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"The Duty of All Civilized Indians."

[BY COUNT LEO TOLSTOY]

DEAR SIR,

I thank you for your very interesting letter. I quite agree with you that your nation cannot accept the solution of the social problem which is proposed by Europe and which is no solution at all. A society or community kept together by force is not only in a provisory state, but in a very dangerous one. The bonds that keep together such a society are always in danger of being broken and the society itself liable to experience the greatest evils. In such a position are all the European states. The only solution of the social problem for reasonable beings endowed with the capacity of love is the abolition of violence and the organisation of society based on love mutual and reasonable principles, voluntarily accepted by all. Such a state can be attained only by the development of true religion. By the words "true religion" I mean the fundamental principles of all religions which are:

1. The consciousness of the divine essence of human soul, and
2. Respect for its manifestation—human life.

Your religion is very old and very profound in its metaphysical definition of the relation of man to the Spiritual All—to the Atman; but I think it was maimed in its moral, *i.e.*, practical application to life, by the existence of caste. This practical application to life, so far as I know, has been made only by Jainism, Buddhism and some of your sects, such as Kabir Pan-chis, in which the fundamental principle is the sacredness of life and consequently the prohibition to take the life of any living being, especially of man.

All the evils that you experience—the famine and what is still more important, the depravement of your people by factory-life—will last as long as your people consent to kill their fellowmen and to be soldiers (Sepoys). Parasites feed only on unclean bodies. Your people must try to be morally clean.

I quite agree with you that you ought to be thankful for all that has been done by the English for your well-being—and should help them in all things tending to the civilisation of your people.

I think the duty of all civilized Indians is:

To try to destroy all old superstitions which hide from the masses the principle of true religion, *i.e.*, consciousness of the divine essence of human soul and respect for the life of every human being without any exception—and to spread them as far as possible.

I think these principles are virtually, if not actually, contained in your ancient and profound religion and need only be developed and cleared from the veil that covers them. I think, on such a mode of action can liberate the Indians from all the evils which now beset them and be the most efficacious means to attain the goal which you are now looking for.

Excuse me for stating my opinion in such a straightforward way, as, likewise for my bad English and believe me

Yours truly,

LEO TOLSTOY.

July 14th 1901.

P. S. The letter is not written in my handwriting, because I am bed-ridden at the present moment.

Count Leo Tolstoy and India.

The eyes of Europe were, for a time, anxiously turned towards Moscow. For, in his modest mansion, in the Hamnovitchsky lane, lay COUNT LEO TOLSTOY seriously ill—the man who has helped to soften the garish light of Western civilization, laid bare all its evils and found in the religion of Love the ultimate solution of European problems. It was at the time when he was “bed-ridden” that a letter expressing sympathy with his work reached him. And true to his principles and his wide sympathy, he has promptly sent a reply. The letter of COUNT LEO TOLSTOY raises many important issues, issues not only of immediate interest to us, but also of a wider and far-reaching nature. At a time when some of our countrymen are grappling with our social and economic problems and are trying to effect the progress of our country in the light of the Western ways of life and Western ideals, COUNT LEO TOLSTOY raises a warning note, and says “Beware”! “...Your nation,” says he, “cannot accept the social problem which is proposed by Europe and which is no solution at all. A society or community which is kept together by force, is not only in a provisory state, but in a very dangerous one. The bonds that keep together such a society are always in danger of being broken and the society itself liable to experience the greatest evils. In such a position are all the European states.” In other words, COUNT LEO TOLSTOY, in this short letter, reiterates his great theme—the result of his keen analysis of European life, social, political and industrial. The artificial differences in life, the taxation, the usurpation of land and the capitalists’ power are all maintained not by the consent of the people, nor by any moral sanction, but by force. And a society fundamentally based on force is always in a condition of unstable equilibrium. Hence the true solution of all the problems which agitate Europe, lies “in the abolition of violence,” as the basic principle of society, and “the organisation of society based on Love mutual and reasonable principles, voluntarily accepted by all.” It is not possible to express an absolute agreement with the views of the great COUNT in this respect. LEO TOLSTOY’s enthusiastic advocacy of Love and complete abolition of force represents in a high degree that reaction against modernity, against the aggressive spirit of the Age, which, in the words of Mr. Garnett, “would exploit, under the plea of

Civilization, nine-twentieths of humanity for the benefit of its masters—capitalists, commercialists, militarists, Imperialistic Statesmen and Empire-builders.” It is not possible, however, to see how a society can exist without even the least element of force. The erring units of a social organism have to be brought back into the fold, and if a society is to last and progress, it has to be safeguarded against external attacks. COUNT TOLSTOY’s ideal state would hold only when every unit of mankind is animated by the true spirit of Love, and this is a beatific vision of unutterable bliss, but far from actual realization. It would, therefore, seem that neither Force, nor the utter absence of Force can be the foundation of any progressive society. But an organization based on “Love mutual,” with that minimum element of Force, so far as it is necessary to its well-being, seems to be a sound principle, a principle which is not opposed to the spirit of our ancient teachings.

Few would differ from the great Russian Moralst when he says that an organization based on “Love mutual,” “can be attained only by the development of true religion;” and by “true religion” he means “the consciousness of the divine essence of the human soul and respect for its manifestation—human life.” But when he applies these principles to our religion, he is led away by some of those features of our social system which never fail to strike a European as very peculiar. “Your religion is very old,” says COUNT LEO TOLSTOY, “and very profound in its metaphysical definition of the relation of man to the spiritual All—A’tman; but I think it was maimed in its moral, i.e., practical application to life, by the existence of caste.” To a superficial observer of modern Indian society nothing strikes so monstrous as the crystallised system of castes which prevails in this country, and this leads him to the natural inference that a religion which is supposed to be the ground-work of that rigid system must have failed in its practical application. But a clearer insight into the origin and development of our caste-system will go to prove that our religion is not principally responsible for the present condition. It is true that an extraordinary system of caste exists in India, but it is not the system that our sages instituted. The investigations of some of our Scholars have elicited certain facts which will not only help to set right certain Western ideas, but also point to our line of progress in the future. In the earliest times to which history refers, there were amongst the Aryans three social grades,

the Brahmins, the Rajans and the Vaisyas. The system in its origin was probably a socio-political institution based upon the different professions followed by the groups. The fourth caste, the Sûdras, consisted mainly of the conquered races, among whom there might have existed different castes, based upon racial and local peculiarities. No sharp lines seem to have separated the three Aryan divisions. Inter-marriage and inter-dining were not prohibited among them; and in some cases these were permitted even with regard to the last class in the social organisation of the day. The preponderating mass of the original inhabitants of the country and the prevailing political conditions of the time produced on the Aryan settlers an influence not on the whole beneficial. Tendencies to greater exclusiveness increased. Castes once based on conduct and profession became hereditary. Difference of locality, disobedience to strict rules of existing castes, inter-marriages between different castes, Buddhism and other religious movements created that remarkable process of sub-division among castes, a process which cannot still be pronounced to have come to an end. If the Aryan religion is not directly responsible for these, it may be asked how the caste-system has maintained its extra-ordinary hold on the millions of this country. It has been rightly suggested that the absence for centuries of "political and national feelings," the two great solvents of arbitrary divisions in a society tending to crystallise into a rigid system of castes, has perpetuated the disabilities. To this the gradual deterioration in religious conceptions, from causes not due to any defect in the religious teachings themselves, might be added. It is true, as COUNT LEO TOLSTOY states, that Buddhism, Jainism and some of the minor religious movements, as that of Kabir, laid sacredness of life as the fundamental principle and considered caste to be of no value. But they were not so many movements to relax the system of caste, as defections from, or undue emphasising of certain principles of the old religion of our sages and they from their very defective nature were bound to fail. No one would, however, say that the present state of the Indian Society is one that requires no change for the better. The caste-system has been denounced as "the bane of our Society." It has been the butt for all the rhetorical shafts of some of the extremists among us. But when all is granted, the fact still remains that the caste-system has been the means of securing the

racial and social stability of the Hindus, during successive periods of anarchy and confusion. "Their conservative instincts have saved them from social disintegration." It is not possible to dogmatise what would have become of us if we had not the caste-system. But very probably our entity as a distinct nation and those fine characteristics which are peculiarly Hindu would have long ago disappeared. Caste, now, is changing, as the various forces, foreign and local, changed it in the past, and if, by the aid of a purer type of Hinduism, the Hinduism of old, caste can be brought into greater consonance with the older forms, though it may not be an exact reproduction of them, much of those "blighting effects," which are laid at its door, would soon disappear. But it is certain that we cannot destroy it altogether, nor is it desirable to do so.

It does not surprise us that COUNT LEO TOLSTOY takes a reasonable view of England's work in India. Unlike some of the Continental politicians who are ready to decry and discredit the work of England, for reasons not difficult to see through, he echoes our sentiment that we have to be thankful for all that England has done for our well-being and should help it in all things tending to the civilization of this country. For, LEO TOLSTOY is no politician under the robes of a religious reformer. And as one whose sympathies are not for this or that particular nation, but for the well-being of all, he asks us to be "morally clean," and to develop the principles of true religion which are "virtually if not actually contained" in our "ancient and profound religion and need only to be developed and cleared from the veil that covers them." "I think only such a mode of action," says he, can "liberate the Indians from all the evils which now beset them and will be the most efficacious means to attain the goal which you are now looking for." But our work is far easier than what the great Russian Count supposes. We have not to go in quest of a true religion. We have not to go in search of great ideals. We have them all, if only we can look for them and resolve to shake off the oppressing lethargy of ages and enter a new life of activity.

The letter of COUNT LEO TOLSTOY places before the Indian public two very important points. In the progress of a nation religion has ever been the great motive power. It has rallied men round a common standard. It has fired them with that enthusiasm and earnestness with-

out which no great movement has flourished, no forward step towards peace and prosperity has been taken. In asking us to turn to the true principles of our religion, as in his pathetic appeals to Europe to recognise the true teachings of Christ, COUNT LEO TOLSTOY bases his exhortations not upon a pet theory of his own, but upon history. To those, among us, who contend that Indian progress can be effected without appeals to the religious instincts so deeply ingrained in the nation, to those that hold that religious differences can never be pared and that invoking the aid of religion would only raise a cloud of futile discussion, COUNT LEO TOLSTOY would say: "A state of society based on Love can only be attained by true religion. Place the principles of true religion, contained in your ancient and profound religion, before the masses and spread them as far as possible. Only such a mode of action can liberate the Indians from all the evils which beset them." The other point which COUNT TOLSTOY places before us refers to the adoption of Western methods for the solution of our problems. As one whose remarkable insight into the social conditions of modern Europe few can question, the warning words of COUNT TOLSTOY carry a peculiar authority. It requires, indeed, a rare discrimination, to see what we can borrow from the West to our best advantage; and to those who have been blinded by the flash of Western civilisation and who in their admiration for it would westernise this country under the name of progress, the opening sentences in the letter of COUNT TOLSTOY must be a sufficient warning.

In short, the letter of TOLSTOY leaves us an instructive lesson, a lesson which is in perfect consonance with the views of some of our best thinkers. We have under a peaceful and beneficent regime a rare opportunity to achieve a steady progress. But it is in very few respects that Western ideals can help us. The requirements of this country are peculiar to it; and it is by steady guidance in the light of the ancient teachings and a great circumspection in the assimilation of things foreign that we can achieve the end, without losing those qualities which made this country great in the past.

A. RAMASESHAN.

Vedic Religion.

Many Christian brethren of mine tell me that Aryanism contains no truth, while Christianity contains truth; and that I often attempt to borrow truths from Christianity, and to show them off as those of Aryanism.

