# Hindu Message

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THE HINDE 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.
- Education of the Hindus as an integral part of the Indian
- (4) Advancement of Material prosperity on a spiritual basis and (5) Dissemination of pure Hindu Culture

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#### Silence.

By P. SESHADRI.

Man's eager lips have oft to keep their peace And forego speech; 'tis now, perchance for fear Of tyrant might whose clouded vision sees Grave crime in naked truth; or else some dear Friend's need demands the kindly sheltering veil Of silence, lest a hidden thing be known;

'Tis now again, because the surging passions fail To shape themselves in words and frankly own Defeat, or else the fatal words convey

Some news that rends the listener's heart in

Or wake remembrance of some dismal day Long-lost, surcharged with intense grief and

pain. But where man's voice, must mutely greet love's And dare not speak, 'tis hardest lot of all.

twain

### Great Thoughts.

He who considers his Guru to be human, what fruit can he get from his prayers and devotions? We should not consider our Gurus to be mere men. Before the disciple sees the Deity, he sees the Guru in the first vision of divine illumination, and it is the Curu who afterwards shows the Deity, being mysteriously transformed into the form of the Deity. Then the disciple sees the Guru and the Deity to be one and the same. Whatever boon the disciple asks, the deified Guru even gives him that ovea, the Curu even takes him to the highest bliss, Nirvana. Or the man may choose to remain in a state of duality, maintaining the relation of a worshipper and the worshipped. Whatever he asks, his Guru vouchsafes him that.



In a play of dice called Ashtakashte the pieces must pass through all the squares of the checker-board before they reach the central square of rest and non-return. But so long as a pawn does not reach that square, it is liable to return again and again to its starting-point and commence its weary journey many times over. If however two pawns happen to start their journey in unison and move jointly from square to square, they cannot be forced back by any winner. Similarly in the world, those who start in their career of devotional practices, first uniting themselves with their Curu and Ishta (chosen Idval), need fear no reverses and difficulties and their progress will be smooth, unimpeded, and without any retrogression.



As in mid-ocean a bird, which has found its perch upon the topmast of a ship, getting tired of its position, flies away to discover a new place of rest for itself, and alas! without finding any, returns at last to its old roost upon the masthead. weary and exhausted; so when an ordinary aspirant, being disgusted with the monotony of the task and the discipline imposed upon him by his well-wishing and thoroughly experienced Guru (spiritual guide), loses all hopes and having no confidence in him, launches forth into the broad world ever in search of a new guide, he is sure at last to return to his original master after a fruitless search, which has, however, increased the reverence of the repentant aspirant for his own Guru,

The Sayings of Sri Ramakrishna.

## Events of the Week.

According to the official report, the following questions were asked by Babu Hem Chandra Naskar, and replied to by the Hon. Mr. H. L. Stephenson in the Bengal Legislative Council:

Babu Hem Chandra Naskar.—Whether it is the practice in the case of some mofussil members to claim and draw travelling allowance back to their headquarters during the week ends when the council is not sitting in lieu of residential allowance?

Mr. Stephenson: Yes.

How many members have drawn such travelling allowance and on how many occasions since January, 1921—The following:—Nawab Zada K. M. Khan Bahadur 11 trips; Khan Bahadur Maulvi Emdaduddin 18 trips; Khan Bahadur Maulvi Wasinuddin Ahmed 15 trips; Maulvi Rafiuddin Ahmed 12 trips; Maulvi Rafiuddin Ahmed 16 trips; Maulvi Ahmaduddin Khandakar 10 trips; Rai Sahib Panchanan Barma, M. B E., 10 trips; Khan Bahadur Maulvi Hafizur Rahman Chowdhury 11 trips; Babu Bhishmadev Das 15 trips; Babu Nirod Bihari Mullick 21 trips and Maulvi Abdul Jabbar Pahlowan 13 trips.

What is the longest and shortest time during which any member has stayed at his headquarters during any one of these trips ?—22 hours and three hours respectively.

The House of Lords reform was originally tagged on to the Coalition programme during the election of 1918 as a concession to the Conservatives to whom the Parliament Act was utterly detestable. The reform has been continually postponed but it would seem that the moment has at last arrived when it could no more be postponed. Accordingly a scheme has been drafted which, as is the case with all such half-hearted measures intended to meet a noisy clamour and not arising from sound principles, will be condemned by all and which the Cabinet perhaps intend to be condemned in order that the question may be shelved once more. From the meagre details, which is all that has been cabled to this country it appears that a process of gerrymandering is more in favour. The composition of the House of Lords, but not its scope, is to be altered a little here and a little here. The Peers are naturally anxious to get rid of that part of the Parliament Act which enables a bill to become law after it has been passed three times by the Commons, no matter what its fate in the Lords. It is a circumstance much to be relished by so astute a strategist as Mr. Lloyd George. The extreme attitude adopted by him when the Parliament Act was passed adds an element of piquancy to speculations on the possible and the probable.

