

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(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
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A Vision of India.

THE CHILDREN OF INDIA—III.

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

What shining paradise you bring, our girls!

You come with soft sweet forms of living gold.

And in your lotus eyes we see unrolled

Love's endless skies. We bring earth's gold and pearls

And precious stones to you. Our heart unfurls

Love's banner o'er your queenship bright. We hold

Nought sweeter on the earth than you enfold
And clasp your steadfast love amidst life's swirls.

Life holds no sweeter thing than daughters' love,
So strong, so trustful, and so selfless, pure.

May you be true like Sita, Savithri.

Then our earth will be liker heaven above

Through your hearts which can love and can endure

And thrill with calm disciplined ecstasy.

Dreams of the Soul.

By AN INDIAN DREAMER.

LXXX

The accumulated darkness of a whole night is defeated and overthrown by a single lance of light.

The accumulated noise and dissonance of a crowd are subdued and soothed and stilled by a single throb of divine melody.

The accumulated weight of dead prose is lifted by the soaring wings of living poesy.

The accumulated weariness and sorrow of a loveless life are transfigured into buoyant joy at the touch of a love-look shy and sweet.

The accumulated sin and evil of a whole lifetime are conquered and banished by the grace of God.



LXXXI

More than charm of the regularly beautiful countenance is the charm of a slight piquant irregularity that heightens the beauty and fascinates the heart.

More than the charm of the unvarying golden or ivory loveliness of the cheek is the charm of the dimpled bloom that marks and shows the flux of feeling in the heart.

More than the charm of rippling laughter is the charm of the rose-red lips' smiling curve.

More than the charm of the life pure and conscious of its purity is the charm of a life full of humility and having some pure weakness whose very frailty sets off the unobtrusive sweetness of the soul.

More than the charm of self-conscious learning is the charm of a vast wisdom that knows the vaster unknown.

More than the charm of God as our omnipotent and omniscient Ruler is the charm of the Avatara who is our friend and teacher and guide.



Events of the Week.



H. R. H. THE PRINCE OF WALES.

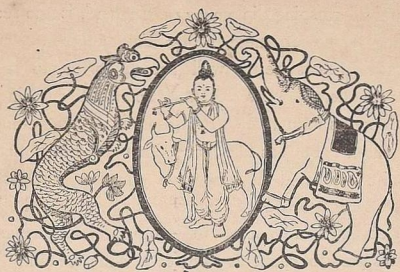
MOTHER INDIA (in Non-Co-Operation Prison):—I can welcome thee still. (Waves her kerchief to the Royal procession.)

What time the Government of India is embarking on a policy of intensified repression, in a devil-me-care spirit which makes even members of the Assembly and Councillors of State fidget uneasily and hand in a number of questions and resolutions for the forthcoming Sessions, the irrepressible Mr. Srinivasa Sastri is indulging in "high falutin" to obliging newspaper men in the United States of America. If in the course of such talks truth has to be sacrificed occasionally, it is one of the inconveniences of having to play the statesman and the Viscount of Valangiman, as a correspondent to the *Mahratta* styles him, is not to be unnerved in the discharge of his duty as the self-appointed custodian of the conscience of the British Indian Government. Says this latest addition to the long and honourable list of His Majesty's Privy Counsellors, in an interview he gave the *Sun* of Baltimore (U.S.A.):—"I am not a representative of the Government. The Government and the people of India are now so friendly that when the question of an Indian adviser to the British delegation came up I was selected for the very reason that I came from the people and not from the Imperialistic cult." Poor Mr. Sastri! He does not know that Sir William Vincent himself has knocked on the head his pretensions to pose as the "representative" of the Indian people. The reader will find this clear if he turns to Vol. II, No. 7 of the official Reports of the Indian Legislative Assembly Debates. In answer to a question as to why the two Houses were not consulted in the selection of Mr. Sastri—now complacently booming his importance—Sir William bluntly said that the Right honourable gentleman was sent as a nominee of the Government of India and that therefore the question of consulting any one outside the inner bureaucratic circle at Simla did not arise. So much for the apocryphal character of our representative. The mournful conclusion is forced on us that Mr. Sastri's ideas of Truth are not of the very first order. As for the friendly relations now subsisting between the Government and the people in India, Mr. Sastri must have been thanking himself that he was only facing an American journalist whose ignorance of India can only be matched by his credulity and faith in this turbaned tail of the British delegation. Possibly Victor Hugo knew what he was talking when he told us that to say *statesman* is only another way of saying *traitor*.

All signs indicate that De Valera and his intransigent followers are not able to have their own way. The temper of the vast mass of the Irish people is unmistakably in favour of ratifying the present peace treaty of London. The much disputed alternative treaty of De Valera has been published, along with a flamboyant proclamation, much in the style of Parnell when he said, throw me to the English wolves if you like but make sure that the Gladstonian offer of Home Rule is the real thing and not tinsel. It was not a happy remark when De Valera said that he did not go to the London Conference because he wanted to keep the small republic pure. The suggestions and insinuations which this carries with it are exemplified in the stormy character of the Dail Eireann's sessions. The alternative treaty of De Valera acknowledges His Majesty as the head of the association of States of the British Commonwealth with which Ireland shall co-operate in matters of common concern. British naval facilities in Ireland under this treaty are quite similar to those provided in the London agreement; and this draft also contains the same limitations on the strength of Irish forces with this additional provision prohibiting Ireland constructing submarines without the assent of Great Britain and the Dominions. The treaty makes no provision for the appointment of Governor-General and declares that all appointments must be derived from the Irish Parliament.

The *Freeman's Journal*, the doughty exponent of Irish hopes and fears for so many years, has come out with stinging comments on this eleventh hour attempt to wreck the London agreement. As for this alternative treaty, it has no difficulty in pointing out its fatal defects. It is in effect said to be much worse than the one which it seeks to replace. It does not require the withdrawal of the army of occupation, it agrees to partition, and abandons Tyrone and Fermanagh to Orange domination. With that charity which comes so easily to fighting politicians, that great newspaper continues:—De Valera cannot forgive the Irishmen who made the Treaty for their success. He is ready to sacrifice the country to his vanity. He has not the instinct of an Irishman in his blood. It is the curse of Ireland that its unity should be broken by such a man acting under the Englishman, Erskine Childers. The alternative plan is largely Childers' work. And the *Freeman's Journal* is of the opinion that the Irish must begin their freedom by giving their fate into the hands of their own countrymen. So it seems to us also that Ireland has decided. Already a multitude of weighty voices are being raised in Ireland in favour of the ratification of the Treaty, and we are certain that if the intransigents still continue in their waywardness they will fast lose international sympathy and indirectly do good also to Irish Unity by leading Ulster to come in. In any case we have not the least doubt that the Irish Free State will be a *fast accompli* very soon.

