

THE R 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
 - (5) Dissemination of pure Hindu Culture.
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A Vision of India.

INDIAN PRODUCTS.

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

What marvels have deft Indian fingers wrought !
At their skilled magic touch hath beauty bright
Sprung from brass, copper, silver, gold in sight.
And silk and lace with shimmering splendour
fraught

And Cashmere shawls fair as poetic thought
And ivory flowering on our wondering sight
In various forms like stars upon the night—
All these to India have world's homage brought.

Her goldsmiths make gold, silver, pearl, and gem
Rejoicing dwell in married beauty sweet
Upon the frame of blossomed loveliness.

Our muslin was of clothes the diadem.

Our bright embroidered work the world doth
greet

What joys of decoration and of dress ;

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXXXIV

When love flows from the eyes, each look
becomes a gospel.

When adoration flows from the lips, each word
takes fire and glows with the light celestial.

When service flows from hands, each act
becomes a loving caress whose slightest touch thrills
us into ecstasy.

It is not what we think or say or act that
gladdens the soul but it is our allowing the soul
to flow out through the mind or through speech
or through act to meet and mingle with the soul.



LXXXV

I have been hungering for beauty and thirsting
for love all my life.

I took all the beautiful thoughts that I heard
and fused them into a living beautiful idea.

I gathered all the beautiful words that I heard
and breathed their beauty into a living beautiful
word.

I heard about all the beautiful deeds that good
and great men did before and taught my hands to
put the love and heroism and service and renunciation
of such deeds into my actions.

All the beauty that I heard about or saw I
used to create my ideal of love and loveliness.

A perfect Form full of a perfect love haunted
my inner vision.

I dwelt with it. I loved it passionately. I
forgot the world in its worship.

Then one day it became alive with divine
radiance. The face then shone out as the face of
the Universal Mother. I am now full of a perfect
peace.

Events of the Week.

The Congress Working Committee places on record its thanks to Pandit Malaviya and his fellow conveners for convening a Conference of persons belonging to various political parties in the country for the purpose of considering the existing tension and, having considered the resolutions of the Conference, the Committee resolves that offensive civil disobedience contemplated by the Ahmedabad Congress be not started till the 31st day of January 1922 or pending the result of negotiations undertaken by the Committee of the Malaviya Conference for a Round Table Conference, whichever may be the first date.

The Working Committee considers it necessary for the purpose of creating an atmosphere favourable for a successful Round Table Conference that,

(a) All notifications and notices declaring illegal and prohibiting the formation of volunteer corps, public meetings, picketing and other normal activities of the Congress, and of Khilafat Committee be withdrawn and prisoners undergoing prosecution or conviction in respect of such notices be discharged or released, as the case may be.

(b) All Fatwa prisoners including the Ali Brothers and their companions be released.

(c) All other prisoners already convicted or under trial for non-violence or other innocent activities be dealt with and discharged in a manner appointed therefor in the third resolution of the Conference and

(d) Simultaneously with the performance of the foregoing acts by the Governments concerned and in the event of a Round Table Conference being called and pending such Conference, all hartals, picketing and Civil disobedience should cease.

"In order to avoid any misunderstanding about the Congress demands the Working Committee desires to draw the attention of the Committee appointed by the Malaviya Conference to the Khilafat, the Punjab and Swaraj claims as stated publicly from time to time from the Congress platforms and to state that therefore the Congress and Khilafat representatives will be bound to demand full settlement of these claims.

The gathering of Jo-hookums, seedy aristocrats and of that class of intellect which is handmaid unto them—and which passes under the dignified sobriquet of the *only* real democratic party—met the other day at Madras and passed a number of pseudo-democratic resolutions. The Rajah of Ramnad, whose political opinions have undergone quite as many fluctuations as Mr. Besant's, took the chair on the occasion and more than atoned, by his magnanimous hymn of hate against the thrice cursed Brahman, for his earlier suspected political heterodoxies. It is gratifying to hear from so high an authority that the people of this presidency have not yet lost the habit of fawning on the gilded aristocrats of the Non-Brahmana party; but if the Rajah's speech is any indication, that aristocracy seems to have lost its sanity and balance of mind. Amidst occasional gleams of sense, one reads in his speech the usual venomous diatribes against the Brahman, particularly against Mr. T. V. Seshagiri Iyer who seems to be a veritable King Charles' head to this young aristocrat.

For one very important admission in this political apostate's rignarole, we cannot be too grateful. Here is a luminous sentence or two:—"If as Mr. Ramachandra Rao mentioned Brahmans are an oppressed minority—and with this statement I do not agree—it is but a natural consequence in a presidency which has a population of 42 millions and of which 41 millions are Non-Brahmanas. It is inconceivable how things could be otherwise." For virulent and foolish anti-Brahmanism as well as a despicable intellectual slovenliness, it would be hard indeed to beat these sentiments. The Rajah does not believe that the Brahmans are an "oppressed minority"; even if they were, in his democratic ardour he simply says, serve them right and passes on. Why a minority should on that score be an "oppressed minority", even if it be composed of Brahmans cursed unto

seven times seven; and how this agrees with the pretensions of being a real democrat—this is more than the intellect of a South Indian aristocrat can see the silliness of. Meanwhile this lets in a flood of light, not so much needed anyhow, on the mentality of the place-and-title-hunting aristocrats and plutocrats of this presidency who have launched a political party under mockish pretences: and whom the Government, with admirable strategy, are keeping in good humour till the day shall come, with the emergence of a militant Panchama community, to kick down ignominiously. This consuming hatred of the Brahman is the base of their Democracy.

A further proof, if proof were needed, of this dirty mentality is ready at hand in the speeches in the local legislature on the motion relating to the education of Adi-Dravidas. An amendment was moved which sought to prevent any Brahman scholar being awarded a scholarship for the next five years. An honourable member in piteous tones appealed to the generosity of his non-Brahman fellows not to penalise his community. The speeches from the non-Brahmana benches were of the brand well-known. A more ridiculous exhibition of foolishness and meanness combined it is difficult to conceive of. And if the resolution had not been withdrawn after Mr. Patro's refusal to penalise any percentage of the population, it surely would have been defeated. And Mr. Thanikachellam Chetty might even then complain that the hated Brahman was sowing the seeds of hatred, ill-will and strife between his community and that of the Panchamas, for whom the Chetties and the Reddies feel so disconsolate.

Yet another instance of small-mindedness and lack of regard for principles is furnished by the unseemly and almost personal rancour exhibited by most of the party in power on the question of the treatment of political offenders. Here, if anywhere, was common ground for all humanitarians or politicians or patriots, to fight on. Instead, the fact that such a concession might incidentally benefit their political opponents for whom they feel the vilest hatred and animosity led to the real democratic party fighting the humane proposition tooth and nail. That one or two gentlemen of the same political persuasion fought against Sir. P. T. Chetty's cruel personal prejudices only showed what an unreasoning personal bias dominates the minds of the party in power. Mr. Somasundram Pillai really spoke the private voice of most members of his party—and incidentally of the *Madras Mail*, we are sure—when he said that jails ought to be made a terror to political offenders.