It is not easy to dogmatise on the question. The existence of an upper house may not at first sight appear consistent with democratic government. Experience shows that in the vast majority of cases it acts as a brake upon hasty legislation, and whilst the present composition of the House of Lords is certainly antiquated hitle, abolition will not have many advocates, we think. Reforms should be possible—and this seems to be the trend of political thought in England—whereby while the House of Lords will be brought more up-to-date, its usefulness will nowise be impaired as a revising chamber. Lord Birkenhead is said to aspire for the honours of a Premiership: and that is no doubt why he is desirous of permitting Peers to sit in the Commons; for no modern Prime Minister can maintain his position for long if not sitting in the House of Commons. We suppose some scheme will be devised whereby the Lords will be given a democratic constitution on the basis of electoral representation agreeably to modern tendencies.

In its last secret circular addressed to Government officials and others the Council of the European Association placed on record the gualms from which the European community suffer lest new legistation abolishing racial distinctions in India should render the position of Europeans insecure in the matter of trial by Indian Judges and Juries. We are of opinion, adds the Independent, that the community is being unduly alarmist since under present circumstances there exists one law for the European and perhaps the Cooperator and another for the Indian. It seems evident, at least, that certain laws may be broken by Europeans with considerable impunity, but when Indians or nationalist sympathisers infringe these laws, they are very promptly brought to book.

\* \*

The bitter hostility evinced by the Landholders of the U. P. against the District Boards bill does not seem to be justified from the Report of the Select Committee thereon, which has been published in the United Provinces Gazette. On the other hand we think that far too much regard has been paid to the susceptibilities of the Talukdars and other landholders, with the result that the bill does not place the District Boards in any greater ease than before. If the District Boards are to be held responsible for the efficient District Doards are to be held responsible for the efficient administration of the powers entrusted to them, it is not enough that they be given power to impose fresh taxation as and in so far it is required. This arises from a radically vicious view of the state of local finances in the U. P. which is quite the same as here in Madras. The fundamental evil of overtaxation must first be cured and then the relations between Imperial and provincial and between provincial and local finances ought to be placed on a sounder, more rational footing. What local bodies in this country stand in need of at present is liberal subventions if they are to effectively discharge their various responsibilities. While in effect the policy pursued by the various provincial administrations is to endow them with further responsibilities, to meet which they are graciously permitted to tax themselves. It is not mere charity of the politician that makes us suspect sinister, ulterior motives in this eagerness to invest local boards with additional powers. No one minister seems able to see through this compendious device to damn local bodies. It is no wonder that the shining lights of U. P. Liberalism who have got into ministry do not see this, they having consented to relinquish their responsibilities, in such a vital matter as the industrial development of their province, in favour of a pack of capitalists and Europen commercialists.

\* \*

That apart on the question of taxation we do think that both tenants and landlords ought to have no reasonable objection to bear an equitable share. The landlord, in the present instance, gets off lightly by being asked to contribute only two fifths of the additional local rate and has no business to grumble after having passed off the additional three-fifths on to the weaker shoulders of the tenant. As was seen in the recent unsavoury fight and abuse between the Liberals and the Talukdars, the latter body do not seem to appreciate the many responsibilities that are theirs, by virtue of their position as natural leaders of society, to move with the democratic spirit of the times. If District Boards show any tendency to extravagance, which is impossible or even if they spend on less vital affairs which is just conceivable, the remedy is in the hands of the electorate, who can turn them out at the next election and replace them by persons pledged to economy. We shall make but one observation more. In the matter of appointing Secretary, Mr. Fremantle, who has a record of good worth in the province, contends that the choice of the Board should be restricted to officials already in the executive service of the Government as Deputy-Collectors, Tahsildars or Assistants. This, he seems to think, would be a safeguard against nepotism and the appointment of untried men who would owe their selection to influence and favouritism. This seems to us to be a bit of special pleading, not borne out either by the exceeding virtuousness of the official corps in general or by the state of District Board administrations in general. The swelter of corruption disclosed in the neighbouring province ought to cool down Mr. Fremantle's fervour in pleading the freedom from nepotism etc. of the official corps.