The insistent demand that is now being heard for the reshaping of Anglo-French relations so as to put them on a safer and more definite basis may be looked at from a point of view quite different from that which catches the eye of the "Madras Mail." If France would only trust to Great Britain—that is the *Mail's* pathetic comment and that reveals the fissures in the Entente on which we have always been insisting in these columns. For one thing the policy of England in regard to Moslem countries is bound to clash with France's; while the question of German reparations throws up ever new bones of contention. France is, even in this industrial age, a country pre-eminently agricultural; whereas England is in the main industrial. As the author of "Literature and Life" puts it picturesquely—as France grows Burgundy, so beer is grown in England. The history of the two greatest nations of the world is summed up in that sentence. And that gives us the clue to understand the marked difference between the two countries in looking at the Reparations question. Independent Liberal organs, alive to the new developments in world-politics and with a furtive, sheepish longing to float an Anglo-American Trust to swallow all other minor nationalities, are reported by Reuter as "emphatically declaring that there must be no more two-power pacts."



The Hindu Message

Vital Values of Islam.*

Blessed are they to whom to see the Truth is to know it ; to know it is to love it : and to love it is to live the Truth. Of such blessed individuals in our land today, Prof. Vaswani will easily be granted a first place. And when he speaks of the spirit and struggle of Islam, of its power as a recuperative force for some of the ills of the modern world, and has a forcefulness of style all his own, his words have the compelling ring of truth about them and carry conviction most readily to the heart and intellect of the reader.

No book is more needed today in this land, not merely for the Hindus but also for our Moslem brethren than the one we have before us. Mahatma Gandhi himself gravely expressed his doubts at Ahmedabad if the Hindu-Moslem Unity was at all an accomplished thing today. It can never be accomplished, we are sure, so long as there exist gross misconceptions and perversions of what Islam really stands for. Even Moslems, we regret to record it, of the intellectual eminence of the President of the All-India Moslem League seem to have only a very hazy conception of the central doctrine of Islam. So long as things stand thus, Hindu-Moslem unity is not likely to be a durable and lasting bond of mutual love and esteem. The hands of Esau and the voice of Jacob may and do effect a successful imposture, but can hardly help us on to attain the goal. In the compelling words of the Professor, in the day the Hindu-Moslem unity becomes, not a political catchword as it is in large measure today but a real life experience, we shall have won that Svaraj which is not yet in view. In Egypt you will see Christian Missionaries in Moslem Mosques and the Ulemas of Islam in Christian

Churches. In Egypt the solidarity of the people is not merely political, it is vital. *Hindu-Muslim Unity to be real and abiding must be not a trick of the opportunist, not the strategy of a 'war-period', but a conviction and a consecration of our lives.*

Exactly : and though the volume before us is only a reprint of occasional essays and addresses, and might easily have been rendered more learned and weighty, the Professor has brought out in significant detail those deeper values of Islam where they are in accord with our undying Aryan genius : as well as the very powerful contribution of Islam to the enrichment of our secular and religious life and literature. It is only this unity that can last which is based on an understanding and appreciation of these abiding factors. No nationalist working politician that we know of, who subscribes ever so heartily to the creed of "Hindu-Moslem-Ki-jai", has ever taken these high themes in addressing audiences large or small. A farrago of all sorts of nonsense we usually hear : and one misses the historic note sadly in a land and among a people who have been near neighbours for over twelve centuries. It is from this standpoint that these essays and addresses have been delivered : and we welcome them as a very powerful ally of the awakened nationalism of the land.

Of Islam's contribution to world-culture, her task gloriously and over measure fulfilled as the torchbearer in mediaeval Europe, of her specific contributions to every department of Indian life and thought, of the great empire of Bijapur, of Sindh's especial debt to her Moslem conquerors and neighbours, we shall say nothing here, if only to avoid the publisher's displeasure and just grievance. But to two aspects of Islam we cannot help making a reference.

Says Professor Vaswani, "the spiritual idealism of the East makes us, Hindus and Muslims, one. The Doctrine of Unity has its special appeal to the Hindu mind ; and did not Mohammed preach the doctrine to his people ? Did he not also declare : "We make no difference between prophets ?" Was not the same truth taught by Shri Krishna ? When Krishna and Mohammed join hands together, shall we the disciples of either stand apart ?" Again, "Democracy is the very essence of Islam. *Alla ho Akbar!* God alone is Great ! What a faith, what an inspiration—this ringing cry ! How often did not Mohammed declare that he too, was a man, a man like others, a mortal, a servant of

* *The Spirit and Struggle of Islam* by Prof. T. L. Vaswani. Ganesh & Co., Madras. Rs. 1-8-0.

Allah the Merciful? All are equal in the sight of Allah; all need His mercy;—such is the Muslim's conviction; and Islamic architecture and poetry and philosophy and civilisation express this truth in a variety of ways. This faith makes Islam a Brotherhood, an International Brotherhood, a Fellowship of many races and tribes. This faith is not dead even in these days of Muslim decline and decadence; this faith the Muslim cherishes in his heart at this dark hour in his history; this faith is the promise of his future."

The very natural question has not been lost sight of, of how a believer in *ahimsa* can sympathise with the sons of Islam. Do not even many distinguished leaders among the Indian Moslems believe in violence as the dictate of their religion? Many do indeed, but the Professor thinks that it is not the cardinal point of Islamic religion and practice which in fact seem to point directly the other way. This is an aspect of the matter that is worth much stressing in view of much of the nonsense we hear about the religious necessity of resorting to *himsa* if *ahimsa* does not bring us unto the goal. The Professor's studies in Islam have taught him that non-violence is the mark of him who is strong. In a passage marked by great beauty, Mathew Arnold has rightly said: "Abnegation and mildness based on the depths of inner life and visited by unmerited misfortunes made the power of the first and famous Imams, Ali Hassan and Hussain, over the popular imagination." Mathew Arnold illustrates this by a moving incident from Hassan's life. Of Hussain himself it was said by his successful rival, the usurping Caliph Yazid—"God loved Hussain and *He would not suffer him to attain anything.*" As the Professor in noble language says, "Is there a nobler achievement than this—to be pure and *not* 'attain anything?' To *attain* by diplomacy and greed and godlessness things of the earth—this is the mark and sin of imperialism. In the Indian movement of today, Islam is struggling with imperialism; and it is my faith that the movement will be strong in the measure it seeks *not* 'to attain' but to move upon the *Road of Allah.*" We earnestly recommend this to some of our fire-eating Moslem Leaguers. The Road of Allah "is not of retaliation or hate or strife, but of patience and self-control and self-sacrifice."

