

THE

"HINDU MESSAGE"

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

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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.

The **TRIBUTE** of EARTH & OCEAN

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

The restless sleepless wrathful changeful seas
That scorn man's seeking hands and wreck
his might
And hide their treasures from the human
sight

Bring tribute pearls and corals thee to please.
The hidden gold from earth's womb seeks
release

To shine upon thy maidens' limbs in light.
The iron yearns in grim imperial fight
To guard thy shores and bring thee wealth's
increase.

But brightest shines Golconda's glorious gem
With coruscations like an earth-born star
Outshining heaven's constellated floor
And flames unmatched in sovereign's diadem
With splendour great which Time can never
mar—

The king of precious stones bright Kohinoor.



The Hindu Message

THURSDAY EVENING 5, DEC., 1918.

An American Example.

India was once—not in ancient times only, but even a century back—one of the greatest manufacturing countries of the world, if not also the foremost among them. It has gradually declined and fallen from this position of pre-eminence, because a ruinous free-trade policy has long been in existence and never been abandoned or modified, even after its immeasurable evils have been seen and pointed out. Not only the manufacturers of Great Britain and the dominions of the British Empire, but even outsiders like Germans, Austrians, Americans, and others were freely allowed to compete in the Indian market. Whenever the Indian leaders or even Englishmen who saw the evils of free-trade pointed out to Government how Indians were losing their manufactures and Indian workmen were deprived of work and wages, the champions of the Indian bureaucracy replied that India was essentially an agricultural country and that, if agriculture was fully developed, she could supply the whole world with her agricultural products, that this would make up for the loss of her manufactures through foreign competition, and that there must be an international distribution or division of functions, as there was an internal one within each country's boundaries. They pointed out also that the working of economic laws and forces was inexorable and must be submitted to. The rise of America and Germany to

greatness and wealth through restrictions on foreign trade and even the granting of bounties for domestic industry showed how fallacious and foolish were the views of the champions of free trade, and also that many who supported the policy of free trade for India were governed entirely by the motive of self-aggrandisement through the exploitation of India. All this time, however, there were not wanting men who trotted out the absurd idea that India must look only to the development of agriculture for her own place in the industrial economy of the nations of the world.

It would-be interesting to know if at least the Indian government has done all it could for the development of the agricultural resources of India. Of course we do not say that nothing has been done. There is a Department of Agriculture, and there are engaged a few experts who have been endeavouring to spread a knowledge of improved processes; a few colleges have also been founded for imparting scientific knowledge of agriculture. A few experiments have also been made here and there by the opening of experimental farms, or by encouraging private efforts. But, has anything been done at all proportionate to the importance of the subject, anything which will compensate for the enormous industrial losses sustained through the forcing of free trade in the interests of Western manufacturers of all nationalities,—anything like what American administrations and governments have done for the development of agriculture in America? If it is true that India is essentially an agricultural country and that its interests are permanently bound up with the efficiency and productiveness of

its agriculture, then the Government must set no limits to its own efforts for the advance of agricultural improvements of all kinds, especially in the direction of having all sorts of improvements adopted by the Indian people throughout the land so that, day by day and year by year, the quantity and quality of Indian production may be the greatest possible, and also grow more and more without anything like stoppage.

If we take note what the American Government has been doing, we shall be able easily to understand whether there is anything like it at all to compare with it here.

The Agricultural Department at Washington has a large number of laboratories attached to it, in which investigations are being carried on, bearing in one way or another on problems in agriculture. Much research work is done in the State experiment stations, and efforts are therein made to bring to the notice of farmers the important scientific methods of cultivation, manures, &c. For instance, while in 1884, the amount of sugar made from sugar-beet in the United States was only 300 tons, in the last year the beet crop yielded 400,000 tons. The amount of sugar made from sugar-cane was only 300,000 tons. A map showing the regions in which the temperature conditions were favourable to the growth of the sugar-beet was prepared; seed was then issued to farmers in various districts, together with directions how it was to be dealt with; and the produce was subsequently examined for sugar. In this way it was determined where the beet could be grown successfully, and the advantages of its cultivation were also made clear to the