## The Hindu Message

#### Dharma and Life.

IX

Prof. I. S. Mackenzie of Bristol who recently travelled in India, has said, about what he calls "the Indian communities," that "it can hardly be denied that the sources of division are much more numerous than those of unity." Evidently, he is thinking only about the Hindus in saving so, -for he is comparing our social divisions with those of Plato and of Steiner which however, he calls "the three aspects of the social organism" and regards as corresponding to the functions of various important parts of the organism of the human body. Both Plato and Steiner refer to the same parts of the human body, but they do not correspond completely in the two schemes as regards the functions ascribed. We do not propose to enter into details at all. We only refer to them here at all, for the reason that Professor Mackenzie mentions them side by side with what he calls "the Indian communities." No doubt, the Veda refers to certain parts of the human body when mentioning our four Varnas and their functions, -viz., the face, the hands, the thigh, and the leg. But these are very different from those mentioned by Plato and Steiner, -the brain, heart and stomach in the case of Plato, and the nervous, circulatory, and nutritive system in that of Steiner. In the second place, Plato, and Steiner (apart from minor differences) have only the nature and aim of the State within their view; but the social divisions mentioned in the Veda or the Vedic literature and the functions assigned to them expressly or by implication have no such reference, but are intended to establish the importance of the Dharma as a whole or the part which is assigned to each division of the social corporation as means to the gaining of the knowledge of the Supreme Being who has graciously created and is sustaining the universe in order to help all living souls to achieve

liberation from the bondage of Samsara and enjoy the resulting delights of Self-realisation and Godrealisation. In the third place, Plato and Steiner do not at all think of divisions or sections among the peeple of the State, but only of their functions: and, while doubtless they inquire how to produce a number of experts in each department of the work of the state, they hold that every citizen 'ought to have some share" in all the departments and functions of the State. On the other hand, in India, while there is no absolute rigidity in regard to the functions, in theory or practice, or even as regards the union of higher Varnas with the lower .- no such ideal as the sharing of all men in all functions is either aimed at or extolled as the ideal. For the aim of the Veda or of the Rishis through whom it was originally promulgated and enforced by all accepted sanctions is not that of the efficiency of the Indian State or society in its relation to others, but the purely otherworldly one of the eternal joys of spiritual relation and perfection. Where the Indian sacred authorities tolerate or permit any encroachment by one class (or Varna) on the function or occupation assigned to another is where a person is unable to find his means of livelihood by his own specially-assigned function as the result of his birth in a particular Varna. Professor Mackenzie is much mistaken in supposing that there is absolute rigidity of function and occupation among all Varnas, and even among the "horizontal divisions" of each Varna or the subcastes, socalled. This is neither theory nor practice, nor is such a possibility to be imagined as practicable in even the most absolutely-governed human society. Certainly the Indian Dharma has never contemplated it, as we have already stated above. At the same time, Hindu society regarded as its ideal of worthy endeavour the maintenance or attainment of as complete a separtion as possible of the Varnas and of their occupations, and only -at least in theory-permitted as a means of avoiding the pangs of hunger and of destitution, their mixtures (sankarya)-i.e., through the intrusion of the males of the higher Varna into the lower in the fourfold vertical order of the arrangement by Varnas. There is also absolutely no Shastraic prohibition of interchange of blood or function among the horizontal divisions of each Varna, or the sub-castes, though in practice the enforcement of such prohibition was resorted to out of a love of purity, not out of selfish love of exclusion for its own sake.

What we have said above should not be interpreted as meaning that there was no unity or co-

operation among the various or sections of the Hindu community. The very fact of the distribution of the functions, and of their maintenance by the ruler as his own special Dharma or function among the noncompeting Hindu communities led to the achievement of a consolidation or unity among the Hindu social groups and divisions and of the promotion of collective and individual welfare in the Hindu society and State. But these were not among the conscious and deliberate aims of the heads of the State or society. The authorities of the Indian State and society did certainly do their best to maintain the organisation needed for their defence against external enemies, for the protection of individial life and private property. for the administration of the rules of vyavahara (administration of law) among those who sought for justice at the king's hands, &c. But all these things were done as the commands of the deity enjoying the Dharma as a means to the bliss of life in a higher world altogether beyond sense-perception and not as a conscious aim of a state-organism or even of an industrial organisation of society maintained for the secular welfare or progress of mankind. Such unity. strength, or progress as was achieved by the Indian State or society was the unintended and indirect effect of the doing of the work assigned to one and all as Sva-Dharma or spiritual activity, and was not accepted as a conscious political or social aim under the exigencies of conflict or co-operation among the people of the same state or of different states in their attempt to determine their international relations.

