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An Educational Address.*

Education is in the air. A great Conference has sat to consider in an exhaustive manner the present system of education at the command of one of the most active, sympathetic and far-seeing rulers that have ever adorned India's Viceregal throne. Soon the Government of His Excellency Lord Curzon will announce the results of the deliberations of the Conference and the measures to be taken to give effect to them. Knowing, as we do, the wide range of topics committed by the Viceroy to the loving care of the Conference and his keen personal interest in its labours, we may feel quite certain that this great assembly will mark the advent of a new epoch in the history of education in South India, as elsewhere. At such a time, whatever we may have to say on the subject of education can only have an academic interest. But, as after all the future must develop out of the present, it may not be inappropriate to keep our eye fixed for the moment on the system now existing, and especially on its shortcomings and defects. But if we are to judge of the system properly and in a practical manner, we must first take note of the aims which our rulers had in view at the time of its conception and inauguration. Those aims can be clearly gathered from the following quotations from the famous Despatch of 1854 which has justly received the name of the Magna Charta of Indian education. "The education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy,

and literature of Europe; in short, of European knowledge." "This knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country, guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy development of wealth and commerce." From these quotations we see that the authors of the Despatch wisely anticipating the keen struggle for existence among nations which is the foremost fact of the world to-day, wished to provide India with the education which would enable them to hold their own in this great world-competition. Has the present system of education enabled us to achieve their aims as above declared? Our answer must be a decided negative. Whether we take mining, manufactures, or the pursuit of commerce in its leading branches, we see clearly that we have no share in providing or in managing the material or the machinery engaged in these great undertakings. A numerous section of our countrymen earns its livelihood in the service of foreign capitalists and employers. But this need not be necessarily accepted as contributing much to our credit as a community or to the credit of the existing system of education as a factor in modern social evolution. Indians have been called "a nation of coolies," and that is to some considerable extent an accurate representation of large parts of Indian social phenomena at the present day, in spite of the fact that half a century has passed away since the inditing of the famous Educational Despatch of 1854.

Do we find fault with the present system of education? Do we say that it is mischievous, useless, or unnecessary? Not at all. It may

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be defective, it may have gone wrong in important particulars; it may not have produced all the benefits anticipated from it, it may have so fashioned the minds of several of our educated men as to turn them away from practicable ideals into thorny paths leading to we know not where, or in search after some land of Utopian dreams. One or other of these charges may be, and has been, brought against the present system of education. But it has produced a number of men equipped with sufficient knowledge to enable them to prove efficient and industrious clerks and upper subordinates in the great offices and departments of the state; it has also produced a large number of successful lawyers and a few useful medical men, engineers, and schoolmasters; and it has finally produced men imbued with the modern ideas of political freedom and good citizenship, anxious to lead the people, if only a docile and sympathetic following can be found, into the yet untried paths of national union without at the same time losing the benefits of British overlordship and British co-operation. All this is undeniably the outcome of the present system of education, and there is much in it to be thankful for. At the same time, several men have recently come forward to condemn this system as faulty in some of its methods and as having on the whole been unproductive of results adequate to the sacrifices that have been made or the length of time during which it has been in full working order. Some of these points we shall consider later on. But we shall do well on the present occasion, in the first place, to direct our attention to the *two chief aims* of the Educational Despatch of 1854, *vis.*, to rouse our people to emulate Englishmen in the development of the vast resources of the country by diffusing among them the arts, science, philosophy and literature of Europe; and to confer upon them all the advantages of the healthy development of wealth and commerce. That the extent to which the products of the arts, science and industry of Europe is displacing those of native effort and skill is daily assuming more and more alarming proportions, that the number of workless and despairing men is daily on the increase, and that the time has come when, but for the relief afforded by Government and charitable men abroad, our poorer classes will die of starvation and pestilence in even larger numbers than now—these are unquestionable facts of the economic situation in India; and yet we know that the resources of the country are so enor-

mous and the scope it is finding for the application of foreign enterprise, talent and capital is so vast and unlimited that India still continues, though in a sense different from what was once in vogue, the land of the pagoda-tree. Why has nothing been done to remedy so disastrous a state of matters? If we had produced men capable of leading our people aright or even thoughtfully interested in their future well-being and advancement, would the great aims of our Educational Charter remain so little regarded, or even so little known, as they are to-day? The educational system now in existence has during these fifty years achieved the great result of giving common aspirations to a number of men, however few, in different parts of the country, and it has also unlocked to us the precious and limitless stores of European knowledge and wisdom. But what is the good of common aspirations, of enlightened conceptions, or even a sense of one's own worth and importance, so long as the masses of the people are resourceless, dispirited, disunited, apathetic, indolent and ignorant? If mediaeval Indian Society and civilisation had been allowed to grow and remain top-heavy during so many centuries past, fate has so ordained matters that, even under the altered circumstances of the modern epoch of our history, our society and civilisation must continue top-heavy, as they do to-day. Shall we, or shall we not, open our eyes to the great aims of our rulers as above set forth? Why should we not bestir ourselves now when the times are favourable and endeavour to help ourselves, so that we may, before it is at least too late, make a start which will in due time remove existing defects and enable our successors at least to realise the destiny long intended for them and for us by the benevolent and sympathetic foresight of our rulers?

Now, what do history and common sense tell us regarding the legitimate methods of accomplishing the two great aims of the Despatch of 1854? Is there any community of civilised men known to history which has developed a popular culture in arts, science, philosophy, and literature, through the medium of a foreign language? Secondly, has any such community gained "the advantages of a healthy development of wealth and commerce" without an extensively-organised system of popular training in the manual and practical arts by the establishment of innumerable workshops fitted with the latest and best kinds of mechanical appliances, and serving as the necessary

preliminary basis for the acquisition and cultivation of scientific knowledge in its higher branches among the more highly gifted and leisured classes? That the answer to both these questions must be in the negative is, we know, self-evident; and we need not enter into a purely speculative and academical discussion of them. But it may be worth our while to attend for a moment to some considerations of a practical character in regard to both.

Let us first take up the question of the medium of popular instruction. On this subject, the Despatch of 1854 contains the following remarkable deliverance:—"While the English language continues to be made use of as by far the most perfect medium for the education of those persons who have acquired sufficient knowledge of it to receive general instruction through it, the vernacular languages must be employed to teach the far larger classes who are ignorant of, or imperfectly acquainted with, English. This can only be done effectively through the instrumentality of masters and professors who may, by themselves knowing English and thus having access to the latest improvements in knowledge of every kind, impart to their fellow countrymen, *through the medium of their mother-tongue*, the information which they have thus obtained. At the same time, and as the importance of the vernacular languages becomes more appreciated, the vernacular literatures of India will be gradually enriched by translations of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people." From this passage we gather that the three essential parts of the system of education contemplated by the framers of the Despatch are as follow:—*first*, that there should be one or two schools in each Presidency for the education in English of "those persons who have acquired sufficient knowledge of it to receive general instruction through it"; *secondly*, that in all other schools the "masters and professors" should convey Western knowledge to students "through the medium of their mother-tongue"; *thirdly*, that the aim of the system of education newly introduced should be to create a new and modern literature in the vernacular languages and confer upon our people the advantages arising from the diffusion of European knowledge. Our benevolent rulers brought our University system into existence in order to carry out this pro-

gramme. But our University has taken its own course and produced results with which no one, as we know, is now satisfied. Our last hope is in the wisdom and genius of our present great and gifted Viceroy to whose activities and utterances on educational matters it is due that this question owes its present prominence in public interest. While the impenetrable veil of the future hides the coming changes from our view, we can at least express our conviction that the failures we now deplore are mainly due to the mistakes of those who, failing to carry out the intentions of Government, have moved our University system far away from the paths and aims originally marked out for them. It is in the Madras Presidency that this policy of deflection has found most favour, and hence we are as far behind the rest of India in regard to the literary development of our vernacular languages as we are ahead of them in developing the system of sacrificing real education at the hideous altar of cramming for examinations. It is usual in certain quarters to speak derisively of the "Baboo-English" of Bengal. It surely does great credit to the Bengali Baboos that they are unable to cram English phrases, idioms, and sentences wholesale down their throats and that, having healthier stomachs, they cannot take in and retain, as we Madrassees manage to do, the indigestible foreign matter with which we here are fed in ampler measure and with less discrimination by those who cater for the abnormal educational appetite of our community. There are great educational authorities who have somehow arrived at the conclusion that in Madras the educational system is far more advanced and healthier in its development than in other parts of India. It is difficult to understand what this means unless it be that we have gone farther than others in developing the process of subverting the essential features of the system originally chalked out for the country by Government. If we have really made a larger educational advance, let it be put to the proper test. Why are we avowedly the least advanced of all Indian provinces in regard to the development of our vernacular literature? Dr. Duncan, the late Director of Public Instruction, wrote as follows in a communication to the Government of Madras:—"We have not had much of popular vernacular literature in this country, owing chiefly to the unprogressive character of the vernacular languages, with vocabularies containing hardly any suitable equivalents for the processes of the

industrial arts, to say nothing of the scientific principles which underlie those processes. The consequence is that the masses of the people fail to participate in the scientific knowledge and in the industrial and commercial progress of the time. It is necessary that every possible effort should be put forth, not only to prevent further degeneration in the languages of the people, but also to attempt gradually to enrich them by encouraging young and capable men to improve their knowledge of them." But, under the existing system, there is no chance of producing men who have such an improved knowledge of the vernacular languages and literatures. The men trained in that system—the men possessing high attainments in the English language and only a smattering, or even less than a smattering, of the vernaculars—have necessarily very little power of wielding these languages; and the attempts at vernacular production so far made by them have proved sorry failures. They have provoked nothing but derision and contempt from the native vernacular scholars trained under the traditional methods, and they are written with so little sense of vernacular idiom that they seem ridiculous and unintelligible jargon to readers drawn from the masses of the people. During the years of school and college education, we almost entirely neglect the vernaculars, and moreover no one can deny that they occupy but a very subordinate place in the present curricula of studies. In course of time, therefore, most of us lose not only our intellectual appreciation of the beauty and power of our own languages, but in many cases even our inborn sentiment of affection for them. How can men situated as we are be expected to develop a new and modern literature of beauty and power in the vernaculars? How can it be a matter of surprise that, under these circumstances, the masses of our people are steeped to the lips in poverty, ignorance, superstition and lethargy? Moreover, we must remember how Dr. Duncan insists on the necessity of securing a suitable vocabulary of scientific and technical terms in the vernacular languages. Before such new terms can be coined, it is necessary to have a thorough knowledge of the existing vernacular vocabulary, literary and popular, of the laws of the formation of vernacular words and idioms, and of vernacular euphony. What then is the remedy? Sir M. E. Grant Duff, in his Convocation address, asked the graduates before him, "Are you satisfied with what you are doing for your own literature? How many of you, whether

you are speaking Tamil, Telugu, Canarese, Malayalam, Tulu, or any other tongue, are doing anything or seriously proposing to do anything to the literature of those languages or any of them?" And again, "How many of you are seeking a large and scholarly knowledge of the vernaculars of South India?" It is only men who possess "a large and scholarly knowledge of the vernaculars" that can coin the scientific and technical terms we require or "seriously propose to do anything" to the vernacular literatures so as to give an impulse to the true advancement of our people. That the present class of educated men do not and cannot possess "a large and scholarly knowledge of the vernaculars" is abundantly shown by the fact that these men have so far totally failed to produce any really valuable translations or original treatises in any of the great branches of human knowledge. The only remedy available, therefore, is to supplement the existing system by institutions in which the vernacular languages will occupy the chief place as the media of instruction and examination and in which the study of the English language will be confined to the extent necessary to lay open the vast treasures of modern and useful knowledge existing in that language so that the higher command of the vernacular languages possessed by these men will be useful for purposes of vernacular literary production and translation. There can be no possible doubt that the scholars issuing from such institutions will combine with their high Eastern culture sufficient knowledge of English to enable them to fulfil properly the ends we have in view.

To this city of Madura—a city which is as dear and precious as one's own eyes to every one of us Tamil men—a city hoary with associations, sacred and secular, which come crowding upon our recollections and filling human hearts with the joys and tears that lie in human things,—to this great, renowned, and sacred city belongs the eternal honour of starting in right earnest an institution on the new lines above mentioned. Our New Tamil Sangam has been started under high auspices. The illustrious Prince—the Rajah Setupati of Ramnad—is the heir to the noblest and most undying of all Aryan and Hindu traditions, and it is in the highest degree auspicious that the revival of Tamil education and culture should be inaugurated by one whose scholarship is as great as his lineage is illustrious and to whom we pay the homage of our hearts not only as one of the few

living representatives of a truly Hindu aristocratic tradition losing itself in the dim twilight of immemorial antiquity, but also as a genuine representative of Hindu charity, Hindu piety, and Hindu simplicity and refinement of manners. Let us hope that this last and noblest of all his innumerable benefactions will grow and prosper from more to more till this New Tamil Sangam is worthy of those Sangams of antiquity of which we have only a tradition and a memory preserved to us in our noble literature and till once more Iraiyanar himself condescends as of old to honour the Board of Scholars of the future era of Tamil literature by taking his place at their head. In this connection, we must also gratefully remember the great services to the cause of Tamil revival rendered by the illustrious nobleman and distinguished scholar M. R. Ry. Panditorai Tevar Avergal, Zamindar of Palavanattam.