At the last meeting of the Imperial Legislative Assembly, Dr. H. S. Gour's Civil Marriage Bill was refused a reference to the select committee. Our views on this question are well-known. A heterogeneous body like the Assembly or the Council, which has been elected for purely secular purposes, has no business to enact into law the fads of particular individuals, however gifted they may be. Hindu society will always and stoutly resist all such attempts of a hybrid legislature. We are not in the least disturbed by Mr. T. V. Seshagiri Iyer's statement that unless mixed marriages were allowed, even good Hindus would be obliged to declare themselves non-Hindus; but wonder what sort of goodness it is that such a "Hindu" can boast of. Still we think there is no harm in confessing what ought to be a matter of shame that Hindu society is fast drifting on to the shoals and quicksands and that in no long span of time we shall be left facing those same problems of sex before which the stoutest of western thinkers stand unnerved. It is some consolation however that that evil day has for the present been put off—small thanks to the Hindu members who contented themselves with looking at the bill from a purely technical and legal point of view. All the Mohammedan and Sikh members prevented the perpetration of a grave wrong to Society; for which we are thankful to them. We wish to draw attention to the statement of a Mohammedan member who "while supporting the bill on secular grounds, opposed it from the Mohammedan point of view." It is a great pity this vein was not followed out to the full.



The Hindu Message

The One Solution.

We gave last week the text of the resolutions passed by the Conference of representative politicians at Bombay. Elsewhere in this issue the reader will find the Congress Working Committee's resolutions thereon. The reader will have seen in the daily sheets the text of Sir Sankaran Nair's angry letter to the *Times of India*, and Mr. Gandhi's comments thereon. Leaving aside the consideration of the question whether Sir Sankaran was justified in his action both at the Conference and afterwards in rushing to the columns of the Anglo-Indian Press, we shall proceed to discuss the situation arising from the resolutions passed thereat. The Bombay Conference has stated that the Committee was practically unanimous in regard to the resolutions passed, and have further authorised the President, Sir M. Visweswarayya and the Secretaries, Messrs. Jinnah and Jayakar, to wait on H. E. the Viceroy at a convenient opportunity to further elucidate the position of the Conference.

All eyes therefore very naturally turn to Mr. Gandhi or the Congress, of which he is now the acknowledged Dictator and the Government. The latter have, in effect, abdicated their functions, as is evident from their pained references to Mr. Gandhi's intractable intransigence. But, Mr. Gandhi in his personal capacity is credited as constituting a centre party in himself. And the resolutions of the Working Committee will be read with relief, since virtually they endorse the propositions put forward by the Bombay Conference. Of the wisdom or opportuneness of the resolution regarding Civil Disobedience, there is bound to arise, as there already exists, an acute divergence of opinion, though even here it is well to note that the Working Committee is not so very uncompromising. The Bombay Conference had definitely ruled out Civil Disobedience

till every other alternative had been adopted and found wanting to achieve the end in view; whereas the Congress Committee has postponed the adoption of "offensive" Civil Disobedience till the 31st instant only. We cannot sufficiently strongly condemn the threat held out in this proviso, because it is a threat, not calculated so much to frighten the Government into submission as proceeding from wholly erroneous and misguided impulses. For, truth compels us to remark that in a country like ours any movement of mass Civil Disobedience will not only be premature, but is fraught with grave perils alike to the peace and tranquillity of the country as well as to the Congress itself—since we doubt not, if the alternatives were put so sharply, all independent national workers and men of the centre party will throw in their lot with the Government, and quell the very serious disturbances that are sure to arise and incidentally deal a deathblow to the non-violent character of the movement. Mr. Gandhi's letter to Mr. Konda Venkatappayyah, published in the *Janmabhumi*, on the problem at present engaging attention in Andhradesa, shows clearly that he has envisaged the issues. We therefore feel sure the Congress party will see the mischievous possibilities of their revolutionary programme of Civil Disobedience. As for the inability of the Congress to consent to cease enrolling volunteers, we are sure no serious objection could be made. Just as nobody wants the executive to disband their servants who have to carry out their arrests etc., for them, it is not possible to call on the Congress to cease recruiting volunteers to carry on their propaganda should Fate and the Government block the way for a peaceful settlement.

In any case the issue before the country is one such that the stoutest-hearted may well quail at. It is purely factious to talk as one of the extinguished luminaries of Maharashtra did and refer these parties to H. E. the Commander-in-Chief. That way the national movement might be put down, but at what a cost! It would make the final reconciliation still more difficult. It is not difficult to see that the propaganda so ably carried on by the Congress is day by day driving the Government into ever tighter corner. But a retaliatory policy—such as the present seems to us to be, with all respect for law and order—can land us only in chaos. There is no disputing the determination of the people to stop short of no sacrifice in their fight for Truth and Justice. The only result of the present policy is to weaken Mr. Gandhi's hold on the saner elements of

the Congress—for Mr. Gandhi stands between the Congress and anarchy—to shatter the prestige of the government, by the ever bolder challenges thrown at it, and to render nugatory the influence of well-worn workers like some of those who met at Bombay. The Congress has shown that it is reasonable and will make all sacrifices, short of national honour and national self-respect, to find a way out of the present tangle. The responsibility lies heavy on the government in these circumstances. What do they propose to do? The Honourable the Law member spoke ominously of fresh legislation, intended to be swift and sure in its operation no doubt, but which will have the certain effect of heading straight to the rocks. The excitement and political turmoil in the country is impossible of description. The Government, we earnestly hope and trust, will realise its and the country's position betimes and shape its measures accordingly. The Round Table Conference, which all party leaders and eminent publicists are so earnestly striving to bring about, is the only reasonable means of averting a dire conflict, whose end no man may predict—but which is in any case sure to damage both the people and the Government. We hope the Government will not lend its ear to irreconcilables and disgruntled politicians of any of our opposite political camps, and declare itself immediately as in favour of a conference on the lines recommended by the Bombay meeting and seek an honourable peace.

The "Repression" Debate.

By S. P. THIAGA RAJAN.

Flunkeyism, an all-wise regard for public opinion out of doors, the vanity of the plain and mediocre man masquerading as the "reasonable," and the "responsible" and the "statesman-like," a very low appreciation of the issues involved, an old-womanish fear of "ghosts" skillfully manipulated in the dark—these and other intellectual vagaries are revealed in disgustingly over-abundant measure, on the Indian side, in the debates in both Houses of the central legislature on the intensified repression of these days. And no wonder that that clever tactician, the Home member, was able to carry everything before him. The voting lists in the Assembly as well as the Council of State will easily show to the country which way the weight of opinion inclines. And we wonder what the new Democratic Party with its impossible programme as well as the two or three other independent members, the responsive co-operators, propose to do at this demonstration of their practical impotence.

In the first place we think that the tactics adopted by the Indian members might easily have been bettered. Though here as elsewhere vanity had full play and made the government adopt an attitude of intransigence towards the

resolution which urged the immediate abandonment of the repressive policy, we think that, were the members in the habit of consulting each other, in that spirit of practical statesmanship on which they so often admire each other, they could have mustered greater force and put the Government in a tight corner if they had chosen to fight on Mr. T. V. Seshagiri Iyer's resolution—which had been ruled out of the agenda. The Democratic Party recorded all its votes—but to no purpose as it chose to fight on the wrong tack altogether. The immediate cessation of repression will not work in *vacuo* and ought to be followed up by other constructive measures, just such as the summoning of a Round Table Conference. It is a great pity that this aspect of the matter was not given the consideration it deserves.