The present plight to which Islam has been reduced all over the world by the greed of Western Capitalistic-Imperialism, mainly driven by the cynical

and all-grasping diplomacy of England, is the recurring theme of these essays and addresses. The cardinal facts are too well known for us to labour them here. As for the dominant cult in the Congress today, the Professor is a whole-hogger himself: but has like many other non-party nationalists expressed his hope that "in this experiment, we shall proceed by stages, making sure of the first step before advancing to another." Unfortunately this piece of cautionary advice is still needed. The constructive policy which he only hints at page 10 has yet to be rigorously taken in hand: and now that word has been passed that all other activities must hang up till Svaraj is won through individual and mass civil disobedience, we can only drop a tear at the grave of this forlorn hope and pass on to the toils of the on-coming day.

For once it is not the advertiser's trick when we say that this is one of those volumes, which the awakening in the land has called forth, which each one ought to read, mark and inwardly digest.

The Crisis and Congress Tactic.—IV

By S. P. THIAGA RAJAN.

THE PROBLEM OF UNTOUCHABILITY.

In the very first volume of this journal I have deplored the fact that the methods of political agitation imported into this land from the West have made a wreck of our society: and though non-co-operators have openly discarded western culture, it is still the anarchic principles of freedom imbibed therefrom that very largely guide them. The Congress, forgetting that it is an organisation composed of gentlemen of different cultures and inherited tendencies, differing each from the other as the poles asunder in their moral senses, mental outlook and environment,—and as such that it is very ill-qualified to pronounce on questions of Hindu sociology,—has decreed against untouchability. And the instinct of the ordinary Hindu of reverence for simple and saintly life has prevented many people from putting the question if Mahatma Gandhi, the acknowledged leader of all the national hosts in the purely secular struggle in which we are engaged, has either the *adhikara* or the equipment to decide on questions of Hinduism.

Already warning voices have been raised in the press against confusing issues; for that the Mahatma really suffers from a confusion of ideas in regard to the question of the Panchamas, to use the term well-known this side of the country, cannot be denied and will be patent to any who have followed his inconsistent utterances on this question. We note that one of our accepted religious heads has protested against this plank in the congress programme. And irate correspondents have written in the press that this is a question best left alone by secular politicians. The question of untouchability is quite different from and has to be considered apart from the question of the disabilities of the Panchamas. To confuse the two is ridiculous in the extreme.

Untouchability is no new thing and applies not only to Panchamas, but is applied, and is enjoined on all of us, even in regard to those who are very near and dear to us. The most obvious instance is that of the menstruating woman; and here science in the shape of western medicine has come to our rescue. A very competent critic has said that the conclusion drawn by the Mahatma that in a peaceful religion like Hinduism no question of untouchability could find a place is wrong. Besides the fact that we find *Smriti-Karthas* enjoining this principle, untouchability is certainly based on hygienic and scientific grounds. The Mahatma's position is inconsistent in this that he recognises untouchability on spiritual grounds, but fails to recognise the greater validity, for ordinary mortals at least, of the purely physical reasons therefor. The question has assumed a great significance in these recent years—thanks to our own social revolutionaries bereft of the historic sense and imbued with a mischievous flunkeyism and the Christian *padre* and the natural anxiety of the Government to "elevate" the Panchamas—; and Mahatma has been teaching an influential and vocal section of the Panchamas the necessity of carrying the war into the precincts of holy places of worship. All this comes of obscurantism in high places; of ill-digested doctrines of Freedom as understood in the west, applied to Indian conditions with all the ignorance born of "school-taught pride." I am not expounding ancient ordinances; nor am I in the least competent to do so. Happily even this is not necessary. I can see quite serious objections, from the purely western rationalistic point of view, to the course that some of these social revolutionaries are urging on society in this country. Let us leave it aside for the nonce. This journal and that large party of conservative progressivists whom it represents—among whom I might number myself—are not prevented by any ordinance of Fate or of our fathers from recognising the very serious evils from which our Panchama brethren are suffering today or from devising ways and means to help them out of their present miserable and degraded condition. But this is not the same as inveighing against untouchability which has its roots, not in the ordinances of any revealed religion (if it pleases our social anarchists), but in the laws of our being. The steps that may and ought to be taken in order that all the communities in this land may the better discharge the obligations imposed on them by their status and their humanity have time and again been dealt with in these pages by one whom everybody will recognise as one of the shining lights of this epoch. To confound the ordinances of religion with evils wholly unconnected therewith and arising out of the purely secular principles of combat adopted by the generality of men as the one guiding impulse of life—principles lustily promulgated by the very men who stand aghast at the results thereof—is to talk the language of prejudice. This quixotic "removal of untouchability" is heavier lead than the Congress can carry; and but for the fact I have already deplored of the chameleon tactics of certain of our propagandists, the leader of the Congress had ere now found it.

The facile assumption that because a certain individual is eminent—and his supremacy is unchallenged—in certain walks of life, therefore he is qualified to hold forth on all

subjects from the cooking of an omelette to the attainment of *Brahmajnana* is to me the surest sign of slave mentality even of those in high altitudes who so vehemently inveigh against slave mentality, or servile mentality which is the besetting fault of the whole-hoggers in the Congress and the Social revolutionaries. It is quite in keeping with historic irony that social revolutionaries should utilise the revivalist spirit in an ancient nation. We have again and again to assert that the question of untouchability—which applies to men and women of all and no *Varnas*—has nothing at all to do with the purely secular question of the uplift of the Suppressed and the Depressed classes. The former question is outside the scope of even a lay preacher of Hinduism, as the Mahatma no doubt regards himself and as his perfidious followers certainly regard him.

Municipalities and the Crown.

(Contributed)

That self-governing bodies created by statute should not become so many Russian Soviets is evidently the intention of the Madras Government,—and every other government will soon follow suit,—in making a declaration of allegiance to the Crown a condition of membership of Municipal Councils. There is nothing strange in it. All that the advocates of the cult of interdependence, in human relationships will insist on, is reciprocity. In a national organism, Government, as represented by the Crown, is the protecting limb and the loyalty of the other limbs is nothing but their duty, in their own interests, of enabling the protecting limb to do its function. The thinkers of society have the duty of advising the Crown; the other limbs have the duty of obeying the commands of the Crown issued in consonance with that advice; and all have the responsibility of keeping that Crown secure and safe and worthy of their unstinted allegiance. The Crown, for its part, has the duty of taking advice from the best intellects and of keeping the interests of its subjects first and foremost at any sacrifice or inconvenience. It has also the responsibility of keeping its subjects loyal by prompt and timely enquiry into all signs and symptoms of disloyalty. Its duty is no more done by punishing the disloyal people than the people's duty would be done by rousing ill-will towards the Crown or the Government for which the Crown stands. When the rulers and the ruled belong to two nationalities, the task perhaps is not so easy. But in any case, the position has to be faced.

