

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

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[No. 1.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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A Vision Of India.

VAIGAI-II.

By K. S. Ramaswami Sastri, B.A., B.L.

But though thy waters through God-opened
doors
Did flow with swift and strong resistless
might
That trees uproots despite their strength
and height
A palmeaf swam against thy downward
course
With strange and wondrous awe-inspiring
force.
No wonder that this feat did seem so light
To it bright-winged for soaring upward
flight
As its words went to e'en the cosmic source.
Nay, those true words did e'en our worldly
heart
Upon their wings did take towards His
Throne
In glory set in highest paradise.
Forgotten is our petty worldly part
And soaring through the skies with splend-
ours sown
Our souls rejoicing see God's mysteries.

The Hindu Message

THURSDAY EVENING 24, OCT., 1918.

Our Purpose and Its Prosecution.

Today this journalistic venture of ours enters on its second year, and we thank our readers and our helpers of every sort and degree for the support they have extended to us. Our heart flows towards them all in a fervid stream of thankfulness for their encouragement of our endeavour and purpose, and we feel so far encouraged that we have resolved to continue further our efforts in the cause of the eternal wisdom of the Rishis of our Holy Motherland and of the progress of our people towards their goal of national self-expression and national self-determination as one of the self-conscious and self-respecting partners of a great and glorious Empire. In prosecuting our purpose and endeavours, we have never adopted an apologetic tone, and never felt the need of it. For, though we have long been a subject people, we have never been subjugated and conquered by foreign invaders and hosts in the sense in which subjugation and conquest by foreigners are usually understood. Moreover, India has never stood up for empire for its own sake, but has only lived to uphold the banner of Dharma—of the Sanatana Dharma, the eternal wisdom,—for the benefit of the entire universe of jivas. The eternally glorious Swami Vivekananda once exclaimed in passionate, but befitting, language:—"India is the land to which all souls must come wending

their way to God." It is not to be supposed, however, that the Holy People and their world-old culture are purely passive in their aims and purpose, and that we do not care for that economic well-being and political strength without which no civilisation can endure and the spirit of man is apt to fall into the condition of abject servility and helplessness which is inimical to all self-consciousness and self-respect. The Wisdom of our sages is so sublime in its rationality, so enchanting in its truth, and so glorious in all that it promises and fulfils, that even when the Holy Land and the Holy People are, under the inexorable laws of their collective Karma, placed under subjection to a foreign suzerain, they can never suffer the total eclipse or extinction which is inevitable to all purely material entities, potencies, and paramountcies. Various new organisations, religious and semi-religious, from abroad have been also unsparing in their endeavours to shatter and destroy the social fabric entrusted to the care of the people of the Motherland. Still, as an able and thoughtful Christian Missionary has had to avow, however reluctantly, "the fact remains that the organism which we can trace three thousands of years is still living." Without the permanent preservation of our social organism, it is impossible to offer to the universe of souls (jivas), when each of them is ripe for liberation from samsara from environment and embodiment needed for the spiritual advance towards, and the true realisation of the Supreme Self under the saving guidance of one of the gracious and enlightened saviours or Gurus who take their incarnation among the Holy People. "India's gift to the world is the Light

spiritual," said Swami Vivekananda. But rare indeed is the living soul sufficiently advanced in its course of spiritual evolution which can realise the transcendent glory and infinite enchantment of the light of the supreme Self or Atman. The blessed Bhagavan says, "स महात्मा सुदुर्लभः" "Such a great soul is very hard to find" (Bhagavad-Gita, VII 19). He alone is the pure-minded man of perfect devotion, and enlightenment, known as *jivan mukta*, liberated even while living in a human body amidst his fellow-men on Earth; and, in all likelihood, there is perhaps one such in a million of the people of the Holy Land. Such being the aim and intent of the social fabric permanently associated with the Sanatana Dharma, we have ever deemed it our *pride* and *privilege* to *vindicate* both against the attacks which are in these days thoughtlessly and foolishly levelled at them by men who have never taken the pains to get at the truth from the right sources of knowledge.

Our work has been one, as just stated above, of *proud vindication*, not of *abject apology*. For, leaving out of consideration for a moment the state of affairs in our own motherland, what do we see elsewhere? Both the religion of science and the dogmas of the Churches abroad offer to men in the West nothing but the actualities of the hour with its ceaseless struggle for supremacy among the nations and the resulting unethical, unsatisfying morality consisting in "the strength of the strong and the cunning of the weak." The Western world is, as we have seen, wallowing in the mire of lust, hatred, malice, and unrighteousness, and tossed about in the deadly waters of aggressive and merciless

strife. Some years ago, the thinking men of the West tried pessimism as a remedy for the evils which were even then threatening Western society. A thoughtful writer in the *Quarterly Review* (1902) pointed out how then "the thinking world is gradually recovering from the temporary aberration resulting from the spread of materialistic modes of thought." and that "it may be put down to the credit of pessimism that it has brought into prominence the tragic side of life, and thus combines with other salutary agencies to purify, elevate, and strengthen those emotions of sympathy and compassion which animate the sense of altruistic duty." Western pessimism derived its inspiration from Buddhism. But India's true religion is not Buddhism. Though the latter was born here, it really could not find its permanent abode and home in the Holy Land. According to the Veda and Vedanta, the Atman is pure bliss (Ananda), and it can be realised by the practical processes of *bhakti*, *dhyana*, *yoga* as systematised by the Rishis. No doubt, the Advaita-Vedantin says that the world of matter is *mithya* (मिथ्या). But this word means for him not illusion, but phenomenal existence—that which is transitory, अज्ञाश्चरं (Gita, VIII-15), and therefore unsatisfying and full of sorrow. Still, for him, life on earth is the best of all,—for the reason that it alone offers the best of all possible means for the attainment of the eternal life of peace and freedom, the bliss of immortality, the realisation of the Atman. Here, then, is the balm needed for men, West or East, to redress the wrongs and remove the miseries of all who are in bondage to the heartlessness of millionairism, militarism, and material-

ism. The late Mr. W. T. Stead expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India." The writer in the *Quarterly Review* already quoted also hoped that "the deep-level thought of the Indian sages may do much to spiritualise the too material life of Europeans." Hence, we have no reason to assume a tone of apology in the fulfilment of our chosen task of vindicating our fabric of society and the Dharma for whose sake it exists and which alone can lead to the freedom and bliss of the Atman. It is the calmness and confidence begotten of true soul-enlightenment—"mystic, inward"—the possession of which made the Rishis proclaim the Vedic Dharma and its social ideals and institutions, and theirs is the inspiration which has been as a pole-star guiding us all along.