Next we think that the speakers indulged in a good deal of inconsequent talk: and forgot the simple issue they were called to vote upon in the dust of personal passions which shamefully clouded their vision or their sense of duty to their constituents, if so small a thing ever troubled them. Mahatma Gandhi and Sir Sankaran Nair are no doubt estimable men, and have a right to their opinions. But it is a despicable betrayal of a plain duty to be led away by the opinions, the passions or the prejudices of passing individuals. And that is what precisely the august legislators did and in compassing the wonderful results in the division lobbies, sincere men did not think it undignified or indecent to do violence to their convictions. For, however the clever Indian lawyer or the diplomatic English bureaucrat may choose to camouflage, the members had a very narrow issue before them both from the popular and the official side. It was the right of the individual to freedom of speech and of association. In the face of so much dignified protest from even ultra-Moderates and conservatives, it cannot be said these elementary rights were never in danger. Could an organisation cease to be legal simply because of an executive proclamation to that effect, the proclamation too brought about under the thinly-veiled and only technical authority of an Act admittedly designed to meet an anarchic movement in an abnormal epoch? Could that organisation thereafter be made constructively guilty of intimidation and violence by no decree or finding of the courts of the land but by executive presumptions and official *ipse dixit*; and each member of that organisation held constructively guilty of what the organisation has so delightfully been proved to be guilty? A series of press communiques, each stronger than its forerunner in diction and phraseology, cannot add a crime to the Code. That was the plain and single issue on the popular side. This the official world capped with the other issue—the old, old stunt of Law and Order, which, as Lord Morley told the Viceroy of his days, has its own ample share in the fooleries of history. Law and order are no doubt very estimable things: nobody values them more highly than the present writer. But Law and Order should effectuate themselves through Law and Order and not through illegal ukases or at best only technically legal orders or proclamations. The law as it is has a sufficiently long arm and can cope with intimidation and violence. And if the people are not willing to complain of violence or terrorism or intimidation, surely there is something rotten which makes people

put up with these inconveniences. This can, in the last analysis, be put down to the people's real sympathy with the objects and aims of those who are commonly supposed to intimidate loyal citizens. Surely such a state of things requires careful examination: and beating the big drum of law and order will not help the government to solve the question in a satisfactory manner, whatever support toadies and tuft-hunters may promise.

It will thus be seen why we have used the epithets in the opening sentence in referring to the speeches in the central legislature, on the Repression resolution. Jannadas Dvarkadas is one of those irrepressible politicians who carry a very light and accommodating baggage, alterable at ease. He is beside notice. One cannot pass by so easily Sir P. S. Sivaswami's *volte face* from the position he held as President of the Madras Liberal League. Obviously the instinct of the trained lawyer got the better of his Liberal principles. Ganesh Shri Krishna Khaparde's responsive co-operation was not to be daunted by the repeated humiliations it had experienced. Messrs. T. V. Seshagiri Iyer and T. Rangachariar for once in the Assembly and K. V. Rengaswami Iyengar in the Council spoke sense. While the Government in both houses betrayed a lamentable lack of initiative and resource in meeting the situation unless Mr. Gandhi made a more meaning gesture of peace. It was a sorry confession for any government to make. The Law Member had up in his sleeves an infallible legal nostrum—with which he threatens the country. So, between these platitudes and the overweening vanity of some members the Government triumphantly escaped a censure fully merited on the particular issue to which we have narrowed it above.

"All Things Considered."

It has often been insisted on that the root of the evil in modern industrialism really lies in the wage system, which feeds these perpetual dissensions between employer and employee. With what other system then can we replace it? The question is one of vital practical interest even in this country, with the increasing efficient organisation of workers into Trades Unions. Professor Semple, according to *Co-Partnership*, dealt with this and other questions in the course of an address at the opening meeting of the session at McCrae Mager College, Derry. "Nothing has yet been proposed and tested which in any considerable degree shows its capacity for entirely replacing the wage-system. But profoundly convinced as I am of this fact, I am none the less certain that the system must be modified in the light of experience, if modern society is to witness peace between master and man. We have to say of the wage system as Matthew Arnold has rightly or wrongly said of Christianity, 'We cannot do without it, and we cannot endure it as it is.' The workman's legitimate ambitions and just discontents imperatively demand some modification which shall practically recognise in the world of work the growing equality of man. To talk of industrial revolution is idle, just as idle as it is to hope to maintain things as they are. In view of the enormous power which the working classes now hold

over legislation in consequence of the general prevalence of manhood suffrage, it is not too much to say that the wage-system is destined to the most powerful assaults, if the employing class should persist in refusing to improve it by initiating changes which shall supply its present deficiencies and remedy its inequitable workings." Professor Semple then went on to recommend profit-sharing, which, in his opinion, is destined to solve the greatest problem of modern industry and harmonise the jarring interests of Labour and Capital. We wish that the Professor's words bear fruit in the industrial revival to which we look forward in the new India that is to be.



The *Madras Mail* quotes the "Morning Post" to the effect that one circumstance in connection with Lord Morley's reappearance in the House of Lords during the Irish Treaty debate escaped attention. Just before he rose to speak it was discovered that he had not taken the Oath or made his affirmation, rather, in the Parliament. That means that his last attendance must have been before the General Election of December, 1918—three years ago! Hastily the omission was repaired, and Lord Morley was led up to the Wool-sack to make his bow to the Lord Chancellor. That formality having been complied with, the veteran Peer returned to the Table, on which his papers had already been deposited, and immediately began his speech.



Disillusionment has been making busy converts among our liberal friends to the Congress view of the Montford Reforms. We have persistently refused in these columns to be enamoured of the miserable and misbegotten scheme of Dyarchy—whose genesis and real authorships was once traced in our Notes and Comments. The face may be of bronze or even of silver, but the feet are of clay. Such is the view that is finding insistent expression about Dyarchic dilemma quickly follows another or as reflection, calm and serene, gives place to the enthusiasm of the political neophyte. The latest confession on the part of the independent liberals of discomfiture and disappointment is from the Hon. Mr. V. G. Kale, member of the Council State, who told the *Bombay Chronicle* that co-operation has failed. Pitiable in the extreme is this sad story of disillusionment in the breast of a sturdy Liberal who sought the Council with a genuine desire to successfully work the Reforms Act.



Strongest of all perhaps is the testimony to the foresight of Congress politicians from a non-party industrialist, with whom politics is ever but a secondary consideration and even then is most often of a grey shade of quite mouse colour. Mr. R. D. Mehta, the

Parsi industrialist of Calcutta, is certainly not among the fire-eating politicians; and he has not the least hesitation to back up the most important of Mr. C. R. Das's views on the reforms. According to Mr. Mehta—who gives a concrete instance of how the most weighty Indian opinion in the provincial governments is overborne and relegated to the W. P. B.—“In spite of reforms, Indian members of the Executive Council, and Indian ministers, the effect is the same as before, viz., the Indian voice does not count, whether it comes from the Loyalists or Moderates or the Extremist.” Here indeed is the voice of impartial Indian opinion, where it chooses to think for itself.