We now pass to our *second* topic,—the advancement of popular industry and commerce and the acquisition of those advantages of culture and comfort which flow from the progress of wealth in a community. Here the first step must be to open workshops, in the beginning on a small scale, and then, as means admit, on larger scales, so that industries of various kinds may be gradually brought into existence and employment provided to the artisan classes. What is the good of providing University education in physics, chemistry, &c., and producing men of high scientific attainments when the industries of the land are dying out one after another and there is a constant increase in the number of men without work and without food, eager for employment and finding none, vacantly staring at the surface of things and ready to beg or borrow, steal or starve. For the last 20 years and more our University has been turning out in large numbers graduates trained in modern scientific knowledge. Are not most of them employed exactly in the same way as those who have taken their degrees in other branches of knowledge? If so, what is the good of having more men like these, or even men still more highly trained in scientific knowledge and methods? Professor Bose, of Bengal, has attained, as a man of science, even under the existing conditions of University training to a reputation high among European servants. But of what use are his scientific labours and attainments to the arts, industry and commerce of India? Scientific knowledge can find no serviceable application to the practical arts unless we have workshops where mechanical

appliances of various kinds are being utilised for the production of useful and valuable commodities to satisfy the popular demand. Our first task, therefore, is to get men trained in European workshops and manufactories so as to be able to start similar ones here and thereby revive our decaying industries or add new ones which may be better suited to the existing conditions of demand for commodities. Our benevolent rulers are sure to do something in this direction, if we convince them that we are in earnest. But there is the rub. The English are a self-reliant people and are accustomed to go to the Government for help and encouragement only when by self-help and self-reliance they have passed through the preliminary stages of advance. That is why when once Englishmen have success fully taken a step forward they never recede, even though the heavens may fall. Our English rulers have often on their own initiative come to our help, as they know well that, whatever we were once, we have now largely forgotten ourselves and lost our capacity for self-reliance. But let us at least show Government that we are thoroughly in earnest in this matter, and they are sure to make an early move, if already some thing substantial is not being done, as we have every reason to believe, on their own initiative. Let our public men and our public bodies by all means send up their earnest solicitations to Government and reiterate them whenever they have the opportunity. But certainly the best way of persuading Government that they might usefully take the matter on hand is for us to take a step in advance with our own unaided resources, slender as they might be. It is certainly easy for us to imitate what is being done at the German Mission workshops in Calicut and elsewhere. We can learn a good deal at the railway workshops, at the Bombay mills, and elsewhere. We can also adopt the excellent suggestion to secure aid from Japan, and we may collect funds for offering scholarships to those who may be willing to go there for practical training in arts and industries. It seems there is a flourishing Technical Institute in Madura. What is a Technical Institute? Often in this country we have a big name and a big title for small things and even for small men. If this technical institute is a real workshop of the kind we want, then Madura has another feather in its cap, another title to glory in this new epoch of our destiny. Moreover, much may be easily done to improve existing industries. The Hon'ble

Mr. Nicholson has been benevolently turning our attention to the improvement of handloom weaving, and similarly there is a wide and even unlimited scope for useful effort in the improvement of various branches of agricultural industry. Lastly, we have the pursuit of commerce in its various branches, and here we have as much scope and chance for successful effort as the men who belong to every other community in the world. In fact, if we have energy, common sense and public spirit, the scope for industrial improvement of all kinds is practically unlimited, in spite of the manifold disadvantages under which we labour, owing to foreign competition and the want of capital. What is wanted is sustained co-operative effort, and that alone can arrest the present and growing degeneration and set us again on the safe and assured path of material progress and national improvement.

K. SUNDARARA MAN.

(To be concluded.)

Smritis.

(Continued from page 157.)

A notion prevails among the Hindus that lying in five instances is not only not sinful but meritorious. This notion is so prevalent that the highest Brahman of the day entertains it and believes it to be sanctioned by his Gospel. This notion has pulled down the notion from its highest pedestal to its present demoralized position. There can be no falsier notion than this. The Veda not only not sanctions lying but denounces it in the bitterest terms possible. The sooner this is known to my countrymen the better it would be for the welfare of the country. The text on which this false notion is based is referred to in Bhagavat. This part of Bhagavat, Sir William Muir abstracts in his Sanskrit Texts-Part 4, thus:—

He (Hari) afterwards went to attend the Asvamedha sacrifices celebrated for Bali by the Bhrgus on the banks of the river Narmada. Bali welcomes the young Brahman dwarf with respect, offers him a seat and washes his feet.

Bali said, "Welcome to thee, reverence to thee, Brahman, what can we do for thee? Honourable man, I regard thee as the visible impersonated austerity of Brahman sages. Ask of me, youth, whatever thou desirest, (son of a Brahman, I conclude that thou art a suppliant), ask, most respectable man, a cow, pure gold, an embellished house, food and drink, or a Brahman's daughter,

flourishing villages, horses or elephants, and carriages."

In section nineteenth the dwarf answers Bali in a speech complimentary to himself and his ancestors, and craftily ends with the seemingly moderate demand of three paces of ground:

"Wherefore I ask from thee, the chief of the beautiful, a small portion of the ground, three paces, lord of the Daityâs, measured by my steps. I desire nothing more from thee, the generous lord of the world. A wise man incurs no sin when he asks only as much as he needs."

Bali answered: "Thy words, son of a Brahman, are such as beseech an old man. Thou art a youth, with the mind of a stripling, and like one ignorant regarding his own interest. He is not wise, who having by words revered me, the sole lord of the worlds, asks me, the bestower of continents, for three paces of ground. It is not fit that a man should come to me and make repeated requests: wherefore freely ask me for ground sufficient for thy subsistence."

The deity replied, "All the desirable objects in the three worlds cannot, O King, satisfy the man whose senses are unsubdued. He who is not contented with three paces of ground will not be satiated even with a continent and its nine Varshas, since he will desire the gift of the seven continents. Wherefore I desire from thee, who art the chief of the bountiful, only three paces of ground. With so much as suffices for my maintenance, I am complete."

Being thus addressed, Bali said, smiling "Take what thou desirest."

Usanas, however, Bali's priest, and preceptor, recognizing Vishnu in the dwarf, and knowing the god's designs, here interposes and warns the monarch against granting the ground solicited.

Usanas, chief of the wise, knowing Vishnu's intention, thus addresses his pupil, the chief of the Asuras, who was about to give the land to that deity. "This, O son of Virochana, is manifestly the divine, indecaying Vishnu, born of Kasyapa and Aditi, the fulfiller of the purposes of the Gods. That ill-advised promise which thou, unknowingly, hast made to him, is not, I consider, to the advantage of the Daityâs—a great error has been committed. This illusory dwarf having bereft thee of thy place, domain, prosperity, splendour, renown and sacred knowledge, will give them to Sakra. He whose body is the universe, will traverse three worlds in three strides, fool, where shalt thou abide, when thou hast given all thy possessions to Vishnu? Where shall there be room for the third pace of the all-pervading being when he has traversed the earth with one space, the sky with a second,

and filled the atmosphere with his vast body ! I think that thy abode shall be in hell (a house of correction) when thou art unable to give all that thou hast promised, since thou shalt not be master (so as to carry it out) of what thou hast promised. Men do not approve that gift by which the donor's livelihood is ruined ; for it is understood in the world that gifts, sacrifices, austerities, ceremonies, are only performed by those who have the means."

In the verses which follow it is apparently the preceptor's object to show that the monarch may consider himself as absolved by the necessities of the case from fulfilling his promise already given to the dwarf.

Bali, however, refuses to break his promise whatever consequences to himself may result. He is thereupon cursed by his preceptor for his disobedience.

Though thus cursed by his preceptor, the great monarch, not departing from truth, gave this earth to the dwarf, after making an obeisance and pouring water on his hand. This magnanimous act of Bali was applauded by the celestials, and rewarded by them with a shower of flowers, and by strains of music. Immediately, however, the body of the dwarf began to expand.

He traversed the earth of Bali with one pace ; and filled the air with his body and the points of the compass with his arms. His second pace, as he strode, occupied the heaven and not even the minutest fraction of it remained for a third pace. The foot of the wide-striding deity rose upwards and upwards, and then reached beyond the Mahar, Jana and Tapo Lokas.

Beholding the whole earth taken from their master, when consecrated for sacrifice, by an artful request for three paces of ground, the Asuras greatly incensed, exclaimed : " It is our duty to slay him, and obey our master ; " so saying, the Asuras, followers of Bali, seized their weapons.

This attack of the Asuras was however derided by the followers of Vishnu, who killed some of them, and they were at length restrained by Bali, who pointed out that time and fate were then unfavorable to his cause. Bali was then bound in the chains of Varuna and reproached by Vishnu for failing to fulfil his promise.

Him bound with the bonds of Varuna whose prosperity was destroyed, but whose understanding was firm, and whose renown was vast, the divine dwarf thus addressed : " Asura, three paces of ground were given to me by thee ; with two paces the entire earth has been traversed, find a place for the third. This earth of thine extends as far as that (sun) warms with his beams, as far as the moon shines with the stars,

as far as Parjanya rains. With one pace I traversed the region of the earth, and occupied the air and regions with my body ; and whilst thou wast looking on, I (traversed) the sky with a second (pace, filling) thy possessions with myself. As thou hast not given what was promised, it is my pleasure that thou shalt dwell in the infernal regions ; enter therefore thither, with the approbation of thy preceptor. That man's desires are frustrated, and he falls downward far from heaven, who after promising to a Brabmin, does not deliver to him what he had solicited. I have been deluded by thee, thinking thyself wealthy, when thou saidst ' I give.' Endure the infernal regions for some years as the penalty of that deceit."

Bali answered as follows :—

" Renowned chief of the gods, you consider the word which I uttered to be deceitful, I (now make it true, or) do what is sincere, and can be no deception,—place your third step on my head. Fallen from my position, I fear not the infernal regions, nor binding in bonds, nor misfortune difficult to escape, nor loss of wealth, nor your restraint, so much as I am afflicted by a bad name."

Vishnu, after making some general reflections, replies as follows :—

" This chief of the Danavas and Daityás, and enhancer of their renown, has conquered unconquerable Delusion : though dispirited, he is not bewildered. Having lost his prosperity, fallen from his place, cast down and bound by his enemies, abandoned by his relations, involved in suffering reprehended and cursed by his preceptor, still faithful to his obligation, he has not abandoned truth. (Though) duty has been inculcated by me in a deceitful fashion, this truthful being does not swerve from it. He has therefore been elevated by me to a position to which even the immortals with difficulty attain : he shall be the Indra, supported by me, of the Savarni Manvantra. Meanwhile let him occupy Satala, formed by Visvakarman, where, by my will, neither mental nor bodily pains, nor fatigue, nor weariness nor discomfiture, nor diseases afflict the inhabitants."

A fulfiller of a promise made, at the risk of his entire property and life was rewarded by God.

This dictum that in certain cases promises made need not be fulfilled is based upon what is stated in the Aiteraya Aranyka. 2-3.

9. Om. Yes to a request, is the flower and fruit of speech. He is able to become celebrated and of good report, for what he promises to give he gives the flower and fruit of speech.

10. Now the non-fulfilment is the root of the speech, and as a tree whose root is exposed dries up and perishes, thus a man who says that he will not fulfil his promise and refuses to give what he has promised, exposes his root, dries up and perishes. Therefore one should not say (break his promise) what is untrue but guard oneself from it.

11. That syllable 'yes' make its sayer less than by what he said 'yes.' Therefore if a man say 'yes' to everything, then that thing becomes wanting to him here. If he says 'yes' to everything then he would empty himself and would not be capable of any enjoyment.

12. That syllable "No" keeps one full of all he possesses, that is, if a thing promised be not given it remains with him.

If a man says 'no' to everything promised, then his reputation would become evil and that would ruin him even here.

13. Therefore let a man give what is proper at the proper time only, not give which is improper and at the wrong time. Thus he unites the true, fulfilment of promise and untrue, not fulfilment of promise, and from the union of those two he grows and becomes greater and greater.

This Vedic injunction refers to breaches of promises and not to uttering lies.