We have also been privileged to consistently support the cause which our Congress leaders have steadily worked for during the prolonged and sustained agitation of a generation. There are some who think that a country in which there are so many castes and creeds cannot become a nation and so cannot be trusted to exercise the functions of modern responsible and democratic government. To them we make a gift of what was said by Mr. W. T. Stead regarding the United States:—"I have never seen any country where people are so free as in America, and also so caste-ridden again as in America." The late gifted lady, Sister Nivedita, whose sympathetic imagination and keen insight enabled her to understand the Hindus in a manner which no other person

hailing from the West, whether man or woman, can lay claim to, has said of both Hindus and Mohammedans in India:—"With all alike, love of home, pride of race, idealism of woman, is a passion. With every one, devotion to India as India, finds some characteristic expression." Mr. E. B. Havell has said of the Hindu:—"His ideal of government was essentially democratic." Moreover, our society is based on resignation, not exploitation, as its ideal,—on the conception of duty of service not on that of right or privilege. Each caste is to live and thrive by the exercise of its own calling or Svadharma, and not to encroach on that of any other. Hence, under an equitable distribution of occupation, all were equally indispensable to the prosperity of the state. No social function was high, none was low, in the eye of the true Hindu, and so we regard the Hindu social ideal as essentially democratic. True equality is the Hindu ideal, and so we have not had here that combination of wealth, power, and culture which we see in Europe and which is productive of both class hatred in the same country, and international strife and hatred leading to wars innumerable among the different nations and countries in the West. Hence we hold that India is a true nation and a true democracy, and that the new principle of self-determination and responsible government, is sure to succeed when once set going. We shall give our warm and unwavering support to our Congress leaders in the future, as we have done during the past year. We cannot, however, support any sectional movement, clique, or cave of Adullam such as finds favour with certain superior persons from time to time. To us the

cause of the Mother-land is the most sacred of all, and no true son of hers can stop and rest contented with anything short of truly national and responsible government. We shall ever continue to lay to heart the unquestionable fact pointed out by Lord Morley that "no Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities of government." This is but the bare truth, and so we must continue to cry out for, and claim persistently, our birthright of national self-government within the Empire till it is conceded to us.

Dharma and Unity shall continue to be our watchwords in the future as during the past year. We shall ever hold aloft the ideal of friendly co-operation which has ever been the characteristic of all communities included within the ancient social organism of the Holy People of Bharata-Mata. Brahmins or Non-Brahmins, —all are alike the children of Bharatishvari, our Holy and Divine Mother, and let us work together so that all conflicts and hatreds may cease. Let us all co-operate not only to preserve all the gains and glories of the past, but to restore to the Indians in general, and Hindus in particular, their rightful place among the self-governing and self-respecting communities of the Empire.

A Wise Looker-On.

Mr. William Archer writes in the *Fortnightly Review* for August 1918, regarding the Indian Reform Report, entirely from the point of view of an *outsider* who wishes to be just and responsive to the conditions and demands of progress in India. The

result is just what one would expect from such a critic. Though he says some things to which we cannot agree, his performance is one which commands respect by its remarkable insight and sympathy. We have no doubt that it will be read with interest both in England and in India, and will serve the cause of Indian progress in its own way and measure.

Mr. Archer begins by casting a glance at a "curious little book,"—*viz.*, Mr. George M. Chesney's "India Under Experiment." From what we learn of it from Mr. Archer's account in his article in the *Fortnightly Review*, it seems to be a *very* "curious" book, indeed. We are told that Mr. Chesney's view is that all the mischief in India at present and "the seed of the climax to which we are now approaching" has sprung out of the coming of the phrase, "India for the Indians." The long series of aberrations and alterations in government culminating in the Montagu-Chelmsford inquiry and report is due to what Mr. Archer humorously calls, "that maleficent *Mantra*,"—for so it appears to Mr. George M. Chesney's perturbed spirit. Mr. Chesney's soul would have been gratified and content if India had remained "a sort of sleeping Beauty" for the admiring gaze of the interested globe-trotter,—or, rather, continued for ever what she is at present, one of those "vacant spaces" of the earth to be treated and transformed by its bureaucratic administrators on the well-known principle which Mr. Archer calls "India for the British." The United States, for instance, offers a good example of such treatment and transformation, and the mouth of men of the stamp of Mr. Chesney must surely water at the prospect suggested

by following a similar course in India. Mr. Archer says:—"He obviously thinks that we made a fatal mistake in ever introducing Western ideas and Western education into India." Mr. Archer also informs us that this is "a view which he shares with many other people." We may ask,—who introduced "Western ideas and Western education" into Japan or China? Mr. Chesney holds that "Lord Ripon's popular policy of the early eighties" and "the different measures that have been introduced with the object of popularising the Government during the last forty years" are responsible for "the agitation that led to the formation of the National Congress, whose whole tone has been more or less vehement condemnation of the existing order of things." Evidently, Mr. Chesney is of opinion that India must ever be content to remain the exploiting-ground for British and Anglo-Indian administrators, merchants, planters, and settlers. That India should aspire after a free civilisation of her own and the status of a self-respecting national power among the Communities of the Empire is a thought for which he has no stomach. But India has ever possessed a civilisation which, while it adorns human life and invests it with the most exalted of all purposes can never fall into the abyss of eternal death and oblivion. The spirit and genius of our people remains, in spite of the vicissitudes and misfortunes of fifty generations and more. The oldest of all ruling families now existing are to be found in India; our type of culture has unique features which entitle it to respectful consideration for ever, and render it capable of serving the divine purposes for ever; our women have a