But hereditary kings have a further and especial duty. They have got to vindicate the principle of heredity all along the line. The life of an organism is not made up of one function; nor is its anatomy made up of one organ. If the orderly continuity of the protective organ is essential—and I hold it is of the first essentiality—the orderly continuity of the other organs whose protection in their respective functions is and can be the only justification for the protective organ to exist and to exercise control, is equally essential. Just as the king inherits his throne, just as His Royal Highness the Prince of Wales is the universally hailed heir to the throne of his Royal father, every other functionary of the organism should be enabled to inherit and live happy on his father's occupation and bequeath it in due course to his children. This is the gist

of Varnasrama Dharma. To declare heredity in one case and to deny it in all the others, as modern monarchies are doing, is not to be consistent, nor is it even true loyalty to self. Republics will not have heredity in any case. But, the Varnasramic Hindu would have it in all cases. There is no use in trotting out the stock objection that heredity will lead to inefficiency and abuse. It is not the principle of heredity that is at fault. It is the want of vigilance and care in keeping it up. Misuse will corrupt the best thing in the world. But the thing does not on that account cease to be best. Can the abuse of an institution ever be an excuse for its abolition?

The prize for the best essay on "the methods of improving the financial resources of the Madras Presidency," offered by the Publicity Board, has been awarded to Mr. T. Govindan Nair B.A., B.L., Vakil, Chowghat, Malsbar District. The essays sent in put forward a large number of suggestions relating to Imperial Revenues, Provincial Taxation, other Provincial expedients and taxation by local bodies. Some of these suggestions are well worth adoption, tho' we seriously doubt the feasibility or the propriety of a few among them. For, example, a tax on newspaper advertisements in a country where the people have not yet fully got the "newspaper habit" will have the effect of dealing a death blow to struggling newspapers. A tax on proceeds of charitable and religious endowments will raise a hue and cry which no Government in this country at the present day can ignore. The provincial surcharge on salt will work hard on the poorer classes. There are numerous other suggestions which are admirable. A scheme has been submitted by a village officer for greater economy in administration. Charity begins at home, as the old proverb has it; and so long as all extra funds are swallowed up in providing for highly paid Imperial Services, we do not think these attempts at retrenchment will benefit the people any way.

The Trades Union Congress at Jharia has attracted considerable attention in Socialist and Communist circles in England. The *Hindu* (Madras) the other day quoted the comments of the *New Statesman*. The latest issue of the *Communist* to hand contains the following:—"The Indian Trades Union Congress is not yet (fortunately) a body like the T. U. C. of this country; it is only in the second year of its existence, and the position of the Indian worker is such that 'moderate trade unionism' can have no meaning for him. The Indian worker stands at the very bottom of the proletarian scale; and therefore the miners' leader may well declare, if the present misery continues, 'nothing can stop Bolshevism'. It is not in nationalism, it is not even in the non-co-operative movement (though this has given an expression to the deeper unrest of the masses) that the future of India lies; it is in the toiling millions of workers and peasants whose misery is the reality behind all the current agitation. The Indian workers have still to find themselves, but they have been moving quicker in months than the British workers have moved in years. While British Labour is still maintaining its relations with the nationalist movement of India and speaking of India as a problem in 'self government' while its official representatives frown on and boycott in a hundred ways the nascent trade union movement because of its 'extreme' tendencies, the Communist party of Great Britain sends out its greetings to the Indian Trades Union Congress, and assures them of the whole hearted sympathy and co-operation of the revolutionary workers of this country with every struggle of the Indian workers."

As we go to Press we note that the Dail has ratified by a majority of seven, the Anglo-Irish Treaty and that DeValera has resigned. Another welcome piece of news is the capture of the most capable and most daring of the rebel Moplah Leaders.

Social and Religious.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswamy Sastrī B. A., B. L.
(The substance of the lectures delivered at the
Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

(Continued.)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजनस्यन्ममनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

But the great-souled ones, O Partha, partaking of the divine Prakriti, worship Me with a single mind, knowing Me to be the Eternal source of all creation.

सततं कीर्तयन्तो मां यतस्तथ दृढव्रताः ।

नमस्यन्तश्च भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

Ever singing and praising my glory, ever striving with steadfast vow towards Me, bowing down to Me in devotion, they worship me with ceaseless concentration.

NOTES

1. This verse describes the भजनस्वरूप referred to in the last verse.

2. नमस्यन्तश्च—By च all nine forms and stages of Bhakti are indicated.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

3. दृढव्रताः—They must keep up the noble vows of Ahimsa, vairagya etc.

4. Sri Madhusoodana well points out that this stanza describes the means to Brahmasakshatkara through Jivanmukti. In a beautiful passage he says: तदेवं क्षमदमादिसाधनसंपन्ना वेदान्तश्रवणमननपरायणाः परमेश्वरे परम-युरौ प्रेम्णा नमस्कारादिना च विगत विघ्नाः परिपूर्णसर्वसाधनाः सन्तो मामुपासते विजातीयप्रत्ययानन्तरितेन सजातीयप्रत्ययप्रवाहेण श्रवणमननोत्तराभिविना सन्ततं चिन्तयन्ति महात्मानः । अनेन निदिष्ट्यासनं च परमसाधनं दर्शितम् । एतादृशसाधनपौष्कल्ये सति यद्वेदान्तवाक्य-जम्बखण्डगोचरं साक्षात्काररूपमहं ब्रह्मास्मीति ज्ञानं तत्सर्वसाधकालङ्कार-सृष्टं सर्वसाधनफलभूतं स्वोत्पत्तिमात्रेण दीप इव तमः सकलमज्ञानं तत्कार्यं च नाशयतीति निरपेक्षमेव साक्षान्मोक्षहेतुं यत् भूमिजयक्रमेण ब्रूमध्ये प्राणवेशनं मूर्धन्यमानानाया प्राणोक्तमणमविरादिमार्गेण ब्रह्मलोकगमनं तद्गोपान्तकालविलंबं वा प्रतीक्ष्यते ॥ In this passage we have an accurate and admirable summary of the adwaitic doctrine by one of the greatest of logicians, devotees, and philosophers of the world.

5. Sri Ramanujacharya says that दृढव्रताः means सत्कर्मस्वर्चनादिकेषु तदुपकारकेषु भवननन्दनवनकरणादिकेषु च दृढसंकल्पाः (resolved on doing worship and building temples, planting flower gardens etc., as accessories of worship.)

6. A well-known Sanscrit stanza expresses this beautiful truth that devotion, to Guru and God reveals Truth.

सत्यं देवं परा भक्तियथा देवे तथा गुरौ ।

तत्सैतं कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

Continued in page 152

HIS ROYAL HIGHNESS THE PRINCE OF WALES.

His Royal Highness the Prince of Wales was born on January 23rd 1894 at White Lodge, built by George I originally to serve as a shooting box. At Baptism the Prince was given seven names after his grandfather, and his two great-grandfathers and in honour of the Patron Saints of England, Scotland Ireland and Wales. He was however known to his family as David. We are told that the Prince's early bringing-up was as simple and lacking in luxury as that of any other young Englishman of an average middle class family. The Duchess of York, as the Queen then was, supervised every detail of her children's rearing, and any attempt to spoil the future Prince of Wales was severely repressed — a wise policy that must have required unceasing vigilance since a stray word from a servant would have made the Prince realise that his position in after-life would be very different from that of his child friends. The Prince himself was always, as we are told a self-possessed little boy and curiously cool-headed in any sort of an emergency. "Infer-nally ban-tious" was King Edward's humorous description of the boy.