The following paragraphs, written before the Dail ratified the Treaty, which we extract from an English contemporary will be read with interest:—“Even if the Dail do accept the treaty agreed to by their delegates there will be little to rejoice at and little of a settlement. The terms will be accepted not because they concede what the Irish have struggled to obtain, but solely because they will give a breathing space in which to prepare for and organise still more effective struggles. British statesmen and their kept press may laud the treaty and congratulate themselves (as they well may) on the result. They have gained much and lost little beyond things statesmen will value at little—honour and dignity. For in plain truth if it was worth while to concede what has been conceded there is nothing either manly or righteous in retaining what is retained. Or, alternately, if it was worth while conceding what is granted today there was never any justification for refusing its concession any time this last hundred years. Moreover, the Act of Union—that great stroke of statecraft of Pitt and Castlereagh—is branded by implication an infamy at the same time that some of its effects are sought to be perpetuated. If it was worth while deferring to Irish National feeling so far as to create an Irish Free State, it would have been better worth while to have given way to that feeling fully and generously and in recognising the Irish Republic as the declared will of that people, settled the question and turned an enemy to an ally. If it was right to recognise that Ulster (or that truncated portion of it which is forced by British Legislation under the sway of the Northern Parliament) is historically, geographically and racially part of Ireland, it is wrong to give that arbitrarily erected area an opportunity to contract out of the Irish Free State. If it was right to make special provision to safeguard the Protestant minority in all-Ireland against hypothetical aggression it would be a thousand times more right to demand and enforce a security for the Catholic minority in the Northern area against the bloody and brutal maltreatment which has been their lot even while the negotiations have been taking place. It speaks volumes for British honour, honesty, and fair play that security was demanded from the Irish who, to their credit, have never, at any rate in

modern times, been guilty of anything at all resembling a religious program, and not demanded either from Craig or his Carsonites, who have in the last eighteen months been guilty of dozens.

It was elicited in the course of an interpellation in the local Legislative Council that the annual exodus to the hills cost Rs. 20,302 in 1920 and Rs. 27,392 in 1921. The increase of Rs. 7,090 was set down to T. A. on account of frequent travelling of members to attend cabinet meetings. The finance member was thereupon asked if it was the opinion of the Government that the present arrangement was more economical than the old one. And with delightful simplicity, Sir Charles Toddhunter answered, “It appears to be so.”

Dr. T. B. Sapru, as President of the Racial Distinction Committee, has invited Mr. S. Satyamurthi to give evidence before the Committee. Also, he has been selected by the Madras Vakil's Association to give evidence on their behalf.

Social and Religious.

Untouchability.

By R. KRISHNASWAMI Aiyar.

An esteemed friend of mine has addressed to me a letter in the course of which he says “I am quite convinced of its efficacy from the sanitary and hygienic point of view. Science with its contagion and infection theory quite favors our point of view. But the trouble is in the practical social work-a-day world” and proceeds to point out some of the practical difficulties and suggests that in view of them we may relax or modify the Shastric rules. As the subject is one of general interest, I purpose to give my reply in the columns of this journal.

It will be convenient first to have a clear conception of the proper function of Shastras in general. For, if such a conception is had, the questions whether we may not modify the shastras to suit our modern requirements, whether we may not even ignore them in our present conditions of life and so on will disappear by themselves.

The Purva Meemamsa held that the function of the Shastra was to enjoin or prohibit an action. It interpreted the sentence “One desirous of Swarga shall perform the Jyotishtoma sacrifice” as importing a command to a person desirous of Swarga to perform the Jyotishtoma sacrifice. But the Vedantin while not negating this interpretation takes objection to it by saying that the motive for performing the sacrifice is not the Vedic command but the desire for Swarga; he therefore interprets the sentence as enunciating merely the causal relation between the Jyotishtoma sacrifice and Swarga. In other words, the sentence does not command or compel anybody to do anything, but only says that Swarga is an object that can be secured by the performance of the Jyotishtoma sacrifice. According to him therefore, the Shastras are ever eternal not because they lay down the eternal relationship between a cause and its effect. If a flame scorches our hand, it is not because the science of physics or chemistry lays down that it shall so scorch but because there is an eternal relationship between fire and its effect, scorching.

The Shastras therefore depend for their validity not on the acceptance of the people professing to follow them nor upon the opinions of persons, however “sublimely evolved” they may seem to be in the eyes of their followers; but solely upon their intrinsic truth which is in the power of nobody to disturb. Again to argue from the practical difficulties in the way of conforming to the letter of the Shastras that they deserve to be modified betrays, it seems to me, a lack of faith in them. “I am

a Brahmaid. Yet I feel pain and pleasure. How is that?" was a question which Our Acharya curiously answered thus: "Since you feel pain and pleasure, you are not a Brahmaid." Similarly if one should say, "I do believe in the Shastras. Yet why not change them a little to suit our present conditions and difficulties of life," the only answer possible is "you do not believe in the Shastras." The only proper attitude of a true believer in the Shastras in the midst of modern environments has to be one of incessant regret that he is born and has to live in such surroundings to the great detriment of his spiritual progress. This regret will be sufficient to secure him the mercy of Iswara and to minimise the gravity of his shortcomings. Such a life of regret may not seem worth living; and in fact it is not worth living at all if only the comforts of this earthly life are our sole aim and object.

My friend asks me a very pertinent question whether a Jati chandala is not better than a Karma chandala. The answer is decidedly in the affirmative. But the reference is to a Jati chandala who conforms to the Swadharma of his Jati as contrasted with a higher caste man who has violated his Swadharma. If both have given up their Swadharma, the Jati still remains the test of distinction. Again the word "better" does not mean that the Jati chandala can claim a status, equal to or higher than a Karma chandala for purposes of dining, marriage, touchability, religious ceremonies or other incidents of this present life, much less interchange their mutual duties. A clerk who is intelligent and honest is certainly "better" than a judge who is stupid and corrupt. But the clerk, in spite of his own intelligence and honesty and of the judge's stupidity and dishonesty, cannot claim equality with the latter. The clerk may think the judge stupid and the judge may have a high opinion of his clerk's intelligence; but all the same they cannot interchange their functions as long as they retain their respective offices or Adhikaras. Unfortunately Jati or caste denotes, as its name itself signifies, an Adhikara by "birth" and it cannot be absolutely put an end to by anything but "death."

My friend further says that the Upanishadic teachings "burn away all these Mayavi Karmakanda forests of touch-me-nots and leave alone the pillar rocks of inner virtues such as love, patience, truth and the like." First of all, to say that love, patience etc., are in any way less "mayavi" than the "touch-me-nots" is to misread the Advaita doctrine. At the stage when you transcend the rules of conduct, the rules as to love etc. also cease to have any binding force on you. Both the rules are significant only for those who are under the spell of Maya. Again to love a chandala as one with ourselves does not mean any confusion of functions but only a mental attitude. This *advaitic* mental attitude is not inconsistent with diversity of activities. As our Acharya has himself carefully enunciated in his *Tatwopadesa*,

भावद्वैतं सदा कुर्यात् किञ्चिद्वैतं न कश्चित् ।

अद्वैतं त्रिषु लोकेषु नाद्वैतं गुणान् सह ॥

"One should always practice mental, non-distinction, but never non-distinction in action; he should see non-distinction in all the three worlds but never non-distinction with his own Guru."

I hope I have also incidentally answered by the above the letter of Mr. P. S. Swaswami in your issue of November 17th. I must add that I have never stated that the mixed castes came into existence only in the Kali age.

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Literary and Educational.

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

By K. SUNDARARAMA AIYAR, M.A.

Essay XI. "Sankhya and Yoga."

" XII. 'Sankhya, Yoga, and Vedanta.' "

At the beginning of his eighth essay, Mr. Ghose says that in the two essays preceding it—the sixth and the seventh now taken together for criticism—he "has had to deviate into the arid tracts of metaphysical dogma, so that we might understand why the Gita follows the peculiar line of development it has taken." Further, "its eye is on its synthesis, and all its strains are the gradual preparation of the mind for its high closing note."