I invariably reply to them that it is a universally admitted truth that a borrower is always a successor, and not a predecessor, to him from whom anything is borrowed; and that chronology has settled that Aryanism was a predecessor to Christianity. I do not forget here the truth that many truths may have been separately revealed to several sections of the population of this globe and thus one need not necessarily borrow truths from another; but if it is held that some truths have been borrowed from one by another, then Christianity should be considered to have borrowed from Aryanism, and not Aryanism from Christianity.

To show how much Christianity has so borrowed, I have written the following Catechism, copying wholesale in it, from the *Shorter Catechism* of the PRESBYTERIANS, such portions thereof as promulgated truths which were known to Aryanism long before the advent of Christianity. This accounts for the adoption of many phrases in this tract which Christians would at once recognise to be familiar to them:—

1. *What is the chief end of man?*

Man's chief end is to glorify God and to enjoy him for ever.

2. *What rules hath God given to direct us how we may glorify and enjoy Him?*

The word of God is the rule to direct us how we may glorify and enjoy him.

3. *What does it principally teach?*

The word principally teaches what man is to believe concerning God, and what duty God requires of man.

4. *What is God?*

God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

5. *Are there more Gods than one?*

There is but only one God.

6. *What are the Decrees of God?*

The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

7. *How doth God execute His decrees?*

God executeth His decrees in the work of creation and providence.

8. *What is the work of creation?*

The work of creation is God's making all things by His intention.

9. *What are the God's works of providence?*

God's works of providence are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

10. *What is sin?*

Sin is any want of conformity unto, or transgression of, the law of God.

11. *Does God leave all mankind to perish in the estate of sin and misery?*

God out of His mere good pleasure, did enter into a covenant of grace, to deliver mankind out of the estate of sin and misery, and to bring them into an estate of salvation.

12. *What is the duty which God requireth of man?*

The duty which God requireth of man, is obedience to His revealed will.

13. *Is any man able perfectly to keep the Commandments of God?*

No man is able, in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

14. *Are all transgressions of the Law equally heinous?*

Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others.

15. *What is repentance unto life?*

Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God, doth, with grief, turn from it unto God with full purpose of and endeavour after new obedience.

16. *What is prayer?*

Prayer is an offering up of our desires unto God for things agreeable to His will, with confession of our sins, and thankful acknowledgment of His mercies.

Whether borrowed or not, truth is truth and the religion which contains it must necessarily be good either at first-hand if the truth be original, or at second-hand if borrowed!

Out of 107 questions contained in the Christian Catechism (*Presbyterian Shorter Catechism*) I selected sixteen which had been asked and

replied to in the Aryan works, the remaining questions mostly referring to Christian dogmas, Church discipline and procedure. The sixteen questions selected are those relating to the fundamental principles of religion, and as such must have been borrowed from the Aryan religion, or must have been also revealed to the people of the West. The answers to these sixteen questions are not all copies of the Christian Catechism. Only nine answers are taken *verbatim*, and the remaining seven answers show difference of belief between the Christian and Aryan religions. These are answers Nos. 2, 5, 8, 11, 13, 15, and 16. In the 2nd, the words "Old and New Testaments;" in the 5th, "the living and true God;" in the 8th, "in the space of six days and all very good;" in the 11th "by a Redeemer;" in the 13th "since the fall;" in the 15th "and apprehension of the mercy of God in Christ," and in the 16th, "in the name of Christ," have been omitted. It will be noticed that these omissions refer to facts and opinions not admitted and held by the Aryans. I may as well here remark that the texts, with reference to which the questions are propounded in the Christian Catechism, are not one and all taken from the Old Testament or the sayings of Jesus, while the Aryan texts from which answers are given, all relate to *Srutis*, *Smritis*, and *Purāṇas* which existed long before the advent of Jesus. As the Christian era is counted, every year one more being added to the number of years up to the end of the last year, so is the Aryan *Kali-Yug* counted. The present year is 49,88. The *Kali-Yug* must have commenced 3,100 years before Christ, or 904 years after the creation of the world, which was created 4,004 years before Christ, according to the Christian belief, *vide* the Pictorial Bible 1835. The latest Aryan Revelation, known as the *Gītā*, is dated about 2,400 years before Christ. In these circumstances, to say that Aryan works should have borrowed facts and ideas from works written in subsequent years is utterly impossible. It is a useless task if not worse, to fight as to who is the borrower, when the solution of the difficulty, by acknowledging several Revelations in different parts of the world, is available. The following extracts from "the Bible in India," by Jaccoliot, the President of the Court of Justice at Chandernagore, may afford some information on the point at issue:—

"The Bible is so manifest an abridgment of ancient sacred books which Moses may have seen at the court of Pharaoh, that it constantly copies passages inexplicable in themselves, but found entire in those

books of Manu and the Vedas, which it has forgotten to examine. Thus you constantly meet this prohibition.—'The priest shall not touch any dead thing nor any crawling thing nor any thing that has been declared impure, for he shall be defiled.'

"Where is the special catalogue of certain impurities of the man, of the woman, and of certain animals, but all that is flooded, right and left, in a confusion of wearisome repetitions, from which it is impossible to extricate the idea that dictated the law. In the Hindu sacred books, on the contrary, we find a complete and special catalogue of all conditions of defilement, and of the objects that occasion it, with the manner of purification, as well as numerous explanations of the idea that suggested such ordinances. Which then, must be precursor of the other? Is it the detailed doctrine, the *raison d'être* of India on these matters? Is it, on the contrary, those fragments of the Bible hurriedly written, without order and without connection, and which can only be explained by reverting to those more ancient societies that afford us the key?"

"The Soorya-Siddhanta would retrodate many millions of years and on this subject, Halhed, the translator of the Sastras, makes the remark that no people possess annals of an authority so incontestable as those transmitted to us by the ancient Brahmins, and in support of his assertion mentions a book written more than 4,000 years ago, which gives a retrospective history of the human race of many millions of years."

"The pure Hindu religion recognises and admits but one God, thus defined by the Veda—'Him who exists by himself, and who is in all, because all is in him.' MANU annotating the Veda, says.—'Him who exists by himself, whom the spirit alone can perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all beings, and whom none can comprehend.' The Maha-Bharata also gives the following definition:—

'God is one, immutable, without form or parts, infinite, omnipresent, and omnipotent. He made the heavens and the worlds to spring forth from infinite void, and launched them into boundless space. He is the divine mover, the great originating Essence, the efficient and material Cause of all. * * *

"But I believe in CHRISTNA, philosopher, and moralist; I admire his lessons, so sublime and so pure, that later the founder of Christianity in Europe perceived that he could not do better than imitate them."

Listen to the Catholic Missionary Dubois on the ancient Brahmins. We cannot suspect him of partiality:—'Justice, humanity, good faith, compassion, disinterestedness, in fact all the virtues were common to them, and taught by them to others, both by precept and example; hence the Hindus profess, speculatively at least, nearly the same principles of morality as ourselves.'

"How glorious the epoch that then presented itself to my study and comprehension! I made tradition speak from the temple's recess. I inquired of monuments and ruins, I questioned the Vedas whose pages count their existence by thousands of years

and whence enquiring youth imbibed the science of life long before Thebes of the hundred gates, or Babylon the Great had traced out their foundations. I listened to recitals of those ancient poems, which were sung at the feet of Brahma when the shepherds of Upper Egypt and Judea had not yet been born." * * *

"So, in returning to the fountain-head do we find in India all the poetic and religious traditions of ancient and modern peoples.—The worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the morals of the Samian age and the sublime teaching of the philosopher of Bethlehem."

"In all social systems the most important matters of legislation are marriage, filiation, paternal authority, tutelage, adoption, property, the laws of contract, deposit, loan, sale, partnerships, donations and testaments. We shall see, on examination, that these divisions have passed, almost unaltered, from Hindu law in Roman law and French law, and that the greater part of their particular dispositions are to-day still in vigour. There can be no comment or possible discussion; where there is a text there is no room for discussion. The Hindu laws were codified by MANU more than 3,000 years before the Christian era, copied by entire antiquity, and notably by Rome, which alone has left us a written law—the Code of Justinian, which has been adopted as the base of all modern legislations."

"At the epoch of Alexander, India had already passed the period of her splendour, and was sinking into decay, her great achievements in philosophy, morals, literature and legislation already counting more than two-thousand years of existence: and further, I defy whoever he may be to show in India the faintest trace, the most insignificant vestige, whether in their different idioms, their usages, their literature, their ceremonies, or their religion, to indicate the presence of the Greek."

"India is the world's cradle; thence it is that the common mother, in sending forth her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion."

"Manu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit still permeates the whole economy of our European laws."

I am in possession of an English pamphlet headed "A Summary View of the Vedas." The author's respect for the Vedas can be seen from the following sentences:—

"The general character of this Veda is marked by shallow pedantry and dry grand eloquence."

"The philosophy of the Upanishads is a low, wrangling, canting philosophy."

It will thus be seen that this writer is hostile to the Aryan religion. This clearly hostile witness of the Vedas, says:—

"The Vedas are of paramount importance in the religious history of man. In them we find depicted

in glowing colours, the religious thoughts and sentiments of a race of men, who were unacquainted with the vices and luxuries, which are almost always the accompaniments of more civilised ages. They unfold to us how the Aryan mind at first plunged in holy theistic ideas, and devoted to the worship of the elements subsequently came to follow pure theism;—and to worship the one unchangeable and immaterial Being, who is, as it were, the pivot upon which this universal frame turns."

"In many places of this Veda we find passages which embody monotheistic conceptions. Such texts as the following frequently occur: "Let us adore the Supreme Spirit only, whom the eye sees not, the hand feels not, who never dies, who is all-pervading, eternal and all-powerful."

The sacred institutes of the Hindus strictly enjoin that the first portion of a Brahmin's life should be devoted to the study of the Vedas. Most of the Indian law-givers concur in saying that a Brahmin is not entitled to the high privileges that belong to his race from the accident of birth alone, but also for his profundity in the Vedic lore. Manu says: 'A Brahmin who is ignorant of the Vedas falls into the condition of a Sudra.'

* * * *

With regard to the religion of the Vedas, Mr. Colebrook, the distinguished Orientalist, says: "The real doctrine of the whole Indian Scriptures is the unity of the Deity."

Max Müller, (*another hostile witness*) whose researches in the field of ancient Sanscrit literature are patent to the world, says with regard to the seeming polytheism of the Vedas, "But there is a monotheism that precedes the polytheism of the Vedas, and even in the invocations of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of idolatrous phraseology."

"Indeed, we find many hymns in the Vedas which bring home to our mind the conviction, that monotheism is their fundamental doctrine. In one place a passage occurs whose purport is:

"What the sun and light are to this visible world that is the Supreme God to the intellectual and invisible universe; and as our corporeal eyes have a distinct perception of objects, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the being of beings; that is the light by which alone our minds can be directed on the path of beatitude."

"Without hand or foot He runs rapidly, and grasps firmly; without eyes He sees, without ears He hears all, He knows whatever can be known but there is none who knows Him: Him the wise, call the Great, Supreme, pervading Spirit."

Again:—

"By one Supreme Ruler is this universe pervaded; even every world in the whole circle of nature."

"There is one Supreme Spirit which nothing can shake, more swift than the thought of man. That primeval Mover even divine intelligences cannot reach; that Spirit though unmoved infinitely transcends others, how rapid soever their course."

"That Supreme Spirit moves at pleasure, but in itself immoveable; is distant from us, yet very near us; it pervades this whole system of worlds, yet is infinitely beyond it."

"The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit, as pervading all things henceforth views no creature with contempt."

* * * *

"The pure enlightened soul is a ray from the infinite Spirit, which knows the past and the future, which pervades all, which existed with no cause but itself, which created all things as they are, in ages very remote."

"Unveil, O Thou, who givest sustenance to the world, that face of the true sun which is now hidden by a vase of golden light, so that we may see the truth, and know our whole duty."