The course of speculation concerning the constitution of the Commonwealth is one which ever goes on without interruption among European scholars, thinkers, statesmen, and others. We have not only ideal Commonwealths (or Utopias) proposed by philosophers, but also proposals for the betterment of various parts of the existing machinery of the State in response to the changing aspects, and needs of the environment. We have no end of proposals for the reform of the House of Commons and the House of Lords in England. The British Radicals of modern England have even proposed the abolition of the House of Lords, and in fact there was no House of Lords during the Protectorate of Cromwell,-it was abolished as "mischievous and unnecessary." The Socialists and Syndicalists have their own schemes for the organisation of a State or Commonwealth upon an improved model. The late eminent poet, William Morris, devoted the latter years of his life to the preaching of Socialism, and he laid out an Utopian scheme of his own in his "News from Nowhere." Everywhere thinkers and even practical men are exercising their heads with schemes under which henceforth the affairs of men will be under the guidance, and carried on with the active co-operation, of "experts" who will endeavour to avoid all desolating conflicts such as the recent world-war and provide for the maintenance of peace and prosperity so as to ensure human happiness and progress.

From what has been said above, it might seem that even though the Indian society with its system of Varnas may have been much misunderstood it still has two serious defects, -viz., (1) that it is ever fatally disunited; (2) that it cannot produce "experts" whose will and capacity will enable them to act as leaders of their own class or division or of the Indian society as a whole. As regards the first objection. the reply is that the mere appearance of disunity when seen from outside is not to be taken as indicating the absence of the true strength of inward unity. The unseen influences and forces which act upon men in life are often the strongest in determining the nature of its phenomena, and this is true of Hinduism and has contributed to its long continuance and the unwavering faith of its votaries in their destiny. Our belief is that all souls must take their birth in Hindu bodies before they can gain the bliss of immortality. -that the Divine Will has been truly revealed to us only in the Veda and Vedanta and that the truly enlightened Gurus who are to enable the souls to cross the ocean of Samsara can only be found and recognised among the sages and saints of India by those who are fit to profit by their wisdom and teaching. As regards the second objection, these great and wise Gurus and Munis are the true leaders and "experts" who guide the destinies of those who form the Arvan (and Hindu) people and that those who follow their Svadharma with faith and firmness are the lesser experts who prepare and preserve the conditions needed for the true enlightenment and liberation from bondage of all who are ripe for the reception of the highest truth and the attainment of the innermost bliss of Eternal Love and Truth which is "the one Reality without a second." Further, our doctrine of Avataras, as explained in the Gita (Chap. IV. 5-8 and 1-3) clearly shows that the Supreme Being himself is the real leader of the faith known as Sanatana Dharma and that he incarnates again and again when, by efflux of time, it is lost or gets distorted in the practice of men and a re-assertion of the truth and the whole truth is required for the universe.

## Literary and Coucational.

Sir. R. N. Mookerii K. C. I. E., K. C. V. O.

(President, Bengal Retrenchment Committee).

A Character Sketch.

By V. BALASHBRAHMANYAM

Sir Rajendranath Mookerji, the distinguished president of the Bengal Retrenchment Committee, is one of the leaders of public opinion in Bengal. His know-ledge of the conditions and needs of India, of her real life and spirit, is probably unique and he was the personality of exceptional charm, absolute simplicity and self-surrender, combined with qualities of undaunted courage and determination. He is a great national asset and a great source of strength and stability to the public life of the country. He is ever original ever interesting. He animates everything be does with such a fulness of spirit and life, infuses into it so much sincerity, shows such a fund of knowledge and healthy activity as to electrify those around him. His manner reflects the innate sentiments of a courteous gentleman, just as the landscape is reflected on the surface of water. His courtesy and attention, combined with sound knowledge of the world, social and political have rendered him highly popular and respected. He has personally zeal, energy and ability enough for winning personany zear, energy and sontry enough for withing his way, irrespective of all extraneous advantages. He has a good presence and popular manner, just that which belongs to the best class of country gentleman. It is impossible to think of another who has risen so high in character and sympathies, who has dominated public life in so conspicuous a manner, who has inspired such a large measure of public confidence and who has commanded his following so well and wisely. Surely one who has earned the confidence of both the Government and the people in such a striking degree deserves an abiding place in the memory of his countrymen.