grace, sweetness, and gentleness which enables them to make the Hindu home a temple of peace and sanctity for which there is no rival among the world's communities; the Indian mind is,—in the words of Mr. H. G. Wells—"a mind of singular richness and wonderful delicacy and gentleness." So long as we produce men who can appreciate our culture and its fruits, there is no fear of our being enforced into the abyss of ruin and losing "our place on the sun." We may, therefore, rest content to treat effusions like Mr. George M. Chesney's with the contempt they deserve.

It is more pleasing to pass on to what Mr. William Archer himself has to say regarding the Reform Report. His concluding words are worth quoting, for they sum up all he has to say:—"Many fine intelligences have doubtless contributed to it; but in its form we cannot but see the influence of one powerful organising brain. A scheme presented in such masterly fashion may have flaws here and there, but can scarcely be suspected of radical inadequacy or incompetence." Mr. Archer well says:—"Time spent in the careful scrutiny and sifting of the proposals will not be time wasted. The one thing unthinkable is that the Report should be put to sleep in some sequestered pigeon-hole." We have no fear that this will happen, or will be allowed to happen. India is no longer willing to remain inarticulate, in fact she never was or could be, as we have shown frequently and even as we write those who would attribute to us a condition of coma preceding final dissolution or only a state of mediocrity resembling the semi-barbaric mediævalism now extinct in Europe are only misled by

the outside calm of passivity which our Indian spiritual culture has always been content to impose on itself like the national deity, Siva, who has ever ruled the faithful from his abode on the Himalayas.

Mr. Archer says of the Reform Scheme that it builds "from above", for in India sovereignty resides in the Central Government which delegates certain of its powers to the provincial governments which again delegate certain of their functions to the legislative councils with elected majorities. The scheme is subject to revision at intervals. The Government of India is the sole authority for deciding all constitutional questions. The ministers in charge of "transferred subjects" in the provinces are not to resign on an adverse vote of the Legislature, but are subject to removal by the constituencies at the next dissolution. Here is one of the possible "flaws" to which Mr. Archer refers in his criticism. He says of this arrangement in the Montagu-Chelmsford scheme:—"The extreme attenuation of responsibility involved in the suggested makeshift is surely a flaw in the structure. It carries caution to the pitch of timidity." Our whole complaint—the complaint of the Congress party—has been that the Viceroy and the Secretary of State have been too cautious, that "timidity" has ever dogged the footsteps of every one who has taken up the reform of Indian government. All have proceeded on the assumption there is no electorate in India which can be trusted to realise the value of a vote. Mr. Montagu and Lord Chelmsford have even gone a step further and declared that "nobody in India is yet familiar with the obligations imposed by tenure of

office at the will of a representative assembly." Mr. Archer puts the position of affairs in India in a nutshell when he says:—"a vote is an idle plaything if it only entitles a man to appoint somebody to advise somebody else who is under no obligation to pay the slightest heed to the advice. This is the system which has hitherto prevailed in India both before and after the Morley-Minto reforms." He says further in the most well-thought language:—"Very narrow electorates returned representatives to Councils in which nominated majorities rendered the will of the government paramount. The elected members could, under certain restrictions, discuss and criticise Government measures, ask questions, and move resolutions. But their will was powerless except when it happened to chime with that of the Government, and, though they were not quite without indirect influence, the general unreality of the whole proceedings was calculated rather to exasperate than to allay the impatience of all who realised the true meaning of democracy." We think that this passage gives the reason why all attempts at reform have hitherto failed, and the Civil Service bureaucracy reigns supreme in India. Under the Montagu-Chelmsford scheme, the same state of things will continue. An irresponsible bureaucracy will continue to rule in India. Hence, we hold that that scheme can be no step towards the accepted goal of responsible government. Any system must be "unsatisfying and irritating" which continues to invite counsel and criticism only to over-rule them." Mr. Archer evidently feels that this will be true of the political conditions in

India under the Reform scheme of the Montagu-Chelmsford Report. He feels this, but does not wish to be sure of it,—for the first condition of safety is that the transference of effective control should be gradual and cautious." But Lord Morley has only recently said :—"No Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities of government." The Morley-Minto Reforms failed, because they did not recognise the fitness of Indians for self-government which Lord Morley now proclaims. The same will be the fate of the present scheme, if wiser counsels do not prevail. Let us hope that the British Parliament will be enabled to rise to the occasion and satisfy the claims and aspiration of the Indian people, by conceding what Mr. Gladstone pleaded for more than a generation back,—“a real, living representation of the people of India,” and a system of self-rule in which the Governments, whether of the Viceroy of India or that of the provincial Governors, will be under an “obligation” to heed the advice tendered by the representatives of the people.

Notes and Comments.

Mrs. Flora Annie Steel is reported to have said :—"When I see a Brahmin gentleman teaching in a sweepers' school, I will consider responsible government." When this foolish statement appeared in the London *Times*, a former Bombay civilian, Mr. R. A. Lamb promptly replied :—"Eight years ago, I saw Brahmin gentlemen and ladies teaching in a school for untouchables which had for scholars only Mhars, Mangs, and Sweepers. This was in Poona, &c." Mr. Lamb concluded by saying :—"It seems a pity

that in discussing a grave case there should be such empty rhetoric."