"O Thou who givest sustenance to the world, Thou sole mover of all, Thou who restrainest sinners, who pervadest yon great luminary, who appearest as the son of the Creator; hide Thy dazzling beams and expand Thy spiritual brightness, that I may view Thy most auspicious, most glorious, real form."

In another place it is said:—

"God who is perfect wisdom is perfect happiness, He is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, who knows and addresses that great One."

In another place we find the following:—

"That all-pervading Spirit, that Spirit which gives light to the visible sun, even the same in kind am I though infinitely distant in degree. Let my soul return to the immortal spirit of God, and then let my body, which ends in ashes, return to dust."

"O Spirit, who pervadest fire, lead us in a straight path to the riches of beatitude. Thou, O God, possessest all the treasures of knowledge; remove each foul taint from our souls."

Thus it will be seen that the Sâstram or the Veda is older than the Old Testament and contains all the truths promulgated by Christianity and other Religions.

The late Sir Monier Williams wrote a few years ago the following lines to a Missionary friend in India :—

“When I began the study of Hinduism I imagined that certain Elementary Christian Conceptions—such as the Father-hood of God, the Brother-hood of man and the indwelling of God in the human heart—were not to be found there, but a closer examination has enabled me to detect not only these, but almost every other rudimentary idea of our holy religion.”

R. RAGOONATH ROW.

A Chinese Religious Ceremony in America.

In San Francisco (California, America), may be seen the oldest and largest, and richest, temple as yet established by the Chinese in America. It was built, or rather is the outgrowth, of a shrine that was set up in “forty-nine” when the Chinese first made their way to the newly discovered gold fields of California.

In November last—(through the courtesy of some Chinese officials)—the writer was permitted to see at the temple, a most interesting religious festival, which is only performed by the Chinese once in three years. Over fifteen-thousand Chinese worship at their temple, in “China-Town,” San Francisco—and on this occasion, a Chinese Society called the ‘Ming Yung’ devoted five days and nights to prayer for their dead. The Society contributed about seven-thousand dollars for expenses, and the result was a most elaborate and imposing ceremonial witnessed by the entire Chinese population of San Francisco—in number at least twenty-five thousand. The temple forms part of a large business building in China-Town; the walls of which were completely covered with little red placards showing the names and the amount of the offering of the subscribers varying from fifty cents, to twenty dollars or more. This special festival was a season of prayer for the dead.

Five priests performed the mystic rites. One of them chanted in a droning voice the ritual, which embodied an address and an appeal to the departed relatives of the subscribers; after which, a long list of names were recited, of those who had paid to have their dear ones reminded of the remembrances of the living. Three times a day and night the priests would take it in turn to crouch before the heathen gods, and chant their prayers and appeals, with the accom-

paniment of sweet-smelling incense—and the weird music of drums, cymbals, clarionets, and one-stringed violins! After five days and nights, of praying, and playing, the great festival was concluded, by a burning in the street, at midnight, duplicate slips of all the names of the subscribers. Hundreds of little fires blazed along the narrow side-walks and were witnessed in great solemnity by the many Chinese who were paying tribute to their revered dead.

The Chinese reverence their dead, and are devoted to their parents, and pay all their debts before the first day of each new year—three virtues which might well be copied by other nations. And with such old-world ideas, and such instinctive customs forming part of the religion of China, it is not surprising that the Chinese are unprogressive in the matter of religion, and that they object to the assumption that a handful of Western Missionaries can improve the moral tone of the religious followers of wise, old Confucius, who taught long before the Christian era—and the elements of whose teachings exist in all creeds.

The priests were assisted by a number of beautifully dressed boys who did some very fantastic gymnastics on matting, upon which at times all the priests stooped and laid their foreheads. After the inside temple ceremonies were finished, the priests and the altar-boys filed down into the streets in China-Town to each of the shrines, where the spirits of the dead are publicly told they are wanted within the temple. As the head-priest chants the invitation, all his assistants form a chorus of sound, clasp their hands and bow, while libations of tea are being poured on trays of rice and other edibles. Then, tea is poured upon a flaming paper—and the procession moves on to the next shrine. The head-priest wore a ruby gown of exquisite texture—all the other priests and boys wore gowns of maroon silk richly embroidered with gold, and black caps with scarlet crowns. In the temple itself will be found a grand collection of old bronze and brass ornaments and vases, of exquisite shape and workmanship, though grotesque to the modern eye. Wonderful war relics,—mammoth ornaments of polished pewter—wonderful and most costly embroideries—urns of gigantic size and height, one standing seven feet high which receives the burnt offerings; the smoke of which, ascends through the nostrils of the hideous animal placed on top. The outside of this huge urn is lacquered and polished so highly that it reflects everything around it. All around are lesser shrines before which are beautiful bronze bowls filled with sand, in which are kept constantly lighted punks

and tapers. As I said before, this temple forms part of a large business building of three stories, the middle one being entirely sacred to worship. But to descend from the sublime to depravity, one has only to go down to the first floor of the same building to find hundreds of unconscious Chinamen in every stage of opium-ecstasy or stupor.

DR. EMILY NOBLE,

*Member of the American Pacific Coast Women's
Press Association.*

The Methods of Indian Social Reform.

The Presidential address of Mr. T. Sadasiva Aiyar at the Provincial Social Conference, held at Madura in May last, will fail to serve a most useful purpose, if it do not direct our attention to the almost hopeless confusion into which we have apparently fallen as regards our conception of the *methods* as distinct from the *principles* of social reform in our Presidency. It seems as if every one is agreed that our social customs require modification in several respects. But when the question of introducing some change for improving the present condition arises, every man appears to "ride his hobby" so to say. The extreme thinker advances the theory that legislation by Government is the only condition of success. The red-hot reformer would propose a direct facing of the opposition and an ever-increasing circle of martyrs. The shrewd scientific reformer puts forward the theory of the "leaven," and says that the spread of the influence of education among the masses is the only correct and sure method to be adopted. The orthodox Hindu suggests the wholesale recalling of old institutions, irrespective of their fitness or otherwise to the conditions of modern life.

The subject of social reform, in the shape which it has assumed in this country, is of comparatively recent origin. But it has kept pace with the spread of Western Education and may also be said to have made a name for itself, as a legitimate field of activity for every educated Indian. Nor is this all. Almost ever since its origin, schemes of practical reform have continually been advanced by those feeling the least sense of responsibility in the matter. There have also been instances of attempts to carry out several of these schemes. But not one such scheme has met with any degree of success.

This state of things should induce an honest endeavour to concert some scheme which will meet the requirements of the situation. It is of

the most importance that this should be done at once. It betrays no small amount of moral cowardice and even radical incapacity to improve, if we find generation after generation crying aloud against the most vital social evils, but not being able to concur as to the methods to be pursued for the removal of such evils, and find every man advocating a particular course most agreeable to him in reference to his own ideas and prejudices in matters not having the least connection with social reform.

It is therefore a matter for serious regret that our public men instead of devising some appropriate scheme for the purpose of overcoming the obstacles in the way of carrying out reforms that have received universal acceptance, should utilise the opportunities afforded them on very important occasions for the ventilation of their particular views on subjects, that can have no possible bearing on social reform. Mr. T. Sadasiva Aiyar's address fails to come up to a higher standard than this. He is one of the most intelligent products of the University and a man of learning and experience. He would have proved a most valuable aid to the cause in question if he had approached the subject from the standpoint of social reform and for a moment laid aside his predilections for theosophy. This, however, he did not choose to do. And his address, scholarly though it be, is altogether beside the point, and so far from being a help to the discussion, is calculated to distract attention and to lead to unnecessary and unpleasant controversies on matters of religion.

It is needless to recall to our minds all the subjects dealt with in Mr. Sadasiva Aiyar's address. He had the advantage of his position, of which he availed himself to the utmost. No topic of general culture, history or philosophy was deemed foreign to the questions on which he was addressing. The futility of democracy as a form of Government, the impossibility of equality among men, the principles of patriotism—these are certainly very interesting subjects upon which every man may have his own theories, and upon which one can easily dilate. To praise a living individual or to sing reverence to a departed deity, is also not an uncommon feat. Neither Mrs. Annie Besant nor Lord Krishna is an unworthy object of this kind of worship. It is also pleasant to quote incessantly from a book from which one derives his inspiration. And the *Bhagavadgītā* is a work that can stand however continuous a drain in this respect. These subjects gave a full scope to the display of the speaker's intelligence and eloquence. But they were, if at all, too unconnected with topics of

social reform to be allowed to occupy nearly the whole of a Presidential address to an Indian Social Conference.

The only pertinent portion of the address under consideration is where the speaker tried to account for the very slow progress reform had yet made and to indicate the proper line of procedure to be followed in the future. His conclusion on the former point was that the failure in the past was due to social reform having been dissociated from theosophy and his suggestion for the future was that social reformers should proceed in the lines of theosophy and that where Sastras had to be interpreted, it was the spiritual meaning and not the apparent or literal meaning that should be considered. As a natural transition from this attitude of mind, the speaker called special attention to the articles of social reform sanctioned and advocated by Mrs. Annie Besant, in her latest utterances on this subject.

It should be very interesting to consider how far each of these theories is tenable and what are the grounds of superiority claimed for Mrs. Besant's programme of social reform. The task is, however, unnecessary for the purpose of the present article. No one can seriously blame another for following a particular religion, or for having some kind of partiality to certain principles or to certain persons. But every man is expected to bring his unbiassed judgment to bear upon matters of the present discussion, without confounding the affairs of every-day-life with the requirements of life without body, and determining the conditions of earthly existence with reference to the different forms of religion and the several schools of Philosophy, that have prevailed in the world since its infancy, and that will continue so to prevail for all time. That this is not a fight for shadows will clearly appear to every one that considers the ease and frequency of agreement among men and nations in matters political and financial and the utter impossibility of different religionists or sects of a religion coming to some settlement of their differences, at least in the interests of peace and humanity. The building up of large empires, the spread of commerce and civilization throughout the world, the establishment of national independence, and the determination of questions of international jurisprudence—these have been accomplished, within measurable limits of time, but the world has not yet learnt to agree upon religious matters, and divisions and sub-divisions have ever been on the increase. It is a serious question for every social reformer to answer, whether he will throw in his lot with the religious, or with the temporal existence of man. It

admits of no doubt that every true and genuine reformer should try not only to advocate his particular propaganda in as acceptable a form as possible, but also to keep it clear of all kinds of controversy, on matters not directly connected with it, so that the cause may not suffer by the diversion of attention, that the end in view may not be missed, and that eventually the attainment thereof may not be postponed for ever.

There can be no agreement as to the methods of social reform unless the proper province of social reform is clearly understood and constantly kept in view. To this end, the following propositions may be stated:

(1) Reform pre-supposes degeneration, which again means non-use or abuse of energy.

(2) Energy is manifestation of life, which indicates possibilities of change, for the worse or for the better.

(3) Change for the better is what is known as Reform.

(4) Reform is therefore an altogether relative idea and means improvement upon a particular condition or state.

(5) What constitutes this improvement does not depend upon a universal or inflexible standard, but varies with different peoples and with the different stages of civilization a nation passes through.

(6) The rules of reform that can be enforced at a time depend upon the requirements of the situation and the possibilities of their acceptance by those for whose good they are intended.

(7) No code of rules prescribed at a particular period can be suitable for all time. Our sacred Sastras are no exception to this rule.

(8) The modicum of reform proper for a particular set of circumstances may be more or may be less than that sanctioned by the Sastras.

(9) Granting that the standard prescribed by the Sastras is the right one for all contingencies, it is more reasonable that deviations from that standard should be corrected at once than that people should waste their energy in theoretical discussions as to the interpretation of the texts.

(10) The early Hindu Codes of social rules have no higher authority than similar Codes in political or legal matters.