The distinguished hero of our sketch was born in the year 1854. After receiving his early education in the London Mission School, Basirhat, joined the Calcutta Presidency College to prosecute his collegiate course. He had an ardent desire to study for Engineering and sud-denly leaving the Presidency College Rajendranath joined the Civil Engineering College where he came under the direct influence of his professors who treated him with parental love and solicitude. After finishing his collegiate course he began life as a contractor in the water works department of the Calcutta Corporation. At the very outset he was entrusted with the work of laying out iron pipes underground. He wanted to effect a good saving for the corporation and deeply thinking over this matter came to the conclusion that a saving of nearly 10 lakhs would be effected if only the work was done departmentally. His proposal was cheerfully accepted and the corporation was thus saved a large sum of money. He became famous as a water-works engineer. In 1892 he joined the firm of Sir Acquin Martin and Co. as a partner and now he is the senior partner of that firm which has vast mining, railway, engineering and other interests. At the top of his profession as a busy industrialist, Rajendranath could have well excused himself, from multiplying his activities for the public good. But he was of opinion that his eminence as an industrialist. and his influence with the Government were but opportunities to serve his fellow countrymen. Very soon he was appointed Sheriff of Calcutta. He was for a time elected member of the Calcutta University. Some years ago he made extensive tours in Europe to study the industrial problem in those countries. In recognition of his services to the public and the Government he was made a C. 1. E. in 1909 and in 1911 he was given a knighthood. When the Railway committee was formed Sir Rajendranath was selected by the Government to be one of the members and he was of immense help to his

colleagues. On the occasion of King's birthday in 1922 he was given the title of K. C. V. O. Now he is the president of the Bengal Retrenohment Committee which has been appointed by the Bengal Government to effect retrenchment in all departments.

Sir Rajendranath Mukerjee is an ornament to his community, a pride to his country and an object of veneration to his fellow countrymen. The grandeur of his public life is only matched by the simplicity of his private life. May several years of usefulnees still be granted to him, for we instinctively turn to him when difficulties surround us and India needs the services of such men as he, who can still give help to the world, while needing from it nothing in return.

### Reviews.

Agitate by B. Houghton S. Ganesan, Madras

Contains well reasoned appeal to the nation to agitate, an activity which is "vital to its health" and which will be necessary even when India governs herself. The book contains also chapters on Why agitation is hated" and on "Some famous agitations."

The Foreign Policy of India by B. HOUGHTON

S. Ganesan Madras, As. 4.

This is a powerful and outspoken little booklet which desires Indians to control their own foreign policy and deal with other nations by open diplomacy. The book condemns in the most downright way the methods of bureaucratic secret diplomacy and its exploitation of India's wealth to maintain a huge army out of all proportion to the nation's needs and which is used to help British Capitalists to seize oil fields in Persia or Mesopotamia.

The Menace from The West by B. HOUGHTON

S. Ganesan, Madras. As. 4.

"Of Europe Capitalism has made a hell. It stretches forth its hand now over Asia" so writes Mr. Houghton of this now menace from the West which is threatening our own national aspirations and spiritual individuality. "Capitalism is only one system of utilising the power engine." There is a better one and that is the guild system ably advocated by Mr. G. D. H. Cole in England. This is free from the evils of the capitalistic system and is in agreement with the structure of Indian society too.

The Gospel of Swadesi by Prof. Kalelkar. S. Ganesan, Madras. As. 4.

A good book sure to be liked by those who make a religion of their Swadeshi cult.

### Miscellaneous.

The "Times" and its Personalities.
Lord Northcliffe's Purchase of the Walter Interest.

The purchase by Lord Northeliffe of the remaining Walter interest in the Times for the sum (it is said) of £200,000 is an event in the history of the world's Press. The present Mr. John Walter is the great-great-great-grand-son of the John Walter who founded the Times in 1785. Not yet quite fifty years of age, he has been Chairman of the Board since 1910; he entered the office at the age of twenty-five. It may be well to set down the Walter dynasty, which has moved always from father to son:—

John Walter the First (1739-1812). Founder of the Times.

John Walter the Second (1776—1847). Died in Printing House Square,

John Walter the Third (1818—1894). Born in Printing House Square.

Arthur Fraser Walter, who in 1908 became Chairman of the Board when the *Times* was converted into a limited company, with Lord Northcliffe in control.

John Walter, born 1873; now living.

Lord Northcliffe is but a few years older than Mr. John Walter, and the story of his rise from youthful free-lance work to his monarchical position in the newspaper and periodical world is a great romance of success.

#### A CHANGE OF NAME.

It is a curious fact that the *Times* is, or rather was, a re-christened infant. The daily newspaper which John Walter started on January 1st, 1785, was named *The Daily Universal Register*. This was a mouthful which on the public tongue became "The Register," with unfortunate results. People who asked for "The Register" in clubs or coffee-houses were apt to be handed any "Register" other than the one they wanted, such as the "Annual Register," "The Court and City Register" or "Harris's Register for Ladies." Yet the first number of the *Times*.

