, a man who has learnt by suffering to be independent of personal ambition and wholly free from fear, exercises a sway over his people unparalleled anywhere in history. He journeys, and at every station the countryside in its thousands waits to see him pass ; he addresses a meeting and the place is thronged for hours before his coming, he visits a village, and as he sits cross-legged the people pass before him to gaze on him or touch his garment, or bring their children that he may lay his hand upon them. And yet amid almost divine honours he remains calm and modest, enjoying a peace of soul which carries him through intolerable fatigues, never angered or embittered, speaking with a power of criticism and an absence of personal attack that lift his utterances on to the level of inspiration, and claiming for himself neither originality nor any credit save that he is giving utterance to the soul of India, and expressing the ideals of her people. And his fearlessness and honesty show themselves in this, that though he may and does condemn unsparingly the whole Western influence upon his country, he is equally uncompromising in his criticism of her own faults. "You must be celibate," he says to her young men, "for no one must bring children into a state of slavery : but you must be pure. Every woman is your sister until our goal is reached." "I pray that in my next incarnation I may be born an untouchable that I may help raise the outcasts." A man who can speak so is above popularity : to call him an agitator is to be utterly blind to moral values : he is a prophet.

III.

And his message is not to be described in terms of *Swaraj*. He has a wider purpose than that. Home rule he desires, but only as a means that India may be free to live her own life, and build up for herself an order suited to her spiritual genius. He has seen industrial civilisation and Western ways, and he condemns them root and branch. That is the meaning of his whole movement—the emancipation of his country from the ideals and methods, the speech and thought and ambitions and standards of her present rulers. That is why, as the first step in his campaign, he attacked the colleges and called the students to come away from them and to sacrifice all their prospects and advantages and to face inevitable suffering and the loss of all that they had planned ; that is why he pleads for the spinning-wheel and the handloom, and clothes his followers in home-woven garments. India, if when independent she models her institutions upon Parliament, if she tolerates industrialism or any of its fruits, will be to him not free but in chains. Whatever her ultimate contribution to the world, she can only make it if first she develops her own life, her own organisation, her own thought, her own faith. Unlike Tagore who pleads for a more cosmopolitan view of humanity, who longs to see all that is best in the world's art and science, culture and religion put at the service of the Motherland, Gandhi will have no compromise. The poet, devoted as he is to the freedom of his own land, sees India as one among the family of humanity sharing freely in the life of the world : to the prophet the world needs not an Eastern contribution to its life, but a saviour-people who, through suffering and crucifixion, may reveal a new way to mankind. "Come ye out and be separate," is his cry : like Israel, India must be a land apart, dedicated to spiritual ends, a warning and an example but not yet a partner.

IV.

We, who have dreamed of a free fellowship, who refuse to believe that the world can be won by isolation and exclusion, who recognise that even the Gentiles are not, and never can be, left outside God's kingdom, and who, while admitting the failure of our civilisation and learning to think radically of its need for drastic reformation, cannot regard Western Europe as wholly false in its ideals or valueless in its culture or materialistic in its life, may differ and do differ from him. But as Christians we cannot but regard his work with the deepest interest and the gravest searchings of heart. His message is being delivered at a time when our trust in our own mission, or at least in our fitness to fulfil it, has been rudely shaken. We cannot study our Scriptures without being constantly reminded of the parallel to him ; we can therefore beg with all sincerity that one so transparently honest, so large of soul, so potent in vision, should receive from us and our representatives the closest sympathy and the fullest consideration. Though for ourselves we believe that another way lies open to the two peoples, we know that the following of that way will demand not less of love and patience and humility and sacrifice : it will call for a re-examination of our own place and calling among the nations and for a readiness here and now to ask whether this new thing be not of God.

—The Challenge.

Jesus Christ and the Problems of the Day.

BY DR. STANLEY E. JONES.

[Summary of a lecture delivered at the Town Hall, Trichinopoly.]