(11) Social relations are altogether temporal in their nature and guide the affairs of mankind irrespective of their religions or philosophies.

(12) Life on earth is a hard reality—men and women are brought into particular situations, in which they should look after themselves as best they can, if material existence is at all cared for.

(13) Life beyond death is a result of the imagination and cannot be said to be based on experience in any intelligible sense of the term.

(14) Life after death may be true or may be false. Mankind has at any rate not yet agreed upon this point.

(15) Even if the soul lives after the body dies, there can be no such connection between life before and life after death that we should postpone the accomplishment of our ideas about our present existence till the determination of the controversies regarding the immortality of the soul.

(16) Fortunately mankind has always been wise enough to look to the present only, whenever their material existence was concerned in the least. The abolition of slavery, the Bill of rights, the Factory Laws, the Indian Famine Commission, the South African war, the Chinese question—these subjects have been deemed too urgent to be postponed pending the settlement of differences on ulterior questions.

(17) The removal of social evils is a necessity scarcely rivalled in urgency by any above illustrated. The effects of delay are disastrous. Allowing the evils to continue after their discovery is the height of injustice to the parties concerned. Every successive generation decays with greater rapidity than its predecessor. Life becomes miserable, and death will appear preferable.

It is high time now that people interested in the improvement of our social rules and customs should find out for themselves whether the puzzle they are in as to the authority of the sacred texts or as to the sanction of religion has reference only to the ways and means of realising the ideal or as to the fixing of the ideal itself. If the ideal itself had not been effectively and definitely formed, it is sheer waste of energy to consider the means of realising it. Moreover, unless this legitimate course is adopted, the discussion will never advance, while on the other hand, it will be drifting from one set of difficulties to another. It is also self-delusion or self-deception to believe that one's hesitation is as to the methods, while his real objection is as to the substance itself. This attitude may be induced by mistake or dictated by purpose. This difference may affect the justifiability of the individual in the eyes of others, but the cause of reform is equally prejudiced in both cases. Every one that talks of reform should examine himself minutely, and satisfy himself that he is not consciously or unconsciously a real obstacle to the progress of reform, making himself or others believe that he is a real sympathiser while in fact he is indifferent or a factor in oppo-

sition. Unless this is done, genuine workers in the field will not be able to determine the real strength and weakness of the cause, and the measures to be adopted to help its progress.

If it were not that Mr. Sadasiva Aiyar was labouring under some such disadvantage, it looks exceedingly strange that he should in one portion of his address express the most extravagant views in the line of heterodoxy, and in another portion chalk out for reform a direction, in which it is sure to wither and perish. If social reform was urgently required, there is no meaning in saying that it must proceed in a line which makes any progress utterly impossible. Perhaps, after all, Mr. Sadasiva Aiyar is not a friend, but a conscious or unconscious opponent of Social Reform.

M. CHENGAYYA.

A Reply to the Above.

To

The Editor of the Arya.

DEAR SIR,

1. I thank you very much for permitting me to offer my remarks on Mr. Chengayya's thoughtful and able paper on Social Reform.

2. He thinks that my observations on Democracy and my references to Mrs. Besant (and Mr. Raghunatha Row) and to the principles of the Sastras (one of the highest of the Sastras being the *Geelā*) can have "no possible bearing on Social Reform" and are "too unconnected with topics of Social Reform" & "foreign to the questions" on which I was addressing. I believe (with Mr. Raghunatha Row) that Social Reform cannot progress on proper or practical lines without co-ordinate religious development and without recognition of and reverence towards our superiors in spiritual knowledge, such superiors having left us in the past the Sastras for our guidance and being ready now to guide us along right lines if we seek them reverentially. Unless people are prepared to recognise the lead of such spiritual superiors, nothing useful can be accomplished. We Hindus are lacking in initiative, organisation and solidarity and in "strength to obey" a leader and in the spirit of discipline. If, even after so many failures, the lead of Mrs. Besant is not followed by the Hindu Theosophists as a class, I despair of the future of India for at least a century to come. Mere cleverness in criticism without the ability to select a cultured, spiritual-minded and philanthropic leader and follow him will not lead to any practical result.

3. Mr. Chengayya makes a distinction between "affairs of every-day life" and "the requirements of life without body." The distinction is a real one, but unless the "affairs of daily (physical) life" are recognized as inferior to (though necessary at this stage for) and as appurtenant to "the requirements of life without (physical) body," attention to the former alone will only lead to a material animal existence, which, though it may lead to progress in "pig-stye" comforts will not be real progress or Reform. Mr. Chengayya further wants every Social Reformer to seriously answer the question "whether he will throw in his lot with the religious or the temporal existence of man." I support his appeal and I hope that the vast majority will give their answer in favour of the "religious existence" which, far from being injurious to their "temporal existence" will invigorate and purify and reform the latter in the right way.

4. Mr. Chengayya contrasts the "ease and frequency of agreement in matters political and financial" with "the impossibility of different religionists coming to some settlement of their differences." If the needs of the soul were generally considered as important and imperative as the needs of the body, I have no doubt whatever that settlement of differences will be as frequent among religionists. Wolves agree to hunt in packs under a temporary leader to satisfy imperious hunger and Deer agree to graze in herds for mutual protection. But such agreements are short-lived and are subject to sudden changes. On the other hand, as H. P. BLAVATSKY has shown in the "Secret Doctrine" (see also Mr. Raghunatha Row's article on Sree Sankara in the July number of the *Arya*), all leaders of Religion have been agreed as to the fundamental truth, underlying Religion and as you reach the sources of every great Religion, you find the same eternal fountain (namely, the Sanâtana Dharma) to be the source of their life-giving waters, however corrupt and turbid and divided into various streams they might have become in their course through the diversified strata of humanity in the progress of Time. The words and the allegories and the language and the symbols might differ in the several Vedas, but the underlying principles, ideals and truths are the same. Religious Truth is also so subtle and so many-sided that each of its different (but not opposed) phases is given greater prominence to by a particular Religion but this does not mean that there is conflict between

religions. Of course, through the misunderstanding, ignorance and weakness of the nominal followers of a great leader of religion, conflicts have arisen among men on account of religious beliefs in minor matters. Such differences, when deeply looked into, will be found to have their real source in "political and financial" considerations, that is, lust of temporal power and wealth. While the Aryan Religion has stood in its main features for untold ages and the Christian Religion for Nineteen Centuries, which political system or financial corporation has stood in its main features for more than a few centuries or decades? The "building up of large Empires," "the establishment of national independence," "Abolition of slavery," "Famine Commissions, &c., have been the work of great leaders like Bismarck, Garibaldi, Washington, Lincoln, and so on, and nothing comes out stronger in their lives than their deep religiousness and belief in the Divine guidance of the world. When people don't trust and follow leaders, the result is similar to what has taken place in Poland and in the Irish and Liberal Parliamentary parties.

5. Of course, those who do not recognize the work of the Gods and the forces of right guidance in a God-fearing Leader talk of John Bull "blundering" into the possession of an Empire and of something turning up somehow all right in the end and about individual competition leading to progress and so on, forgetting that the Devas sometimes use even man's bad passions to bring about the results ordained by the supreme will. A real Leader of Religion makes millions of men "to agree upon religious matters" and the main features of His teachings and their effect in practical life last very much longer than the agreements brought about among men for material ends by a leader (as for instance, Mr. Gladstone) on political and financial matters. A great leader of Religion has to be possessed of much greater moral and spiritual force, and hence appears much more rarely than a great leader in political or financial matters.

6. Mr. Chengayya enumerates 17 propositions (which he seems to consider as self-evident axioms) for the acceptance of Social Reformers. I agree with his propositions 1, 2, 3, 4, 5, 6, 9 and 17, but the expression "change for the better" in his principle No. 3 can have no meaning unless we have an "ideal" and a goal and a standard which we recognize as "better," and hence I cannot assent to the statements in his other propositions "that

there cannot be a universal *standard*" (as opposed to a *Code of Rules* binding on all) or that Reform might "be more than" (that is, go beyond) "that sanctioned by the Sastras" or that "Social relations are altogether temporal in their nature and guide the affairs of mankind irrespective of their religions." Especially is this last statement astounding when we find that the Deceased Wife's Sister's Bill has been and is being opposed in England on religious grounds and that marriage has been treated as a sacrament in all Religions. Probably, Mr. Chengayya means "ought to guide." I must also express my total dissent from Mr. Chengayya's propositions 12 and 13 that "men should look after themselves as best they can" as "Life on earth is a hard reality" while "Life beyond death is a result of the imagination and cannot be said to be based on experience in any intelligible sense of the term." I hope that Mr. Chengayya will admit that the evidence of spiritual men if we believe in their honesty and intelligence is "experience in an intelligible sense of the term." If such experiences are recorded in Histories and traditions of old and even in the records of the up-to-date Psychical Research Society of England, of which Mr. A. J. Balfour is a member and the experiences of A. R. Wallace and Sir William Crookes (the greatest living chemist), it will be "experience in an intelligible sense of the term," for, if all these are rejected as "imagination," we cannot have any historical knowledge at all. As Mr. Chengayya is a talented gentleman of great promise, I hope that the Gods will soon bring him into contact with a person advanced in spiritual knowledge who has such experiences and whose words he could believe. "As to mankind not being yet agreed upon" whether "Life after death is true or false," all that I can say is that except a microscopic minority who belong to no religion, all men are agreed upon that point.

7. Mr. Chengayya kindly invites me to view "the cause in question from the standpoint of Social Reform" and to lay aside "for a moment my predilection for Theosophy." I am sorry to say that I feel myself quite unable to do so, Theosophy being a subtle medicine (or it may be a poison in Mr. Chengayya's view) which fills up every pore of a man's mental body when it is duly administered by a Guru and which colours and brightens his views on all temporal matters. Of course, it does not make a man less fit to associate with his fellowmen in

all good movements but, on the contrary, the tolerance and charity which it preaches ought to make him a much more useful member of Society able to do much better work in the light of its Teachings in all departments of human activity.

8. The statements of Mr. Chengayya in the concluding portions of his paper that the line that I "chalk out for Reform" is sure to make it "wither and perish," "will make progress utterly impossible" and that I am therefore "a conscious or unconscious opponent of Social Reform," these statements are mere assertions without proof and can be only met by similar counter-accusations against Mr. Chengayya and gentlemen of his ways of thought, but I hate the argument "tu quoque" as it hinders practical co-operation for common objects. If my views on Theosophy and the necessity for discipline and reverence towards superiors are irrelevant (as Mr. Chengayya says in one portion of his paper) as regards practical action, let us begin practical action at once in the carrying out of the reforms on which we are agreed, though co-operation will be rendered difficult if Mr. Chengayya continues to insinuate that people like myself might be "conscious opponents" of Social Reform hypocritically "chalking out impossible lines" of action to bring about its ruin.

COIMBATORE, }
19-8-1901. }

T. SADASIVIER.

Drinking-Water and Health.

"Water is a matter that people of India, of all people, should take an interest in, for the people of India are the greatest water-drinkers in the world. It may be said to be the national beverage."

The ultimate source of all water is Rain, and rain-water is pure water distilled from the impure sea-water by the heat of the sun in the wide expanse above. Rain-water being distilled water is the purest of all waters, as it falls. But when it falls through the atmosphere it takes up the various impurities floating in the atmosphere and, by the time it reaches the surface of the ground, is already (though only slightly) impure. The rain-water that falls on the surface of the globe is disposed of in three ways. A portion of it sinks into the ground and constitutes the ground-water or the sub-soil-water which is the source of all wells, artesian wells and springs. Another portion runs off the surface of the ground and goes to swell the existing rivers,

tanks and lakes. And a third portion evaporates into the atmosphere which it keeps moist. In this article we are concerned only with the surface-water and the ground-water. Of these two, the ground-water is certainly the purer inasmuch as the suspended impurities are removed by filtration through the soil, while the surface-water is impure inasmuch as the water when flowing down the surface of the ground carries with it all the surface-impurities. But the surface-water need not necessarily be impure inasmuch as water flowing on clean rocky surfaces and flowing downwards towards clean tanks or lakes will be pure. Again, ground-water, if it had passed through filth laden soil, must be impure, e. g., water of shallow wells in the middle of a town.