#### THE BROAD POLICY.

The Times was designed as a newspaper which should have a wider and more representative range of interest than that of any newspaper then existing.

Its principal early rivals were the Morning Post. Morning Herald, Morning Chronicle, and Public Advertiser. Most of the dailies were published at threepence; the Times came out at two pence-half penny. It promised to advocate principles and spare personalities, and (of course) to publish nothing "that can tend to wound the ear of delicacy or corrupt the heart." Its political countenance was to be, like that of Janus, double; with one it would "smile continually on the friends of Old England, and with the other frown incessantly on her enemies."

#### EDITED FROM NEWGATE.

In this, its earliest, period the Times was actually edited for more than a year by John Walter from a cell in Newgate Prison. The paper was only two years old when it printed a paragraph censuring the Duke of York. For this indiscretion Walter was condemned to pay a fine of fifty pounds, to stand for an hour in the pillory, to be imprisoned for a year, and to give sureties for good behaviour for seven years. He was spared the pillory, but was lodged in Newgate, where his sentence was doubled on the later appearance of other alleged libels in the Times. He was editing the paper as well as he could in a hired room, in what was called the State side of the prison, an apartment which did not separate him from the felons' side so completely as he had the right to expect. In the end he suffered sixteen months' confinement. After a career sufficiently chequered by disappointments and misfortunes he was able to retire to Teddington, where he lived in ease until his death in 1812. He was a man of the highest honour in public and private life.

#### JOHN WALTER THE SECOND.

In 1803 John Walter the Second, the real maker of the *Times*, had taken over the management. For about seven years he was his own editor. His independence at first imperilled and then secured the fortunes of the paper. He made the Times the leading journal of Europe. His earliest policy, indeed, was European, for he organized, in the teeth of Government jealousy and opposition, a system of foreign intelligence far ahead of anything then known. He virtually invented the "special correspondent" and the leading article. His first foreign editor was Henry Crabb Robinson, who had done good work for him on the Elbe and in Spain during the Napoleonic wars. His first regular leader-writers were Peter Fraser, a young clergyman, and Edward Sterling, a retired captain of militia and the father of Carlyle's friend. John Sterling. He was a man of extraordinry vitality, and Carlyle writes of him:—

There is not a faculty of improvising equal to his in all my circle. Sterling rushes out into the clubs, into London society, rolls about all day, copiously talking modish nonsense or sense, and listening to the like, with the multifarious multiplicity of men: comes, home at night; redacts it into a *Times* leader, and is found to have hit the essential purport of the world's immeasureable babblement that day, with an accuracy beyond all other men.

It was William Sterling's style that brought on the *Times* its nickname "The Thunderer." He received the then unexampled salary of £2,000 a year as leader-writer.

#### THOMAS BARNES.

The first regularly appointed editor of the Times was Dr., afterwards Sir John, Stoddart, but his reign was not a long one. He was succeeded, in 1817, by the great Thomas Barnes, who had begun as a reporter and was intimate with Leigh Hunt and Hazlitt, and well known to Charles Lamb. He brought great qualities to his work, and soon became a personage whom Ministers and politicians approached in doubt or hope. Even the Duke of Wellington once described him as the most powerful man in the country Apart from politics he was a great enlister of talent and among his contributors were Thackeray, Tom Moore, Macaulay, and Benjamin Disraeli.

#### MR. POTT AND MR. SLURK.

In Barnes's period the Times, like most of its rivals, indulged in a freedom of language that is now unknown, but which Dickens did not exaggerate when describing the abusive skirmishes between the Eatanswill Gazette and Independent. The editors of great London newspapers were not a whit behind Mr. Pott and Mr. Slurk in this vein of rhetoric. Thus, on July 13th, 1835, the Times described the Chronicle as:—

A disgraceful morning print, which, made up of such contributions as the licentiousness and leisure of stockjobbing may furnish, actually feeds on falsehood and lies so largely day by day that one might think that in its case "increase of appetite had grown by what it fed on."

In its issue of the very same morning the Chronicle said:...

The poor old *Times*, in its imbecile ravings, resembles those unfortunate wretches whose degraded prostitution is fast approaching neglect and distrust.

"That squirt of filthy water," "that sloppail of corruption," "that spavined old hack," "our blubber-headed contemporary" were typical phrases in the leaders of the Times, Chronicle, Morning Herald, Age, and Standard. Possibly this kind of thing did not tend greatly to prolong the lives of the combatants. Thomas Barnes died suddenly in May, 1841, at the age of fifty-six. The loss to the Times was then incalculable.