farmers. The Department not only educates the farmers by distributing literature among them, but also encourages and helps them in every possible way. Another branch of work is that relating to the nutrition of man. In the Wesleyan University, Middletown, Conn., a large respiration chamber has been erected and brought to a remarkable state of perfection. It is possible for a man to live within this chamber for days or even weeks, and for account to be kept during the whole time not only of the products of respiration, but also of the amount of heat given out and the oxygen consumed, with a degree of accuracy equal to that with which ordinary analyses are carried out in a laboratory. These investigations are of far-reaching importance, and touch very closely on the domain of household economics.—The Department also carried on scientific research work on geological problems. There is also a Bureau of Standards established in connection with the Department. The Department employs nearly 10,000 scientific experts and investigators. In 1910, the Department issued 1983 publications which together contained 42,503 pages. The entire literature came to 25,190,469 copies. In this way, an immense amount of useful agricultural information has been disseminated among American farmers. In order to improve cultivation among the backward and illiterate Negroes, the Department has engaged "coloured" lecturers and demonstrators especially trained for the purpose. The Negroes are said to be "extremely suspicious of white men when they come offering them advice gratuitously." In the South, there are more than 75,000 farmers receiving direct instruction on

their farms from nearly 450 agents of the Department. It is through their boys that farms are made to follow better methods of farming. "When a farmer's boy has been enlisted in a corn club and produced on his father's farm an acre of corn yielding from 50 to 200 bushels at a cost of not more than 30 cents a bushel, the farm is no longer sceptical about improved farm methods." In 1909, there were 10543 boys enrolled in these clubs. In 1910, the number increased to 46,225. Boys have not only broken the records in corn-production, but have achieved the same extraordinary results with cotton, potatoes, onions, and other crops. The Department has also, through its Bureau of Chemistry, made exhaustive investigations relating to the adulteration of food and to the effect of the various preservatives used on the human system. These experiments are carried on not only by chemical analysis made in the laboratory, but also by practical experiments upon men.

The anonymous writer, "*Fabricius*" in the *Fortnightly Review* to whom we are indebted for the above facts writes:—"A University has a two-fold purpose: research and tuition. The United States Department of Agriculture acts like a gigantic University". He also says of England:—"The English educational system is grossly inefficient. It does not adequately prepare people for the struggle of life". He quotes Professor Huxley:—"We

study in these days not to know but to pass, the consequence being that we pass and don't know,"—and concludes by saying that "British education is largely a sham which creates sham experts and sham leaders".

If these things are true of England, how much are they true in India, where the existing system of education is rotten to the core. Our system is the most unfitted of all for practical life. Sir Thomas Holland said in the recent Convocation address:—"If Universities are to retain their value in any civilised and developing country, they must, like business men, adapt their methods to the growing needs of the Community. To what extent the Universities, by moulding the form of education can contribute to the cause of industrial progress will depend on their recognition of the fact that practical appreciation of the physical sciences is of fundamental importance to every modern form of industry". He says of the Madras University: "This University has failed to keep up with the requirements of the times." What we want is qualified technical men to improve agriculture and industry. Had Government and University devoted their attention to this matter, they would have helped to produce thousands and tens of thousands of men who would be prepared to assist in the development of agriculture and industries. The present system of education has run on what the leading Anglo-Indian journal in this Presidency has called "purely literary lines." The same journal says,— "there must be created what for lack of a better phrase, we may call an industrial atmosphere in the land."

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How can we have an "industrial atmosphere," if our University and the Government combine to turn out men with a purely literary education. Our University confers Degrees in science, but they only know the principles of science. They know no technical processes, nor can they work them out so as to give results under the present conditions of the world's market. So long as there is no national and popular government in India, the present condition of decline must remain, and that is why Indian leaders are bent on securing such a change as can be relied upon to arrest our national degeneracy and ruin.

Notes and Comments.