There have been three great historical changes through which human thought has gone. The first stage was when primitive man looked upon the phenomena of nature and believed that every single portion of that phenomena was peopled with separate personalities. The rising of the sun, the twinkling of the stars, the blowing of the wind through the tree tops, the babbling of the brooks, the manifestation of disease and sickness, and the accidents and calamities as well as the blessings of life, came from particular personalities. To the primitive

man the world was filled with nymphs, gnomes, fairies, evil spirits and good spirits. It was an interesting, but chaotic world in which he lived. His constant endeavour was to get on the good side of these individual personalities and his life was a constant propitiation of them.

The second stage came when the scientific mind began to develop. Law was discovered. The phenomena of nature did not go on by the particular whims and notions of particular personalities, but it was a unit and law was its method. The world was no longer a chaos, but a cosmos. But law was first discovered, then deified; and the universe was more and more, and personality was less and less. Not only did there seem to be no room for the fairies and gnomes and nature spirits, but there seemed to be no room for the personality of man or God. Law reigned supreme and alone.

The third stage is now setting in in which we are finding that the discoveries of science have been incomplete. We are finding that laws are not self-acting. As someone has said 'No law on a statute book can arrest a man, it takes a policeman to do that.' Law is the expression of purpose and method—the purpose and method of personality behind the laws. The Laws of nature are God's habitual way of running the universe. They are methodical and can be depended upon because God is orderly and can be depended on.

This new change of view has begun to make us realise that the two greatest things in the world are the personality of God and the personality of man. These two constitute the centre of our problems. And the problems of the day revolve about our attitude towards the personality of man and the personality of God, and the solution of our problems lies in the proper relationship of the personality of God and man, and man with man.

I. THE WORTH OF THE INDIVIDUAL.

All our human problems will largely depend upon our view of the worth of man as man, apart from his money, birth, race and social standing. Jesus Christ put infinite value upon man as man. He called himself the 'Son of Man.' In the parables of the Lost Sheep, the Lost Coin, and the Lost Son, He shows that the loss of the least is of infinite concern in the mind of God. He said to do it unto 'one of the least of these my brethren' is to do it unto me. And if we cause one of these least to stumble it is better that a millstone be tied about one's neck and one be drowned in the midst of the sea. He left a multitude, crossed a storm tossed lake to save one storm-tossed soul overridden with demons. Three words were constantly upon his lips, the least, the last, the lost. He put infinite value upon the individual and refused to treat him as a means, but looked on him as an end in himself.

APPLICATION.

If society submerges and crushes the individual, if economic life looks on the man as a means to an end, namely dividends and profits; if our thinking degrades any individual anywhere, it stands condemned according to the attitude of Jesus Christ.

II. THE RACE PROBLEM.

The racial clashes have been the cause of more sorrow and upset than almost any other cause.

What is the attitude that race must take with race? It is remarkable that every race has considered itself superior and the favourite of God. The Greeks called all others "Barbarians," and had no word in their language for "mankind." The Chinese call their country the 'middle kingdom.' All other people and races are marginal. The Japanese say that Japan is the centre of the universe and they are descended from a heavenly race. The Esquimos call themselves the 'Complete people.' And the Hottentots call themselves the 'men of men.' The Shah of Persia has a title which he still retains: 'the centre of the universe.' The American calls his country 'God's country.' A Britisher said to

the writer: 'We do not compare ourselves with other people because we do not feel there is anyone in the same class.' And in Indian literature the term 'Mlecchas' is used of the foreigner.