When their present Majesties the King and Queen returned in 1909 from their nine months' tour of the British Empire the whole question of the Prince's education was seriously discussed. As a result, Mr. H. P. Hansell who had been tutor to Prince Arthur of Connaught and a Master at Ludgrove was appointed to supervise the Prince's studies. It was an admirable choice and was more-over the beginning of the Prince's connection with

Magdalen College, Oxford. From 1902 to the outbreak of the War in 1914 Mr. Hansell remained with the Prince. It was intended to prepare the Prince to enter Osborne, and Dartmouth, as an ordinary cadet and with no special privileges whatsoever. The Prince passed the qualifying examination for Osborne in the spring of 1907 and he remained there for two years before going on to Dartmouth. At both Colleges he lived the life of

an ordinary cadet, his high rank being cheerily ignored by the other cadets. How he fell in with the habits and customs of his fellows, is well illustrated by the following anecdote. On leaving Dartmouth his father wished him to give keepsake presents to his particular chums; but he protested against doing so on the score that, as the cadets did not give one another presents they would think it "awful side" on his part. It was when he was still at Dartmouth that the King "made and created" his eldest son Prince of Wales which is not an hereditary title, but is conferred when and how the Sovereign thinks expedient. In some cases the



Heir to the Throne has been declared Prince of Wales as soon as possible after his birth—King Edward VII for example was so created before he was a month old. Before being created Prince of Wales it was necessary he should be invested with the Garter. It was at Windsor Castle that the Garter was "tied about the leg" by the King himself and he was admonished "to be courageous and in any just quarrel undertaken, to stand firm, vali-

antly fight, and successfully conquer," while receiving the Riband and Star of this oldest and most honourable Order of Knighthood. A month later, on July 13, 1911 he was solemnly created Prince of Wales at Carnarvon in a fitting and dignified manner. It was the first of its kind in the Principality itself, The antique ritual as laid down 250 years ago, was carried out in every detail.

In October of the following year the Prince went into residence at Oxford as an ordinary commoner of Magdalen College. It was a much discussed experiment which succeeded excellently well. An article in the special number of *The Isis* for Eights week 1914, sums up this period of the Prince's life as follows:—"He has mixed with men who will probably help him in time to come to guide the future of the State or serve with him in the Army or other Services. Oxford will lose him with genuine regret and a keen remembrance of his strenuous life and modest bearing, but she will send him forth to his new task in the larger world with loyalty and confidence." His vacations while at Oxford were spent in foreign travel. He visited Germany in 1912 and 1913 and Norway and Denmark in 1914. Sport is the very life of an average Englishman. The Prince played football for the College Secord XI, he was a pertinacious and most unselfish forward; was often seen at meets in the neighbouring countryside and on the polo-field, golfed, ran with the beagles and drove his own motor car.

The Prince's part in the great war is sufficiently well known. War was declared, as we all know, on August 4, 1914. He was gazetted 2nd Lieutenant of the Grenadier Guards on August 7, and on August 11 he joined his battalion in Essex. It was with grief and heart-burning he was forced to recognise the fact that as Heir to the Throne his life was not his own to dispose of, yet after great persuasion he made his way to the War Zone.

"In those four years I mixed with men. In those four years I found my manhood." In this felicitous language the Prince has expressed his experiences in the war. Of the Prince's grand tour of the Empire there is no necessity to detail anything here. A crescendo of enthusiasm rose in all countries of the Empire which he visited. A close friend, asked to define him in the fewest possible words, said "well, I should say he is the perfect comrade—in work or play." We would like to leave him at that.

—Adapted from the "Madras Mail."

Continued from page 150

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

Others, too, performing the sacrifice known as *jñāna* (wisdom) worship Me as One (Para-Brahma), as distinct (in the forms of the devas,) and as diverse and of infinite form.

NOTES

1. We see here a gradation of realisation. Those who realise Him as ParaBrahma and as one with themselves are the highest; Next below them come those who realise Him as having taken the forms of the various deities and seek to attain Him realising themselves as separate from Him; and last come those who take up for worship in various ways His infinite self-manifestations.

2. Sri Ramanujacharya says by way of exposition of his system thus: भगवान् वासुदेव एव नामरूपविभागानर्ह-सूत्रमिदं चिद्वस्तुशरीरः सन् सत्यसंकल्पो विविधविभक्तनामरूपस्थूल-चिदचिद्वस्तुशरीरः स्यामिति संकल्प्य स एक एव देवतितर्ह्यमनुष्य-स्वाध्यायविचित्रजगच्छरीरोऽवतिष्ठते इत्यनुसंधानाच्च मामुपासते ।

We find here as clear and logical and beautiful a statement of the Vishishtadwaita doctrine as we had of the Advaita doctrine from the pen of Sri Madhusoodana in his commentary on the last stanza.

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AYYAR, M.A.

V. "The Creed of the Aryan Fighter" (II. 1-38.)

Mr. Ghose informs that what he calls "the creed of the Aryan fighter" is contained in the Gita, II. 1-38. It is Sri Krishna who is here, as Arjuna's teacher and as the Avatar of the Supreme Being, conveying the teaching herein contained. In sloka 39, he says that he had in previous slokas treated about *Sankhya*, and that then he would speak of *Yoga*. What Sri Krishna calls *Sankhya* would thus be the same as what Mr. Ghose calls "the creed of the Aryan fighter."

In the first place, Sri Krishna begins his teaching regarding *Sankhya* only at sloka 11:—so the previous slokas do not contain any of his views, and they are not all spoken by any one person, but by four. Secondly, Sri Krishna, when speaking of the "long-lost Yoga" and his present re-teaching of it to the world as the *uttamam rahasyam* (the supreme secret), says that both the *Sankhya* and the *Yoga* he had taught had once been handed down in the line of Rajarshis (IV. 2), but had then been lost. So both together must be included, if at all, in what Mr. Ghose calls "the creed of the Aryan fighter,"—and not simply what is contained in Gita II. 1-38, as he holds. Perhaps Mr. Ghose's view is that *Yoga* is a practice or activity, and so not a "creed." Still, Sri Krishna gives a great deal of teaching under that heading. Thirdly, according to Mr. Ghose, "the *Sankhya* of the Gita admits and reconciles the theistic, pantheistic, and monistic views of the universe"; "the *Sankhya* explains the existence of the cosmos." As an explanation and reconciliation of conflicting doctrines, it merits the attention and acceptance of all. Why then, does Mr. Ghose call it "the creed of the Aryan fighter" only and not of all who seek to know the truth? Even if once it was conveyed in a line of teachers consisting of Rajarshis (IV. 2), now Sri Krishna, in fulfilling his function of Avatarhood is proclaiming it to all Aryans at least, if not to others.