The Royal sage Bali would still narrow the effect of this principle and lay down that it applies to a worldly man and not to the descendants of the devotees of God such as his grandfather Prahalada.

Hence it is clear that the Veda lays down the non-fulfilment of promises made in certain cases is not sinful for a Grakasta. The same is developed by other works which say that promises made to the wife, in marriage jokes, when one's professional life and a cow's or a Brahmin's life is in jeopardy, one, a worldly man, may fail to fulfil the promise made without committing a sin. The Veda nowhere sanctions lying particularly by a witness.

R. RAGOONATH ROW.

The Star of Bethlehem.

Among the various miraculous elements attending the history of Christ, the story of the Star of Bethlehem is certainly not the least interesting to an inquiring student. We are told in the Bible that the wise men from the East were directed to Bethlehem by a star which went before them, till it came and stood over where the young Jesus was laid. If this does

not amount to a direct statement that the star was sent for the special purpose of proclaiming to the initiated the good news of the birth of Christ, to an ordinary student of the story of Jesus it does sound as a fitting prelude to a life so full of miracles, culminating in the grandest of all miracles—the Resurrection and the Ascension from the grave. It is not our purpose to discuss the vexed question of the possibility of miracles, which have been, by one very great scientific writer, held to be violations of the laws of nature. We shall only try to state distinctly what we believe to be the true character of the story of the Star. Some assert that the so-called star of Bethlehem was only Venus unusually bright; while others say that it was really the same as Iycho Brahe's star. Yet others can see in the Bible story nothing more than a Christian version of an old solar myth.

Mention is made of the story of the star only in the book of Mathew. That such a wonderful phenomenon should not be noticed at all in the other synoptical gospels, and that there should be no allusion whatever to the star in any other book of the New Testament or anywhere in the Old, is certainly significant. There are, indeed, some passages in the Old Testament, where, according to the understood canons of Biblical exposition, Jesus is prospectively spoken of as a star. Thus we read in Numbers XXIV, 17: "There shall come a star out of Jacob,"—and in Isaiah LX, 3: "The Lord shall arise upon thee." So again the Revelation has: "I am the root and offspring of David, and the Bright and Morning Star" XXII, 16. These and similar passages, however, are simply poetical; and I fancy none would contend that they contain allusions to the miraculous announcement of the birth of Jesus that we read of in the second chapter of Mathew.

The question now is:—Is the story of the star historical, or is it merely mythological? If historical, why should the knowledge of it have been confined only to Mathew? If Mythological, did Mathew deliberately practise upon unsophisticated belief? Or was it written for the edification of uncritical Christians by some unscrupulous forger, and boldly dovetailed into Mathew's narrative to hallow the legend by clothing it with the sanction of sacred writ? We are encouraged in this last view, when we remember that the Ebionites, who accepted Mathew's as the only trustworthy record of Christ and his doings, rejected the story of the nativity as a later addition; and as they are not known to have been parti-

cularly profound in their learning, we may believe they had decisive evidence to justify their rejection.

The original of the Bible story is really very much older than the early days of Christianity. It is told, in all its details, of the birth of all the Sun-Gods. It belonged to the period of systematic observances relating to the worship of the sun, as regulated by a *gnasi* astronomical priesthood. The various portions of the day and the year determined by the Sun's apparent motions in the heavens, were measured by astronomical observations, which, not only were in the days of the dawn of religion, but even now continue to be in various parts of the world, true religious observances. To the ancients, the most important of the epochs marking the sun's annual course was the winter solstice; for the gradual descent of the sun further and further south below the Equator, being certain to dismay the sun-worshippers, who might not unreasonably have feared that the sun might disappear for ever, annihilating life with the annihilation of heat and light, the ceasing of the sun's downward course should have been hailed by the people as restoring their faith, hope and joy. The birth of the Sun-God was, therefore, an event in which the people in ancient times were naturally much interested, and which they anxiously awaited. Each stage of the sun's annual course was determined by the heliacal rising of a star; and the astronomical priesthood waited expectantly for the sign, before they announced the joyous news of the birth of the new Sun-God.

The story of the Star of Bethlehem is a repetition of the observances of the priests of the sun. The Magi, who were great astronomers, watched carefully for the heliacal rising of the star which was to indicate the birth of the New Year. They watched the course of the star in the East, until just at the time of solstice, it came and stood over the place where the new-Sun-God, usually described in old mythology as virgin-born, was to appear. Then they announced the good news to the world, and offered up, "gold, frank-incense and myrrh," all of which are, as those that have witnessed the ceremonies on the 1st of Tai in Hindu homes may remember, characteristic of solar worship.

Comparing the details of the solar myth with the details in Mathew, we find absolute coincidence, thus leaving no doubt as to the origin of the Christian story. Add to this the fact that the Ebionites in accepting Mathew's gospel as to the only authentic record of Christ's

life, rejected the story of the nativity as spurious; and that the story of the star is not narrated or referred to anywhere else in the Bible, and the conclusion forcibly suggests itself that the story is entirely foreign to genuine history, and has been cleverly interpolated at a time when people were contended to take everything on trust, and were only too ready to believe in any story however miraculous. The interpolation, however, should have been made before 137 A. D., for in that year the Emperor Hadrian expressed, on the strength probably of this story, his belief that the Christians of his day were worshippers of Serapis.

If, in spite of the strong weight of probability in its favour, this explanation of the origin of the story of Star of Bethlehem be not accepted, there is but one alternative left us, and that is to accept the explanation of the theologians, according to which the story corresponds with the astrological notions, admittedly superstitious, of days nearly 1,900 years ago. This is as much as to say that the inspired word of God, which the Bible is represented to be, may present ignorant and superstitious fancies as if they were truths.

K. G. SE'SHA AIYAR.

What the Brāhmanas say of the Castes.

After examining the authorities from the Samhitās we now proceed to the second part of the Vedic literature, viz., the Brāhmanas. The object of the Brāhmanas is "to connect the sacrificial songs and formulas with the sacrificial rites, by pointing out on the one hand, their direct mutual relation, and, on the other, their symbolical connection with each other. In setting forth the former, they give the particular ritual in its details: in illustrating the latter, they are either explanatory and analytic, dividing each formula into its constituent parts, or else, they establish that connection dogmatically by the aid of tradition or speculation. We thus find in them the oldest rituals we have, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations. But we cannot follow the western scholars in their division of the Samhitās and the Brāhmanas into distinct treatises, as we find them mixed together in the Vedas. For instance in the Thaitireya Samhitā, the first Kānda is the mantra for which the sixth Kānda is the Brāhmana; the fourth Kānda is the mantra for

which the fifth is the Brāhmana; the second and the seventh Kāndas each contains within itself both Mantras and Brāhmanas. Similarly in the so-called Thaithereya Brāhmana known much better by its more familiar designation of the Sākha शाखा, which is made up of three ashtakas, the remaining two being known as the kathas काठकम्, we find both the mantras and the Brāhmanas interspersed. Thus in no treatise do we find the mantras or the Brāhmanas alone exclusively. Of these Brahmanas, we shall first take up the longest viz., the Tandya Mahā Brāhmana of the Sāma Vēda, which is acknowledged to be one of the oldest—older than even the Vajasaneyi or the White Yajur Veda.

ब्रह्मणोवा आयतनं प्रथमाक्षत्रस्य मध्यमाविश उत्तमा,
यत् प्रथमा भूयिष्ठाभाजयति ब्रह्मण्येवतदोजोर्वीर्यं दधाति
ब्रह्मण एवतत् क्षत्रञ्च विशञ्चानुगे करोति क्षत्रस्येवा-
स्य प्रकाशो भवति यत्प्रास्तुते ॥ T.B. 2-8-2 ॥

The first (Rik of the Trigbas) belongs to the Brahmins, the second to the Kshatriyas and the third to the Vaisyas. The fact that the first obtains a larger number of repetitions, secures the Brahmins much splendour and strength. It makes the Kshatriyas and Vaisyas also follow the Brahmins. Hence if any other (Yajamana) praises with this mantra he obtains fame just as a Kshatriya. The same idea is expressed in a passage more or less similar to this in the third Adhyaya

ब्रह्मणोवा अयतनं प्रथमाक्षत्रस्य मध्यमाविश उत्तमा
यत्तच्छदशिन्यौ पूर्वैर्भवतः चतुर्दशोत्तमा ब्रह्मणिचैवतत्
क्षत्रेचौजोर्वीर्यं दधाति ब्रह्मणेचैवतत् क्षत्रायचविश मनु-
गां करोति क्षत्रस्येवास्य प्रकाशोभवति यत्प्रास्तुते ॥

T. B. 3-9-2 ॥

These two passages clearly make mention of the first three castes. In the following we have a description of all the four castes whose origin is said to be the same as is given in the seventh Kānda of the Krishna Yajur Veda.

सोऽकामयतयज्ञं सृजेयति समुखं एव त्रिवृतमसृजत
तेगायत्रा छन्दाऽन्व सृज्यतामग्निदेवता बाह्वर्णा मनुष्यो
वसन्तऋतस्तस्मात्रिवृतं स्तोमानां मुखं गायत्रि छन्दासां
अग्निदेवतानां ब्राह्मणो मनुष्यानां वसन्तऋतानां तस्मा-
द्ब्राह्मणो मुखेनवीर्यं कुर्यात् मुखतोहिंसृष्टः ॥ 6-1-6 ॥

He (Prajapati) willed. "I shall create the Yagnya or sacrifice." He created from (his own)

face (first) the Trivrit Stoma. Then the Gayatri Chandas, the devata Agni, the Brahmin among the Manushyas, the Vasanta or spring among the seasons. Therefore the Trivrit is the chief of the Stomas, Gāyatri of the metres or Chandas, Agni of the devatas, the Brahmin of the Manushyas, the spring of the seasons. Therefore only the Brahmin acquires all power by his mouth, since he was created from the face.

Then follows a similar account of the origin of the Kshatriyas.

सउरस्त एव बाहुभ्यां पञ्चदश मसृजत त्रिष्टुप् छ-
न्दोन्वसृज्यतेन्द्रा देवता राजन्यो मनुष्योग्रीष्म ऋतुस्त-
स्माद्रा जन्मस्यपञ्चदशस्तोमात्रिष्टुप् छन्द इन्द्रादेवता
ग्रीष्मऋतुस्तस्माद् बाहुवीर्यो बाहुभ्यां हिंसृष्टः ॥ 6-1-8 ॥

He created from his bosom, i.e., from his hands the Panchadasa Stoma, the Trishtubh metre, the devata Indra, the Kshatriya among the manushyas and the Grishma or the summer among the seasons. Therefore the Panchadasa Stoma, the Trishtubh metre, the devata Indra, and the summer season, belong to the Kshatriya. Therefore only the Kshatriya has all his power in his arms since he was created out of them.

Next in order is the account of the creation of the Vaisyas.

समध्यत एव प्रजननात् सप्तदशमसृजत तज्जगती
छन्दोन्वसृज्यत विश्वेदेवादेवता वैश्यो मनुष्यो वर्षाऋतु-
स्तस्माद्वैश्यो ऽयमानो नक्षीयते प्रजननाद्विंसृष्टः तस्माद्
वहृपशुवैश्वदेवो हिजगतो वर्षाह्यस्युस्तस्माद्ब्राह्मणस्य-
चराजन्मस्य चाद्योऽवरोहिंसृष्टः ॥ 6-1-10 ॥

He created from his middle, i.e., from the organ of generation the Sapta Dasa Stoma. The Jagati metre, the Visve Deva Devatas, the Vaisya among the men, and the varsha or the winter season. Therefore the Vaisya, though he is fed upon, does not decrease, since he was created out of the organ of generation. Hence he is rich in cattle as he was created along with the Visve Devas, the Jagati metre and the spring season. Therefore he is fit to supply the food for the Brahmins and the Kshatriyas, as he is inferior by creation. Last of all is given the account of the creation of the Sudras.

सपत्तएव प्रातष्टाया एकविश मसृजत तमनुष्टुप् छन्दा
अन्वसृज्यत नकाचन देवता शूद्रामनुष्यः तस्माच्छूद्र
उतवहृपशुरयजियो विदेवो हि नहितकाचनदेवता ऽन्व-
सृज्यत तस्मादावावेन्यन्नातिवर्धते पतोहिंसृष्टः तस्मा-

देक विशस्तोमानां प्रतिष्ठा प्रतिष्ठयाहिमृष्टः तस्मादनु-
ष्टुम छन्दोसि नानुव्यूहन्ति ॥ 6-1-11 ॥

He created from the base, i. e., from the foot the Ekavimsa Stoma, the Anushtubh metre, no devata, and the Sudra among the men. Therefore the Sudra though possessing several cattle is not fit for Yagnya or sacrifice. He is godless indeed, since no Devata or god was created along with him. Therefore he does not prosper without serving: (the other three superior castes) as he is created out of the foot. The Ekavimsati Stoma is the famous of all the Stomas as it was created from the basis or the foundation. Therefore the Anushtubh metre is not mixed with the other metres.