Over against this Jesus said 'One is your Father and all ye are brethren.' The Brotherhood of Man is to be the solution of our racial clashes. Mankind is one, we are a human family with God as Father, and all men are brothers. Paul in amplifying this idea says that we are members of one another, a body. The hand cannot say to the eye I have no need of thee; nor can the eye say to the hand I have no need of thee. We are mutually dependent and when one is hurt or degraded the whole is hurt and degraded. No one can be permanently raised as long as anyone is permanently degraded. Paul said 'in Jesus Christ there cannot be Greek and Jew, (racial distinction), circumcision and uncircumcision, (racial distinction), Barbarian, Syethian; (cultural distinction), bondman, freeman, (social distinction), male and female, (sex distinction), but Christ is all and in all!' This then is the solution of our racial problems, namely to take the attitude that Jesus took towards other races. He refused to be merely a Jew. They put Him to death for refusing to head a narrow nationalism. He made the hated Samaritan a type of neighbourly love, and in every way His mind was cosmopolitan, free from race prejudice, and filled with Brotherhood.

Nationality is a legitimate and right thing, but nationalism is artificial and usually ends in setting nations against nations. In the Brotherhood of man nationalism will be wiped out, but nationality will be retained and glorified, just as now the family is retained and strengthened in the state.

III. THE PROBLEM OF WAR.

War is a negation of personality, and militarism largely looks on man as a means instead of an end in himself. Jesus stood against war. He said 'Put up thy sword, for they that use the sword shall perish by the sword,' and He said 'My Kingdom is not founded upon the usual world principles else would my servants fight.' He commanded his followers to offer the other cheek when smitten on one, and to go the second mile if compelled to go one, and to conquer the world not by the force of outward might but by the force of suffering love symbolised by the Cross.

True He said He 'came not to send peace but a sword,' but the context shows that it is not a physical sword that he is talking about, for the disciples were sent out without even a staff. But all new reform ideas are a sword of separation and divide man in the classes for and against. In that sense He says 'I bring a sword,' but He repudiates war.

IV. THE PROBLEM OF DEMOCRACY.

If personality was the greatest thing then the relationship in political and social life is of vital importance. The view of the infinite worth of the individual must finally result in democracy.

What do we mean by democracy? Democracy was defined by the greatest democrat Abraham Lincoln as a 'government of the people, by the people, and for the people.' But since Abraham Lincoln's day our idea of democracy has grown and the word has taken on a richer context and meaning. We see that democracy must not merely be a political institution, it must be social and economic as well. It must go through all life.

Political democracy means equal rights to all. Social democracy means equal opportunities to all. Economic democracy would mean an equal share to all.

In a democratic state everyone would stand with equal rights, no matter what his birth, education, possessions or class might be. In a social democratic state every child born into it should have an equal opportunity with every other child to express its personality and climb to the top if his inherent powers will allow him. Society must put no extraneous barriers in the way.

The only thing that should keep him from the top should be his own inherent abilities or lack of them.

In an economically democratic state while it seems impossible that there should be an exact and equal share to all, yet the present division of the goods and blessings which God has given to us children are unequally and unrighteously divided.

There can be no lasting fellowship where there is great disparity between economic possessions. The poor and the rich are separated. In the parable of the Labourers in the Vineyard Jesus teaches that there should be an approximation of economic equality when in closing the parable He said 'it is my will to give unto this last even as unto thee.' This gives something like economic democracy.

We as a human race take very readily to the first, more slowly to the second, and will take slowest of all to the third.

Jesus was the world's greatest democrat.

These are some of the problems connected with the personality of man and Jesus' solution of them. There remains the problem of the personality of God.

V. THE PROBLEM OF THE PERSONALITY OF GOD.

The view that we take of God is the view that makes us. What we think of God will determine what we think of all life. "Show me your God and I will show you your men." What kind of a God did Jesus reveal? As we look up through His personality to God what kind of a God do we see? If God, in character, is like what we see in Jesus Christ, if, in other words, God is a Christ-like God, then He is a good God and loveable. Jesus quietly said to His disciples 'He that hath seen me hath seen the Father.' And if the heart of God is like the heart of Jesus and if God is interested in men like Jesus Christ then there is hope for the world. He solves the problem of God by letting us see through His own character and life what God is like. And now we know that God in character is Christlike. If so, then our problems are solved.