Mrs. Besant claims that everything that takes place in the world is due to the Mahatmas. She also attributes the War and triumph of the Allies to them. In her address on Sunday, Novr. 17th 1918, she said:—"Behind the Kings and Emperors, there stand the Elder Brothers of Mankind, the Rishis, who order all things for the ultimate good of man." Not a shadow of proof has been offered by the Theosophical Society to show that these Mahatmas are doing any good to the world. They could have prevented this terrible war, which has wrought so much disaster already and still threatens so much evil by its after-effects. At least the Theosophical Society which claimed to have been founded at their instance might have prevented the disastrous struggle, if its attempt to promote "universal brotherhood" had succeeded in any measure. At least, in India, at the present day, these wonderful "Elder Brothers" might have prevented the secession of the so-called Moderates from the Congress of which their protegee, Mrs. Besant herself, is the President. The Adyar set or group of promoters of Universal Brotherhood might, at least, have utilised their proximity to us in South India to prevent the mischief of Nairism and the

growth of ill-will and petty jealousies among certain sections or individuals of South India. Mrs. Besant and the Society she leads have not been able to show that they have achieved any success in these directions. There is hardly anything gained by saying that the "Elder Brothers" are working for "the ultimate good of man." This any one may claim for himself, and he will be as convincing as she is when she makes the claim on behalf of her "Elder Brothers of Mankind."

Mrs. Besant informs that "Vaivasvata Manu is *here*, guiding all work and shaping the future. *He wears an Indian body &c.*" The same thing has been said by Theosophists of Olcott, Blavatsky, Subba Rao, &c. But they have taken care not to point out the bodies they wear in the world, so that we may watch their progress and form our ideas and expectations regarding them. So many years have passed since we were informed of their wearing Indian bodies, and yet no one knows where they are and what they are doing. Several years ago we were informed that the expected Maitreya would be among us in *ten* years, and that he would be entering or "covering" the body of Aleyone. All who remember the exciting days when Aleyone was made so much of in Benares, Madras and elsewhere may be thankful that the proceedings of the Madras Courts have resulted in diverting the energies of leading theosophists into the fruitful channels of practical life. So long as the Indian Civil Service bureaucracy continues to cumber the ground, the labours of our politicians, whatever the impulses and circumstances under which they were brought into the arena of Indian politics,—may not bear much fruit, or any at all. But, as our late eminent political leader Mr. Gokhale, once said, the present generation of workers labour and fail in order that their successors may labour and win. But our country cannot afford to throw away honest men and honest labour in such a barren soil as theosophy. Its barrenness has been fully demonstrated. Now-a-days the older theosophical workers indulge in some little talk about theosophy, occultism,

and Mahatmas, on occasions; but Mrs. Besant and others are known to the living world and are of any account to it only by their political work.

It is very strange that Mrs. Besant should speak of "Italy which won its glory, coming into the struggle." Italy gained little of glory either by her coming into the struggle or by the manner in which she fought while it lasted. Austria would have wiped out Italy and the Italians, but for the generous and timely help rendered by France and England. And then Italy did not join these great nations of Europe as soon as they unfurled the banner of freedom for the small nations and communities therein. She waited till she felt assured that the first onslaught of the fierce German barbarians had proved a failure,—till, in fact, she felt assured that the German assurance of easy and rapid victory was a vain boast and an empty dream. Her only object in entering into the war was to secure a coveted territory which she had long claimed as her own and which had long been in Austrian occupation. Many of the world's communities have sacrificed their all and staked their all in this titanic struggle for freedom against force. But Italy can have no claim for a place among them. We do not grudge Italy what she will gain by joining the French and the English against Germany. But we cannot allow Mrs. Besant or her Mahatmic inspiration to claim for Italy any "glory" for either "coming into the struggle" against Germany or for the manner in which she has played her part in carrying it on.

The Hon'ble Mr. Justice Sadasivier said at the recent Depressed Classes Mission anniversary:—"Though some Brahmanas might show hostility to the movement, being clever people they did not reveal hostility to it." To this, it is easy to make an effective retort. Some Brahmanas, being clever people, support this movement. For, they can gain credit for being very liberal-minded and advanced. These are very rich people, and make money by thousands and tens of thousands,

and it is easy to throw a few rupees—a hundred or even some hundreds annually—in return for all these substantial advantages. The world will always find out who are "clever," and who are not. We have known many "clever people" who take great pains to show that they are not such, and among them are some who join every so-called liberal movement from abroad, and who miss no opportunity to throw as much dirt as they can on others simply because they also are clever enough to find out these truly "clever people" and expose their pretensions.