The above is a very long extract and I have given it in full since it gives the most succinct account of the origin of the four castes and of their respective importance from one of the oldest of the Brāhmanas. Various other passages might be extracted from this Brāhmana, but I abstain from so doing, as the above three texts conclusively prove the existence of the caste system.

We now pass on to another Brāhmana, viz., the Thaithereya Brāhmana or the Sākha of the Black Yajur Veda. The Brāhmana begins as:

ब्रह्मसंघत्ते तन्मेजिन्वते ॥ क्षत्रसंघत्ते तन्मेजिन्वते ॥
etc.

The reference here to the Brahmins and the Kshatriyas is very clear. Again at the end of the 2nd Anuvāka of the 1st Adhyāya of the 1st Ashtaka we have

वसन्ते ब्राह्मणो ऽग्निमादधीत । वसन्तो वै ब्राह्मणस्य-
तुः । स्वएवैन मृतावाधाय । ब्रह्मवर्चसी भवति । मुखे-
वाप्तदन्तुर्ना । यदसतः । यो वसन्ताग्निमाधत्ते । मुख्य-
एव भवति । अथियोनि मन्तेमेवैन प्रजातमाधत्ते । ग्रीष्मे-
राजन्य आदधीत । ग्रीष्मो वै राजन्यस्यर्तुः । स्वएवैन
मृतावाधाय । इन्द्रियाग्नि भवति । शरदिवेश्य आदधीत ।
शरद्वै वेश्यस्यर्तुः । स्वएवैन मृतावाधाय । पशुमान् भवति ॥

Here it is clearly stated that a Brahmin becomes a Brahmanavarchasi, i. e., one endowed with divine Brahminical lustre, by taking the Agni during the spring; a Kshatriya becomes an Indriyāvi, i. e., one endowed with strength, by taking the Agni during the summer and a Vaisya becomes Pasuman or one endowed with cattle by taking the Agni during the winter, since

spring, summer and winter are the seasons of the Brahmins, the Kshatriyas and the Vaisyas respectively.

Coming now to the end of the fourth Anuvāka of the first Adhyāya, we find,

भृगूणां गिरसां व्रत पते व्रतेनादधामीति भृगूणां
सामादध्यात् । आदित्यानां वा देवानां व्रतपते व्रतेना-
दधामीत्यन्यासां ब्राह्मणानां प्रजानां । वरुणस्य वा राज्ञो
व्रतपते व्रतेनादधामीति राज्ञः । इन्द्रस्यैवेन्द्रियेण व्रत-
पते व्रतेनादधामीति राजन्यस्य । मनोस्त्वा प्राप्तप्यो
व्रतपते व्रतेनादधामीति वैश्यस्य । ऋगूणां वा देवानां
व्रतपते व्रतेनादधामीति रथकारस्य ।

Besides the Brahmins, Kshatriyas and the Vaisyas, there is mention here of an anulomaja or mixed caste. The Brahmins are classified as (1) those of the Gotras of Bhrigu and Angiras, (2) and others. Likewise the Kshatriyas are divided into (1) Kings, (2) and other Kshatriyas. Taking the sixth and the seventh Panjathī of the ninth Anuvāka of the first Adhyāya, we have,

गायत्रीभिर्ब्राह्मणस्यादध्यात् । गायत्र्यच्छन्दो वै ब्राह्म-
णः । स्वस्यच्छन्दसः प्रत्ययनस्त्वाय । त्रिष्टुभी राजन्यस्य
त्रिष्टुच्छन्दो वै राजन्यः । स्वस्यच्छन्दसः प्रत्ययनस्त्वाय ।
जगतीभिर्वैश्यस्य । जगतीच्छन्दो वै वैश्यः । स्वस्यच्छन्दसः
प्रत्ययनस्त्वाय ।

The meaning of this passage is quite clear and the Sambandha or relation between the Gāyatri and the Brahmin, the Trishtubh and the Kshatriya and the Jagati and the Vaisya, has been already explained.

We now make a long jump and come to the last Panjathī of the second Adhyāya where mention is made of the Sudras also.

ब्राह्मणश्च शूद्रश्च चर्मकत्वे व्यावच्छेते । दैव्यवैवर्ण्यो
ब्राह्मणः । असुर्यः शूद्रः ।

The Brahmin standing in the midst of the Vedic or sacrificial Altar and the Sudra standing outside it make a sham fight about a round piece of leather thereby representing the fight between the Devas and the Asuras about the Sun. The Brahmin stands for the Devas and the Sudra for the Asuras.

Passing on to the third Adhyāya, we find in the third Anuvāka of the second Prapātaka also mention made of the Sudras.

शूद्रएव न दूह्यात् । असतो वा एष सम्भूतः । अहवि-

रेवतदित्याहुः । यच्छूद्रे दोग्धाति । अग्निहोत्रमेव-
दुह्याच्छूत्रः । तद्वितउत्तुनन्ति ।

Let not a Sudra milk it out. For this Sudra has sprung from *Asat*. They say that that which a Sudra milks out is no oblation. Let not a Sudra milk out the Agnihotra. For they do not purify that.

And in the fourth *Prapâtaka*, first *Anuvâka*, all the four castes are spoken of.

ब्रह्मणे ब्राह्मणमालभते । क्षत्राया राजन्यं । मरुद्भ्यो-
वैश्यम् । तपसे शूद्रं ।

To *Dévas* who claim to be of the castes of Brahmins, Kshatriyas, etc., men of the Brahmin, Kshatriya and the like castes, are to be sacrificed. Thus in this passage the *Devas* also are said to have been distributed into castes.

The next passage which we extract is at the beginning of the 13th *Anuvâka* of the 8th *Prapâtaka*.

आब्रह्मब्राह्मणो ब्रह्मवर्चसी जायतामियाह । ब्राह्म-
ण एव ब्रह्मवर्चसं दधाति । तस्मात्तु ब्राह्मणो ब्रह्मवर्चस्य-
जायत । आस्मिन् राष्ट्रे राजन्यश्चैव्यः शूरो महारथो जाय-
तामियाह । राजन्य एव शौर्यं महिमानं दधाति । तस्मात्तु-
रा राजन्यश्चैव्यः शूरो महारथो जायत ।

This is the *Brâhmana* for the *Mantra* in the 7th *Kânda* of the *Yajus Sambhita*. It is stated here that the Brahmins were from the beginning of the creation well-versed in the Vedas and *Shâstras* and that likewise the Kshatriyas were warriors and skilful archers.

The last of the various authorities that I have selected from this portion of the *Taitthereya Brâhmana* known as the *Sâkha* is a little long and is found in the 14th *Anuvâka* of the ninth *Prapâtaka*.

यदुभौ ब्राह्मणौ गायतां । प्रमृशुः कास्माच्छ्रीः स्यात् ।
न वै ब्राह्मणे श्रीरमत इति । ब्राह्मणो ऽन्योगायेतु । राजन्यो
ऽन्यः । ब्रह्मैव ब्राह्मणः । क्षत्रं राजन्यः । तथा हास्य
ब्राह्मणा च क्षत्रेण चोभयतः श्रीः परिगृह्यता भवति ।
तदाहुः । यदुभौ दिवा गायतां । अपास्या द्वाष्ट्रं कामेतु ।
न वै ब्राह्मणे राष्ट्रे रमत इति । यदा खलु वै राजा कामयते ।
अथ ब्राह्मणो जनाति । दिवा ब्राह्मणो गायेत नक्तं राजन्यः ।
ब्रह्मणो वै रूपमहः । क्षत्रस्य रात्रिः । तथा हास्य ब्रह्मणा च
क्षत्रेण चोभयतौ राष्ट्रे परिगृहीतं भवति । इत्यददा इत्य-

जथा इत्यपच इति ब्राह्मणो गायेतु । इष्टापूर्तवै ब्राह्मणस्य
इष्टापूर्तवै वै न ससमर्द्धयति । इत्यजिना इत्ययुध्या इत्य-
मुं सङ्ग्राममहन्निति राजन्यः । युद्धवै राजन्यस्य । युद्धे नै-
व न ससमर्द्धयति ॥

This *Anuvâka* deals with the songs appropriate for the *Ishtis*. Two Brahmins are to sing songs with the aid of the instrument called the *Veena*. But an objection arises that if both the singers be Brahmins, then the *Sri* would vanish from them, since Brahmins are not adepts at handling the *Sri*. So it is thought preferable that one of the songsters should be a Brahmin and the other a Kshatriya. Then the time of singing is given; the day is prescribed for the Brahmin, and the night for the Kshatriya. After this is detailed the nature of the songs to be sung by the Brahmin and the Kshatriya.

Now we pass on to that portion of the *Taitthereya Brâhmana* known as the *Kâthas*.

ऋग्भ्यो जातं वैश्यं वर्णमाहुः । यजुर्वेदं क्षत्रियस्याहुर्गोनिं ।
सामवेदो ब्राह्मणानां प्रसूतिः । पूर्वं पूर्वैभ्यो वचस्तदूचुः ।
3 12-9-2 ॥

It is stated here that the Vaisyas are born of the *Rig Veda*, the Kshatriyas of the *Yajur Veda* and the Brahmins of the *Sâma Veda* and that this fact was told by the Rishis at the beginning of creation to their disciples.

This closes (not exhausts) the list of the texts I have selected from the *Taitthereya Brâhmana* proper. There is a supplement to it called the *Taitthereya Aranyaka* from which also I shall cite a passage recognising the existence of the castes.

पयो ब्राह्मणस्य व्रतं यवा गूराज न्यस्यामिक्षा वैश्यस्य ॥

2-8 ॥

"Milk is the food of the Brahmins; Rice; gruel, of the Kshatriyas, curd of milk and whey, of the Vaisyas.

Proceeding to another *Brâhmana*, viz., the *Sathapatha* of the White *Yajur Veda* we have,

भूरिति वै प्रजापतिर्ब्रह्मा अजनयत । भूवरिति क्षत्रं ।
सुवरिति विश्वम् । एतावद्वै इदं सर्वं यावद्ब्रह्मक्षत्रं विश्वं ॥

Saying *Bhuh* *Prajâpati* generated the Brahmin saying *Bhuvah* he generated the Kshatriya; and saying *Suvah* he generated the Vis. All this world is so much as the *Brahma*, *Kshatriya* and the *Vis*.

Thus it is clear that the *Brâhmana* literature conclusively proves the existence of the caste

system long before the period of its own composition. Several passages state in so many terms that the castes existed from the beginning of creation. Several more passages recognising the castes are to be found in the Brāhmanas, but the above selection is quite sufficient for our purpose; I have almost entirely left off all those texts which mention only one of the four castes. In conclusion, we find, the Brāhmanas merely strengthen us in the conclusions we have arrived at after going through the Samhitas. Having thus waded through the Brāhmanas, I shall, in the next paper, enter a more interesting field, namely, those masterpieces of philosophy of which the great German Philosopher Schopenhauer has said "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

T. K. BALASUBRAHMANYAM.

The Small-Pox Goddess.

(Concluded from page 190.)

The next bath comes off after the lapse of three or four days. It is different from the preceding in that oil is introduced in it as an emollient application for the first time after the attack of small-pox. The fact is well known that in ordinary instances of the so-called "oil-bath," the native of the Tamil districts rubs himself, to begin with, with a large quantity of sesamum oil, and washes himself, afterwards, tolerably clean of the anointment by a judicious use of the "oil-cake" of *Bassia longifolia* or of the ground legumes of *Acacia Concinna*. Although the second bath in question might, for courtesy's sake, be designated an "oil-bath," we should not fail to notice that the usual sesamum oil will never be employed in it, as being prohibited by Māri's dictates. Castor oil is therefore substituted in the place of the ordinary hair-wash. Just as in the case of the first bath, the patient is held in a squatting position by a female member of the family, while a second person gently applies castor-oil to his head, the locks on which have become badly matted through neglect of dressing during the disease. The body also is bedaubed profusely with the oil. Brayed *Phaseolus mungo* is then cautiously rubbed, with a goodly quantity of tepid water, on his head and body, in order to remove the oil. Luke-warm water is next poured on him as a bath. A soft tattered towel is brought in, wherewith

the last drops of water that might remain on his body, are removed. His diet awaits him with scrupulous punctuality the moment he is out of this elaborate bathing, and, after his breakfast is over, he is left to lie down and sleep. The castor oil 'wash' is repeated once in every three or four days, till, by degrees, the rules slacken, and the usual sesamum oil is used without objection, even before Māri is "taken leave of."