The Anglo-Indian journal, *The Madras Mail*, calls this "a particular instance to the contrary." There are many other "instances,"—even in this Presidency. Our contemporary himself admits later on that "there are many more such instances, &c." But we do not see why the existence of *untouchables* or other social divisions should stand in the way of effecting improvements in the system of governing India. If in America or South Africa, negroes and whites enjoy equal political privileges, in spite of social inequalities separating them, why not the same hold good in India. Slavery existed only recently in England and other European Countries, and yet they enjoyed self-government and a system of election to Parliament. What our contemporary is pleased to call "agrestic serfdom" here is associated with full personal freedom and rights of property under the existing system of rule, and we have none of the incidents of serfdom or slavery as known till recently in Western countries.

That Anglo-Indian organs like *The Madras Mail* catch at straws like those above-mentioned shows how feeble is their attempt to put back the clock in India. If "certain parts" of South India are still maintaining certain old customs, why should the world stand still in regard, especially, to government? Why should Anglo-Indians who, as a body, are more full of bigotry and class feeling than any caste-Hindu be permitted to exploit the resources of India or prevent enlightened Indian opinion from influencing Indian methods of administration? The hypocrisy that prompts Anglo-Indian opponents of Indian reform in all their activities here or in England is being found out, and that is a distinct gain to the cause of truth and freedom.

Mr. Clemenceau, speaking in regard to Austria's peace overtures, is reported to have said :—"The most terrible account from one people to another has been

opened. It shall be paid." President Wilson, too, in replying to Germany's overtures insists that the Central Powers should "immediately withdraw their forces everywhere from invaded territory." England—we mean public opinion there—demands that no peace should be concluded until retribution is exacted in full measure, —some papers even insisting that "for each wasted Allied town a German town shall be destroyed or expropriated. We trust that these are not merely passing ebullitions of angry feeling. The time for making peace is, we believe, not yet. Why should the Allies not have the satisfaction of repeating in Germany the victorious advance which the latter had been hitherto boasting of in France, Italy, and Belgium? The Germans are evidently laying a trap, but President Wilson is too great and too shrewd a man to yield to the blandishments of the unspeakable German.

* * *
Mr. E. B. Osborn writes in the *July Number of "The Nineteenth Century and After"* as follows:—"The Englishman has a genius for entering into the minds of Non-European stocks, savage or semi-civilised or decadent, and for gaining their confidence." That is exactly what we in India find not to be true, and complain about. The Englishman keeps aloof altogether, and regards himself as a person dropped from another world altogether. The English people have devised certain principles of government which are of universal application, and they are entitled to great credit for this achievement. It is these principles that the Englishman applies wherever he spreads. So British rule succeeds at first, but the process of progress stops at a certain stage. It is then that confidence fails, but man lives by hope. "Hope springs eternal in the human breast," says an English poet. This has been our experience in India in the past. We hope for better things in the future. We hope that the Anglo-Saxons of today will not abandon their traditions, but continue to pursue the process of progress which has been successful in keeping Indians cheerful and hopeful.

Mr Osborn divides "Non-European stocks" into three classes—savage, semi-civilised, and decadent. The implication is that European stocks alone are civilised. The world has now seen by actual experience of its working somewhat of the truth regarding the boasted civilisation of the "European stocks" as such. We, Indians, would fain be saved from it for all time. We should like to know how Mr. Osborn and others of his kind, who pride themselves upon possessing "a genius for entering into the minds of Non-European stocks," regard Indians—whether they regard them as "savage, or semi-civilised, or decadent." According to Mr. Osborn, there is no fourth class of "Non-Europeans." He is pleased to say of himself:—"Lancastrian myself, I never knew a Lancashire textile worker who was not well aware of the importance of India to his own individual welfare. He also writes at length of "our control of the tropics," and of its being "the greatest of all our Imperial assets." We trust also that he and his Lancashire textile workers will also recognise "the importance of India" to the Indian people's welfare, and how it can be made a far more valuable Imperial asset than it is by pursuing a policy which will look more to the welfare of Indians than to the utilising of its resources for the welfare of the "textile workers" of Lancashire. We fear, however, that, as he does not consider our people civilised, but includes us among the "savage, semi-civilised, and decadent," he will regard the "control of the tropics"—and India also, as a tropical region—from the point of view to which all Western exploitationists are accustomed. But the Indians of today are resolved not to be content to take themselves at the estimate formed of them by men of Mr. Osborn's stamp. They think they have a mission to their own sacred land, and also to the world at large, and to the race to which they belong and which has left a rich heritage behind of infinite value to guard and profit by. "Non-European" as our "stock" is, it does *not* belong to the "savage, semi-civilised, and decadent" people of the world.

Our Anglo-Indian contemporary *The Madras Mail*, in its issue of October 11, ascribed the stationing of soldiers and sepoys in Madura to the desire to convey to an irresponsible population the wholesome reminder that in the last resort the mailed fist does underlie the velvet glove,"—or, in more simple language, to the desire "to provide against the deaths of more policemen." We perfectly agree that peace and order must be preserved. But, in times of public excitement we expect the Government to act in such a manner as to restore the normal calm, not to take fright and add to the prevailing panic. The citizens of Madura have ever been noted for their high culture and public spirit. The name, Madura, is one to conjure with in South India. It evokes associations similar to those which have, in Europe, gathered round ancient Athens, Bologna or Salamanca in the Middle Ages, and Oxford or Cambridge in Modern England. Our Contemporary's reference to "a district never distinguished for its passivity" is quite out of place in this connection. The town of Madura has ever been a seat of learning, culture and enlightenment. To confound or associate it with riotous rural centres like Kumuthi where Shanar-Maravar squabbles occurred in the past shows only the resources of Anglo-Indian bigotry and prejudice. The citizens of Madura have never been known to be a fanatic lot or given to crime. They have ever been *peaceful*, if not "passive", and so the "resort to the mailed fist" before the necessity for it is proved is sure to evoke painful feelings and leave sore memories in the minds of honourable and loyal men. The government might have waited to see if there was any possibility of further agitation or disturbance. No case seems to be made out for "the necessary precaution" that our Contemporary speaks of. South India

at least deserves more consideration than the authorities seem inclined to show. Still we will wait and see.