The various classes of water have been arranged in the following order as regards their purity for drinking purposes by the Rivers Pollution Commissioners of England:

- Spring water.
- Deep well-water.
- Upland surface-water.
- Stored rain-water.
- Surface-water from cultivated land.
- Rain-water to which sewage gains access.
- Shallow well-water.

The impurities in water may be suspended or dissolved. It is the suspended impurities that render the water turbid. A turbid water, though unsightly, need not be unwholesome, whereas a perfectly clear and transparent water may be deadly poisonous. It is very unsafe to judge of the quality of water solely by its physical appearance. Sanitarians have been in the habit of subdividing both the suspended and the dissolved impurities into two classes, the organic and the inorganic. The inorganic or mineral impurities, unless in great excess, are not as a rule very hurtful, but it is not so with the organic impurities which might be in the form of vegetable or animal impurities, either living or dead.

Examples of dead animal organic impurities are:—Urine, faecal matter, vomit, spittle, hair, epithelial cells, pus cells, etc.

Examples of living animal organic impurities are:—The ova and embryos of various intestinal worms, microscopic animals, etc.

Examples of dead vegetable impurities are:—Decaying leaves, vegetable fibres, cotton fibres, etc.

Examples of living vegetable impurities are:—Microscopic plants, such as the diatoms, algae, mosses and the great group of Bacteria or Microbes.

Of all the impurities, the living organic impurities are the most dangerous, and particularly the bacteria or the microbes. Both the bacteria and the ova of worms are suspended impurities in water, and can be removed by filtration. They can also be destroyed by boiling the water.

The bacteria occupy a low scale in the vegetable kingdom. They are extremely small unicellular organisms which have got the property of multiplying enormously and very rapidly.

The average diameter of a microbe is $\frac{1}{25,000}$ th of an inch, and its average weight = $\frac{1}{128,000,000,000}$ of grain. 128 thousand millions of microbes will weigh just one grain.

Prof. Cohn has calculated that, at the ordinary rate of multiplication, a single microbe weighing $\frac{1}{128,000,000,000}$ of a grain will increase in 3 days to 4772 billions of microbes weighing aggregate-ly 7500 tons, provided the surrounding conditions are favourable for their development. But fortunately for us the surrounding conditions are not *always* favourable for their maximum development.

The figures given above will give one an idea of the enormous rapidity of multiplication of these bacteria. Some of the microbes (which may be considered our secret foes) produce diseases in man, such as Cholera, Typhoid fever, Plague, Anthrax, Glanders, Consumption, and are therefore called by us pathogenic or disease-producing microbes, while many microbes which may be considered our secret friends, are extremely useful to man inasmuch as they act as scavengers in removing dead organic matter which they oxidize and convert into harmless inorganic substances. The microbes of this group are called innocent, or, more often, saprophytic microbes, inasmuch as they are capable of living on dead organic matter, unlike the pathogenic ones which can flourish in the living body. It is by the agency of these saprophytes that dead bodies, faeces and other forms of organic matter buried underground are oxidized and rendered innocuous. And it is by these that the organic impurities in water are oxidized. Many of these are extremely useful to man in a variety of arts, such as the production of alcohol, vinegar, etc., the curing of tobacco, the preparation of soya bread, etc.

The most common pathogenic microbes found in water are those of Cholera and Typhoid fever.

We shall now inquire into the sources of the impurities in water.—

As river-water, tank-water and well-water are the three chief main (if not the only) sources of water-supply in India, we shall confine ourselves to a narration of the methods of pollution of these three varieties of water.

The well-water might be contaminated directly through the mouth, or indirectly through the neighbouring soil. The fall of dust and leaves which are blown about by the wind, the introduction of dirty ropes and chatties into the water, the drippings from the feet of persons who may stand on the well when drawing water, the fall of birds, cats and even human beings into the well, the flowing down of the waste water around the mouth into the well—are all examples of direct pollution.

If there be any accumulation of rubbish in the neighbourhood of the well, rain or the waste water around the mouth of the well will wash down the impurities into the soil and therefore into the ground-water which is flowing into the well from all sides around it. As the water in the well is derived from the ground-water in the neighbourhood, and as the latter is flowing through the interstices of the soil, the necessity for perfect cleanliness of the soil around the well for a distance of half a mile can easily be understood.

As the majority of Indian wells are uncovered, have but an imperfect steining, have no rampart wall and have no pulleys and as bathing and washing of clothes are carried on around the mouth of the well, there is no limit to the amount and variety of impurities to be found in an Indian well.

The tanks and rivers are promiscuously used for washing of persons, clothes and cattle and for drinking, while the banks are invariably used as latrines and cremation-grounds. And during summer the river-beds are utilised for similar purposes. "The insolent defiling of the rivers by the human herds" that resort to them, makes river-water a dangerous source of supply in India. People wash their dirty bodies, dirty clothes and dirty cattle, spit into the water and shed every form of filth into the stream, "to diffuse what venom if it will float and melt, far away in all places where God meant those waters to bring joy and health." It is not an uncommon sight in this country for men to commit nuisance on the banks of rivers (not excluding the sacred rivers), and then go and wash their dirty bottoms in the stream, while a little further down the rivers, the woman-kind fill their clean brass-pots (scrupulously clean on the outer side) with sacred drinking-water flavoured probably with a pinch of faecal matter (possibly containing

Cholera-microbes), or a little spittle, or a little urine, higher up the rivers and not very far off. What a repulsive idea!

The women for obvious reasons fill their pots with water from near the banks especially during the floods, and it is this very water running by the side of the banks that is used for ablution by people committing nuisance on the banks. Tank-water is also similarly polluted. The water may also be polluted by impurities soaking through the neighbouring soil as in the case of wells.

We must not forget to mention the pollution of river and tank-water by means of dirty feet. People walking along the roads might quite possibly have trod on dirty soil on which faecal matter (possibly cholera-stools) has been thrown, and contaminated their feet. If such dirty feet, possibly polluted with cholera-microbes, be dipped into the water, it is obvious that the river or tank-water must become polluted with cholera microbes, which multiply enormously, as has been already pointed out.

As the pollution of river-banks seems to be extremely common in this country, and as the Brahmins are the greatest offenders in this respect, it would be interesting to see what the Smritis have to say on pollution of water. Yājñavalkya has laid down that one should not commit nuisance in a river, road, water, etc., and that he should not throw into water spittle, blood, ordure, urine, or semen; and as the sight of water may tempt one to pollute it, it has been further laid down that nuisance should not be committed even facing the water:

ननुपेहेनदीच्छाया वर्त्मगोष्ठावपस्पसु ।

नप्रत्यग्यर्कगोसोपसंख्यावुच्छाद्विजन्मनः ।

ष्टोबनासृक्शकृन्मूलरेतास्पसुनिजिपेत् ॥

As for ablution, Yājñavalkya has distinctly ordained that it should be performed with up-lifted water, i.e., water removed by means of a vessel from the source of water:

गृहीतशिप्नश्चोत्थाय मृद्धिः अम्युद्धते नलेः ।

गन्धलेपक्षयकरं शौचं कुर्यात् अतन्त्रितः ॥

So also Dakṣha and Vasiṣṭha:

तीर्थशौचं न कुर्वीत कुर्वीतो धृतवारिणा ।

उद्धृतापिराद्धिः कार्यं कुर्यान्नज्ञातपनुद्धताभिः ॥

(To be continued).

P. S. CHANDRASEKAR.

The Small-pox Goddess.

(Concluded from page 65).

Readers of Walter Pater may well remember his observations in "Marius the Epicurean" on the priesthood of Aesculapius, and the value of dreams thought to be inspired by the God of Medicine, in supplying information about the origin and development of diseases. If among the ancient Romans, dreams were the sole channel for ascertaining the mode of treatment of a particular disease, the symbology of clinical discipline was most effectively mirrored in the look and appurtenances of Aesculapius, the cure of ailments was more religious than medical: not less so, have been the ruling Dravidian practices in relation to the treatment of many contagious diseases over which demonalatory holds such unbounded sway: only in place of the Roman dreams, we have to put in the Hindu delirious ravings.

We have referred already to the unmeaning gabble, sometimes positively frightful, that proceed from the patient, during the stage of the delirium coming on straightway in the wake of the eruptive fever, in ninety cases out of a hundred. The sufferer lives and moves and has his being in a world of his own, thoroughly oblivious of what is passing on about him, and talks of things which will be palpable perhaps only to a deranged imagination fired with the excitement of a high fever. His incoherent talk interlarded with groans and shrieks, is a Chinese puzzle to his relations that sit hard by, endeavouring to read a meaning out of his flippant words. He is *Mari's* oracle, and ought to be listened to with abiding reverence and interest, as every unmeaning syllable of his, might veil some sober truth or premonition, having a direct bearing upon the prognosis of the complaint, and afford a clue to the extent of the spread of the contagion, and the range of mortality from it in the village. Many women who pose, by reason of their past experience, as experts in interpreting oracular effusions, sit near him, and cross him with subtle questions. *Mari*, they say, speaks through him for the time, and true and trained interpreters could make out her intentions easily. Queries like these are put to him, "How many houses you propose to visit? Where do you come from? What time you will stop in our place? How many deaths there might be at the village?" Then many a time Hamilton's well-worn definition of Metaphysics said to have been given by

a farmer with his bland flatness, is borne out to a letter and every one becomes an authoritative expounder of mystic and recondite divinations. In a few cases, what looks like a relevant answer may be obtained though it will not have a shadow of truth in it. The meaning one should attach to such show of relevancy gets clear if we know the secret of how to prolong the somnolism of a dreamer by throwing out "a suggestion" as they technically say, and suitable ideas to keep up and develop the train of fancy passing in the dreamer's mind. Similarly, the highly-strung imagination of a disorderly mind, as that of the patient, is made occasionally to run in the same groove by accidental clever questionings.

As the patient is groaning under the ill-starred roof, to the dismay and despair of his anxious relations, the goodman of the house has already converted the temple of *Mari* situated on the roadside, or elsewhere in the vicinity, into a scene of the most pious devotion. The rigid severity of the Goddess is a great deal enhanced by the crumbling exterior of the temple and the sullenness, nay, the fearsome nature of the ceremonies conducted there. The temple is not a piece of elaborate architecture or costly masonry, but a simple tile-roofed building, without even the outer court or the imposing "adytum," if we may use the expression, of the ordinary Hindu pagoda. The dearth of any vegetation round the temple, the grim colossal idol of Pechi at the gate-way, the altar of red brick-work in front in the open, usually breast-high, bearing a large dark iron trident that has been bedaubed many a time with the blood of immolated goats and fowls, all these combine to create in the Hindu's mind an awe which rises in intensity with the intensity of devastation in the village, during the reign of the fell epidemic and which assumes an almost superphysical aspect to the quailing devotee, as he sees the temple in the scorching glare of the cruel Indian summer. Under the expense of the infected house, the priest of the temple called *Pujari* or *Pandaram*, starts a new routine of devotional acts. In the morning, an elaborate *Archana* is made consisting of the offering of flowers of different hues and varied fragrance; camphor and frank-incense are burnt, whose fumes filling the temple-house with an unutterable odour of sanctimony and divine grace, known sometimes to translate the souls of votaries; and "holy ashes" scrupulously prepared by fine processes of sieving and sifting are offered at the feet of the stone image, with the mumbling

of incantations. The ashes are brought to the house as a matutinal charm which is smeared over the forehead of the patient and sprinkled into his mouth, as they are believed to stave off virulence of the contagion to any bad degree.