Thus the problems connected with the personality of man and the personality of God are solved in Him who was man and God, the God-man.

Overstepping the Mark.

THE BOMBAY BONFIRE.

BY MR. A. P. SMITH.

When Mahatma Gandhi, like another Girolamo Savonarola set fire to the purple and fine linen in Bombay imported from Europe even as his prototype set a flame to a pile of jewellery, silks and other luxurious adornments of the sinful luxurious people of Florence, I, as one greatly interested in the Mahatma's campaign of non-violent non-co-operation and as one holding him in the highest respect as a sincere and determined leader of his countrymen, felt that the Mahatma's zeal had, to say the least, outrun his discretion. What was possible in the latter years of the 15th century, when Savonarola swayed the hearts and heads of men in Italy, has proved to be possible in this year of grace. Savonarola saw the vanity of mere learning, the incapacity of Rulers and the wickedness of men in positions of responsibility, which his own common sense, strong determination and sincere love of goodness left him in no doubt as to the path to be pursued. He was conscious of having the power to soothe discord, direct men's wills towards religion and liberty, and infuse his own devotion and his own soul into the whole people. All this may be said of Mahatma Gandhi; and as a keen observer of contemporary events I admire his independence, his outspokenness and his selfless efforts in struggling for the political freedom of his countrymen. I noticed, even in the beginning of his career in India, his extreme

opinions on the subject of imported cloth. It has become an obsession with him, and has resulted in the first really illogical step he has committed in publicly burning piecegoods and clothing imported from Europe. Man in India does not live by cloth alone. Mahatma Ghandhi's boycott of British and foreign cloth is but an infinitesimal part of what should, if the Mahatma's theories are correct, be a general boycott of all foreign goods. I quite realise that in the matter of boycotting imported cloth a great deal depends both with regard to the adoption of simple habits and to the establishing of a local industry or local manufacturer but as I have already remarked this boycott cannot be consistently compatible with the non-boycott of other things, unobtainable in India at present, to which a century and a half of British occupation has accustomed the people. I have the greatest admiration for Mr. Ghandi's sincere efforts to obtain more from the British Government than that Government is willing to grant in the way of political rights and privileges, and his passive method of creating a sense of national consciousness in the minds of his countrymen, of infusing into the consciousness of the masses, the necessity for unity and solidarity in demanding their claims—and in trying to convince them that that unity once demonstrated the position of India would be absolutely unassailable. In proportion to that admiration, I much regret and deplore the part played by him in the recent bonfire of imported cloth and clothing in Bombay. The Mahatma's sorrow for the industrial position of his country is intelligible. His determination to free his compatriots by boycotting British cloth, for one thing as being quite within the bounds of possibility is also intelligible; but I fail to understand or appreciate the mentality which sanctions as desirable the wanton destruction of property. There are methods of self-sacrifice more trying and more convincing than the sacrifice of clothing and piecegoods. The mind to destroy anything that is useful is vicious and mischievous. It is not far removed from the mentality that dictated the destruction of churches and other public buildings in the late war. The articles destroyed labour industry—foreign though it might be—and the produce of India raised by the ryot with care and trouble. The cloth stood for an appreciable quantum of human effort, enterprise and production even if solely by foreign manufacturers. Although the Mahatma may look upon those manufacturers as exploiters of India and as factors hostile to the best interests of the people of this country, the material destroyed was in itself harmless and innocent of all offence. The destruction of the cloth in a fit of disgust or anger, is similar in kind to the kick administered to a table or chair against which a child has hurt himself—an exhibition of futile and unreasoning temper. It was the unheeding carelessness of the child to hurt himself and it is the age long indifference and helplessness of the Indian people which are responsible for the economic hurt they are experiencing. The act of destruction was psychologically harmful and unwise. If the Mahatma today takes a petty satisfaction in causing the destruction of human produce in itself harmless, is it not possible that he may to-morrow transfer his hatred to the manufacturers of such goods; and think it reasonable to destroy them, by shooting them if he is unable to keep their wares out of the country? It is an inference which will force itself into the consciousness of a considerable mass of his followers who are not in a position to think for themselves.