What, according to Mr. Ghose is "its synthesis"? He explains his view in the following passages:—"A synthetic, and Catholic, system like the Gita's will not treat such important parts of the Aryan culture in a spirit of mere negation and repudiation. The Gita has to synthesise the Yoga doctrine of liberation by works and the Sankhya doctrine of liberation by knowledge. It has at the same time to synthesise the Purusha and Prakriti idea common to the Sankhya and Yoga with the Brahma-Vada of the current Vedanta in which the Purusha, Deva, Isvara—supreme soul, God, Lord—all become merged in the concept of the immutable Brahman." Again:—"Apart from the distinction of the Sankhya way of knowledge and the Yoga way of works, there was another and similar opposition in the Vedanta itself, and this the Gita has to deal with, to correct and to fuse into its large re-statement of the Aryan culture. This was the distinction between the Karma Kanda and Jnana Kanda, between the thought which led to the philosophy of the Purva-Mimamsa and that which led to the Uttara-Mimamsa, between those who dwelt in the tradition of the Vedic hymns and the Vedic sacrifice, and those who put these aside as a lower knowledge and laid stress upon the lofty metaphysical knowledge which emerges from the Upanishads."

We have made the above copious extracts in order that there may be no mistake regarding Mr. Ghose's views. "A synthetic and Catholic system like the Gita's"—that contains the key to all that Mr. Ghose has said in these sixth and seventh essays and also previously with a view to establish the foundations on which his expositions are based. We shall now first consider whether Mr. Ghose has any justification in the Gita itself for holding that Sri Krishna has in the Gita made an attempt at reconciling the diverse contemporary schools of Indian thought which have, according to Mr. Ghose led to the systems of philosophy known as Sankhya, Yoga, Purva Mimamsa, and Uttara-Mimamsa. Our view is that there is absolutely no foundation for this view.

First, we hold that the Sankhya of which Sri Krishna speaks in full in II. 11-37 has nothing whatever to do with the Sankhya school of thought as it was either at the time of the Gita or as subsequently put into the form of a Darśana. For, in the manner of the Chandogya-Upanishad or the Brahma-vallī of the Teithirya-Upanishad, the Gita makes a distinction between *Sat* and *asat* (II. 16). The former is *nitya*, *avikarya*, *achintya*, *avyakta*,—i.e., eternal, unchangeable, unthinkable, and unmanifest,—is called also *dehi*. The latter is *antya*, *vikarya*, *chintya* and *vyakta*. It is also often called *avyakta*, but that refers to primordial matter as the material cause only of the bodies of the manifested world (*dehas*), and does not deny the fact that it is a *Vikari* (subject to modification and evolution of form) and that it is therefore, *antya*; that it is always *chintya* (thinkable) by the *dehi*, and therefore becomes attractive to him; and so on (II. 24, 25, 29, &c). It is sometimes called *avyakta* but only in relation to its evolute, not to the Purusha. Of the *saḍ* (or *dehi*) it is said that it is that "by which all this has been extended" (II. 17, as translated by Mr. Ghose). Even in the Sankhya-Darśana, matter and its extensions and evolutions are for the soul and due to the union of Purusha and Prakriti and the ceasing of the former to be a mere *sakshi* (witness

unaffected by the evolution of the forms of the latter. The Sankhya-school, however, holds that Prakriti is as much a positive existence as the Purusha. The Gita, on the other hand, calls Purusha and Prakriti by the names of *Sat* and *asat*, like the two Upanishads already mentioned and others. The One—the Purusha—is eternal, positive, noumenal; the other, the Prakriti and its transformations, is the reverse,—transient, modifiable, phenomenal, perishable. The Gita, thus, does not at all refer to the Sankhya-doctrine of the reality of the Prakriti, and its evolutes. In II. 16, the Gita declares that *Sat* alone is positive existence (*bhava*) and that *asat* has no *bhava*, and that all knowers of the truth have declared that this distinction exists as an unquestionable fact.

Further in III. 3, Sri Krishna distinctly declares that by *Sankhya* he means *Jnana-Yoga* (and by *Yoga* that he means *Karma-Yoga*). Every system of thought has its own categories—the distinction between what is real, and what is unreal. The Gita, being “in its foundation a Vedantic work” (as Mr. Ghose himself holds), has two categories,—*Sad* (*deha*) and *asad* (*deha*), *Purusha* and *Prakriti*, *avikarya* and *vikari*, *noumenal* and *phenomenal*, *achintya* and *chintya*, &c. The *Sankhya* (or *Jnana-Yoga*) is nothing but Vedanta. The Gita and the Upanishads agree in their division of categories as real and unreal (*sad* and *asat*).—Finally, in the Gita XVIII. 13, Sri Krishna refers to “*what is said in Sankhya—Kritante* regarding these five causes” of human activity which enable us to ensure its fruitfulness. The five causes are enumerated in the next sloka, but they do not concern us here. Both Sankaracharya, and Ramana-jacharya have explained that the *Sankhya* here mentioned refers to the Veda or Vedanta and the practical knowledge of the *tatvas* (categories) gained thereby. This is in full accordance with the Gita's own statement (III. 3) that *Sankhya* means *Jnana-yoga*.

Let us now turn to *Yoga*. Sri Krishna treats of it in II. 40-53. In introducing the subject, it is said in sloka 39,—“I have explained to you the knowledge relating to Sankhya. Hear the knowledge relating to *Yoga* which will enable you to destroy the bondage of Karma.” In sloka 40, Sri Krishna makes it clear that he is referring not to any theory, but to a matter of actual practice and its results as manifesting themselves in unquestionable personal experience. The sloka says:—“In this matter, to make a beginning and the effort needed for it will not involve us in any loss or waste; there is no possibility of producing a result contrary to anticipations; what little we do of *dharma* (i.e. *Yoga*) will save us from serious future (samsaric) troubles and dangers.” Further sloka 41 clearly points out that “here (in *Yoga*) the knowledge is of the nature of a settled fact (*vyavasthaya*) and of uniform (or unchanging) import (*eka*).” The processes (of *Yoga*) are all definite and settled, as we can gather from slokas 45 and 48, and there is no mistake as to their fruits and results. The processes are:—the feeling of attachment springing from the consciousness of being the doer must be avoided; the mind's interest in the result and the excitement caused by thinking about success or failure must be abandoned; the cultivation of *Satva-guna*, and not the two others, must be earnestly taken up; the pairs of opposites which bring on only the bondage of *samsara* must not be thought of; the thought of providing for the daily wants and livelihood by means of earning, providing, and keeping things must not be encouraged; the enquiry into the truth concerning the Self must be prosecuted, &c. By these processes, the attainment of *samadhi* (evenness of mind)—i.e., *Yoga*—is assured (sl. 48); the bondage of birth is discarded, and the bliss (of the highest) “*Pada*” is reached (slokas 51 and 52). All this shows that the *Yoga* of the Gita is not the *Yoga* philosophical doctrine and thought now known as such and enunciated in Patanjali's Suttas. In the latter, the practical outlook and even the details of doctrine are the same as in the Sankhya school of philosophy. In fact, both are ordinarily spoken of as systems of Sankhya and rightly too. The categories of Purusha and Prakriti: the evolution of the latter and its cause; the state to be ultimately reached by the Purush (*kaivalya*),—all these are features common to both the Sankhya and *Yoga* schools of thought. There are certain features of *Yoga*,—such as 1. the eight-limbed *Yoga* and 2. the conception of *Isvara*. But what we have said must be