At noon, the ground adjoining the temple is carefully watered on all sides by coolies employed for the purpose that the mind of the Goddess may get "cool." The idol also is frequently bathed in a mixture of milk, honey and clarified butter. The water of many tender cocoanuts is used at intervals as an intermediate ablution. Such propitiatory acts relieve the mind of the inmates of the house, a great deal, of the panic of any further suffering or molestation from *Mari*, since baths of the above description, it is thought, will tend to lessen the burning sensation and the itch, so incidental to the contagion, in the scorching and sultry afternoons which are a special feature of the Small-pox season in South India.

As the day wanes, and nightfall commences, the round of ceremonies conducted in the morning is again repeated at the temple, and the "holy" offering of ashes is sent to the house as "the precious Gift" for the use of the patient. The routine of the "extraordinary" temple-service will continue, so long as the pustules go on actively developing when the pain is intense and smarting unbearable.

In bad types of small-pox, through the intensity of the invasion, and the multitude of pustules that plague the sufferer, cataract in the eye is brought on now and again, and sometimes even distortion of the body, telling upon the gait and the erect posture. When the inmates entertain the faintest suspicion from symptoms that are already manifest, that such deformities might occur, they pray to the Goddess that they would present her with votive offerings of mud eyes, mud legs and so on, should the deformities be averted. It is such presents, the result of vows, that catch first and foremost the gaze of the beholder, as he is brought face to face, for the first time, with any *Mariamman* temple. The accumulated mud-offerings of years, many of which in a rapid state of decay, may be seen crowded together unceremoniously in front of the temple, not to mention the images of men and women of baked mud, standing as so many servitors of the Goddess in hideous array.

Another vow taken in given-up cases of Small-pox is to give "a dance" in her honour, which is peculiar, and must be undertaken only by a special set of Sudra men and

women, who form professional companies, and who could be engaged for payment. It is only during the time of the annual festival of the Goddess that such a dance ought to be celebrated. As the dance is an institution playing a very important part in the social life of every South Indian village, it will not be out of place here to give a brief account as to how it is conducted, and what the nature and status of the performers are.

The dancing companies are itinerant and make a living by undertaking "dances" for people who have taken dance-vows to the Goddess. Men and women, boys and girls, from among the low ranks of the Sudra community contribute to their number, and the women that join such companies are notably of low morals. They combine with their dance a rude mode of opera-like acting, singing snatches of wild ballads, doggerels, and bazaar-lyrics which are in the mouth of every Indian beggar, street organ-grinder, cart-driver, and jutka-wallah, exuberant with much of animal spirits. The inmates have appointed in their vow a particular annual festival of the Goddess to fulfil their promise. The annual festival runs to as much as even a month in some villages, and a day out of it, is chosen for making good the vow. The priest of the temple is given notice of the fact on that day, so that he may arrange to take the idol in procession round the streets in the evening and bring it to the desired house at night. Meanwhile, the manager of a dancing company specially stopping in the village on account of the festival season is sent for, and on the terms being settled is asked to come with his retinue and the requisite furnishings soon after the idol reaches the house, which will generally be at 8 P. M. Before this, a large shed will have already been erected in front of the house in view of the intended reception to the Goddess and the forthcoming dance in her honour.

At one end of the shed, the fully decked wooden image of the Goddess, which is usually varnished with a thick red shiny paint, is seated in great pomp after the procession has been gone through. All the people of the street assemble there and prostrate themselves before the image and indulge in every pious jostication. The dance which is invariably conducted in the presence of the image is supposed to be witnessed and enjoyed by the Goddess "unseen by man." Though it is usual to begin the dance as soon as the idol reaches the house, yet, if it is an early hour, they sometimes put it off

till it is as late as ten or eleven P.M. By the time the dance will commence, all the people in the street are ready after their supper for the coming recreation, munching their betel-nut, and assembling under the *pandal* with screams and laughter to witness the interesting performance. The clouty population of Sudra menials with their stolid sons and daughters who make up the greater part of the sight-seers on the occasion, grace the assembly not a little.

The pit, the stage, and the tiring room are all one and the same. The mud-covered floor under the *pandal* affords enough room for the various functions of the actors and spectators. Nothing is screened off from view as there is hardly any need for the actors to change apparel or trappings. Each actor comes dressed once for all in tawdry native costumes, pleasing to the crowd, with head-gear and the rest made of ordinary wood, coloured varnish, plaster and tinsel. The same might be said of the actresses also who probably put more paint on their face. Any scene, nay any situation is improvised with the readiness and rustic simplicity of the proverbial fairy-acting in "A Midsummer-night's Dream."

Now, the sound of the weird bag pipe begins to roll on the air making a mewing music, while the sickening thuds on the tabor keep time and the clamorous cymbals gingle incessantly. Big shallow-bottomed *chatties* filled with oil (not the petroleum by any means!) are fixed on tall posts. Thick wicks knotted and twisted, of the size of one's knuckles are immersed in the oil and lighted. These primitive lamps which are placed two on each side of the "Boards" do duty for the costly appliances used in the English dancing-hall.

After the preliminary flourish of "mewing" and "thudding," an actor appears on the scene whom the audience is presumed to take for a king of the old Heroic period of the Mahabharat. His queen joins him presently, her face rippling with smiles. Both sing songs and crack jokes. A Prime Minister and a Clown appear by and bye. All these mix together and exhibit to the audience some pantomime, a few attempts at coarse repartees, some snatches of libidinous love-songs, a few gallant-like acts. There is deafening vocal music now and then, and ample demonstration of provincial slang in language and manners. In fact the ludicrous attitudes and gestures which actors and actresses put on, the drollery twinkling in their eye, the clownish nature of their behaviour and deportment, the tones, now drolling, now gurg-

ling in which they carry on their conversation, abounding in fantastic quips and jokes, all these beggar description. Thus the hours wear on till it is almost day-break, when the play closes, the actors are paid by the goodman of the house, and the Goddess, after the inmates have taken leave of her in the usual style, by burning camphor and frank-incense and "offering" betel-nut, repairs to her temple-home on the shoulders of the men who are appointed to carry her.

The above description will give a fair idea of the so-called "dance-vows" for *Mari Ammam*, taken by the inmates of the house, when they have reason to despair of the life of the patient from any alarming symptoms. But one of the most prominent of the rites that is undertaken in the house during the patient's agonies, as the vesicles are advancing in development is the costly dispensing of rice-gruel to the Sudra menials in the village.

A large quantity of rice, even as many as four or five *markals* at times, mixed with *dhol*, pieces of tender cocoanut kernel, salt and abundant water is boiled down to a very liquid sort of savoury *Kanji* and distributed to numerous Sudra people including young children, on sultry noons. This treat is repeated every second or third day till the pustules "blacken," shrivel and tend to slough. The recipients swallow the gruel with keen zest, soliciting loudly, as they do so, "the gracious company of the sweet-Goddess," i.e., an invasion of small-pox that would be mild and not painful. The *Kanji* being a gift dispensed to honour the presence of the Goddess, it is supposed that those who partake of it will surely have an attack of pox, but never of a fatal or dangerous nature as they voluntarily implore her "to set her seal" on them. Though the distribution of *Kanji* is believed to be a means of pacifying *Mari*, the deafening noise the menials make as they crowd at the street-door to partake of the distribution never fails to annoy a good deal the woeful sufferer within. So much so, that during the performance of the *Kanji*-dispensing ceremony, the patient oftentimes imagines it were better he was left alone than subjected to the infliction of such horrid yells from the people at the irritating mid-day.

The restrictions observed in regard to the admission of people into the infected house are varied and must be closely looked into. Enthusiasts possessed of "Indo-mania" may try to read the inculcation of the best principles of the most approved modern hygiene under

those restrictions. But one who studies the facts with dispassionate judgment and unbiassed reason, will best be able to judge whether hygiene, any more than steps to stave off further progress of the contagion, is ever contemplated under the mask of such time-honoured injunctions. Now, what are the actual restrictions obtaining under the infected roof? A pure virgin, a wife, that did not enter into sexual relations with her husband the previous night, a bachelor of unsullied morals, a married man that "knew" not his bride within the past 12 hours, and all widowers and widows of no loose character might go into the sick-room and visit the patient. One that has had a recent shave or an "oil-bath," a maiden or woman using scented cosmetics or "painted with saffron" will never be allowed to reach the bedside of the patient, nor one who had just returned from any out-station. Even parents are never permitted to see their child should they chance to come from any outside place, however much they may anxiously yearn. The son will probably have taken pox whilst stopping in a town whither he may have been sent on some purpose by his parents, and they will have come from their home in great flurry, on an urgent message, extremely eager to see their darling; yet, they could never be allowed entry into the house, immediately after their arrival. They ought to stop elsewhere in the town for a day or two, and after a sufficient lapse of time ranging from 2 to 5 days according to circumstances may get admission into the infected house. The inmates should be free from all ideas of "wedded-life" till the Goddess "goes out" of the house; if they are not, they would quit the house altogether. The entry or retention of people happening to be of a different description from the above, is sure, it is thought, to kindle the rage of the imperious and sulky divinity; as a consequence, the patient might suffer enormously from the pangs of the disease, if the Goddess in her anger is so forgiving as to not to make away with him. The malformations and the deformities incidental to patients emerging out of a bad attack such as blindness, lameness and other disfiguring distortions, and even occasional paralysis are nothing else than punishments inflicted by *Mari* for violating her dictates.

Again, within the house itself no tasteful toilet or gay decoration is permitted. There should not be any loud outburst of laughter, nay, any indication of merriment, and everything ought to be grave-looking without even a shadow of

light-heartedness. They are not to hold a sumptuous banquet inviting friends and relations, and are further strictly prohibited from preparing any dish involving frying. The use of sesamum or cocoanut-oil for culinary purposes is discountenanced, not to mention its service during bath or toilet. But in their stead, castor-oil or ghee can be used with perfect immunity. If the patient was married, his bride, should quit the house and live away from it till "the Goddess left the house." Any slight infringement from these rules may result in something dismally injurious to the sufferer.

V. V. RAMANAN.

Editorial Notes.

In the *postscript* to the letter of Count Leo Tolstoy, he regrets that he could not write the letter in his own handwriting, as he was bed-ridden. Last week's mail brings the report that the Count has tided over his serious illness, but is still convalescent. His fortitude and his firm faith in the Supreme Goodness, during critical moment of his recent condition, will go to prove, that the Count is no insincere preacher of "his mystic philosophy," that "Eternal Love" which he asks his countrymen to recognise. We offer our sincere congratulations on the Count's recovery and we hope that he will long be spared and that his work in Europe will achieve a greater measure of success.

Elsewhere we print an interesting account of a "Chinese religious ceremony in America," by Dr. (Mrs.) E. Noble of the New York "College of Fine Forces," of which Dr. Babbitt is the Dean. Mrs. Noble has come down from America, at the invitation of some of our leading men here, to place before the Indian public the new science of healing by solar rays. Her treatment here has hitherto been attended with success. She is an accomplished lady, and *The Boston Traveller* says of her: "Mrs. Noble is a scientist and has the art of imparting knowledge without effort to herself or fatigue to her large audiences. During her tour east, her lectures attracted the attention of some very prominent Scientists, Statesmen and Club women—all of whom were unanimous in their appreciation."

We regret we could not publish in this number the valuable contribution of Mr. T. K. B. on "The Castes and the Vāyu Purāṇa." This highly learned and interesting series on our caste-system places before the reader some of the views which may not be in consonance with the received opinions on the subject. The series has already attracted much attention and will we hope be the means of throwing some new light on the important question.