The burning of imported cloth is an object-lesson which is directly repugnant to the non-violent character of the Mahatma's teaching; and if he will give the matter his consideration he will see that my re-

marks are justified. My opinion is absolutely worth nothing in comparison with Mahatma Ghandi's; but as one in sympathy with Indians, being an Indian myself, in their aspirations for the advancement of this country in self-determination and international status, I express my opinion as one entitled to do so.

—*The Hindu.*

The Gathering Storm in India.

The "Nation", London, writes:—

At any time less crammed with crisis than this, the brief review of affairs in India given by the Under-Secretary in the Lords last week would have aroused serious concern. As things are, it passes almost without notice. Replying to Lord Sydenham, that voice of a day that is dead, Lord Lytton necessarily kept as far from alarmism as possible. He speaks cautiously, but his language plainly implied that the India Office is in charge of a situation more varied in its difficulty than any so far known in the history of British India.

The present unrest in India is grouped roughly under three heads: the Gandhi movement of Non-Co-operation, the agitation among the Mahomedan population against the Allies' policy in the Middle East, and the popular indignation, especially in Bengal and Assam, over the distressing exodus of labourers from the tea gardens. It is impossible to discuss any of these matters apart from Mr. Gandhi, whose extraordinary influence is assumed, at any rate by the authorities, to be behind every disturbance and every popular movement in the country. It is true, of course, that Mr. Gandhi's stand on the Turkish Treaty accounts for much of the disquiet among the Indian Moslems and the closeness of the alliance between their leaders and the Hindu Nationalists. To many Europeans this is altogether inexplicable. Certainly, in India to-day there is no more problematical question than that created by Mr. Gandhi's championship of the Caliphate—a championship so thoroughgoing as to lead some of his own associates to believe that he is more resolute to destroy the Treaty of Sevres than to fulfil his own programme of an India immediately self-governing. For the moment, however, the wider question of the settlement of Asia is subordinated to the industrial aspect of Non-Co-operation. That appears in the proclamation of a boycott of foreign cloth—meaning, of course, specially Lancashire cotton. Mr. Gandhi's latest declaration is that 'Swaraj' is impossible without Swadeshi; in other words, that a self-governing India must be self-providing. But to boycott British imports is obviously to subject the Indian mill-owners of Bombay to temptation of the fiercest. So Mr. Gandhi urges them not to raise their prices to the consumer—an appeal which may prove to be as fantastic in India as it would be in any Capitalist country of the West.

Meanwhile, on the other side of India a multiple tragedy has been going forward for over two months.

Brief reference was made in these columns last week to the panic migration of tea garden coolies. The full accounts now available show that two groups of gardens, in the Chagola and Longai Valleys were entirely abandoned in the first week of May by the labourers after their demand for increased wages had been refused. The movement involved over 6,000 people, some 4,000 of whom made their way to the river port of Chandpur and demanded to be sent home to their villages. Faced with the terrifying responsibility of an army of refugees, the civil officers at Chandpur thought it their duty to provide assisted

transport by rail and steamer, but their action was stopped by the Government. The planters complained that public assistance towards repatriation was an encouragement to the coolies, while, on the other hand, no sooner was the help withdrawn than the Government was accused of siding with the planters and using every means of forcing the labourers back to the gardens. It is clear that the Government of Bengal ought to have resisted the pressure of the planters, and treated the problem of Chandpur as a simple matter of humanity and public health. The crowd of miserable creatures, helpless with starvation and exposure were attacked by cholera; they were disciplined by Gurkha soldiers, and their condition was made more horrible still by a strike, intended to be sympathetic, on the river steamers. It is agreed that the coolies' one fear was of enforced return to the gardens; and that fear was so acute that it led them to refuse the food and medicine provided by the Government.