A word or two is here necessary about the patient's dietary during the period covered by these religio-medical baths. Being considered to be afflicted with a wasting disease, he is fed with very nutritious food. Curds and ghee are given in lavish abundance. Chilly is invariably avoided. As a substitute for this ordinary curry-stuff, of the Hindu Cookery pepper is used in the preparations meant for the patient's consumption. Meals are given to him many times a day to make up, as it were, for his lost strength and vigour. The recovering patient is also, to be true to facts, a ravenous eater. And he digests well at the same time, being possessed after the attack of a good and untiring stomach. We must remember again that when the ordinary sesamum oil is begun to be used as a hair-wash, the eating of 'cold rice in the early morning, mixed with a large quantity of creamy curds, is recommended, nay, enforced in the case of the patient. But he only hails at the idea. For, the diet is more than palatable to him, and he enjoys it with no inconsiderable zest. Such is the supreme and enviable quality of the appetite the disease blesses him with, for sometime at any rate after its expiry. It is quite a common thing to find people after an attack of small-pox, growing much bulkier and fatter, bulkier and fatter indeed than what they were like, before the attack.

The people in the house will not pitch upon a time "to give the Goddess leave" so soon as the patient would wish for, for more than one reason. When once he has picked up sufficient strength to walk about, he is naturally desirous to go out of the house, and to mix with people in the street, from whom he has been cut off for so long a time. The domestic immurement is too much for him. But under hardly any circumstances will he be permitted to get away, if the Goddess has not been previously "taken leave of." For another thing, the Goddess should not be sent out, unless she had shown to the inmates a willingness to retire to her home or to roam elsewhere. There might be, for instance, other members of the family under the infected roof, without any visitation, and, thus, in anticipation of further attacks on such of them the inmates wait for a fairly long

period, ranging usually from 20 to 30 days after the complete recovery of the patient, before thinking of "sending Her home." It is supposed that the ten days preceding and succeeding the New Moon are the most favourable, or, rather, likely days for a "fresh sport" of hers, with any others, in the patient's house. The inmates take care, therefore, to prolong the interim, between the recovery of the patient and the ceremony of "sending Her home," as much as possible, lest otherwise they should incur the severe displeasure of the surly Goddess, ending, perhaps, in the wholesale death of the entire family. The popular belief is very strong on this point, and every endeavour will, as a consequence, be unflinchingly made, to give the Goddess full opportunity "to play herself out" with such inmates of the house as she has either failed, or did not find time hitherto to "sport with." This tiresome interim, the unfortunate patient will have to count as an age, since strict watch will be maintained over him to see that he does not stir anywhere beyond the four walls of the house. In a word, he will never be permitted to step outside the threshold of his house under any contingency whatever, for fear of fretting the Goddess by making a public exhibition of her "robe of pearls," which she, in her extreme grace, has seen it fit "to deck him with." The public ought not to gaze upon him when he has not yet doffed her costly and handsome "robe of pearls" given to him by *Māri* for a short wear, and that, in private. When the pustules have sloughed and shrunk in, and the scabs have pared off, when nothing but black circular marks dots the body of the patient, as the outcome of the attack, *Māri* may be said to have taken off her "robe" and not till then. We may well nigh call, therefore, the above interim as one of real incarceration for our poor patient, both literally and metaphorically.

On the day of giving the Goddess final leave "to go out to roam after Her own sweet will," a grand feast is organised in her name to which relatives and friends are invited. An old widow is specially "hired" to discharge the onerous duty of impersonating *Māri* on that day, in connection with some ceremonies in which her "function" plays a paramount part. Being thought to be the vicegerent of *Māri* for the time, she is requested to partake of the sumptuous feast before others, as a mark of honor and respect. Whatever the widow does, is believed to be inspired by *Māri* herself. After her meal is over, she is presented with a lot of cakes prepared for the occasion, fruits and other edibles, not to mention a few silver coins, all of which she

takes in a long piece of cloth, and ties it round her belly. Holding in one of her hands a large bunch of *neem* leaves, and in the other, some "sacred ashes" taken from the altar of *Māri* maintained in the house, and rearing herself to her full height, she approaches the patient, who is ready for the ceremony after the "farewell bath" in the morning, and blesses him by wafting the bunch over his head three times, and by rubbing the ashes on his forehead. Then, without uttering a word, and with the bunch of *neem* leaves and the sacred ashes held steadily in her hands, she suddenly rushes out of the house and proceeds in a southerly direction "at the pace of a running bullock." The rule is that she should not allow herself to be seen in this state by any one in the street; and for this reason she dashes back to her house in great flurry and dresses herself anew in her usual way. Such a widow officiating at the "leave-taking ceremony of *Māri*" is not easily procurable, it being a prevalent idea that only the cast aways among Brahmin widows are fit to discharge the "fiendish duty." Be it remarked in this connection that the widow should eat only in that room wherein the Goddess has been invoked and worshipped, since the date of her advent in the house.

Towards the evening of that day, the offering-contents of the room are all scrupulously collected: the "eatable" portion of which being presented to the Sudra menials waiting for the Goddess' last "leavings," and the remaining debris, comprising amongst the rest heaps of *neem* leaves, being thrown away carefully in a far-off tank. From that day onward, the inmates resume their "usual" customs and social practices which, till then, they had to hold in abeyance, to suit themselves to new needs.

Although the Goddess might thus be formally sent out of the house, the recovering patient would hardly be allowed for six more months to go out freely or attend to his avocations. The gaze of a large body of people should, by all means, be shunned. Apart from the provocation of the Goddess, there is the blighting influence of "evil eye" to which he will become subject, should he unsuspectingly mingle with his neighbours or others in the village. "Evil eye," the belief runs, if cast upon the body of a man recovering from small-pox or its after-effects, would bring on a repetition of the attack, ending in the unerring mortality of the individual. This reversion is technically called, in Tamil parlance, *marukoor*, meaning "next puncture."

The stage of the after-effects of small-pox might appropriately detain us now. The relatives of the patient tend him with the utmost care

during the six months following the formal "sending away" of the Goddess. Mention has already been made of the rising appetite of the patient, and the commensurate diligence with which the inmates look after him in the matter of his diet, which is religiously constant in quality all the time. The meals are rich and nourishing and repeated in many cases even as often as six times a day. The scabs pare off in great numbers from the seat of the dying pustules, and fall on the floor, furnishing a rich feast to ants which crowd round the place attracted by the smell. More often than not, the patient himself is found busy peeling away the scabs, even before they are ready to fall off of their own accord, as, presumably, this kind of occupation is delightful to him. If the attack was great or violent, there also occurs day after day an epidermal ecdysis; so much so, the skin of the body including that of the palm and the sole, becomes excessively tender, and over-sensitive to heat and cold. As a consequence, walking in the open with unprotected feet will be nothing short of a feat, be it on rugged ground in the shade, or on soft and humid earth in the sun. Nay, very often, shoes, if made of ordinary leather, would seem hard and pinching for the sole. Under such circumstances, the patient will not for a moment think of taking a walk, though it be only for a brief distance, nor of handling energetically any heavy tool or implement. The most tepid substance has an exaggerated heat for his palm. Bearing in mind this singular defect, the inmates of the house see that the food he eats is served to him, deplete of all warmth.

It is not at all surprising therefore that the Hindus should have made it a point not to allow the patient to indulge in hardy walking, nor give him any work involving exposure to the sun. He is scarcely asked to do anything else, save to sit quiet, and eat nourishing food as many times a day as his system requires. He is also recommended to have a cold plunging bath every morning, on the ground that it has cooling, tonic properties, and that he also could better endure cold than heat, during his severe 'moulting' stage. The special rules that regulate the daily life of the patient for these six months, enjoining strict inaction and inordinate fattening, bespeak liberally the dreadful idea Hindus have formed, time out of mind, of the wasting nature of small-pox. As the Tamil people say, considering no doubt the scrupulous attention to his rich convenience, with which the small-pox patient is looked after during the after-effects,

"It is indeed an enviable thing to be a solvent patient of *Mari*!"

The Tamils have long ago invented a method of 'propagation by cutting' for inducing the epidemic in persons who have not had an attack. The pared scabs of the recovering patient are, sometimes, treasured up to a shred by interested persons, which, after being put into a cup of water, are emptied into the mouth of those that need a visitation; or, the rancid ropy matter from the pustules that have been rather late in healing, is mixed with milk and sugar, and given as a beverage. But very frequently the matter is also introduced straightway into sores which one may chance to have on the body. In all such cases, it is said, the attack will be less violent, for, the man, who is the subject of the experiment, has thereby shown himself to be solicitous to serve under *Mari* for a time. This voluntary method of inviting *Mari* is supposed to be highly propitious to her, and she, in return, would, in a large measure, slacken the demand of hospitalities from her "host."

The general belief in the Southern districts of this Presidency regarding the duration of the after-effects of the epidemic, is that it will take the patient not less than a year from the date of the attack, to reconp his lost health and strength, and in exceptional cases, even more. It is also a prevalent notion that with the recovery of a man from small-pox, any other disease that might have been already afflicting him, would vanish. An attack of small-pox is thus said to be a most wonderful purifier of the human frame.

A Hindu who has lost a dear kinsman of his, as the victim of the contagion, ought not to indulge in loud outbursts of weeping, lest he, by so doing, should irritate the pugnacious divinity into spreading her ravages still more among his relations. On the other hand, he might "dance" with joy and merriment, at all acts of the Goddess, no matter whether they are right or wrong.

Although the fact is beyond all reasonable contention that the contagion has been plaguing India from times lost to memory, the level-headed Dravidian is not tired of telling the world that the disease began in India only with the introduction of Railways. He tells us the interesting story that both the small-pox and the cholera Goddesses were roused out of their eternal slumber, and caused to roam fiercely at large, by certain early European Railway Engineers, who irreverently gave orders to destroy their old temples, for the bare fault of chancing to intercept a Railway line, that was laid up in

North India. In any case, we should not fail to congratulate him upon the daring ingenuity of his well-minded concoction.

V. V. RAMANAN.

What is 'Sin'?

[Concluded from page 191.]

Next Pādma Purāna speaks of the appointment of sins thus : In the age of Kali the doer alone is responsible for his acts. But how the contact with a sinner makes another partake of his sin is explained below :

In matters of sexual relation, travel and joint meals, men get half the merit or demerit of another. By contact conversation, and praise, men take one-tenth part of others' merits or demerits. By seeing, hearing, and thinking ; men get on hundredth part of the merit or demerit of another. He that speaks contemptuously of another, he that back-bites and he that treats another contemptuously, must, of necessity, exchange with him his *pātaka* for his own merit.

A wife, disciple, servant or any one else serving one who does meritorious acts, will, in proportion to the service rendered, get a share of his merit. In a company sitting for meals, he who omits to serve one and passes on to another, such a one takes away $\frac{1}{100}$ part of the sin of that one who is not served.

He who interrupts one who is performing his Sandhya, &c., by touching or speaking to him, such a man must give him a sixth part of his merit. He who raises donations for charitable acts from another will obtain no merit as the merit of such action belongs to the donors. He who, by force, takes away money from others for charitable acts, will only beget sins, the merits going to those from whom such money was forcibly taken.

The creditors of a man who dies without repaying his debts, share among themselves his merits according to the nature of the monies lent. He that adds to the intellect of another or he who gives counsel or he who supplies materials for thinking, will surely, take away a sixth part of his merit or demerit.

A sixth part of merit or demerit, will go from the subjects to the king ; from the disciples to the teacher ; from the wife to the husband ; and from the son to the father. The wife will take away half of her husband's merit.

He who prevails upon another to make a meritorious gift is entitled to a sixth part of that merit, provided that he who receives the gift is neither the teacher who teaches Vedas for remuneration, nor a disciple who studies Vedas by giving remuneration.

Further the benefit of such a gift should not indirectly be enjoyed by himself (the one who induces to make that gift) or by any one else whom he desires to be benefitted thereby. Sri Krishna, says in this connection, that the merits and demerits coming under the class of *Sanchita*, will thus be shared by others even though they are not distributed.

The sins caused by killing innocent small animals as well as those animals that inflict pain, can be got rid of by a learned man, at the time of his death, by performing an expiatory ceremony accompanied by gifts of money. Brahma, the grandsire, has said that the sin of killing innocent animals is hundredfold sinful than that of killing paingiving animals and the expiation for such a sin can only have effect at the time of death.

Mann says that the killing of innocent animals such as sheep, etc., for purposes of gratifying the palate is hundredfold more sinful than that of killing mischievous animals. Hundredfold more sinful than that is the killing of a man belonging to the *Mlechha* caste. The sin of killing one good *Sudra* is equal to that of killing 100 *Mlechhās*. The sin of killing one cow is equal to that of killing 100 good *sudras*. The sin of killing a *Brāhmana* is tenfold more sinful than that of killing a cow. The sin of killing a woman (of any caste) is equal to killing a *Brāhmana* given up to the study of Vedas.