#### "I AM EDITOR OF THE TIMES '!"

On a day in May, 1841, John Thaddeus Delane rushed to St. Jame's Square, where he was living in rooms with John Blackwood, and shouted, "By Jove, John, what do you think has happened! I am editor of the *Times*!" When Blackwood asked him whether he was not afraid of the prospect, he answered, cheekily, "Not a bit. What I dislike about you young men of the present day is that you all shrink from responsibility." He was himself twenty-three years of age! To a great deal, and perhaps to all, of Barnes's ability he added a talent for society all his own. He became a great diplomatist as well as a great editor, going everywhere, meeting everyone and hearing everything new. His biographer, Mr. Arthur Irwin Dasent, dwells on the extraordinary range and distinction of the friendships and acquaintances which vitalized Delane's power for thirty-seven years, during which he saw the rise and fall of thirteen Administrations and handled in the Times such vast issues and events as the Repeal of the Corn Laws, the abolition of the newspaper tax, several Reform Bills, the Crimean War, the Franco-Prussian War, the Indian Mutiny, the Civil War in the United States, the vast phases of the Eastern Question raised by the Russo-Turkish War, the purchase of the Suez Canal shares, and many great industrial struggles and domestic revolutions.

The succeeding editorships of Thomas Chenery and Thomas Earle Buckle, both men of much erudition, bring the personal annals of the *Times* into our own period whose prolific annals are beyond the limits of this sketch.

W. W.

John O'London Weekly.

### An Ancient Apostle of Ahimsa.

BY T. L. VASWANI.

Unrest is on the march,—in Asia and Europe. Small groups in several countries hope for a better order. Their hope is not in Socialism. Socialism: Bolshevism. Bolshevism has created an upheaval,—but at what cost? Their hope is not in Sin Feinism. Sinn Feinism, with all its virtues, has lacked in reverence for life. And the small groups that in different countries hope for a better Civilization believe in Ahimsa, non-violence. It is thought by many in the West that the number of those who believe thus is large in India at any rate. I think the number is small even in India among the politically-minded Mahatma Gandhi is, to-day, the greatest apostle of Ahimsa among the world's political leaders. And Western critics trace Mahatma Gandhi's doctrine to the teaching of Tolstoy. "As fire does not put out fire, so evil does not put out evil,"—was the note sounded again and again, by Tolstoy. And Tolstoy's doctrine is traced to the Teaching of Christ:—Resist not evil. Yet ever 5 centuries before Christ, the teaching of Ahimsa was taught and practised by an Indian saint,—the latest in the line of the Prophets of the Jains. Mahavira,—they call him. They worship him as Bhagavan, the 'Lord,' the 'Blesssed' One.

Not much is recorded of him in the Books. One wished one knew more of this Great One of ancient India. What little I have learnt of him has impressed me much. His is a life of singular beauty. A contemporary of Buddha, he reminds one, again, of Buddha's renunciation, Buddha's tapas, Buddha's love of Humanity. He was born about 599 B.C. in a town in Behar. His father is a raja,—a Kshatriya. His mother is siter of a king. His sister is married to the great king of Magadha named Bunvisara.

They send him to school; they find he does not need schoolmasters; he has in his heart a Wisdom which no schools may give. Like Buddha he marries and gets a child. (According to another version, he was a Brahmacharin all his life). Like Buddha he is smitten with a longing to renounce the world. He lives up to the age of 28 with his family. Then his have up to the age of 20 with his tainity. Then his father and mother pass away. He feels he must now enter the stream of sangas. He goes to his elder brother for permission. "The wounds are yet fresh", -says his brother to him, "wait". He waits for two years more. He is now 30 Like Jesus he feels he must renounce all and enter upon a ministry of Service. Like Buddha he distributes his wealth among the poor. On the day he leaves the family, he gives over his kingdom to his brother and all his wealth, -several crores, according to some accounts, to the poor. Then he passes into a life of penance and prayers. To Buddha came Illumination after 6 vears of sadhan. To Mahavira the Illumination comes after 12 years of meditation and tapas. Then he becomes,—in the language of the Books, Tirthan-kara, Siddha, Servanga, Mahavir. He attains to Rara, Siddna, Servanga, Mahavir. He attains to what in the Upanishads is named kaivalya, the state of the Seer. He becomes what the Jain books name Kevalir, viz, the Man of Intuition. Then like Buddha he goes upon his great mission of preaching. For 30 years he moves from place to place; he preaches in Bengal and Behar his great Gospel, preaches in Bengai and Benar ins great Gospel,—this apostle of Ahimsa. A Teacher, he is also an Organiser. He has 11 Chief Disciples; over 4,000 monks and many laymen join the Faith. Brahmins are admitted to the fold. He is no believer in 'caste.'

are admitted to the fold. He is no believer in 'caste.' He passes away in 527 B C.,—at the age of 72.