The Development of Art in the East and West.

The subject is a very wide one and it is well-nigh impossible to treat of it with any adequacy within the short space of a magazine article. What could be done is only to treat the subject in its broadest outline touching only on the prime tendencies and characteristics of the successive ages. Throughout this article the art of the East and the West will be treated of side by side and the comparison obviously would refer only to the tendencies and influences modifying art and not to any chronological synchrony.

The influences bearing upon the activities—industrial or artistic—of man are very large in number. The arts and industries of a particular age are to a large extent modified and determined by the environment and the social, political and religious conditions governing that age. The nature and characteristics of an art or industry change in unison with the changes in environment and the conditions dominating society. This is as true of one country as it is of another. Everywhere whether in the East or in the West we can see the modifying influences of surrounding forces at work on the literature and art of the particular country. It is owing to these influences that the art of one nation differs from that of another nation and that the art of the same nation at a particular period is different from that of another period. Thus it is that the art of the more philosophically and spiritually minded East differs from that of the more materialistic and mundane West. Thus it is that the art of the gay and sunny South, Italy and Spain, differs from that of the cold and sombre North countries.

Primitive art definitely proves the influences of environment. The remains of prehistoric art found at Cogul in Spain and in the Mirzapur and Singampur districts of India bear a remarkable resemblance to each other and the subjects of these paintings are mostly hunting scenes with rude but vigorous and spirited drawings of human beings and animals. The reason why pre-his-

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toric man was so interested in hunting scenes and animals is to be sought for in the circumstances which surrounded him. The struggle for existence was very keen with him and he was continuously at war with the huge wild animals which circled round him and his one aim was to establish the supremacy of man over the animal kingdom. No wonder then that his drawings are chiefly concerned with hunting scenes and animals, subjects which were of absorbing interest to him. Another and a more probable reason is that the earliest races of mankind show a very strong belief in magic and charms and there is every reason to believe that these pre-historic drawings of hunting scenes represent magic charms used to subdue the animals depicted to be so hunted.

There is a long leap over many years from these prehistoric times before we can meet with any paintings of whose date we may be tolerably certain. At present we have not discovered any paintings representative of these intervening years. Probably the constant migrations of the great nations and the unsettled nature of the times left little time for any other occupation except that of finding new lands for the tribes to comfortably establish themselves in. Seeking a home was a more necessary business than indulging in art and literature. Probably also the ravages of time may have destroyed what little evidence of art there may have existed of this far removed age.

When finally we reach definite historic period we are at once struck at finding religion as the dominating influence and art, music and architecture serving as the chaste handmaids of religion. The people had found their respective homes and had formed themselves into distinct nationalities. Having settled down, their thoughts naturally turned towards reflecting on the Almighty who so mysteriously ordained things. The age was one of intense religious activity incomparable with any other age since. The great religions of the world arose now. It was Buddhism in the East and Christianity in the West that were governing men's minds. The educative and propaganda work which religion necessitated gave rise to many arts and industries. We may almost trace the origin of painting, sculpture, music and drama to the needs of religion. The people of

this period were illiterate and unable to understand the mysteries of religion except through pictures and pageants. So we find the priests readily resorting to painting as the one means of effectively interesting and educating their flock.

As a result pictorial art in the West till the 16th or 17th century was mainly religious. Paintings were chiefly concerned with the lives of the Saviour and the Saints or the Legends and Miracles found in the Bible. The sacred and secular pageants had an enormous influence on the development of pictorial art in the West.

In the East we find Buddhists resorting to the same means for propagating their religion. The wall paintings of Ajanta notably reveal this. The subjects of these paintings are almost exclusively Buddhist and are all associated with the Jatakas or stories concerning the life of the Buddha. The pictorial illuminated scrolls found in Buddhist temples in Nepal and other places show the same purpose. When Brahmanism succeeded Buddhism painting declined but the new religion utilised sculpture and architecture and gave us some of the finest examples in both.

As the prime utility which paintings served was as channels of spreading the religious tenets we may very well see that the people were interested in art not as art but in the subject-matter which it represented. So when art *per se* was not interesting the men who created it were equally not 'artists' in our sense of the word. They were craftsmen belonging to a guild. This is especially so in the case of the Buddhist artists. They were priests as well as artists. The artists were members for the time being of the local brotherhood for which they served either as decorators or sculptors. A third characteristic we have to note is that the aim of these pictures was to appeal to the popular mind. It was 'popular art' in every sense of the word.

A change of circumstances came over and consequentially a change also came over the nature of art. The Renaissance in Europe and the establishment of the Moghul rule in India had tremendous consequences on the development of art in each country.

The Renaissance opened men's minds to the forgotten glories of classic times. The study of the classics revealed to the eyes of

men the beauty of the Nature which surrounded them but which they were unable to perceive through the thick mist of Medievalism. The Renaissance melted away this mist and discovered to the people a new world brighter and more beautiful than ever. The people clamoured for naturalism and realism in art. Man and Nature mattered more than God and Religion. Hence religion was pushed back to a secondary place and with it religious pictures also. A school of realistic painters arose interested in the life around them and diverting the eyes of the people from the spiritual to the material.

A second great change due to the Renaissance was that the interest of the people shifted from the subject of the paintings to the paintings themselves. It was no longer the matter but the manner of painting that interested the people. The question which concerned them was no longer *what* the picture represented but *how* the picture was painted.

This led to a third change. It was no longer the common man who was appealed to. The picture lost its popular appeal and became a work of art to understand which, special, primarily classical knowledge was necessary. From now art ceased to interest the multitude. The rich were the patrons and accumulators of art treasures and the early craftsmen gave place to "artists" adored and enriched by nobles who vied with each other in securing their services.