The sins begotten by seeing the sinful is described in that section of *Brahma Vairata*, Purāna which treats of Sri Krishna's birth thus :—

Dreaming evil dreams is the effect of sin which becomes an obstacle to progress.

He who kills a cow, or *Brāhmana* ; he who is ungrateful ; he who is crafty ; he who kills one who trusts him ; he who gives false evidence ; he who appropriates any portion of trust properties ; he who destroys a banian tree ; he who hates *Siva* or *Vishnu* ; he who has had no initiation of any kind ; he who breaks spiritual rules ; the twice-born who does not perform his *Sandhya* ; who cooks meals for a *Sūdra* ; who cremates the deadbodies of *Sudras* ; who eats of the food offered at the Anniversary of *Sūdras* ; he who hates *Dēvas* and *Brāhmanas* ; the wife that disregards the husband ; he that has no devotion

for Vishnu; an unchaste woman; an easily irritable rogue; a thief; a liar; a seducer; he who kills one who has sought his protection; he who appropriates flesh; a brāhmana who marries a woman after her attaining maturity; a Sudra who pollutes the chastity of a Brahmana woman; a Brahmana who pollutes the chastity of a Sudra woman; and any caste man who is prohibited sexual relation;—by touching or even by seeing any one of these sinners or her a man gets a share of his or her sin. If by chance one should come across any one of them, he should get rid of that sin by looking at the sun (either external or internal) and by reflecting upon the Divine Self within. If any one should intentionally associate with such a sinner he becomes a sinner likewise. Therefore good people who are afraid of sins never come in contact with such sinners.

The above is the definition given for the word "Sin" according to the numerous authorities quoted in *Sabdakalpadrūma*. From this we can understand what Sin is according to the ancient sages.

G. KRISHNA SASTRI.

Translations.

BRAHMA-GITA.

CHAPTER III.

Sūta continued:—

1. The Soul of all, named *S'ankara*, is the witness of everything. Oh best of the celestials! How does the universe which is the evidence shine in the absence of the witness?

[After refuting the conflicting opinions of the disputants with (the verses) such as 'Him some (regard) as *Hara*,' this idea was propounded that the Spirit only which is well-known in the *S'rutis* has been described as being the creator. And it is He who resides in the bodies created by Himself, in the form of the vital breath which consists of the capability for action, (as inferred) from the *S'ruti* '*Brahma* reached this *Purusha* by means of the tips of the toes.' And likewise He has entered through the *Brahma-randhra* (the aperture in the skull) in the form of the capacity for knowledge (as inferred) from the *S'ruti* 'Having burst open this boundary, He reached through this aperture.' The question has been raised in the *S'ruti* as to which of these two is to be understood as being the inner spirit, whether in the form of the vital breath or else in the form of the capacity for intellection. The *S'ruti*, such as 'where-

by He sees, whereby He hears' is the answer thereto. Therefore for the purpose of explaining the import of that *S'ruti*, the author establishes the all-witnessing nature of the Spirit, by the words '*the soul of all*.' The Supreme Lord who resides in the form of the Spirit in all the bodies is to be regarded as being in the form of pure Intellection, and as being the Witness manifesting the entire non-sentient material universe.

In the absence of the witness.—The author points out the incongruity in the opposite view. If He who is in the form of mere Intellection be not the Witness, how then can the universe which is the evidence shine? The meaning is:—Therefore the Luminosity in the form of a witness must be accepted.]

2. In consequence of its non-sentient character the entire universe, moveable and immoveable, is in itself devoid of lustre. The sentient character (of the spirit) and the non-sentient character (of the universe) are inferred from the lustrousness of the universe.

[*In itself.*—The author explains wherefore there is no natural lustration of the evidence in the same way as there is in the person of the Witness. For the non-sentient universe is devoid of natural lustre. Therefore the meaning is that in the absence of the stirring of the Witness, there would not be its lustration.]

Sentient character.—The author explains that the non-sentient universe of the Witness certainly arises from the sentient soul that is the proof of knowledge. The two—namely the non-sentient character of the non-soul and the sentient character of the soul should be understood from the lustrousness of the universe. The meaning is:—Inasmuch as the non-sentient nature of the universe on account of its being illuminated by intellection, if it be the object of lustration, and (the circumstance) that He who is the seat of such lustration is sentient—i.e. the two characters of sentience and non-sentience, prove the seat of lustration, the lustrousness in the form of the Witness must be admitted.]

3. By some it has been postulated that the lustration is generated by knowledge. That would not be appropriate inasmuch as, if (the lustration) be the effect, it would be only non-sentient. For, the condition of being the effect has been admitted in the case only of non-sentient objects such as pot.

Now let there be lustration; but it is produced within its cognizance by means of the latent knowledge which does not shine just in the same way as the eye and the rest. The author considers the (above) theory of *Bh'atta* with the words '*Lustration &c.*' With the words '*That*

(would) not,' the author refutes the theory. For if the lustration which is in the form of the stirring of the matter be an effect, then it would be only non-sentient on account of its being an effect in the same way as a pot that is produced by means of clay. The meaning is: Therefore in consequence of the non-peculiarity (i.e., similarity) of the sentient character of the lustration, like (that of) the matter, and for that reason, there would not come about its stirring.

And knowledge is certainly not regarded as the cause of the lustration. For, the transformation of knowledge in the form of lustration does not arise owing to the changeless character of knowledge. If there should be the transformation of that too, then it would become perceptible, like the milk, &c. That would certainly not be knowledge.

'And knowledge.'—The author points out that what has before been said that lustration is generated on matter by means of matter is not consistent. The disputant who asserts that knowledge is the cause of lustration should be asked—whether knowledge transforms itself in the form of lustration or whether it begins lustration.

Of knowledge.—The author says: the former (supposition) cannot be. The transformation of the transforming object such as milk, &c., has been seen in the form of curd &c., in consequence of the change in its nature. (But that) does not happen in the case of knowledge. If, as in the case of milk &c., there be transformation in the case of knowledge also, it would become perceptible. The meaning is: Therefore its characteristic of being knowledge will be affected, in case it undergoes transformation.]

6. And likewise knowledge is not considered as commencing lustration, on account of its not being a material, inasmuch as it has been admitted by the opponents as being a quality.

[*Likewise.*—The author rejects (the theory of) commencement. One material object commences another material object, as the same has been seen in thread, cloth &c. But knowledge is not a material object, for the reason that it has been admitted by the opponents as being a quality. The commencement of the material of lustration by means of knowledge which has existence and which is a quality is incongruous.]

7. Knowledge cannot be the cause of the lustration which is in the form of non-existence. Then even the knowledge of the son of a barren woman would begin (something else).

[*Which is in the form of non-existence.*—The established rule in the argument concerning commencement is that only non-existence pro-

duces an effect. Therefore it is inconsistent that knowledge can begin the lustration which is in the form of existence. If non-existent knowledge can begin (an effect), then the knowledge of the son of a barren woman would begin an effect, on account of the common character of non-existence.]

8. & 9. Knowledge cannot begin lustration that has no prior existence, on account of the absence, with respect to non-existence, of the characteristics such as priority. Therefore lustration could never be the effect of knowledge.

[*With respect to non-existence the absence of priority, &c.*—The author explains that by means of the admitted proposition that production is the relation of existence to something non-existent before.

The meaning is:—From the absence of the dependence of the characteristics, which pertain to existence, such as priority, entire non-existence, &c., and from the contingency of its becoming existent in the case of such dependence, the differentiation made in consequence thereof is not proper.

Therefore.—The author concludes that knowledge is not the cause of lustration, owing to the want of proof regarding generation apart from transformation and commencement.]

10. Oh denizens of the celestial region! There cannot be with respect to knowledge the quality of being an effect. For, for the reason given above, the belief regarding the condition of being an effect is an illusion.

[*With respect to knowledge.*—The author extends by analogy to other places the sense above conveyed.

For the reason given above.—The meaning is: For the reason that, if knowledge be an effect, it would be non-sentient like a pot, &c., on account of its being an effect.

The condition of an effect.—The author explains that the knowledge of the objects of sense such as form &c., arises after the contact of the sensory organs such as the eye with the objects of sense such as form; and what is therefore to become of it? There arises the condition of the inner sensory (mind) that has transformed itself into the objects of sense. Therefore its condition of being an effect shines on the sentience characterised thereby just in the same way as redness, &c., (shines) on crystal. The meaning is: Therefore the appearance that knowledge is an effect is a delusion.]

11. Oh celestials! Likewise the appearance of lustration also in the form of an effect is a delusion. On account of its not being an effect while there is existence, lustration is eternal, oh best of the celestials.

[Of lustration also.—The belief that lustration which consists in the stirring of the objects of sense is an effect is certainly a delusion (arising) from the ascertainment of the condition of being an effect, as a result of the concomitance of the positive and negative relations of knowledge of existence having a beginning.]

Being an effect.—Having thus established that the lustration cannot be an effect, the author establishes its eternal character.

While there is existence.—From (our) experience of non-eternity in the case of antecedent non-existence which is a non-effect, the author uses the qualification for the purpose of distinguishing that (antecedent non-existence). The idea is: The doubtful object [*i.e.*, lustration] is eternal like the soul owing to its not being an effect, while there is existence.]

12. Oh celestials ! The lustration that illuminates the universe shines by itself eternally. He alone is the Soul of all and the Witness of the universe, called *Sankara*.

[*(That) which (illuminates) the universe.*—Having thus established the eternal character of the lustration, the author concludes from non-difference therefrom, the premised characteristic of *Parames'vara* as being in the form of a witnessing Intellection. This eternal Lustration which, illuminating the whole universe, shines from its intrinsic nature without requiring assistance from any other luminosity, is the great Lord who is the Witness, *i.e.*, beholder of this entire universe and who remains in all the bodies in the form of Soul. Although there is the neuter gender of the subject with the words '*Yat bha'nam*' (which lustration), the specific mention in the masculine '*sa eva*' (he alone) has been used with regard to the predicate. For it has been said that the pronouns denote the identity of what is specified and what is counter-specified and by turns assume their gender. The meaning is:—He who is in the form of such Lustration and who remains in the capacity of a Witness is only the Supreme Spirit and not any non-sentient (being).]

13. Spiritual ignorance appears not by itself, but by means of the relation attributed thereto. The mind which is the effect of spiritual ignorance, and likewise, love, hatred, &c., shine not in themselves, but by means of the relation to sentience affected by spiritual ignorance.

[*By means of attributed relation thereto.*—The author propounds that *Paramas'iva* whose form consists of the eternal and self-illuminating Lustration is the Witness of the whole universe which consists of spiritual ignorance and its effects. From the *S'ruti* of non-contact "For

this *Purusha* is contactless," it is not possible to predict the real contact, with anything, of the Supreme Spirit who is in the form of Lustration. The meaning is: Therefore, like the ignorance, the contact also remains attributed to the Witness, and the spiritual ignorance which is imputed to the form of the witness shines through the force of that contact, but not through innate splendour.

The effect of ignorance.—The inner sensory which is the transformation of existence and which is the effect of that spiritual ignorance and its qualities such as love, hatred, &c.,—all that shines through the sentience which is their material cause, and not naturally.]

T. V. VAIDYANATHA AIYAR.

(To be continued.)

Editorial Notes.

We wish to draw the special attention of our readers and of others who are interested in the educational problems of this Presidency to the thoughtful and instructive address of Prof. K. Sundara Rama Aiyar. As one who has spent his life in the noble work of instructing the youth, and that with considerable success, he is eminently fit to contribute his share of intelligent criticism. His opinions and observations, therefore, deserve the most careful attention.

The notable event of the month is the biennial Convention at Adyar. To those who could not attend the deliberations of the Great National Assembly which held its session in Calcutta, the Theosophical Convention at Adyar was, indeed, some reparation. Some of the Theosophists of this Presidency are slightly dissatisfied with the Convention at Adyar having been made biennial. They urge that Adyar, with its historic associations, is the best place for the annual Convention. On the other hand, those, who are for dividing the honor between Madras and Benares, reply that the greatest city of Hindu pilgrimage has its claims, not to speak of the advantage offered to distant Theosophic sections to attend the Convention. When every phase of the question is considered, we believe that the Theosophists of this Presidency have not much to complain. The biennial Convention is, we think, on the whole an equitable arrangement. There is another reason still, for our welcome.

ing this arrangement. Such of the Theosophists of this Presidency as are anxious to attend the Convention, will be made to move, and that, by itself, is a great recommendation. Secondly, they will be brought into more intimate contact with our distant countrymen, thus helping to strengthen that *esprit d' corps* which the Indian National Congress has served to develop.