Lord Reading's position is, beyond example, difficult. His words so far have been wise, and his own actions skilful. But he has the right to complain that the task of the Viceroy's Government becomes impossible if it has to reckon with such provincial blundering as that which produced the dilemma of Chandpur. As for the menace of Non-Co-operation, that is another problem. Lord Reading, as Mr. Montagu reminded the House this week, had secured the leader's pledge against violence. But it is precisely that pledge, with the principle behind it, that makes the incalculable power of Mr. Gandhi. The Viceroy began three months ago with a stroke no less sincere and courageous than that which has brought the lifting of the terror in Ireland. He ignored the timid counsels directed against dealing with the spokesmen of Indian discontent, and invited Mr. Gandhi to Simla. The two men appear to have understood a good deal of one another, and the interview had at least one good result. It produced an apology and promise from Mr. Mahomed Ali and his brother, leaders of the Caliphate agitation, whose activities were more troublesome to Lord Reading than those of Mr. Gandhi himself. That personal success has helped to clear the air; but the short respite that the Viceroy gained has not in any degree lessened the difficulty of governing India under the new constitutional scheme. The main obstacle, the black shadow over the British Raj to-day, is the memory of Amritsar. Lord Reading, echoing the Duke of Connaught, appeals to the political leaders for assistance in helping their followers to forgive and forget. That is well enough in spirit, but the fact is, and no authoritative witness in India attempts to minimize it, that all such appeals must be unavailing unless, or until, the Imperial Government, by a convincing gesture, makes plain to the Indian people that England is resolved to redeem the Jallianwalla Bagh. Can this be done, and if so, how? The average Indian, we observe, replies "Punish the officers, civil and military, who bear the guilt of the Punjab atrocities; or at least so deal with them as to make every Indian aware that they were objects of the Government's displeasure." That is a remedy which has still to be fully applied but, after all, those men were the instruments of a system upon which the doom has been pronounced. There seems to us one first step upon which Lord Reading is bound to insist, if he would save his Government. Behind Amritsar, in the popular consciousness, lies the Rowlatt Act. It is a tolerably complete ban on Indian politics. Repeal it, then, without reserve or qualification of a new spirit and policy, calling India into membership of a Commonwealth that is a reality and not a spectacle.

The Munitions Scandal Case.

The "Statesman" of August 16 writes:—

The Viceroy has taken the significant step of repudiating all responsibility for the betrayal of justice in the Munitions case. He did not know that the Government of India had decided to direct a withdrawal of the prosecution until the withdrawal had actually taken place. It is a matter of great satisfaction that His Excellency had no hand in this discreditable business. Many had thought as much, for it seemed incredible that one of the most distinguished lawyers of his day could have lent himself to a transaction in which commercial considerations—and those of a fictitious character—were allowed to interfere with the impartial administration of the law. But Lord Reading's explanation, while it exonerates him, renders the miserable scandal infinitely more serious. If the Viceroy knew nothing of the decision, then clearly it was not the resolution of the Governor-General in Council. Any little respect which might have been accorded to the withdrawal because it was presumed to have been considered by responsible administrators thus disappears. The name of the Government of India has been taken in vain. The functions and authority of the Government as a whole have been usurped by a single Department. The reputation of the Government has been pledged in a bad cause and has been besmirched by a Department which had no right, moral or constitutional, to decide for itself so grave an issue. Departmentalism is no new evil. It excited the indignation of Lord Curzon who has recorded his censure in a famous note. "Departmentalism," he wrote, is not a moral delinquency. It is an "intellectual hiatus, the complete absence of thought or apprehension of anything outside the purely departmental aspects of the matter under discussion. For fourteen months it never occurred to a single human being in the department to mention the matter or to suggest that it should be mentioned. Round and round like the diurnal revolutions of the earth went the file, stately, solemn sure and slow; and now, in due season, it has completed its orbit, and I am invited to register the concluding stage." Since that day, nevertheless, Departmentalism has been building its walls higher, and has all but destroyed the joint responsibility of the Government. It was carried to a high degree of perfection by Lord Hardinge, who resolved upon a campaign in Mesopotamia without consulting any of his colleagues except the ill-fated Commander-in-Chief who was made the scapegoat of the adventure. It has been reserved, however, for the author of the Munitions case scandal to develop departmental isolation to a stage which makes the sham Cabinet system of the Government of India a mockery and a danger. By this system the public were led to think that the Government of India were to blame for the withdrawal of the prosecution. They did not realise to what lengths Departmentalism could be carried. The instincts and acumen of Mr. Karnani were a surer guide to him than all the reasonings of public opinion. He knew where his gratitude was due when he sent his ineffable telegram, not to the Government of India but to Sir Thomas Holland. It is for Lord Reading now to consider what steps shall be taken to repair the honour and credit of the Government and of himself. Lord Curzon was at least invited to register the concluding