In India the Mahomedan invasion disquieted the land for a time but with the establishment of Mogul rule an unprecedented development of art took place. Side by side with Mogul art we have to note the existence of Rajput paintings also. The latter was the indigenous art of India and a direct descendant of the Ajanta school. The Rajput artists formed part of the village craftsmen. This identification of the painter with the people had another consequence. The painter being one of the people his paintings reflected largely the customs and beliefs of the mass. Further the Rajput School was the representative of the new Hindu religion which supplanted Buddhism.

The Mogul rule almost resembles the Renaissance in its introduction of a new art, architecture, religion and literature. The

fillip which it gave to Eastern art almost equalled the one given by the Renaissance to Western art. There were also fundamental differences which it is needless to go into now. In their patronage of artists the Mogul kings very much resembled the French and Italian nobles of the Renaissance period. The artists—Mahomedans as well as Hindus—formed part of the king's retinue. They were courtiers living with the king in his palace. Naturally their paintings largely deal with the life and activities of the court. The Mogul artists were almost the first to introduce profane subject into Eastern art. Their art in the main is material and not spiritual in its conception. Religion had almost nothing to do with Mogul artists. Another result of the artists being connected with the court was that having to paint a large number of courtiers and nobles they excelled in portraiture as never before they did.

The 'French art' introduced by the Renaissance declined very soon and the causes for the decline are again to be sought for in the social conditions of the age. The licentiousness and artificiality which permeated society before the Revolution did away with genuine art and the art that was produced had a sentimentalism and a false ideal about it. Addison, Steele and Johnson appeared as the saviours of society while Hogarth, Reynolds and others rescued art from degradation, and elevated it to its natural glory.

In India the establishment of British rule brought into existence a new civilisation. Popular mind was captivated by the life, literature and art of Europe. The indigenous art has, as a result, almost gone out of existence. The people have not yet sufficiently absorbed the new civilisation to produce a genuine art of the Western type. Meanwhile the growing nationalism augurs well for the rejuvenation of the indigenous art.

The state of art at the present day in the West is in a chaos due to the many influences which are bearing on it now. The growing contact with the Orient, especially Japan, has tended to create a new type called "The Impressionists" while the increasing adoption of photography and cinematography have each their influence on the art of the age. No less but perhaps a more potent

influence will be the present great war. At the time though the war is the only necessary business of the day there is no doubt that after the restoration of peace its effect upon the characteristics and ideals of art will be as great as they would be beneficial.

TRAJAN.

The Bhagavad Gita.

With an English Exposition

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

(The substance of the lectures now being delivered at the Students' Sanatana

Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

श्रीभगवानुवाच

अशोक्यान्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतामूनगतासूंश्च नाशुशोचन्ति पण्डिताः ॥ ११ ॥

The Lord said :

Thou grieveest for those that should not be grieved for and yet thou speakest seeming words of wisdom. The really wise who have attained the knowledge of the soul do not grieve for the living or for the dead.

NOTES :

1. Arjuna's grief and illusion have led to his abandoning his plain duty and trying to do what is not his duty but the duty of an ascetic. So long as grief and illusion haunt us, they would mislead us away from the path of duty and would make us work with motives even if we are in the path of duty. Hence in this verse the Lord goes to the basic evils and removes them. The teaching of Arjuna was merely an occasion to give the blessed gospel to all the world. Sri Sankaracharya says further that only gnana is the means to liberation.

2. Nilakantha speaks of the twenty verses beginning with this verse thus. ब्रह्मविद्यासूत्रभूतः विशाला श्लोकैः He says that Arjuna had two illusions.

1. That the soul was destroyed when the body was killed.

2. That his duty of righteous war was an *adharma*. By these twenty verses the first illusion was removed. Madhusoodana thinks that the first illusion was shared by Arjuna with the rest of man kind and that

the second illusion was peculiar to himself. There is no room for grief as the soul is eternal.

3. अशोच्यान्— This means that he grieved in respect of that which, being eternal should not be grieved for. The Sruthi says : जीवापेतं वाव किलिदं म्रियते नाजीवो म्रियते ।

4. प्रज्ञावादांश्च— Some take it to mean that Arjuna spoke words of wisdom but did not act wisely. Others take it to mean that what he said was only seemingly wise. Madhusoodana splits up the word into प्रज्ञा+अवादान् words which the wise would not utter.) (Both the meanings express two different aspects of the same thing.

4. गतामून् Sri Ramannja takes this to mean bodies अगतामून् च Sri Ramanuja takes this to mean souls.

This lays stress on the fact that the body is mortal and not worth grieving for and that the soul is immortal and not to be grieved for at all. दुर्लभो मातृपो देहो देहिनां क्षणभंगुरः ।

5. पण्डिता Those learned in the science of the soul. Sri Sankaracharya says : पञ्चात्मविषया बुद्धिः येषां ते हि पण्डिताः ।

6. Sri Madhwa takes च in अगतासूंश्च to mean इव Then the verse would mean that just as no one grieves for the living so no one should grieve for the dead, knowing the eternal nature of the soul.

(To be continued.)

Olla Podrida.

I was reading recently Max Muller's *My Autobiography*. I give here three precious ideas culled therefrom as they are very important in this fussy self-laudatory age. In one place he says: "Shall we ever, as long as there are newspapers, have peace again—peace between the great nations of the world, and peace at home between contending parties, and peace in our mornings at home which are now so worthlessly broken in upon, nay, swallowed up by those paper-giants, most unwelcome yet irresistible callers, just when we want to settle down to a quiet days' work?"

How true, and yet how irremediable? Half the strifes of the world are due to the words of hatred being given an undue inflation and a disproportionate publication and currency. What might have been a mere social pinprick becomes a festering gangrene. What might have been a mere diplomatic bluff becomes a world-war. One who might have been a mere word-spouter becomes the soul of a political assembly having the destiny and happiness of the world in his hands. This is an unsuspected—or rather deliberately ignored—side of the majesty of the Fourth Estate.