* *

The fact that many of the Theosophists missed Mrs. Besant's inspiring lectures last year, made them rush to the Convention *en masse* from all parts of the Presidency. And we think that the trouble and privations of their travel were more than compensated by those eloquent expositions with which she entertained them. Mrs. Besant's lectures this year were a historical survey of Islam, Jainism and Sikhism, a survey naturally incomplete owing to the exigencies of the time and occasion. With better health and more time at her disposal she might have gone deeper into her discourse. But as it was, her lucid expositions served not only to give an idea of the great faiths, but inculcated the important facts that all religions, all faiths, taught the same truth and Theosophy was but the Divine Wisdom which brought home this fact to all men. If this truth had been realised by the world long ago, much of those havocs, for which religion is responsible, might not have darkened the pages of human history. Even the history of this country might have been different. If the Hindu had seen in the religion of the Arabian Prophet the fundamental truth and the Mussalman recognised the divine origin in the religion of the Rishis, the story of this great continent would not have been what it is. It is true that the enunciation of the unity of all religions is not new to Theosophy. It has been long ago proclaimed. The *Bhagavat Gita* sang it in hymns of unparalleled melody. The Grecian philosopher proclaimed it in his almost semi-divine utterances. All the same if the Theosophical movement has this its sole object, it deserves the sympathy of those who have yet to realise the truth. And for this purpose well might Mrs. Besant appeal, as she did to Jesus against the Christians, to the Prophet against the Mussalmans, to the great Rishis against the modern Hindus.

Educational Notes.

Two notable events of the month in the Educational World were the Madras Educational Conference and the Muhammadan Educational Conference. In the first good many subjects of practical importance were discussed. In the second there have been much that give room to melancholy reflections.

* *

The Educational Conference opened with the paper of Mr. A. A. Hall on "How the training of Teachers might be improved." The proposal to appoint a special Inspector to supervise all training schools seems to have been received with approval by the succeeding speakers. This is a step in the right direction. Much depends upon the efficiency of the teaching staff in Primary schools. We want men of good education and satisfactory training to be entertained and for this purpose, as Mr. Barrow has shown, their scale of salary has to be improved. The condition of primary education in this country is far from being satisfactory and every effort to improve it must be welcomed as an improvement in the right direction. In the course of discussion one important point was brought out clearly before the Conference by one whose long experience in the Educational department entitles his opinion to our respect. Mr. Marsden said that the special Inspector, appointed to superintend the training schools should be one well versed in vernacular languages. In other words, this place, if created, should be filled by a competent Indian in the higher service of the Educational department.

* *

Perhaps the most interesting of the papers read before the Conference was that of Miss E. Carr, the Inspectress of Schools. It is a brief intelligent criticism of the views set forth by distinguished men and women on Indian Female Education. The chief points to which the various opinions advert are (1) that the curriculum prescribed for boys is unsuitable for girls, (2) that the vernacular language of a place should be the medium of instruction, at least up to the Lower Secondary Standard, (3) that accomplishments such as drawing, painting and music should be among the subjects prescribed for girls, (4) that the education offered should be especially adapted to the needs of Hindu Girls and have higher aims. Miss Carr answers these criticisms seriatim.

With regard to the first, she says "that every one will acknowledge that reading, writing, arithmetic, history and geography must be prescribed very much on the same lines for both boys and girls." But turning to the Code they find that other feminine accomplishments are also provided; she has needlework, hygiene, domestic economy, fancy needlework, drill and calisthenics, lessons in kindergarten and drawing and lastly singing. With regard to the second point, she has nothing to say against the suggestion, but is in perfect accord with critics like Miss Ghosal who holds that the vernacular should take the precedence, and must if possible be made the medium in higher courses of study, reserving English for the purpose of reading and speaking it as a language. As for the third, she deplores the inability of institutions to provide such costly courses of instruction, and maintains that the present curriculum meets the fourth objection.

* *

Referring to the vexed question of religious education to girls, she points out that the religious neutrality of the Government prevents any course of religious instruction from being introduced into Government institutions. Hence it is the duty of private institutions to provide for girls the necessary religious training. This we admit, is a sound statement of the case. In one of our previous issues, while criticising Miss Ghosal's scheme, we stated that the question of female education is intimately connected with other reforms and so long as early marriage prevails, female education must remain an insoluble question for us. We are glad to find Miss Carr taking the very same view and this coming from one, who has worked in the field and experienced all the difficulties, must be regarded as a final pronouncement on the question. "How are girls," says she, "whose school-life closes at about their tenth year, to acquire accomplishments, when at the most they can only have acquired a mere smattering of elementary knowledge?" This is the crux of the whole question and we believe there is no use of our harping on the inadequacy of the mental training provided by institutions, when our girls have to be withdrawn from school at so tender an age and subjected to the responsibilities and hardships of a family life.

We would advert to one other instructive paper, that of Mr. Chatterton on Industrial Education. It is a very suggestive paper and deserves a careful study. It is not possible for

us to dwell on the many interesting issues raised by Mr. Chatterton. But we would shortly sketch in his own words the future industrial school that has yet to be evolved.

The schools may be divided into three main classes: (1) Those established for the purpose of training boys as artisans who are not artisans by caste and who consequently have no opportunity of picking up a trade any other way. The bulk of these schools will be of a sectarian character, such as the Anjuman Industrial schools. They will follow established lines and if efficiently conducted should supply a useful stimulus to the artisan classes by the introduction of an element of competition which should have a beneficial effect.

(2) Central industrial schools primarily intended for the benefit of the recognized industrial classes and working with the object of improving the industries of the country. These schools are never likely to be very numerous and they will be of necessity mainly in the hands of European experts. The object is not so much to train boys, though that of course will be done, as to provide a supplementary course of instruction to the training which artisans now receive in their own homes. In them a large amount of experimental work will always be in progress, new ideas will be tested new processes tried, new tools brought to the notice of the trades and generally the endeavour will be made to foster private enterprise by help in any direction that may be feasible.

(3) The third class of schools will be to a large extent off-shoots of the second. It is not desirable that we should set up as has hitherto been done industrial schools to teach what is already taught in the bazaars, but there are many places where industrial knowledge and skill in certain trades is in a backward condition, and it is important that the artisans should everywhere be taught to work on the most advantageous lines and that the most should be made of their cheap labour.

A typical school of this class exists at Madura and is maintained by the District Board in a very efficient condition. The superintendence and management of these schools should invariably be in native hands, and it will be one of the functions of the Central schools to train the Science Graduates of the University and the passed pupils of the Higher Technical colleges and schools, so that they may be able to undertake this work.

The discussion that followed the paper served in no way to lead to the instruction of the

Conference, except a few observations of Mr. Kettel which served to remove the idea that technical instruction would, by itself, serve to solve the economic problems of the country.

The Voice of Sarada.

PERIODICALS.

The Review of Reviews.—Ministerial speeches are always a signal for a storm of discussion in the political world; and Ministerial utterances, of late, have not been very happy and in some cases not very accurate. Sir Michael Hicks-Beach, for instance, declared explicitly that the Boers were offered the most liberal terms. The Duke of Devonshire worked the question and Mr. Chamberlain spoke of unexampled liberality of the terms offered. Such baseless utterances cannot pass without challenge and Mr. Stead has pounced upon them to expose the culpable inaccuracies of such authoritative statements. Referring to Mr. Chamberlain's statement, Mr. Stead says:—"Considerable license is always allowed to public speakers when they are endeavouring to make their conduct look at its best and their opponents' at its worst. But hitherto it has been generally accepted that straightforward lying was outside the rules of the game. Yet Mr. Chamberlain was bold enough to make the astounding statement. Now a man who can say this can say anything." The offensive reference of the Colonial Secretary to the Franco-Prussian war, which has raised an indignant protest in all the German Press, is characterised by Mr. Stead as "a blazing indiscretion." He straightway proceeds to discuss "the Massacre of the innocents" in the concentration camps of South Africa. The National conscience, says he, seems to be slowly asserting itself, as evidenced by the letter of protest from men like Canon Gore, the denunciation of Canon Barker in St. Paul and the resolution passed by the Sunday School Union.

"Already 5,200 have perished under the humane treatment which, according to the Ministers and their supporters astonishes the world by its humanity. The horrible significance of these figures cannot be explained away. Not if we paint an inch thick, as Carlyle used to say, can we make such statistics of murder other than a wholesale massacre of innocents."

The character sketch of the month is that of Mr. John Redmond, M. P., leader of the Irish Party. Mr. Redmond is the most promising

parliamentary man of the day. Of the younger generation, he has achieved the greatest success. He is not only the chief of the Irish National Party, "but he is the leader of the only effective opposition in the House of Commons at the present day. In that position he occupies a place in the British Constitution only second in importance to that of the Prime Minister. It is true that at present national prejudices somewhat obscure the truth from the English and Scotch. But in the House of Commons the members last session began to realise where their power lies and repeatedly in the course of the debates, Mr. Balfour referred to Mr. Redmond, as if he and not Sir Henry Campbell-Bannerman were the real leader of His Majesty's Opposition." The topic of the month is a short description of "The Royal Tour of the Empire" and this is followed by a picturesque description of a trip across Canada by an Australian, and another across two continents by rail by Mr. Alfred Stead. The book of the month is the Life of Robert Louis Stevenson by Graham Balfour.

The Arena.—The November number of the *Arena* opens with two interesting articles on Anarchism. Its evolutionary aspects are described by Mr. L. Oswald, A. M., M. D., while the cure for the dread evil is ably set forth by Mr. Evelyn Harvey Roberts. Mr. Oswald dismisses the theory that anarchism has its origin in the organised governments becoming an engine of oppression: wherever the Government proved oppressive, there were some redeeming features which reconciled the bitterest opponents. But in some parts of Europe extraordinary and unprecedented conjecture of grievances has eliminated the factors of conciliation. "The burden of despotism galls like the chain that hampers the movements of the galley-slave and its weight is felt as an unqualified affliction." These are the examples of Italy and Russian Poland where oppression by taxes, military service and curtailment of liberty has driven the masses to exasperation. To them "social contract" has proved an one-sided bargain and "organised government a combination of cruelty, selfishness, arrogance and imposture." The idea that one government was bad, led to a general inference that all governments were no better. Hence it is not unalloyed diabolism that actuates the anarchists. Celestial in one part and infernal in the other, they are unconsciously in search of true teachers and true governors. The cure for this destructive movement is suggested in the following article by Mr. E. H. Roberts. "So

long as the personal profit is the incentive to activity," says Mr. Roberts, "so long as self-seeking in the realm of things is the prevailing ideal, just so long will strife and suffering, anarchy and atheism increase." Civilisation has failed to answer how to acquire power, peace and plenty without disturbing the common wealth, and government administered by a few for their benefit has ended in the outburst which revels in murder. Anarchy and spite will increase so long as our activities continue to revolve round the materialistic concept of power through property and "the only possible cure for anarchy is the redemption of the self-seeking activities from the realm of matter."

"A thoroughly new mentality, as the result of absolute free-thought and free speech, must be evolved..... The passion for possession must give way to the sincere desire for self-expression. Then will a true Common-wealth be revealed through the free contribution of the inner wealth of full-grown and unique individuals. Self-government, self-knowledge, and self-expression will yet prove the only antidote for anarchy and a true individualism the only basis of genuine socialism." In the succeeding article, the Failure of Freedom, Mr. James Haffman Batten speaks of the decay of American freedom for which Jefferson laboured and Washington fought. Why this failure of freedom? "Because," says Mr. Batten "we do not think. We are Democrats and Republicans, because our Fathers were. The machine nominates the ticket and we vote it straight." No nation is good enough to govern another nation against its will. Said, Lincoln "Give me liberty or give me death" and Mr. Batten adds, "better a free man in barbarism than a bondman in an imported, hothouse of civilisation introduced by bullets from rifles in the hands of soldiers, floating to conquest upon Bibles through a sea of beer and blood."