stage of a file, whereas the present Viceroy has been kept in entire ignorance of a decision which can only be described as momentous as well as unprecedented. The case seems to be distinguished from ordinary Departmentalism by a number of serious aggravations. In the first place, the Department of Industries and Munitions took upon itself to determine a matter whose grave public importance transcended its power, and with which it was in no way competent to deal. Sir Thomas Holland has been an eminent Professor of Geology, and his acquaintance with fossils is doubtless beyond cavil. For reasons which are difficult to define, but which need not be disputed, he has been accepted as an authority on Indian industries. But a knowledge of the technical requirements of Indian manufactures no more warrants his competence to decide questions of law and business ethics than a knowledge of law enables its possessor to declare the age of a fossil. The moral and legal issues in the Munitions case lay outside Sir Thomas Holland's scope. If it be said that he was qualified specially by his intimate knowledge of industries, the reply is that he was egregiously misled regarding the dependence of the Swadeshi industries of Bengal upon the continued activities of Messrs. Karnani and Bannerjee. The action of the Department of Industries and Munitions in meddling with issues above its level was made the more indefensible in this instance inasmuch as the Government of India have the good fortune to be under the guidance of a statesman who is at once a sound lawyer and a man of long experience in public affairs. It is inconceivable how the Department of Industries and Munitions should not only have omitted to ask the advice of such a Viceroy but should have concealed from him its unhappy experiments in law and commercial ethics. Would it not have occurred to any responsible administrator in the position of Sir Thomas Holland to seize upon the privilege and relief of consulting Lord Reading? Sir Thomas Holland thought otherwise and the world is left to wonder why. But there is a more weighty charge against the Department of Industries and Munitions than its departmental self-sufficiency and its singular insult to Lord Reading. It will seem to many that by deciding to withdraw from the prosecution of Messrs. Karnani and Bannerjee the Department showed a want of that delicate scrupulousness which has usually been one of the characteristics of British administration. By its intervention in the Munitions prosecution it became not technically but morally a judge in its own case. Public opinion cannot forget that the Department of Industries and Munitions is only a glorified development of the Munitions Board, of which Sir Thomas Holland was President. When a trial was pending in which were to be exposed the irregularities that flourished under the Munitions Board was it altogether decent on the part of the Department to intervene? There are many who will hold that its interference was highly improper. If the case was to be abandoned, the decision should have come from others than the men who must be held responsible for the incompetent and ill-organised administration of the Board of Munitions. It is to be hoped, therefore, that Lord Reading will not allow the scandal to rest. Something must be done to vindicate the honour of the Government of India and to restore the public confidence which has been so rudely shaken.

Correspondence.

**“Shri Jagadguru Shankaracharya
of Shri Sharada Peeth”**

Sir,

With reference to Mr. R. Krishnaswami Aiyar's letter published on page 203 of yours of July 28th last, I am glad to note that, in an Editorial footnote, you have made the necessary correction of his error in ascribing my original letter (about the Purvashram of His Holiness the Jagadguru) to His Holiness himself! But I have to point out that the footnote in question changes my name, by mistake, from Shri Bhaskar Teerth to Shri Bharati Teerth!