* * *

Max Muller says further: "This Monument and society-mania is indeed becoming very objectionable, for if for some time there has been no room for tombs and statues in Westminster Abbey, there will soon be no room for them in the streets of London. There is a curious race of people, who, as soon as a man of any note dies, are ready to found anything for him—a monument, a picture, a school, a prize, a society—to keep alive his memory. Of course these societies want presidents, members of council, committees, secretaries, etc., and at last subscriptions also. Those who are asked to subscribe to such testimonials know how disagreeable it is to decline to give at least their name, deeply as they feel that in giving it they are offending against all the rules of historical perspective." How perfectly this applies to the mania now prevalent in our society. In memorials and other celebrations (including birthday celebrations) we lay waste our powers. The worst of it is that the petty mediocrities of today shut out from our sight the great and real benefactors of the race. I may recommend for popular acceptance his proposal that no memorial or celebration shall be begun till 100 years after the death of a person. In another place he says: "Great wars went on in India but they were left to be fought by the warriors by profession. And what applies to military struggles seems to me to apply to all struggles—political, religious, social, commercial, and even literary. Let those who love to fight, fight; but let

others who are fond of quiet work go on undisturbed in their own special callings. . . All I plead for, as a scholar and a thinker, is freedom from canvassing, from letter-reading and letter-writing, from committees, deputations, meetings, public dinners—and all the rest." But in modern India we are yet to realise this. Every man wants to be known to fame as a "practical man" But who is a "practical man?" There are various kinds of practical men. But our society now worships only one kind of practical men and hence all, whether fitted or not for that kind of life, try to make themselves practical men in that line.

* * *

Another idea that he gives us is this "*Majorities*, mere numerical majorities, by which the world is governed now, strike me as mere brute force, though to argue against them is no doubt as foolish as arguing against a railway train that is going to crush you." But these are days when the utterance of this heresy will lead to our being shut up in a lunatic asylum. Has not W. C. Walker said: "Democracy is a jewel too precious to be appreciated fully by the mean and vulgar or those of small and narrow minds?"

* * *

At the recent Madura non-Brahmin Conference a speaker (or singer?) supported a resolution by singing some verses of his own composition. The Madras Mail says about this: "A new terror will be added to the reporting of public meetings in this Presidency if speakers entrusted with the moving, seconding, or supporting of resolutions insist upon singing as well as speaking." Perhaps the speaker wanted to add to the harmony of the gathering.

* * *

The President of the Humanitarian Conference has protested against the Dussarah sacrifice of animals. Will he kindly protest also against the daily slaughter of animals for human consumption and the frequent slaughter of men for the consumption of the spirit of militarism?

SCRUTATOR.

Correspondence.

Super-mendicancy.

Sama, Dana, Bheda, and Danda are the well-recognised means of approach to human purposes. Here we are viewing Sama and Dana, not as ends in themselves, categorical imperatives, but as means merely. We do not view Danda, as the Germans view it, as an end in itself.

Indian politicians have generally employed only Sama and Dana. They have well-nigh expended themselves in soft speech. They have employed to death the formula: "A soft answer turneth away wrath". Curiously in politics the mendicant has to give, to commit Dana, to make gifts and seduce, to resort to bribery. Quite recently a challenge was flung in the Delhi Council, that a further gift alone could evidence Indian's fitness for reforms. And the majority salaamed the challenger, and offered the bribe.

The third means Bheda has been infinitely more employed, and more successfully employed, and against us, then by us. Dissension has been most successfully promoted in our ranks. No doubt we have been almost shameless in our adulations of any Englishman or Englishwoman who should stray into our camp. But it is not our voluntary engineering that first brings them to our camp, it is some mishap that befell them in their own camp, that set them straying, and we thereafter try our best to preserve them to us by demoralising and debasing tactics. And after all this sacrifice, even of national self-respect, after all this repeated taking of mere *conje* ourselves and administering of pucca rice and sweets and halvahs and palaces and karpurarahathis to others, we discover we have got only a disguised friend in our ranks, a likely prosecution witness in sedition cases, one who rejoices exceedingly in our flatteries, but is vexed with the slightest of criticisms, who cannot tolerate scrutiny because it leads to discovery, who would have us meekly tolerate perpetual somersaults.

As regards Danda, that has been most successfully employed against us. British Danda in the horizon, or behind the horizon or even in historical text-books, is enough to keep us good boys, and very good boys. Those few reckless fellows among us who have employed the Danda have hit themselves and our and their fellow-countrymen far more fiercely than they hit others. And in view of the contemporary exhibition of demoniacal forces the Indian Danda is out of the reckoning.

Recently, however, neither of these four means have been much employed, but a boisterous something which is neither of these. The new agitation cannot conciliate, it only provokes the opponent. For a few months it looked like Dana, or give-and-take: "Give reforms, and take men". But it was taken as bluff, or taken as Danda, and it did not tell. This agitation was taken, is taken by our opponents as a means designed by us towards the prime means of Danda, as an impulsion towards the revolutionary spirit. And since it was taken as an oblique invocation to Danda on our part, our opponents flourished their cudgels, and silenced or confined or otherwise disposed of some of the most active and hold suspended their sword of Damocles over the rest.

Thus everything has been a fiasco. After the disclosure of the announced reforms by Salem Vija-

raghavachariar, it is idle to contend that the reforms are worth anything, except as furnishing platforms for public agitation.