They call him "Maha Vira." The words mean, literally. "Great Hero" Mahavira was a Great Hero. Yellow color and lion were his two favourite Marks. Modern India, too, needs heroes. Money or mere knowledge can do little. Wanted Men of Manhood,—men who casting out fear from their hearts would proclaim:—Swaraj is our birthright and we shall have it. The heroism of Mahavira was in his life and his teaching. It was a life of singular self-conquest. And his teaching was the bold one; "Regard all creatures as thyself and harm no one." In these words you have the double aspect of the Doctrine of Ahimaa,—positive and negative. The positive refers to vision of unity;—See thyself in all. Theone Self in all is to retrain from doing injury to any one. Harmlessness grows out of vision of the one in all. Programmes of violence have, for a long time, been accepted in Europe. To-day, they are found attractive by many even in India. "It is the destruction of Germany that we want,"—writes a Frenchman in a recent book. "It is the destruction of the European that we want,"—writes a Frenchman in a recent book. "It is the destruction of the European that we want," and an Indian when requested to contribute to a Fund in aid of Russia's relief. And such things make my heart sad. Then I think of India's sages. And my heart goes out to him—Mahavira the Blessed,—who preached, five and twenty centuries ago, to India's people the message:—Conquer late by Love.

-The Rangoon Mail.

#### The Recent New Zealand Immigration Act.

Some alarm has recently been expressed lest the New Zealand Immigration Restriction Act of November 1920 should adversely affect the position of Indians. This fear is unfounded. The New Act merely substitutes for the former "Education" test a new test which is that of "suitability" to be settlers in New Zealand. Both these tests operate in such a way as to give the New Zealand autho-

rities control over Immigration. This control, which has been recognised as an inherent right of every self-governing Dominion in the British Commonwealth operates no more adversely to Indian interests now that it is exercised through a "suitability" test than in former times when it operated

through an "education" test.

Under the recent Act, everybody except persons of British birth and parentage requires a permit to enter New Zealand. These permits are of two kinds, permanent and temporary. The permanent permit is only granted to persons whom the New Zealand authorities consider to be suitable as settlers. But temporary permits, in the first instance for six months, can be given to persons who desire to reside in New Zealand for business, pleasure or health; and these temporary permits are extended from time to time to enable the fulfilment of the pursose for which they were given.

The New Zealand Government has agreed to

give such temporary permits to any persons who produce a passport from the Indian Government.

The new "suitability" test is not aimed at Indians, but is merely designed to give the New Zealand authorities a more complete control over the external elements which are year by year adding to the population of New Zealand. It is merely designed to prevent the permanent settlement of persons who are not regarded by the New Zealand Government as suitable for their land, their climate and their laws. At present, it operates more particularly for the exclusion of the Chinese and undesirable foreigners.

It should be remembered that the New Zealand Government has always adhered most scrupulously to the terms of the Reciprocity Resolution. Indians already domiciled in New Zealand are not looked upon as foreigners. They have equal rights in every respect with Europeans. They are subjected to no disabilities and they are allowed to bring in

one wife and her children.

The Publicity Bureau.

## சதந்திரன்.

பேரதி பானுவாரந்தோறும் வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாய் நம் நாட்டு முன்னேற் றத்திற்கு அடிப்படையான வியசாயம், கைத்தொழில், வியாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்க ளும், மனிதர்களுக்கும், கால்கடை**களுக்**கும் அவசிய மான சுகா*தார*ம், கோய் பரிசாரம், ம**துவி**லக்கு முத மான சுகாதாகம், சைய பார்சாகம், மதுகைக்கு முத கிய வீயாசங்களுடன் வெளிவர் திகொண்டிருந்த 'வேர் ந்தகமித்திரன்'' தக்கால போக்கையனுசரித்த ''சுநந்தி நன்'' என்னும் பெயருடன், இராஜீய விஷயங்கள், மகாத்மா அவர்களின் உபதேசம், இந்தியர் முன் னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருகன்றது. காயாஜ்யமடைய விகும்புவோர் ஒவ்வொருவரும் இப்பத்திரிகையை வசவழைத்துப் படித்து சகோதர, சகோதரி யாவரும் சுயராஜும டைந்து சுகஜீவிகளாகவேண்டுப

வருஷ சந்தா இந்தியாவிற்கு ரூ. 6—2—0. விலாசம்:--

சுதந்திறன் ஆபீஸ்.

## "DRY" AMERICA:

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A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

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