Why then should the doctrine as a whole—or even the part contained in Gita II. 1-38, to which alone Mr. Ghose refers—be called “the creed of the Aryan fighter”? We nowhere hear that “Aryan fighters” were especially troubled about, and badly needed, a “reconciliation” regarding theistic, pantheistic, and monistic views of the universe. *Fourthly*, Mr. Ghose himself holds that “the Gita is in its foundation a Vedantic work, it is one of the three recognised authorities for the Vedantic teaching.” Hence, the Sankhya and Yoga taught by it,—in fact the entire Gita doctrine—is not different from the teaching conveyed in the Upanishads and the Brahma Sutras. If, in the Gita, Sri Krishna mentions “a Parampara of Rajarshis,” the Brihad-Aranyaka Upanishad mentions a Parampara of Brahmarshis beginning with Brahma-Svayambhu and passing through a long succession of teachers to *Paustmashya* as the latest. The creed is the same, whether handed down among “Aryan fighters” or “Aryan sages.” We ought not to confine it to the Sankhya alone, as Mr. Ghose does. Nor can we accept, as Mr. Ghose does, Gita II. 1-38 only as the source of our knowledge of the “creed.” The entire Gita is our source—one of the three recognised sources of our knowledge of the Vedantic doctrine, of our knowledge of the truth, as revealed by Sri Krishna. *Lastly*, it is undeniable, indeed, that the Gita is primarily addressed to Arjuna, and as “an Aryan fighter.” Sri Krishna also tells Arjuna that “to a Kshatriya there is no other means of (spiritual) progress than a righteous war.” But we ought not to ignore the fact that Sri Krishna makes this declaration because fighting in a righteous cause is the *Svadharm*a for a Kshatriya—what Mr. Ghose calls “the law of his life, the law of his being.” In the same way, every other member of Aryan society—every one belonging to every other section, class, and Varna—has his own *Svadharm*a. In fact, Sri Krishna (vide Gita II. 31) mentions the word *Svadharm*a, just previously in the same sloka, and tells Arjuna to fight in the present righteous war because it is his *Svadharm*a and ought not to be abandoned. To refuse would be to infringe “the law of his life, the law of his being” and thus to mar his future progress (*Sreyas*). The doctrine of *Svadharm*a is common to all members—each and every member—of Aryan society. The same may be said of the entire teaching in the Gita—in so far as the qualifications mentioned by Sri Krishna himself at its close are assured. Hence we hold that there is really no such thing as “the creed of the Aryan fighter.” We may speak, if we like, of “the creed of the Aryas” as a whole.

Mr. Ghose divides this essay into two parts;—(1) describing the double weakness of Arjuna—physical and mental—which produced in him all this dejection and sorrow for his dying relatives and others and those egoistic delusions regarding his own duty which amounted to a kind of self-righteousness and made him resolve to refuse to fight;—(2) Sri Krishna's answer to his objections and delusions.

As regards the first point, Mr. Ghose's preliminary remarks on what he calls Sri Krishna's “strongly-worded rebuke” of Arjuna's failure of spirit and weakness of heart are apt to cause not a little surprise; For, (1) Mr. Ghose says that Sri Krishna's is “not the answer we should expect from a divine teacher,” but only the “answer of a hero to a hero.” We entirely disagree. For, Arjuna appears no longer the hero he was when he entered the field of Kurukshetra. He had become seized by the low spirit of the coward *Kshudram hridaya-daurbalyam*. There was no use in speaking to him in a high-sounding and heroic strain,—from altitudes of high human purpose to which, in his present impotence, he cannot hope to rise. (2) Mr. Ghose says that we demand that the divine teacher “shall encourage always gentleness and saintliness and self-abnegation and the recoil from worldly aims and cessation from the ways of the world.” This view is equally untenable. For, in the first place, Sri Krishna was here to fulfil his three functions of Avatarhood, and the battle must therefore go on. He had done his best to promote peace and his mission had apparently proved a failure. Now he had another part to fulfil, and it was totally out of place to preach “gentleness, saintliness, and self-abnegation” to men about to engage in a murderous fight, if in fact the fight had not already begun. First worldly motives, and then the ancient

“long-lost Yoga,” are put forward by Sri Krishna. That was the only way of introducing a harmony between his own and Arjuna's present position on the battle-field. Sri Krishna, thus, entirely fulfils our expectations. In the second place, Sri Krishna had already seen that Arjuna had become “fully pervaded by the feeling of pity at its maximum”—“*kripaya parayavishah*” (I. 28; II. 1),—that his eyes were “brimming with tears” and that he was sunk in the depths of grief and delusion. What was the use of preaching the Gospel of Ahimsa,—of gentleness, saintliness, love, and forgiveness—to one so situated? It would be simply to “carry coals,”—an outrageous and ridiculous folly. Arjuna was himself clearly ready to give a few salutary lessons to others. Sri Krishna (Gita, II. 11) was himself struck by Arjuna's reasoning and his language of feeling, and said:—“You speak words (which seem to be full) of wisdom.” They sounded well enough, but they are not the words of really knowing men (*Panditah*) Sri Krishna's definition of a *Pandit* worth the name is given in IV. 19, and we cannot, at all apply the name to one in Arjuna's position and adopting the language and behaviour which he did on the battlefield. Lastly Mr. Ghose forgets that already the battle had almost begun, in some quarters at least, and that Arjuna himself had taken up and raised his bow of Gandiva in readiness for action (I. 20). Hence Sri Krishna had no alternative but to point out that his confusion and cowardice were degrading and altogether out of place. They were unworthy of a true Arya, and would also lead to the loss of his hard-won name as a hero and to the loss of Heaven with all its glorious possibilities for the future of his soul (II. 2).

We now turn to the second point noted above,—Mr. Ghose's summary of Sri Krishna's reply and observations thereon. Mr. Ghose says that the reply proceeds on two different lines:—(1) “a brief reply founded on the highest ideas of the general Aryan culture in which Arjuna had been educated”; (2) “another and larger founded upon more intimate knowledge, opening into deeper truths of our being which is the real starting-point of the Gita.” We do not purpose to quote or refer to Mr. Ghose's summaries of these replies,—for there is little therein that lends itself to criticism.