But the employment on an ambitious scale of Bheda on our behalf, has just been bruited. An appeal to President Wilson is of this nature. While Sama and Dana are an ordinary political mendicant's means this Bheda is super-mendicancy. Instead of begging at home, within the Empire, we beg abroad. By doing so we at once cease to benefit ourselves by any Sama and Dana. This may no doubt serve to spread the fame and satisfy the vanity of our foremost beggars; but of what other avail it can be, I do not see. We would be killing whatever goodwill the British in the depths of his mind may have for us, while we are not sure of having Mr. Wilson's word in our behalf. In all our President Wilson's manifold declarations, has he ever even mentioned the name India?

India has been described to him as a land where caste-tyranny prevails. And it would be against his democratic principles to connive passively or actively at the permitting of self-determination to so inchoate a nationality. Just as he most actively urges the laying in the dust of all Hohenzollern and monarchical dynasties in Germany, he would lay down as a pre-condition of his favouring interference, the abolition of caste. And that would be unanswerably reasonable from his point of view. Very diverse would be the answers received from India for the demand of such a condition precedent. And Mr. Wilson would be very right from his point of view, to refuse to interfere, to rest absolutely satisfied with such meagre reforms as have been composed by Mr. Montagu and Lord Chelmsford. The spirit of the knight-errant is very deep and relentless in him; and he would be speechless before the Britisher and Dr. Nair who would argue that Britain is necessary to protect the Brahmin against the Non-Brahmin. Why? The Times of India has said that Lord Willingdon is necessary in Madras to protect the Brahmin and the Non-Brahmin against each other. Hon. Mr. Patel would want the assistance of a practically Britishers' legislature to protect Hindu reformers against orthodoxy; and the Hindu Message itself would want the British sovereign constitution to protect the orthodox against the iconoclasts.

All this chaos brings to light the fact that the real problem has never been viewed radically. Guru Nanak slept with his foot against the Caabah in Mecca: the Moslems wrathfully roused him up, and demanded fiercely why he did so thrust his legs against the spot where God was; Nanak coolly besought of them, "Point to me where God is not, that I may avoid the sacrilege"; and they were speechless.

So it may well be asked where the sphere or even the spot of activity or even passivity is, where the power or the influence or the pressure of Government is not implicitly or explicitly operating. Quite rightly—notwithstanding my countrymen's most emphatic protests—Aryasamaj, Ramakrishna Mission, Swadeshi Steam Navigation Company, physical exercise gymnasia, Debating Clubs, enthusiastic students, sannyasis, picture of Swami Vivekananda, Bhagavat Gita,—everything moral, material, intellectual, physical, industrial, religious, striving and thriving, is suspect; for every activity and passivity is governmental or anti-governmental; and whatever is striving, is opposed to the established

order of things, which is unnatural, the imposition of one nation over another.

Religion is not safe, since the Government declared neutrality; religion is neuter, non-living, dead. The Government did not declare the safety of religion from itself, it declared the safety of itself from religion. The Government of a nation profoundly uninterested in religion did not want to keep religion living by attacking it, but prudently let it die slow unperceived death. The British Government in India would not have been safe for ten months, if they had dealt superciliously with the native Indian religions. The Indian nation would not have decayed, would then not have perished by the drug of indifferentism.

Dr. Subramania Iyer, who derives his religion and re-derives his politics from Mrs. Besant, may choose to derive his country's political emancipation from President Wilson. An athletic politician could not do that. Our politics have been too far divorced from religion; and both have been inept in consequence. Our Gurus, our Swamis, our Acharyas and all should hypnotise the nation and the spirit of Swami Vivekananda should be imbibed in its entirety. If we go to America at all, we should go as Swami Vivekananda did, as conquerors, not as meek supplicants for favours.

Coimbatore,

V. MAHALINGA IYER. M.A

The Week.

A London Message dated 15th inst. says:—The Indian Editors today were guests of the Ministry of Information. They were taken a flight in an aeroplane over the Metropolis ascending 3000 feet and were much impressed by the experience. They later visited the House of Lords and were entertained to supper by the Institute of Journalists.

The All-India Conference of the Moderate Party will be held in Bombay on the 1st and 2nd of Novr. Suitable arrangements have been made, for the accommodation of the delegates in healthy localities. The charges fixed by the executive committee are as follows:—(a) Rs. 10 per day for a member requiring hotel accommodation in the English style; (b) Rs. 3 per day for a member living in Indian style.

We understand that Mrs. Besant has filed a suit in the Original jurisdiction of the High Court of Madras against the Madras Mail for Rs. 1,00,000 damages in respect of the attack against the Home Rule movement which appeared in the issue of the 18th inst. in the Madras Mail.

It has been brought to the notice of the Government that electric wiring at present carried out in this Presidency is frequently unsatisfactory and is consequently a source of danger to the premises concerned. With a view to enable the public to secure for such work the services of qualified men, the Government have decided to institute an examination for the grant of certificates of competency to electric wiremen..... The Government trust that the scheme will meet with the co-operation of the public and that only certificated men will be employed in future. All vacancies for electric wiremen in the service of the Government will from November next, be filled only by candidates possessing certificates of competency.

It is notified that the Second All-India Music Conference will hold its sittings at Delhi on the 14th to 16 Decr. 1918.

R. Ramaswamy, a Brahmin lad of 19 applied for a Typist post in the District Court of South Arcot. The applicant has the necessary qualification for the post, and the following endorsement of the Dt. Judge Mr. S. G. Roberts on the application speaks for itself and needs no comment. "Returned. If the applicant knows of a Sudra who has read with him and passed the same examinations, the Dt. Judge will be happy to register that man's name"

The Madras Members of the All-India Congress Committee have sent a letter to Mr. C. P. Ramaswamy Iyer, one of the Secretaries of the Congress urging the election of Pandit Madan Mohan Malaviya as President of the next National Congress to be held at Delhi.

We very much regret to hear the death of Mr. Krishna Nataraja son of the Editor, Indian Social Reformer, who succumbed to the prevailing epidemic of influenza while working heart and soul for the relief of the sufferers from the same fell disease in Bombay.

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