Mr. M. Chengayya's thoughtful paper on "The Methods of Social Reform" sets forth very lucidly what we may call, "the rationalistic methods" of Social Reform. Mr. Chengayya's position has been ably controverted by Mr. Sadasiva Iyer in his reply. We thank both of them for their very interesting contributions.

Educational Notes.

We offer our hearty congratulations to the Hon'ble the Revd. William Miller, M.A., L.L.D., D.D., C. I. E., on his election to the Vice-Chancellorship of the Madras University. His election to this position of honor does not come upon us as a surprise. On the other hand, we wonder why it took the University and the Government so long to recognise his services not only to the cause of education in this presidency, but also to the University which he has largely helped to make.

Dr. Miller is contributing a series of articles on "The Educational problem" in the *Christian College Magazine*. The first two of the series contain many valuable reflections and hints from one whose vast experience invests his opinions with great authority. But we would rather wait for the series to finish before we venture to comment on the different issues he has raised.

A remarkable letter has appeared in our "dailies." It is addressed by Professor Patrick Geddes to an Indian friend, on the subject of Indian Education. Professor Patrick Geddes tells him of the easy and creditable success of our graduates in "both playing-field and cranshop" and calls his attention to the necessary fusion of the ideals of the East and of the West with a view to evolve an ideal University. He says "utilise all that is best in Europe: but do so by the help of all that is best of India, *not by undoing it*" and adds that to fertilise the Eastern lotus-seedling with the far-blown and strangely active Western pollen, is the way to the new life, the new development that India 'needs.' After dwelling at length on the inevitable exchange of thought and work, theory and practice between the orientals and the occidentals, the Professor says that it is in such ideal interchange that the highest gain, the real world significance of the British-Indian Empire lies, and that it is no dream but the course of things, 'the unending spiral of evolution. Our Western glories over rekindle in the East; your Eastern dawn travels surely towards the West. It may be our hour at present, but yours is coming; and even more is to be hoped from it.' The ending is graphic, and flattering to the natives of India. Truth is here stranger than fiction, when it is unearthed after a long burial. In conclusion Pro. Geddes wishes the Indian to bear in mind that in the matter of educational reforms they should, while they assimilate

Western culture, try their best to preserve and continue their past and to enrich its social heritage.

The August number of the *Madras Educational Review* has an article on the vexed School-Fee Question from the pen of Mr. L. O. Hodgson. It is a tirade on the wisdom of the Madras Government's withdrawal of the Fee-Notification and a jeremiad of the imaginary evils consequent on the freedom granted to Principals and Managers of High Schools and Colleges in the matter of levying fees. As a Westerner Mr. Hodgson ought to have stood for free-trade and competition. But he denounces them in the cause of education in India, for which he seeks protection. It is a matter of daily experience that a sensible person goes to a market where he can get best things at cheapest rates; and it is also equally well known that good wine needs no bush. If an institution gives good instruction it obtains the hearty support of the public, in spite of all the prejudices due to caste, color or creed. If one reads the article carefully, it cannot but occur to him that the observation of the Duke of Milan "the latter end of the commonwealth forgets the beginning," applies to this article itself. In the third paragraph of Mr. Hodgson's contribution he makes an exception of Government and Municipal Schools and Colleges in his consideration of the fee question; but in para eight he compares the income and the expenditure of a native and a Municipal College and wears the mantle of Jeremiah once more. We have no mind to discover for the reader the many amiable frailties in the article of Mr. Hodgson; but we will leave him to find them for himself.

Apropos of the fee-question, the remark of some of the Inspectors of Schools, that schools under private management must levy enhanced rates, seems very queer when viewed in the light of the Government having left the question of fees to the discretion of Principals and Managers. None but the mad will burn their own fingers and any "Dutch auction" as to fees will only cripple the resources of the Schools and Colleges. A recommendation of this kind will be favourable only to institutions with little or no endowments, perpetuating a precarious existence. The cry for a dead uniformity is absurd in this, as in other departments of life.

Notes and Queries and Historic Magazine :—This Magazine, as its name implies, contains much useful information. It is published by S. C. and L. M. Gould in Manchester N. H. The subjects dealt with chiefly relate to history, folk-lore, mathematics, literature, science, art and arcane societies.

The Crescent :—This is a recognised Islamic weekly published in Liverpool. It is one of the best interpreters of the Islamic thoughts and aspirations and contains much interesting information of one the principal religions of the world.

Religious Notes.

IN THE HERMITAGE*

34. The import of the terms space and sound we have seen. Some other terms also need a word or two by way of explanation.

35. Air and touch:—Air favours touch, or touch, heat and cold are conveyed by air, for heat is merely heated air; and so also cold.

36. Vishnu and legs:—Legs help us to walk, by walking we eliminate space; and space is the cause of separation. Hence by walking, separation is destroyed. Separation is unbearable and union is sought. In the words of a great Western thinker we sometimes borrow the legs of horses or steam, which he calls 'legs developed.' The all-permeating aspect of Vishnu is here considered when he is spoken of as the deity presiding over legs.

37. Again, Mrityu or Death is said to preside over rectum. Death is a great friend of ours. Without death, life were unbearable. Death makes life worth living. It prevents man from getting over-packed as rectum disallows the over-stuffing of the stomach.

38. Next, let us understand the terms mind and moon. The eleven senses, of which mind is the last, when they come in contact with we world create ideas or senses, and are gathered in the mind which may be termed a great store-house. But in it are stored not only the grain, but also much of chaff, for mind takes in ideas good or bad. It has a mania to know, a hankering after knowledge. For it is always in uncertainty. It is mind's privilege to doubt. Out of doubt is grown that insatiate desire for knowledge.

39. This state of mind ever restless, ever doubting and inquisitive, is what is known as Rajasic mind. Mind is also Sattvic or Tamasic, according as it is calm and blissful or vicious and immoral. But no mind is absolutely Sattvic, Rajasic or Tamasic. Only one of these qualities predominates. The worldly man is essentially Rajasic. Out of his doubt arises all reasoning, all science and philosophy. Doubt is the chief motive for activity; and the Sattvic mind rises higher than doubt; hence is it calm and composed. It struggles no longer; the highest knowledge, all knowledge is in its possession. The veil of ignorance that hung before his eyes is rent in twain, and lo! there bursts forth to his view the hidden mysteries of the Universe and the sublime greatness of Divine glory. His doubts quelled, his struggles ceased, his end realised, he enjoys a bliss which perfect know-

ledge alone can give, such as was perhaps realised in a high measure by the great philosopher of old, who ran naked out of his bath, almost mad with his new discovery (which dispelled his doubt), with the words "Eureka" "Eureka" on his lips.

40. For what is bliss but going out of body, mind and world, as an analysis of any joy we have enjoyed will show to us? This will not be the state of mind when it is Rajasic, tortured by doubt and uncertainty, nor when it is Tamasic, but only when it is Sattvic.

41. Again moon the presiding deity of the mind represents its gathering tendency; moon also represents love, which gathers husbands to their wives, children to their parents; so does mind love and gather all knowledge to it, good or bad. This powerlessness to discriminate good from bad is also represented by moon, in whose light friend is often mistaken for foe, and rope for a snake.

42. Mind has past experiences. Past includes from my birth to this moment, which is a long period. Length implies beginning, middle and end; (i.e.), past is made up of past, present and future—the experiences are there. But Intellect which is higher than mind, sorts and selects the ideas stored in it. Sun is also the deity of the highest intellect or renunciation.

43. We may notice here that Buddhi is presided over by Vishnu (not his all-permeating, but his all-knowing aspect) and Ahankara is presided over by Siva (the Tamasic Siva.) Ahankara comes with ignorance, and with its arrival is knowledge destroyed. That is, Siva in this case destroys the infinite and keeps the finite, and when he destroys this Ahankara also, he is Rajasic Siva. Siva destroying himself becomes Santa'nauda.

N. NARASINGA RAO.

The Temple of Health and Psychic Review:—This is a monthly magazine devoted mainly to spiritualism and the phenomena connected with it. It diagnoses the ills of both body and soul. It gives valuable medical advice of popular interest, while a greater portion of the journal is devoted to the discussion of topics connected with spiritualism, which it explains in a leader, as, "in its inmost, a phenomenon, a philosophy and a religion, the universal religion of all inspired souls," as an agent to arouse the spiritual nature and lay the foundation-stone for the new heaven and the new earth.

The Islamic World:—A monthly Magazine published in Liverpool by the Crescent Publishing Co. This Magazine is devoted to the interests of Islam. "Islam the absolute religion" is a highly instructive lecture delivered by the Sheikh-ul Islam of the British Isles. The lecture sets forth very saliently the influence of this religion in all countries and gives an accurate exposition of its principles.

* These notes are from the lessons given by Swami Ramakrishnananda to his weekly religious class at the Y. M. H. A., Madras.

THE VOICE OF SARADA

PERIODICALS.

The Arena.—

The July number of the *Arena* is a highly interesting issue and maintains its standard, as one of the leading Reviews. Prof. Flank Parsons' "Sweep of the Century and its Meaning" is the first of the series to be published under the head of "Great Movements of the Nineteenth Century." In this article the Professor takes a rapid, yet an impressive, survey of the scientific, educational, political and social advancement of America during the last century. "The increase of wealth and power," says Prof. Parsons, "through invention and discovery; steam and electricity, manufactures, commerce, rail-roads, telegraphs and machinery; the growth of knowledge and its wide dissemination; the development of liberty and democracy; the trend towards union, coöperation and organisation; the spread of civilisation round the globe by colonisation, commerce and conquest—these are patent to all, as is also the progressive aggregation of enormous wealth in the hands of a few individuals, resulting from processes of industrial organisation dominated by the ideal of commercial conquest, and intended to secure the mastery of the many by the few instead of the union of all for the benefit of all." In this one eloquent passage Prof. Parsons has touched the key-note of the whole subject, the bright side of modern civilisation and the darker aspect which threatens to envelop the world and create social and political problems of no mean magnitude in the near future. It is, indeed, "difficult even to imagine the difference of conditions now and in the early years of the century." The transition is, no doubt, worthy of the pen of "a Stevenson, a Howells, a Doyle, a Twain or a Bellamy." But it also requires a Frederick Harrison to remind the civilised world of its aberrations, the hollowness of its religious faiths, the unsoundness of its political morality abroad and the growing militant spirit among nations whose final appeal is force and whose final moral sanction is their selfish advancement. "Poverty and Social Decay," by Alfred Martin Colwick is a very instructive article and gives the reader a remarkable insight into the peculiar conditions which modern civilisation has developed. By the side of opulence and inconceivable wealth, we have the melancholy phenomenon of masses of humanity, in Europe and America, sunk in poverty and misery and subject to all the degradations which come in their train. "A soldier on being reproved by Wellington for some dereliction, reminded the Iron Duke 'that you can't hire all the cardinal virtues at seven dollars a month,' and Mr. Colwick adds: "the soldier's reply hints at a great philosophic truth. Our economic system in large measure determines our moral status. Every period of hard times is marked, as a natural sequence, by an increase of immorality and crime, particularly of those offences by which wealth is to be won." This is a statement pregnant with truth, which we

here realise every day. The crime-list is the barometer of famine in India and the moral devastation committed by each famine, among the lower classes, not even all the blessings of the British rule can compensate. Mr. Colwick explains some of the causes of poverty and misery in America and compares the condition of the lower classes with those in Asia and to him the labourer of our continent seems far superior to the other in every point of view. In spite of the hateful consequences of poverty, it is still wonderful that the stable portion of human nature is its virtues. "Their presence is an assurance that human nature possesses much inherent goodness and turns instinctively towards light. It affords a glimpse of the immeasurable possibilities of humanity. Favourable environments will unfold and expand the divine in man. The sunshine of prosperity universal will burst asunder the cramping chrysalis of narrow selfishness which has ever 'cribbed, cabined, and confined' the soul of man, dwarfing and stunting his moral, spiritual and mental stature." And let us hope that "prosperity universal" and not the exploitation of thousands for the benefit of the few will be the chief feature of the civilisation of the twentieth century. And of other articles of interest are "A College for the People," by Prof. Thomas E. Will, "Geology in the Twentieth Century," by Charles R. Keyes, "The Psychological Test of Negro Females," by Frances A. Kellor and "The Ethical and Utilitarian Value of Vital Art," by Prof. John Ward Simson.