As for Mr. Aiyar's contentions about “Sanyas and Politics” in the name of Hindu Dharma, I have no doubt His Holiness (who reads your paper regularly with keen interest) will give his own reply thereto irrefutably. In the meantime, may I ask you to consider the desirability of a responsible paper like yours admitting, for publication, such epistles as contain fictitious statements of facts and unjustifiable inferences from half-understood or wholly misunderstood facts pertaining to the personality of His Holiness, especially when, by temperamental predilection as well as by the rules of Sanyas, His Holiness will not and cannot defend himself against such personal attacks!

It can be demonstrated, beyond the least possibility of even the shadow of a doubt, by means of documentary evidence (including the published circulars of His Holiness the preceding Shankaracharya, the letters of Mr. K. J. Baksbi, retired Chief Justice of Junagadh, etc.) that His Holiness the present Acharya did not “get himself invested” and the previous Acharya did not think it “expedient to resign” in his favour; but that illness compelled the late Acharya to be acted by and eventually to hand over the reins of the Peeth administration to the present Acharya; that His Holiness is not a political, social, industrial, economic, educational, devotional or any other *restricted, adjectival* Sanyasi but deals, according to his all-round abilities, with all the aspects of life and activities of different Adhikaris as a *Dharmacharya* ought to do; and that to call him a “political Sanyasi,” under such circumstances, is a deliberate suppression of the truth as regards his manifold and multifarious other activities! As an instance, I may mention that His Holiness has revived in Gujerat the system of Vedanta Bhashya etc., which had been extinct here for several generations past and is devoting the major part of his waking hours—about 10 hours a day—to the task of carrying on such Vedantic and other Dharmic teaching work.

I have also to protest against the deliberate lie published by Mr. Aiyar that my first letter to you sought to *justify* His Holiness' presence at the Nagpur Congress while, as a matter of fact and in response to your correspondent's own curiosity, I had merely mentioned the Purvashram name and designation and the facts and dates of Sanyas, investitures with authority, presence at Nagpur and Pattabhishek, of His Holiness. Is such misrepresentation consistent with Dharma whose name Mr. Aiyar plays so ingeniously with?

Sincerely Yours,

24—8—1921.

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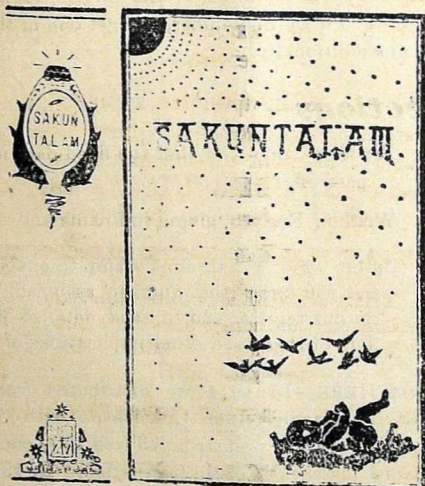
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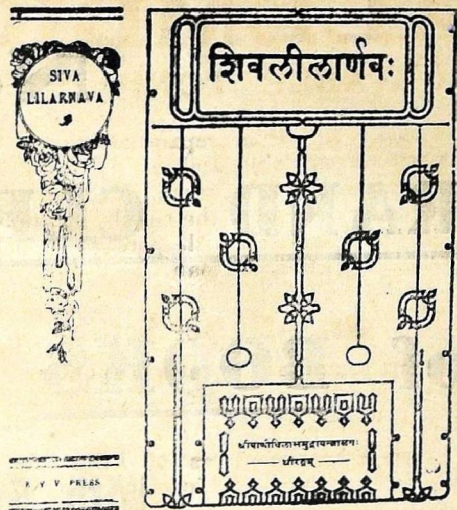
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