enough to show that the Gita conception of *Yoga* is,—in its content and in its aim—different from that of the *Yoga* “school” of philosophy. The Gita's directions in regard to food, sleep &c., the place of meditation, the withdrawal of the mind from the objects of the senses, the need for regarding all other's joys and sorrows as our own, &c., are special to itself. Some even contradict what we find in the *Yoga*—thought and philosophy. For, instance, in I. 33 (of *Yoga-Suttas*), Maitri, Karuna, Mudita, Upeksha, are all advocated as means to the stilling of the mind (*chitta-prasadanam*) in *Yoga*. In the Gita, the *Yogi* is called on to practise the golden rule—regarding other's joys and sorrows in the same light as our own,—and that in the case of all beings. Secondly, Sutra I. 39 allows the aspirant to meditate on whatever pleases him in order to reach *Samadhi*. The Gita, on the contrary, insists that the mind should be withdrawn from the objects of the senses, and fixed on the Supreme Being within.—Finally, the aim is different in both. In the Gita, the aim is perfection of the soul and release from *samsara*. In the *Yoga-Sutra*, it is simply *Vivekakhyaati*, the knowledge that Purusha and Prakriti are really separate, and only through ignorance regarded as in union with each other. This is also the same as the *Kaivalya* of the Sankhya.

As for *Isvara*, the conception in the *Yoga-Suttas* is fundamentally different from what we have in the Gita. In the latter, *Isvara*, is the creator, ruler, &c., of the world. In the former, the evolution of Prakriti is not at all dependent on the *Isvara*, but to the fall of the Purusha from his position as mere witness and to his ignorant identification of himself with the modifications, evolutions, and attractions of Prakriti.

We now take up that which Mr. Ghose refers to as “the thought which led to the philosophy of the Purva-Mimamsa.” We cannot enter much into details for want of necessary qualifications. But this is no serious disadvantage on the present occasion. Mr. Ghose himself does not mention any of minutiae and technicalities of that philosophy. We will refer only to what is fundamental. The Gita refers to this *Veda-vada* (II. 42). Its effect is to produce wandering and distraction in the Chitta. In II. 43 and 44, Sri Krishna explains how it makes men run after fruits, pleasures, potentialities and potencies of all kinds to be obtained by the performance of the *vidhis* (injunctions) of the Veda, and how thereby get themselves bound more and more to *Samsaric* life. Sri Krishna develops the same idea in III. 10-16, where he enlightens us regarding “the wheel” of *samsara* in which the Devas help their worshipers and *vice-versa*. While, on the one hand, he says that “he who follows not the wheel thus set revolving, living in sin, and delighting in the life of the senses,—lives in vain,”—he also makes it clear (III. 9) that, if the observance of the *Veda-vidhi* is pursued as a love-offering to *Vishnu* it will lose its binding character on the self. Sri Krishna points out that Karma done as *Karma-Yoga* and with *Yoga* (or *samadhi*) as its aim acquires a magic power (*kausalam*) and takes us finally to the bliss of self-realisation (III. 17, 18).—Now, the *Veda*—*Vada* of the Gita and the thought of the Purva-Mimamsa both deal with *Yajnas*, and lay down that the *Vidhis* (in the Veda) are the source of our knowledge of them and of the fruits they secure to us. But the Mimamsakas deny that we gain any thing either from the Devas or even from *Isvara*, as the Gita lays down. The strictest and straightest school among the Mimamsakas deny even the existence of the personality of the Devas or of *Isvara*.

Mr. Ghose's idea is that the Gita is also an attempt to reconcile “the *Brahma-Vada* of the current Vedanta” with the three other systems then current. The reader who has followed us so far will at once see the untenability of this contention. For the *Sankhya*, the *Yoga* and the *Veda-vada* of the Gita turn out to be different in methods and aims from the schools of philosophy known by those names. Further, Mr. Ghose admits that the Gita is “in its foundation a Vedantic work.” If so it is a really a *Brahma-Vada*,—a real synthesis of thought and practice aiming at the final bliss of deliverance from *Samsara* and of absolute Self-realisation. It is really an original source of *Brahma-Veda*. We go to it for finding our *Brahma-Veda*. It has no references to *Brahma-Vedas* already existing. It only claims to reveal to the world the truth long lost to the world.

(To be continued.)

Reviews.

The Provincial Insolvency Act. By P. RAMANATHA IYER. P. RAGHAVA IYER.—Modern Printing Works. Madras.

The Law of Insolvency though of great importance has received a regular codification only recently. In the preface to the above book, the gifted authors give a brief resume of the attempts towards systematisation of law on this rather difficult subject. The book is an everlasting testimony to the great industry, analytical faculty of the authors, below every section we have analysis of the commentary and we are saved the trouble and time in unnecessarily reading the whole commentary for a point which we may not after all find therein. A good attempt has been made to distinguish the English from the Indian Law on every important point. That the authors have not spared pains is seen from their skillful handling of Sec. 9 and 10 relating to presentation of petitions by creditors and debtors, Sec. 41, 42 on 'discharge', 56, 57, appointment of receivers. We heartily congratulate the authors and wish them all success in their future endeavours. In conclusion, we could not resist pointing out that (i) leading cases ought to be printed in bold types and (ii) it will be better that important cases find a place in the *body* of the book instead of being relegated to the foot-notes.

The Pilgrim's March: Their Messages. GANESH and CO., Madras. 1921. Rs. 1-0-0.

It was a happy instinct on the part of this enterprising and go-ahead firm to bring together in one small volume all the "messages" to the country issued by those leaders who have been recently incarcerated, as well as of these others who stand in the forefront of the national movement to-day, called forth by the new policy of the Government. An invigorating poem on the Pilgrim Band is contributed by Prof. T. L. Vaswani who sings that "To live is to cast away fear and be free." Mr. D. G. Upson, who as the reader knows recently left the Tata Publicity Bureau because he was convinced that with his reasoned belief in the justice of Non-co-operation he can no longer continue thereon, writes a powerful foreword. With him we hope that the readers of the above book "will not be tempted to regard this book as a pathetic monument of suffering. Its message is one of good cheer and of encouragement; for, it is a record of successful achievement."

Short Story.

Doctor Buchan Exposed—To The Public!

(A Detective Story.)

By KANHAIYA LALL.
CHAPTER. I

"Good Morning, Doctor," I said as I entered the room of my esteemed friend Dr. K. L. Buchan, M. A., D. Litt., (Edin.), L. L. D. (London), M. D., (Berlin), on the 14th June 19—.

He looked at me as if vacantly.

"Good morning Miser," he returned, and once more busied himself with the book before him.

I took my seat opposite him and could see his eyes swallowing the contents of the book lying before him. His head, which is small in comparison with the awfully fat body of his, moved from left to right every time he began and finished the lines of the book. His left hand was as usual busy rubbing his hooked nose which was very prominent in his face.

He now looked at me with his piercing eyes and seemed to read my innermost thoughts. I could not face his eyes and began to look at the books which lined the walls of the room.

"Why are you silent today," he said after a pause. "Is it because of last night's fatigue?"

"Yes," I am admitted.

There was a silence of a couple of minutes, and then I continued, "But, I have peace of mind today."

"Indeed?"

"Yes, because the rogue has been caught and we'll have rest today, is that not so, doctor?"

The ringing of the telephone saved the Doctor from giving me an answer. He took up the receiver and "Hallo! Who's there," he said.

"It's I, Ellen Jones, Lucknow. Are you Dr. Buchan?"

"Yes. Dr. Buchan speaking."