The Metaphysical Magazine.—Mr. Alexander Wilder, M. D. F. R. S., contributes a very interesting article on "The Imagination" and its functions in the June number of *The Metaphysical Magazine*. Imagination as an important aid to scientific advancement has been long ago recognised by modern scientists and Tyndal's chapter on Imagination gives us an idea of this important function of the mind. But when this function is exercised by men in other fields, especially religious and spiritual, our scientists are the first to look grave or laugh at what they call "ridiculous dreams." Dr. Wilder places before his readers, in a manner most instructive, the importance and usefulness of this function in almost every branch of human activity and especially in the contemplation of the higher aspects of human life and the eternal problems which man has to solve. "Imagination," says Dr. Wilder, is among the most important of our psychic endowments. It "bodies forth the form of things unknown," constructing thoughts into principles and originating the achievements of intellect. It enables the accomplishing of all that is great and useful in the world, and allies man to the holier Self beyond."

"The Dream of Self-Consciousness," is a remarkably thoughtful article by Mr. Frank H. Sprague. From the relation of dreams to self-consciousness, Mr. Sprague goes to generalise that "an experience seems real or unreal, according to the standard that prevails in the consciousness which judges it." Like the dreamer who fancies himself wide awake while reviewing the incidents of a dream within a dream,

so "the rational self-conscious observer is fully persuaded of the dainty of the normality of his own conception of life in general." But as the standpoint of his self-consciousness changes, his views of the world and all kindred subjects also change and he proceeds to build up a new theory discarding the old which once was perceived to be an absolute truth. The early ideas of God were materialistic as the conception of the Universe was materialistic. Throughout the Old Testament of the Bible, God is represented as "one counselling and enjoining deeds and courses of action which, to our more refined sensibilities, appear utterly revolting and horrifying." Then comes the modern scientific view. God is not a despot, but as immanent in creation, living and expressing Himself in and through Cosmos—purposing, acting, feeling, working out a great comprehensive plan in the lives of men and nations." Thus man struggles under the weight of his own conceptions, his views of life and its meaning being always tinged with the state of his self-consciousness. And just as one wakes up from a dream and returns to a new sphere, that of self-consciousness, so, the progressive humanity, the writer thinks, dispelled from the self-conscious trance, will enter another new sphere—the sphere of Spiritual Consciousness, where the Self-conscious dreamer would be left behind. "The spiritually-minded man knows him not." The lines, on which Mr. Sprague makes his reader think, open a vista of great problems and eventually lead one to conclusions not much at variance with the metaphysical speculations of our Sankara. "The Path of Safety," by Ena Best, "Individuality versus Organisation," and the racy notes of the Editor serve to make the June issue of this Magazine a peculiarly interesting number.

The Mind.—The June number of this Magazine opens with a very interesting exposition of the New Thought, by Alex. E. Gibson. The philosophic position of the New Thought, its aims and aspirations are very lucidly expounded by Mr. Gibson. The doctrine of Immortality propounded by him coincides in good many respects with our own and the philosophic necessity of Reincarnation, which was perceived by our sages long ago and forms one of the cardinal beliefs of the Hindus, gives the New Thought a logical completion. Reason points to Immortality, and Immortality implies re-birth and the gradual evolution of the soul. But according to the Hindu Scriptures, the evolution of the individual soul and its attainment of the beatitudes of immortality do not depend upon the aggregate of humanity, and if Mr. Gibson means "that the aggregate humanity, not as separate units, not as broken cords, but as one solitary, inseparable brotherhood, will pass on into undreamed-of realms of joy and glory," the New Thought in this one respect differs from ours. Individual emancipation is an incentive to individual action and without individual exertions, the aggregate humanity cannot progress. "Training of thought as a Life Force" by Revd. R. Heber Newton, is a suggestive article on character-building. The contemplation of pure thoughts and keeping out evil ideas from the mind,

are according to the writer, the important means of building up a good character. The traditional system of the Christian Church, which keeps the mind preoccupied with the conceptions of sin, is therefore faulty. "The first step towards character-culture must be the resolution to put every evil thought out of the mind and to keep it out;" and this is recognised in some of the ancient writings like the Zend Avesta or the Dhammapada. Among other articles of interest in this issue are "Religion and Spiritualism," by H. Forbes Kiddle, "Demand and Supply," by Charles Brodie Patterson and "Re-incarnation," by C. G. Oyston.

The Breath of Life.—In the July number of this very interesting Magazine is republished, by special request, "The Secret of Long Life," by John F. Morgan. The article sets forth the principles of breathing, as conducing to long and rigorous life. "Breath is life. Correct breathing is the most important step towards consciousness of life." Hence control and regulation of breath have received much attention and our own literature is especially rich on this subject. The principles briefly described in this article are those now taught by Rev. Dr. Ottoman Zaradusht Hanish, Rah-Magi of Math El-Kharman Temple, Persia. "The exercises are simple and consist in the pupil being taught to sit in an upright position, spinal column straight, other limbs and muscles relaxed with weight of body balanced upon the base of the spinal column and weight of lower body balanced on the ball of the feet, hands resting on the knees with thumbs out, since the WILL power is represented in the thumb and a closed thumb represents a negative condition." This is done every day at sunset and sunrise, for a space of three minutes. The breath is formed with filling the upper lobes of the lungs. The breathing must be rhythmic, about seven seconds to each inspiration and respiration. The Editorial notes in this Magazine refer to occult topics and the notes in the present number on Zoism are especially very instructive.

The World's Advance Thought and The Universal Republic.—This is a Magazine, as its name implies, devoted really to Advance Thought. Here are some of its excellent notes, so full of instructive reflections—"You have to dwell within yourself to all eternity; therefore, to make yourself harmonious and agreeable is of more importance than anything else." "The difference between a God and a Devil is not a matter of latitude or longitude, but the difference between Love and Wisdom, on the one hand, and hatred and ignorance on the other hand. A devil always worships a greater devil. This is way the God of the majority is so woefully ignorant and so endlessly fiendish." "Your thoughts are your spiritual capital." "You can only know the Divine in the silence of your own soul."

THE UNIVERSAL REPUBLIC devotes a large portion of its pages to the discussion of vegetarian questions.

Occult Truths.—This Magazine, edited by Angarika Caskadananda is devoted to the study of

"Divine Alchemy or that wisdom and those mysteries which can be understood by initiates alone." The number under review opens with a tirade against the New Woman. A few of her salient characteristics as represented here might perhaps interest some of our readers. "The New Woman has had her brain educated in school or college to the total neglect of her soul and the psychic element. She does not know that she has any psychic element."

The New Woman has lost the idea of motherhood and would live man's life instead of her own, for she has no conception of the grandeur of womanhood. . . . She is never the mother of anything but bruts, and is ashamed to have been that; she spends her whole life in self-exultation. She wants to be seen, to be praised, to be accounted as a power in abnormal and fictitious society. . . . Conceit is the main spring of this person. . . . One very salient feature of this Magazine is the space devoted to questions from subscribers and the answers to them.

The Madras Review.—The August issue of this quarterly Magazine is a brilliant number. The Right Hon'ble Sir Charles W. Dilke Bart, M. P., contributes an interesting paper on the treatment of native races in British East Africa and their present condition in Transvaal. The Pass Law of the present South Africa makes the natives virtually slaves of their masters, a fact which was clearly brought out by the Industrial Commission granted in 1897. Sir Charles pleads for the principle of equality in the eyes of law. "We should proclaim," says he, "that every subject of the King is entitled to the same protection of the law, and that every offence of the Penal Code is equally an offence whatever the color or the condition of the sufferer." Mr. Archibald Colquhoun's short article on "the Chinese People" will serve to remove many of those radically wrong impressions of the Chinaman displayed in the columns of the European press during the recent Chinese trouble. Mr. Colquhoun shows a tolerably good insight into the chief characteristics of the Chinese. The Commercial instinct of the Chinaman and his proverbial fair-dealing are set forth very clearly in this article. "There are two spirits, as it were," says Mr. Colquhoun, "inhabiting each Chinese body. The one makes for peace and industry," and if he is at the same time "capable of turning in one moment into an unreasoning, unthinking creature, mad with passion, thirsting only for blood," we believe he exhibits only the revolt of human nature when it is driven to desperation or becomes conscious of any great wrong. Mr. Colquhoun rightly protests against the British policy of walking in the footsteps of the German Emperor in China, and advocates a more rational policy, based on the British national ideals and a true knowledge of that great race which has been so thoroughly misinterpreted and misunderstood. Among other articles of interest, the one that will immediately appeal to all Indian readers is the last on "Our Public Men and the Coming Elections." It is an able contribution on the present melancholy condition of our political life. The lamentable lack of public spirit even among those who have the time

and resources to be of service to the country, and their almost criminal apathy to measures affecting public interest are set forth very strongly by the writer. The press and the platform—the two great agents by which much popular instruction and interest can be infused have been neglected by our public men though they are available for them, and the best they have to say to their elector, when time comes for courting public favour, is "that they attended a certain Conference and that they made a certain speech. Of that steady, sustained work by which alone anything useful can be accomplished they have no proof to afford." In short, as the writer very truly remarks, there are few men, among us, who have devoted their special attention to the study of public questions and the consequence is that we find ourselves in a position which must be pronounced "worse" than the early periods of the Congress movement, so far as public instruction and interest in important measures are concerned. We are in perfect accord with the writer when he suggests to utilise the services of the retired officials, for a considerate treatment of them and a due recognition of "their age, experience and practical wisdom."

The Theosophist.—The August number of the *Theosophist* maintains its high standard of excellence under the able editorship of Dr. English. The Magazine opens with that interesting series "The Old Diary Leaves." Among other articles of interest are "Rebirth" by Mr. C. Kofel, "Glimpses of Theosophical Christianity" by Lilian Edger, "Socialism and Theosophy" by Mr. R. T. Paterson.

The Dawn.—This is really "an organ of higher Eastern and Western thought;" in addition to the excellent discussions on topics, religious and philosophical, which are sure to be found in its pages, it devotes its attention to educational and economic questions. The August number of the Magazine contains a number of instructive contributions, on "Methods of training youths in Ancient India," "The Problem of religion according to the Rishis," "The Hindu Temples and Shrines of Bombay" and the translation of *Svarajya-Siddhi*. The Editor in his article on "The Present Day Requirements" pleads for religious instruction along with the secular course imparted to our young men. In principle this has been accepted very widely. But we meet with unforeseen difficulties, under the present circumstances, when we try to carry the principle into practice. The difficulty with us is to settle a common course of instruction, acceptable to all creeds, not to speak of the difficulty of finding a common text-book to be studied in public schools. And the few attempts that have been made, have only led to the compilation of commonplace pamphlets on God and the elements of moral rules. We hope the Editor will follow his article with the discussion of a practical and workable scheme.

We beg to acknowledge the following with thanks: *The Indian Review*, *The Brahmadan*, *The Indian Messenger*, *The New Zealand Theosophical Magazine*, *The Sidhanta Dipika*, *The Jnana Bodhini*, *The Mahabodhi* and the *United Buddhist World*, *The Educational Review*, *The Theosophic Gleaner*, &c. &c.