The Metaphysical Magazine.—The November number of this magazine publishes a verified astrological prediction of President McKinley's second term with comments on the horoscope by Julius Erickson. And this is followed by the horoscope and prediction on President Roosevelt's administration. Here are some of the events to come. In spite of popular clamour the military and martial spirit will continue to pervade the land and the "Hero of San Juan" will have a tender regard for the disciples of the "God of war." Plots, schemes, intrigues and culminations,

against the Government may be looked for from the position of the Uranus in the eleventh house. The same aspect also portends the death of very intimate friend, relative or cabinet official; probably the latter, and this death will occur through accident or violence. The conjunction of Saturn and Jupiter indicates a new epoch, in which the President will prove a remarkable figure. All classes may look forward to a period of material prosperity for some years to come. But a crash will soon come which will drop to rock bottom all securities.—Mr. Alexander Wilder, N.D., F.A.S., has a suggestive paper on "Philosophy essential to progress." "Philosophy," says he, "relates the true mode of living, by which the soul shall become isolated, and so far as may be, insulated, from the dominion of the corporeal life, and be a denizen of the everlasting abode on high. In plainer speech it means the love and pursuing of wisdom; and by wisdom is signified the knowledge and understanding, or rather the perception and conception of the causes, interior principles and ground-work of things." The conclusion at which Mr. Wilder arrives in this thoughtful and highly learned article is one that remarkably agrees with our ideal of existence in the world. "Thou art that" was the great teaching of the greatest religious teacher of India. He asked us by knowledge to realise the divine nature of man, and Mr. Wilder says human progress is always approaching out of the universe into God, which when consistently worked out, will prove to be a modified version of the Indian principle.—The ideal of Hindu wife by Mr. Kannoo Mall, M.A., is an exposition of the ideals of Sita, Damayanti, Parvati, Savitri, Sakuntala & Draupadi. Mr. Kannoo Mall gives our American friends our conception of ideal womanhood, a conception with which most of us are naturally well acquainted. We would, however, commend the following few lines to the attention of our readers; and it will be observed that Mr. Kannoo Mall recommends the same line of progress as that which the *Arya* has consistently advocated. "India cannot be Europe, our institutions, our customs and ideals will, as they have from time immemorial, ever differ. It is in vain to transplant the foreign ideals to our soil, the very nature of which speaks against their growth..... If India is again to boast of Rāma or Arjuna, a Yudhishtira, a Laxman, a Buddha, she must turn to mothers like Yasodara, Kosalya, Kunti and wives like Sita, Damayanti or Yasodara. These are splendid materials for

the building up of a great nation—a nation of heroes, philosophers, and God-fearing men, like those who made the past history of our country."

Mind.—The November number of the *Mind* opens with an interesting inquiry, "Are there fresh revelations of truth?" by the famous American author Mr. Henry Wood. Mr. Wood asks, "if man is proved to be constitutionally a spiritual being, should he not lawfully claim some increasing rights, uses and privileges? Is it possible that there is new light, progress, growth, everywhere outside of himself and no light within? Is he a mere animated lump of clay; or rather a dynamic spiritual entity, of divine relation and sonship? Is he to remain in complete bondage, not only to objective conditions but to the handful of dust that he has shaped into his own organic form?" "Once admit," says he, "that man is psychical and spiritual all the doubts and difficulties are dissolved and a new vista opened. This is a view which the West is slowly learning after ages of hammering at the gates of divine wisdom, a truth which the Sages of old in this country sung in lines of unparallelled melody. Without the key of the higher evolution the enigma of life is insoluble. Materialistic and selfish theories, the principle of the survival of the fittest have given place to nobler views of life. "The laws of man's threefold constitution demand that the Spiritual Tone shall be supreme, with psychical and physical respectively in subordination. All are good in their own place, but any inversion of their order is discordant and abnormal." When we read these lines, we think we are listening to the discourse of an Indian Sage. The truths enunciated so lucidly by Mr. Wood are in perfect conformity with our doctrines which assert the "Self" in man and its endless scope of spiritual development until it realises the Great Self of which it is a part, a reflection. The high spiritual discourse of Mr. Wood is followed by an appreciative, biographic notice of his life by Mr. Charles Brodie Patterson.—The question "Has spiritualism had its day?" is ably discussed under three heads. Its religious message is set forth by Mr. J. M. Peebles; its scientific and moral aspects by Mr. Harrison D. Barret; and its ethics and economics by Mr. Willard J. Hull.

The Socialist Spirit.—We have been favoured with the November issue of this very interesting magazine. It contains much useful and instructive information. The Editor, under the heading of "The Futile Missionary" narrates an

incident which throws a flood of light in the views entertained by better Americans on the question of militant, missionary efforts abroad. A professor of the University of Chicago on referring to the well-known accomplishments of American Missionaries in Japan, was questioned by the Editor what those were. The professor thought a moment, flushed slightly, and said that besides introducing advanced ideas, the missionaries influenced the Japanese toward truth-telling! The Editor then suggested that some of these successful missionaries might be induced to remain at home and make an effort to abolish lying in America. The Editor does not give the professor's reply. But it is not difficult to guess silence must have been the meek answer. The Editor in a succeeding note of much force and truth on the foreign missions remarks: "When Vivékananda said the Christians were a lot of hypocrites he said what was true."

The Breath of life for November has some suggestive articles on various matters of importance. The Editorial deals with the Kingdom of Heavens. "Is Physical Immortality our Birth-right," by Arden Dearbeyne inculcates the good old truth that our mortal condition and the right of enjoying immortality in the flesh are spurious longings and that the constant practice of Will-power and the awakening and strengthening of spiritual faculties will spur us on to perfection, unifying the outer body with the inner one. "How to obtain long life?" by Mr. John F. Morgan, describes the secret of long life by right breathing. In this article the five forms of exercise in breathing are described.

The Madras Review.—The November issue of the *Madras Review* keeps up the high level of excellence of the previous number. It opens with an interesting article by Viscount Morpeth, on "Builders of the Empire." The Viscount traces the growth and development of the Greater Britain. "It was not till the establishment of Protestantism in the reign of Elizabeth that England, with her old energy added to the impulse of deepened religious faith, threw herself decisively into the movement;" and the historical survey which the Viscount takes from that remote past down to the struggle of to-day in South Africa, though necessarily short, is not without interest and instruction. In the next article Mr. Charles Lowe gives us a glimpse into the daily life of the Emperor William II, the most towering personality in the Western political world

and decidedly the greatest among the crowned heads of present day Europe. Mr. Archibald R. Colquhoun describes the administrative system of the Chinese Empire. The Emperor is the apex of the Government Pyramid. His powers do not exceed those of a constitutional sovereign and he is practically only able to note or pass the measures presented to him. The country is divided first into districts under Magistrates, who are the subordinates of a prefect controlling a group of districts. Then comes the province, nearly thrice as great as Great Britain in area, under an Executive officer called the Governor. There are eighteen such districts and each of them is a little kingdom by itself under a potentate nominally owing allegiance to the Emperor. Professor K. Sundararama Iyer contributes a very suggestive article entitled "God and Jesus in the light of the Vedanta." Mr. Sundara Rama Iyer applies the key of the Vedanta to unlock the spiritual and philosophic significance in the words of Jesus. For example, the utterances of Jesus concerning God set forth two distinct conceptions—God as the Father both of himself and others, that to see the Son is to see the Father. The one admits of the superiority of God and the other makes God and Son synonymous. This apparent contradiction might be reconciled if the God of Jesus is viewed in the light of our Brahman and Jesus himself as the Isvara. And surely no dogmatic explanation of Christian Theology can so satisfactorily explain the difficulty. Again the pre-existence of Jesus and the fact of his death are explained by the interpretation that Isvara as the lord of the Universe existed before, and as regards his death, he only left behind that particular form and body in which he lived on earth as Jesus. Prof. Sundararama Iyer has shown in this thoughtful article that while he condemns the superstitions and dogmatisms of the Churches, he can appreciate and explain the higher truths of Christianity much better than many Christian divines. The last article in this Review by Mr. Karunakara Menon, the Editor, is one of immediate interest to us. As an accomplished journalist and a keen student of Indian politics, Mr. Karunakaramenon is eminently fitted to pass a judgment on questions of the day and the actions of the high-placed officials. In this public capacity, he never spares the whip whenever he sees a clear necessity for it; but, then, he wields it so deftly that it scarcely leaves a sting. The article under notice is a critical review of Lord Amphill's first year as

the Governor of our Presidency and the writer has not much to say to his credit. Self-assertiveness, a regard for public opinion and an anxiety to deal fairly with questions of public welfare are some of the qualities which go to make a statesman. The unjustifiable exercise of the veto in the Council, the melancholy display in the recent Malabar tour and the unfair settlement of the Malabar question have not particularly impressed the people in favour of Lord Amphill. But this is his first year and the writer hopes that the many amiable qualities of His Excellency will in the long run prevail. A fair criticism of this kind is a happy idea. It not only serves to point out the many faults in the administration, but leaves in the high-placed officials the wholesome impression that the public follows their career closely and will at any time let its fierce light of criticism beat upon them.

The Theosophist.—The December number of the *Theosophist* contains as usual a number of interesting and instructive contributions. The good old Colonel continues to tell his story in his "Old Diary leaves." "The Invisible World," by Mr. S. Stuart, is a very thoughtful article which argues the unseen world by a stretch of the principles of demonstrated scientific discoveries. Mr. W. G. John writes on "Spiritual caste," the purpose of this erudite paper being to show that in the Anglo-Saxon nation the four chief castes, which in ancient India were based on spiritual attainments, are also found. While among us, now, caste has become a rigid, hereditary institution, in the West individual aptitudes are constantly sorting the people into the four great divisions. Mr. W. A. Kristnamachari discusses the value of ideals. He seems to suggest that our ideals should not be too high lest the failure should make us swing to the opposite pole. "It is for each one of us to choose the place he ought to occupy," says he, "and fall naturally into that position. One half the disappointments and failures we meet with would be avoided if each of us could take a "proper gauge of himself." But we forget when giving this advice that it is this very thing which is man's initial difficulty. If only man can take a proper gauge of himself more than half, nay, almost the whole, of the world's sorrow will cease to exist. Among other articles of interest in this issue, the following deserve a careful study:—"Jnana Yoga" by A. Nilakanta Sastri, and the Nature of Gravitation considered as a form of energy and its effects," by J. G. C. Tepper.

Kayastha Samachar.—The December issue of the *Samachar* is as usual a bright number, full of interesting discussions on matters Indian. "Our Present Political Outlook," by Tej Bahadur Sapru, M.A., is a brief and very suggestive survey of our present political condition. The one great feature of our political situation is that there is an absolute unanimity between the Government and the people, so far as the theory goes. There have been now and then some aberrations. They are inevitable; and we agree entirely with the writer when he says that a policy of confidence and trust has been found the only wise policy after all the unpleasant incidents a few years ago. Referring to the National Congress, Mr. Sapru reiterates some of those suggestions which are receiving our earnest attention. He welcomes the Muhammadan co-operation, exhorts the formation of permanent and efficient Local Committees, advocates the formation of a permanent fund, and pleads for the support of the Congress Committee in London for bringing our affairs effectually before the absent-minded Englishmen. Among other articles of interest, the following deserve a careful study: "India in the Fourth decade under the Crown No. XIV," "The economic aspect of British rule in India," and "The Education of our women."

The Indian Review.—The December number of *The Indian Review* has some excellent contributions. It opens with a learned article by Prof. Lydekkar on "the Extinction of the old Indian Fauna." "A request for a new religion" by the late Prof. Max Muller is a humorous narration of a strange interview by a Japanese Minister. Mr. Arnon Mori, that was his name, asked the great oriental scholar to suggest a new religion for his country which was dissatisfied with its existing faiths. It is not difficult to guess what the professor would have answered without his own narration of the incident, "Instead of introducing a bran new religion," he replied, "could not you and your friends set about to reform the Buddhistic religion, I mean, study its history, read its ceremonial books, examine the faith which it sets forth for its existence? You may call forth the light of a new religion from the embers of the old forms of faith. But if all that fails to satisfy you and your friends in Japan, try to stand on your own legs, believe what you can honestly believe without any doubts or difficulties. You will not be far from a true religion then and a divine guidance will be yours to the end of your life." In the article on "Problems on

Education" by Mr. Geraldine Hodgson, there are many salient suggestions which deserve notice. Referring to the absence of moral instruction in our education, without which a human being will become a "stunted, deformed creature" or "a fanatic," the writer says that the question should not be shelved but thoroughly shelved. And by his suggestion of the religious feuds which succeeded Elizabeth's neutrality, we are led to infer that he advocates Government interference in the matter. This at best, is a bad advice, in principle and policy alike. Among other articles of interest are "Municipal Ethics" by Capt. J. W. Cornwall, "Indian Politics in England" by Dr. Mullick and "Hindu Chivalry," by Mr. Jnan Chandra Bannerjee, M.A., B.L.

The Brahmacharin.—This is a monthly Magazine devoted to Hindu Social, Religious and Moral reforms and contains a number of original articles on all subjects other than political. The October and November number contains a very instructive contribution on Hindu Mythology. The article on "Caste-Precedence" deals with the hollowness of the theory of mixed castes. A critical translation of the Védanta Sūtras is also published, thus supplying its readers with the highest metaphysical discourse of our country. The Magazine serves indeed, a very useful purpose and deserves wide support.

THE UPANISHADS.

With Text in Devanagari, Sankara's Commentary and English Translations. Published by V. C. Seshachari, B.A., B.L., M.E.A.S. Vol. I, II, & V, translated by S. Sitarama Sastriar, B.A., Vol. III & IV, translated by Pandit Ganga Nath Jha, M.A.

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