"Last night my father has been foully murdered. Pray come and take up the case. I've offered a reward of fifty thousand rupees."

"I shall take up the case," replied the Doctor and a shiver passed through me on hearing this. "I'm coming. By the way, who was your father?"

"The Hon. Mr. Jones, Mr. Percival Jones."

"Very well, I shall reach Lucknow at 4."

"Thank you," replied the lady and the Doctor hung up the receiver.

At 12 o'clock we found ourselves comfortably seated in a first class compartment which five minutes later moved towards our destination.

"Miser, you don't look quite cheerful, eh?" said Dr. Buchan when we had passed the Prayag station.

"I've been deprived of my holiday after my last night's exertion." I replied with a discontented smile.

"But you could have very well avoided coming—"

"Yes," I interrupted, "and could have very well missed the proceedings of a case which you had accepted without even knowing anything, excepting of course the name of the victim. There! Doctor you acknowledge your haste?"

"No, no," he replied to my surprise. "I can tell you about Mr. Jones, the Izat Mill-owner."

"How can you?"

"I've consulted the 'Citizens in India.' This Jones was one of the richest paper-mill owners of Lucknow. He was appointed a member of the Viceroy's Council three years back. He is said to have had no enemies, being very amiable and generous...but you're going to sleep, my boy?", the Doctor ejaculated seeing me close my eyes, though I was all attention.

I assured him of this, and he continued.

"And strange to say he had no friends too; because he had no society for the last sixteen years. He left it when his dearly loved wife died leaving an only daughter of three years of age."

"The same who called you at the telephone?"

"Exactly. She's an orphan now, poor creature."

"Has she any relation?"

"No."

"Rai Barelli," I said as the train slowed its speed.

The train had not yet fully stopped when a gentleman of about thirty opened the door of our compartment and entered it. He was fairly long, and it seemed that he paid a particular attention to his dress, which was tidy and smart.

"Bring in the luggage," he said in a high tone, tolerably sweet, "quick, quick," he added to the porter whom I saw hurrying from the waiting room.

The luggage having been thrown in our compartment, he deposited himself beside me and without any ceremony asked me:

"Where're you going, sir?"

"To Lucknow," I replied and turned towards Dr. Buchan so as to check familiarity and further conversation with the stranger. But he was not to be silenced by this act.

"May I know your name?"

"I am Ram Chander Miser, partner of this gentleman, Dr. Buchan, the famous Allahabad amateur detective."

"I'm Simms, Augustus Simms," he said "I am a practising lawyer of Lucknow, where I am also going."

Then a silence ensued.

"Why are you going there?" asked Simms.

"The Doctor is going there in connection with the murder of Mr. Jones."

"Is it? I also happen to know Miss Jones. This is really a terrible blow for the young girl."

The train stopped with a jerk at the Lucknow station. Mr. Simms wishing us a 'good-bye' hurriedly left the compartment.

"Miser?" said Dr. Buchan as we sat in the motor car which was to take us to Miss Jones's residence.

"Yes."

"This Simms is a lover of Miss Jones."

"How do you say that?"

"Why sir, a man of such good looks as Simms professes his knowledge of a girl of hardly twenty, and you cannot say so much?"

"Yes I agree."

"Apparently this man has heard the news of the death of the girl's father; and for this purpose he has returned from Rai Barelli, probably leaving his professional work."

"How do you say this?" I asked bewildered.

"Simply because Simms was not surprised when you said we were going to take up the Jones murder case; and a practising lawyer of Lucknow will not go to Rai Barelli on a court day but on professional work, and then return in such a hurried manner at 2 when the work begins in the District courts."

"But how could you say that he was in a hurry?"

"From the fact that he rushed into the train when it had not even fully stopped at Rai Barelli station, and jumped out at Lucknow when there was no need for the same."

"Splendid," I said and looked with wonder and pride at my fat companion, who did not miss to rub violently his large hooked nose at the compliment paid to him.

To be Continued.

Miscellaneous.

Olla Podrida.

During the Christmas week the Nais (barbers in Northern India) met in conference. They have decided to put on the sacred thread and study the Vedas! They are the master of *chowlam* and so they naturally want the next *samskara*.

Madame Fraya has predicted a very bad year and a very good here for France in 1922. Evidently she is a bit of Cassandra and a bit of Providence.

Meantime Mrs. Berens, the great specialist in archery, is advertising her fad. Europe is really getting mad as a March hare.

America is, in her turn, becoming imperialist and practical. A commission sat on the Philippines and has pronounced the Filipinos to be for the present unfit for self-government!

J. H. James has had a record flight as an aeronaut. He flew at 200 miles an hour. What more is required for the happiness of mankind?

Ireland has ceased to ask for more. De Valera says that he is sick and tired of politics.

But India is asking for more. But some Indians are asking only for more offices and titles.

At the Washington Conference, China said that the Japanese troops were at Shantung and Hankow and in Manchuria, that the Japanese Police agencies were scattered all over Manchuria, and that Japan, Britain, France and America had established wireless stations all over China without her permission. The Powers replied that that matter would be duly adjourned to the next year and that they will appoint a committee to decide whether China is fit to govern itself!!!

The Conference was a solemn farce and mockery. Its object was only to have a short naval holiday and its inspiration was economic, not ethical.

Has the Conference abolished war. France replies. No! France refused to cut down her army or her navy. yet France was the mother of freedom and democracy!

At the first beat of the drum all the merchant vessels will become war ships. In the recent war, England had but a small army on war footing but put into the field ten millions of men in two years' time. America also did the same thing. The efficient cause of peace is not delimitation of armaments but delimitation of desire, not change of laws but change of hearts!

Kenya has begun to specialise in flogging. Very soon it will be the observed of all observers!

Quite recently, on 9th December 1921, three women became jealous of the charms of Elsa Wallestein in Eastern Pomerania. They lit a fire and burnt her alive in it, calling upon the evil one to leave her body and make her ugly like themselves! Europe need not twit Asia with superstition?

Sir Neville Williamson is designing a palace for Titania and Oberon. It is to be 60 square feet in area and have marble flooring and gates of silver. Europe need not twit Asia with decorating images with jewels. Any day a Sankara or a Buddha is far superior to Titania or Oberon!

Professor Gregory is going to explore Chinese mountains. The Everest party went up the Himalayas recently. The cat is now out of the bag. All these expeditions are not out of any geographical or artistic interest in the earth but are due to a passion for economic exploitation.

SCRUTATOR.

Correspondence.

Sannyasa and Politics.

Sir,

Among the opinions on some questions of the day contributed to your columns by Brahma Shri Sadachara Pravartana Pravina N. Shrikanta Shastri and published on pages 53 and 54 of your issue of the 24th November, kindly publish the following few remarks in reply:—

1. Not having seen your leader of 29-9-1921 on "Sannyasa and Politics," I am naturally not in a position to say anything thereon, whether in endorsement or criticism thereof.