At one place, however, Mr. Ghose has the following sentence:—“This heroic appeal (II. 31—37) may seem to be on a lower level than the stoical spirituality which precedes (II. 11—30) and the deeper spirituality which follows, for in the next verse (II. 38) the Teacher bids him to make grief and happiness, loss and gain, victory and defeat equal to his soul and then turn to the battle,—the real teaching of the Gita.” This sudden reversal of the views Mr. Ghose had expressed on the “Doctrine” of the Gita in his Essay II comes on us as a surprise. Sri Krishna has hitherto been speaking about the “Sankhya.” In concluding his teaching regarding it, he tells Arjuna incidentally in this verse a precept for him to act upon—a precept founded on the previous exposition, a precept too, which he needed in order to enable him to fulfil his part efficiently and according to general expectations on the field of battle. This is nothing but the precept of *Svadharm*a for its own sake only and in disregard of all consequence already insisted upon and only put into the form of a formula. Suddenly Mr. Ghose allows himself to make the remark that this precept (and this verse) contains “the real teaching of the Gita.” The truth is that *Svadharm*a for its own sake is but the commencement of spiritual life and of spiritual progress. For, if we turn to VI. 3, Sri Krishna lays down that there is a lower and higher stage of spiritual progress and that while *karma* is needed so long as one is in, the former stage, *Sama* (सम) or withdrawal from all action—i. e. *Sannyasa*—is needed for attaining to a true development of the higher spiritual realisation of the Self. Mr. Ghose himself has previously stated that “God or the Eternal and spirituality or the God-state are the master-conceptions of the Gita.” The precept of *Svadharm*a in a spirit of equanimity is but the first stage (vide VI. 3, just referred to) of the spiritual life. Mr. Ghose ought not to forget his own dictum that “the Gita is in its foundation a Vedantic work, and one of the three recognised authorities for the Vedantic teaching.”

Miscellaneous.

The Decline of Parliament.

BY FREDERIC HARRISON.

It is recognised that now Parliament in its present form is an effete institution, because it obstinately clings to forms and functions which were devised when all the conditions were different. A century or two ago it was the Legislature of a moderate kingdom ruled by a patriotic "governing class." Now it is the Executive public meeting pretending to rule over an unwieldy agglomeration of nationalities permeated with unrest, sedition, and revolution. The House of Commons is three times too numerous: it is choked with its antique rules, forms, and conventions; it has one hundred times too much to do, with impossible tasks over which it mumbles and blunders in idle talk. A rational executive body should contain more than a dozen members; a rational legislative body should not contain more than 300 members. If either such body sat for more than three or four hours, it would degenerate into a club, open to gossip, amusements, and casual attendance. The Sessions are still arranged as they were when fox-hunting squires cheered Mr. Walpole and "good society" trusted Mr. Pitt. The paraphernalia of first and second readings, Committee stage, and report stage were invented when the House consisted, not only of honourable gentlemen, but of good citizens who knew "that the King's Government must be carried on," and before obstruction had been perfected into a fine art. So, too, Questions, once an honest inquiry about two or three points of importance, have swollen into the hundreds of bogus insinuations, in which Ministers display their power of equivocation and rebels can trumpet their treasonable calumnies—the only things the People's journals report in conspicuous headlines.

All these evils have grown worse under every Government, and never were so mischievous as in this time of chaos and our urgent tasks of reconstruction. Some years ago, in essays in the "Nineteenth Century," I tried to describe them and their remedies. It was proposed to reduce the number of members, to have short sittings, regular Sessions at reasonable intervals, limitation of Questions, of "Readings," time limit of speeches as worked so well in the London County Council—above all, reference of Bills, not to Committees of the whole House, but, on the admirable French plan, to special Committees of about eleven, chosen by proportional systems from the House, each charged with departmental subjects—Foreign Affairs, Finance, Army, Navy, Law, Home, India, Dominions, and so on, with power to summon Ministers, regularly examine them and their documents, if need be in private, and report to the whole House. These essays were submitted to Mr. Gladstone, not by me, and I need not say, were utterly condemned by him as if I had put a rash hand on the Ark of the Covenant. In all matters of Parliamentary practice Mr. Gladstone was a rank Conservative—I trust he was the last. A time-limit to speeches, he thought, would be as horrible as to return to judicial torture.

M. A. B.

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Repression, will it cure the Disease?

The campaign of repression that was launched by the Government last week was neither just nor called for. First there was no intimidation, nor any molestation, at least none that we know of, and secondly there was no breach of peace. Is it a crime to sell khaddar, shout the name of Mr. Gandhi or request a shop-keeper, a countryman, to keep his shop closed on such and such a day as a mark of disapproval of a certain thing which the Government did in spite of public opposition? We confess we fail to understand if it is. Certainly it cannot be said that Mrs. Das, Mrs. Sen, or Miss Chatterjee molested or intimidated a shopkeeper. Then why were they arrested? The Government harps on the single string that shopkeepers were molested and intimidated on the 17th by the volunteers. Still we do not find in the papers the report of a single case in which the charge was established. Curious enough during the trials of the volunteers not a single shopkeeper or any other man came up as witness to prove the charge of molestation by any registered volunteer. There can be no earthly justification then why the volunteer associations should be declared illegal. It was only when the associations were declared unlawful that the latter threw down the gauntlet. Of course it was taken up by the Government. If the Government were not weak but conscious of its power it would not have cared to come down to measure its sword with the insignificant volunteers without arms, discipline or training. But the Government did it and by doing so it only lent a lease of life to the visibly diminishing strength of the Non-co-operation movement in Bengal. And not only that the Government was so afraid of the power of the volunteers that it, in its mad retaliation, could not keep the fair face of justice unblemished. This can be well illustrated from the atrocities of the European sergeants and soldiers and the array of machine guns that were brought down in the streets of Calcutta to crush the army (?) of the Non-co-operation propaganda. The Government again in its usual knack of proceeding from blunder to blunder has arrested and incarcerated men to whom none but the Government have given any importance. Then the Government has arrested leaders whom the public respect for their sacrifice and patriotism if for nothing else. Will the incarceration of Lala Lajpat Rai, Pandit Motilal Nehru, and Mr. C. R. Das kill the spirit of Nationalism and the thirst for freedom that have been keenly aroused among the classes and the masses of India? We doubt very much. The Montagu Chelmsford Reforms were but sop to hungry Cerberus. What have the Reforms achieved in our country? At least in Bengal the so-called "Nation-building departments," are drying up for want of money. While there is enough money for police, no money can be available for sanitation, education, and agriculture and industry. The departments have come into existence for about a year and still we know of nothing tangible that they have done or have contemplated doing. In fact, the ministers are but ornamental figureheads. They are not even consulted in matters affecting the welfare of the country, e.g., the present policy of repression. Are the people blind to this? We are every moment of our life conscious of scandalous racial inequality. Suffering has become the badge of our nation. In face of all these it is unnatural for a people to cry for real Swaraj? This thirst for Swaraj is the disease and all that is happening day after day around us is but the symptom. This disease can be cured neither by repression nor by sugared words, but by actual concessions. Like the "Nation and the Athenaeum" we too are of opinion that until England "can offer

India some tangible concessions it is useless to try to placate her with Royal courtesies, however pleasantly and tactfully the Prince of Wales may tender them." Then again can repression really kill the political aspirations of a people? We doubt very much. It can at best suppress them for the time being. Then there is another danger. When the genial flow of a stream is obstructed on the surface of the earth what happens? It trickles through the subterranean passages and clefts until at last the whole surface is washed away by the force of its current. That is sure to happen if the Government suppress the outward demonstrations of the non-cooperators. From our experience of the Swadeshi days we can say that if the Government persist in repression then there will be again thousands and thousands of secret societies all over India, this time not Bengal, threatening peace, order and law of the land. And who knows what the future will bring?—*The Indian Messenger*. (Calcutta.)