2. As for Mr. Shastri's *Sir Oracular* animadversions on His Holiness Swami Shri 1108 Bharati Krishna Teerthiji Maharaj Jagadguru Shri Shankaracharya of the Sharada Peeth and the libellous *obiter dicta* that His Holiness "cannot be recognised now as a Sanyasi, much less as the Jagadguru Shankaracharya of the Shri Dwaraka mutt," may I know if the orthodox Hindu people of all India are commanded by Mr. Shastri to bow down unquestioningly before him in direct contravention of the rules laid down by Adi Shri Sankaracharya Himself in His *संन्यायसेतु* for governing the succession and other internal affairs of His four Mutts? I shall not waste the time of your readers with a discussion of this question but shall content myself with calling upon Mr. Shastri to produce and prove his title-deeds for thus peremptorily dictating to His Holiness Swami Trivikrama Tirthiji Maharaj and, worse still, for unceremoniously setting Adi Shankaracharya's *संन्याय* too at naught! When he has shown his authority for this indefensible interference in the internal affairs of the Sharada Peeth with relevant quotations from the *संन्याय* or proves his authority for over-ruling Adi Shri Shankaracharya's rulings, it will be time enough for me to think it worth my while arguing with him as regards the Dwaraka Peeth!

3. May I ask Mr. Shastri to say what exactly his cryptic "now" really means? In this connection, your readers ought to know that, at a public meeting held in Bombay on 2nd November last, His Holiness Swami Shri Trivikrama Tirthiji, in his presidential speech, made the considered and responsible statement that His Holiness Swami Shri 1108 Bharati Krishna Teerthiji Maharaj was an ideal Jagadguru whose Guru He Himself was proud to have been privileged to be! May I ask Mr. Shastri to read the report of that meeting (published on p. 8 of the "Bombay Chronicle" of November 4th and the vernacular papers of Bombay) and inform me whether his "now" refers to a period between November 2nd (on which Trivikrama Swami spoke thus) and the date on which Mr. Shastri wrote to you the letter published by you on November 24th? If so, will he kindly state what it is that has happened in this period to throw His Holiness Swami Shri 1108 Bharati Krishna Teerthiji Maharaj out of caste, even as a Sanyasi, let alone as a Jagadguru? Evidently Mr. Shastri is unaware that Trivikramji (whom the Shringeri Mutt too officially recognised as the real Shankaracharya of the Sharada Peeth and who publicly installed His Holiness on the throne) is even now recognising His Holiness as the true Shankaracharya and invariably addressing Him (in letters, telegrams etc) by that designation only! If Mr. Shastri has been cleverly bamboozled by some interested person into believing otherwise, I hope he will take warning from this experience and refrain from rushing into print with irresponsible *ipse dixit* based on the flimsy foundation of such indisputable white lies!

4. With regard to His Holiness the Jagadguru of Govardhan Mutt (Puri), let me inform you and Mr. Shastri that Prof. Jayendraray Bhagavanlal Durkai, M. A. (the Puri Acharya's most devoted *भक्त* in all Gujarat and the Rector of the वैदिकशिक्षणपरिषद् whose President is His Holiness of Puri and whose President of Council is His Holiness Swami Shri 1108 Bharati Krishna Tirthiji,) recently wrote to Gyananandji of the Bharat

Dharma Maha Mandal under the orders of His Holiness of Puri, explaining that the orthodox people of all Gujarat are devotedly attached to His Holiness Swami Shri 1108 Bharati Krishna Teerthiji for his learning, orthodoxy and character and can conceive of no other person as his Shankaracharya and he has called upon the Maha Mantra to revise his wrong opinions about His Holiness and take a more harmonious and just attitude towards the affairs of the Sharada Peeth. This will show how sadly Mr. Shastri has been misinformed about the attitude of His Holiness of Puri as well as of His Holiness Swami Trivikrama Teerthiji towards His Holiness Swami Shri 1108 Bharati Krishna Teerthiji and how necessary it is for one to be on one's guard before rushing into print on such delicate matters and with such unstable foundation!

5. As regards Mr. Shastri's suggestion that Swami Trivikrama Tirthiji should either reoccupy the Peeth or nominate another successor thereto, may we point out to him (1) that one who has retired from the Peeth cannot legally or ethically be entitled to do either of the things suggested by Mr. Shastri, (2) that His Holiness having become an *अवस्था* Sanyasi is also inherently precluded from eligibility thereto and (3) that Mr. Shastri's suggestion can only be likened to a proposal that a Sanyasi should go back to his *पूर्वाश्रम* family life! To use Mr. Shastri's own language employed towards Mr. Gandhi, these proposals of Mr. Shastri "only betray his thorough ignorance of even the fundamentals" of the Dwaraka Peeth case and also alas! of the elementary principles of Religion (relating to *दृष्टि* Sanyasis, *Peethadishwar* etc.)

6. Swami Shantyanand Saraswatiiji can defend himself against the absurd imputation that he too "cannot be recognised as even an ordinary Sanyasi" and I therefore need not say more in reply thereto than that Shantyanandiji is a perfect gentleman, learned, cultured, of a retiring disposition and characterised by intense *वरायै, शम, दम*, etc which go to make up a real Sanyasi and that all who know anything about him (though not recognising him as the Sankaracharya of the Sharada Peeth,) do invariably venerate him as a splendid specimen of a real Sanyasi!

7. As regards Mr. Gandhi, His Holiness too agrees with Mr. Shastri that Mr. Gandhi has not studied the Hindu Religion, naturally errs in his expositions thereof and is not in the least qualified to be regarded as an authority on the religious, social and religio-social questions which he has unfortunately developed a strong and obstinate tendency to drag into his political lucubrations in opposition to the real principles of our religion. But I must demur to and deprecate Mr. Shastri's ungraciously contemptuous attitude and the employment of such extremely supercilious language in expressing his disagreement.

8. After so much criticism of Mr. Shastri's views, it is a real pleasure to be able to conclude with the statement that we all whole-heartedly agree with him as regards (1) Mr. Sheshagiri Iyer's two too presumptuous bills for altering Hindu Law! and (2) the forcible "conversions" from Hinduism to Islam in Malabar being no conversions at all worth the name.

Dated.

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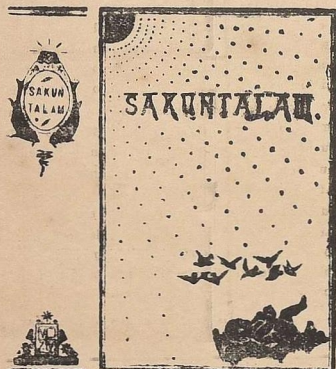
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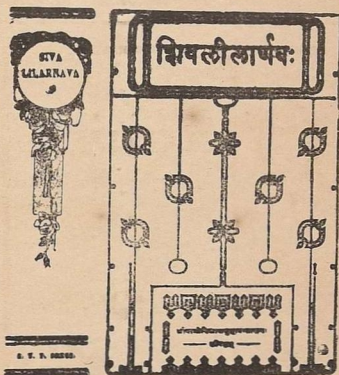
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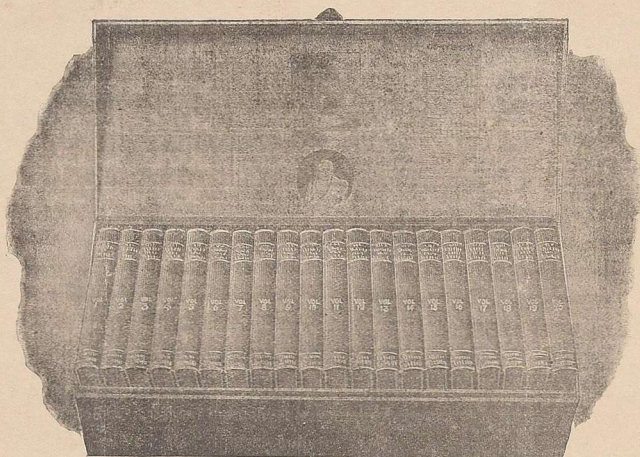
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