Spiritual Nationalism.

The soul of India is alive today with the flaming aspiration for Swaraj. The living aspiration is no more, as in those early days of fire and blood in Bengal, confined to a single province or two, nor does it play in the hearts of a few firebrand youths, but it burns alike in the hearts of young and old, has seized possession of mature leading souls like Mahatma Gandhi, Pandit Nehru, Lala Lajpat, Deshabandhu Chittaranjan; the same hope, the same faith, the same inspiration, although different in application and form, but in essence still recognizable as the same undying fire which enlivened that neglected band of devoted souls, the same pure call of LIBERTY has maddened today these great masters, these towering personalities. Swaraj is to day a country-wide cry, the *yagna* of sacrifice burns with a purer and clearer brilliance, the goal, calculating from the measure of open, wide-spread and willing suffering, draws ever nearer in sight.

There was a time, when our elderly leaders only talked of Swaraj and liberty and fought battles of words in air. The dream had come to them only in faint outlines and they strove to fill it out with discussion and argument. We had indeed a brilliant succession of academic statesmen and arm-chair politicians, fashionable gentlemen, wedded to the western education, fervid disciples of western masters, Burke, Hume or Mill, they contented themselves with their borrowed ideals without sufficiently digesting them, their very policy went little beyond the confines of the triangular code of 'pray, please and protest' and their activities seldom found occasion to strike roots into the real soil of the national life and soul. Poets dreamt, bards sang, writers wrote about the Devi of Liberty, but the time had not still then come to develop their vision into a form of life. Young Bengal employed her fiery energy and inspired prana to the undoing of the Partition and the raising of the Mother's Temple, which dream She had been nursing in her vision even long before the coming of the Swadeshi movement, but which took living hold,—and the wild story of their mighty and varied endeavour continued even until the other day, although only partially successful, still reads like a noble romance—an inspiring chapter in our national history, the beginning of the struggle for liberty. Bengal wanted a little repose after her fierce struggle and mighty sacrifice, but Providence willed otherwise.

The Soul of India demands Swaraj and in Gandhi, the lion of Guzerat, that national soul found her powerful channel to utter forth her trumpet voice, which to-day like a peal of thunder rolls across the Indian horizon from cape to mount in serene, solemn, yet daily intensifying accents and Bengal, though long loth to answer readily to the new call, had at last indeed to respond. It was Chittaranjan who carried the heart of Bengal at

once to the new apostle and took *diksha* at his feet. In the wringing agony of the Mahatma's soul, Bengal at last recognised and remembered the wringing agony of the National Mother and throwing off the past weariness and state of respite, she prepared herself once again for better sacrifice and suffering.

It was *Chattala*, with her hills and shores, this time that was the first to offer her children as victims upon the altar of suffering, Jatindramohan went smilingly to jail, but the intellect of Calcutta was still casting its credit and debit sheet and measuring its gains in the scale of calculation but the flood that had come would keep none untouched and one by one it carried before its dashing torrents all the stalwart political leaders—Jitendralal, Chittaranjan, Shish Chandra—away from the field of action—to be followed by hundreds and thousands of the rank and file to their new pilgrimage into the jail. Verily it has been, during the last several days, a veritable *sobha yatra* of men, ladies, children, Hindu, Mahomedan, Sikh, educated and illiterate, marching under the high-swelling enthusiasm of a pure patriotism and self-denying emotion—a ceaseless flow of souls, drawn by an invisible destiny and bound on an errand of non-violence and love.

The heavy toll of the country's sacrifice could not but elude the natural sympathy and admiration of all possessed of heart along with head, even from hitherto silent or apathetic directions. Dr. Roy, the scientist was quick to respond, Rai Radha Charan, Sri Satyananda, Sir Ashutosh all hastened forward to with their timely warnings or counsels, the stirring call of Srimati Basanti Devi, with her husband and only child rotting in the hazar or the jail, sounds and resounds in the hearts of thousands nay millions in the country—and it can be more than hoped that the telling appeal of the sanctified lady, so full of keen pathos and solemn earnestness will not go in vain. In India, the embodiment of *madonna* has ever been associated with the deepest and sublimest of feelings and is always a life giving inspiration.

It is in the trial of fire that the nation, today, is eager to purify her soul. India seems to be even in the political field, on a fair way to her self-recovery. Forty years of servile policies suddenly shows wonderful signs of transfiguration today. India—the Mother—the land of the saints and sages—the holy country—She needed indeed a *sadhana*, congenial to her ancient spirit and soul. True India, Real India—has she shown her eternal form of glory to her long oblivious children or will she show it today? If the *tapasya* is right show thou, O Mighty Mother, thy goodliest form, reveal thy immortal Rupa to thy teeming children, the awakening millions, on this dawn of the new age. The nation, depressed, down-trodden, steeped in misery and poverty, needs the saving light and waits for the sovereign strength for the achievement of her final victory. Do thou lend her that light and vouchsafe to her that strength.

(To be concluded.)

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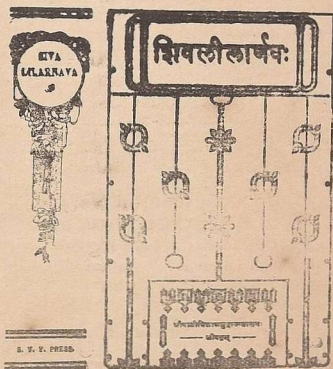
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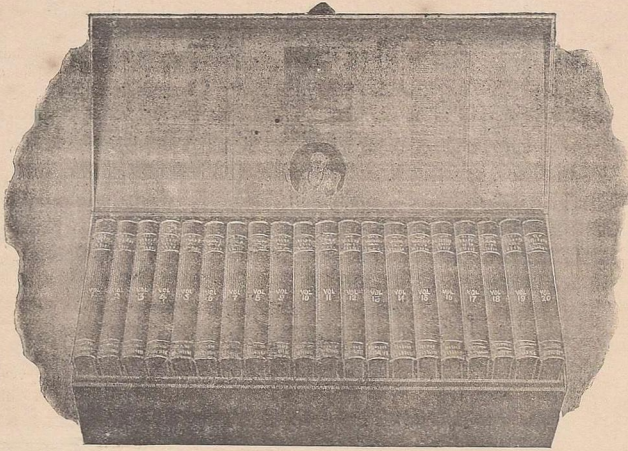
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