At the Theosophical anniversary referred to already, Mrs. Besant made the astounding statement that "the Republic of the United States is the work of the same great Hierarchy,"—the Mahatmas or *Rishis*, as she now calls them. Any student of American history knows how the ancient tribal nations of America were destroyed by the perpetration of atrocities and horrors before which all the barbarities of the present war pale. That the *Rishis* or Mahatmas of Mrs. Besant should have allowed those abominations in order that the Republic may be founded shows that they were not actuated by mercy or compassion for those ancient Americans many of whom were simple and good people. Moreover, no history yet written has recorded how these Mahatmas or their agents worked for the foundation of the Republic of America. Mrs. Besant we suppose, obtained her information through further "rents in the Veil of Isis." It is surprising how gullible people are apt to become when they have resolved to place their intellect at the disposal of the President of the Theosophical Society.

Speaking at the Theosophical anniversary, Dr. Subramania Iyer would not allow himself to be beaten by Mrs. Besant. That he owes much to her is clear, for he too adopts the same line of thinking. He wants us to believe that Dr. Wilson's declarations of principles for the future ordering of the world and his proposals for a new League of Nations for the preservation of peace are due to the influence of

"occult causes" and "have been generated by the unseen guardians of humanity and are finding expression through the work of our Society." Dr. Subramania Iyer says:—"We, theosophists, know this for truth." Then, why did not Theosophists proclaim the fact *before* Dr. Wilson put forth his declarations of policy before the world? It is impossible to make the thinking world take such statements on mere trust. Theosophists are doing their Society more a disservice than a service by making such wild and random statements regarding themselves or the prophets of "occultism" who are said to remain "unseen," and to work for the good of humanity. When the Theosophical Society was transferred to India by Colonel Olcott and Madame Blavatsky, we used to hear all sorts of claims put forward on behalf of "occultism." But they got discredited, and were abandoned. Now once more, theosophists are playing the same game. In fact, the same tactics are frequently resorted to, and with the same result. Who does not remember the Alcyone sensation of a few years back? It played its part, and died out. Occultism and Mahatmaism are dead and gone—as much as the megatherium or the pre-Vedic age of human history.

The Montagu-Chelmsford Reform Scheme and Indian Nationhood.

(BY PRAMATHA NATH BOSE.)

(Concluded.)

Until lately, there was considerable amity not only between the multifarious castes and sects of the Hindus, but also between them and the Mahomedans. This fact, which is essential for real nationhood, has been noticed by various observers. Speaking of the Hindus and Mahomedans in the Deccan, Hamilton observes in his *East India Gazetteer* (published, 1828). "There is a considerable Mahomedan population in the countries subject to the Nizam, but those of the lower classes, who are cultivators, have nearly adopted all the manners and customs of the Hindus." In Rangpur district (Bengal) he noticed that "the two religions

are on the most friendly terms, and mutually apply to the deities or saints of the other, when they imagine that application to their own will be ineffectual." Speaking generally of Hindustan he observes: "for almost a century past, the Mahomedans have evinced much deference to the prejudices of their Hindu neighbours, and strong predilection towards many of their ceremonies." Dr. Taylor writing in 1839 says in his *Topography of Dacca*: "Religious quarrels between the Hindus and Mahomedans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same *hookah*."

The authors want to call forth nationhood and extinguish caste or communal feeling. In the first place, it should be observed, that nationhood is a growth and not a manufacture. The growth takes many a long century and is the result of a multiplicity of causes, physical, intellectual and moral. What the authors probably mean is that they wish to strengthen the bonds of Indian nationhood and make it more complete, because the idea of the creation of a new Indian nation that would be anything but the caricature of one is too absurd to be entertained by thoughtful men.

I must say, when the authors talk of calling forth the Indian Nationhood, they echo what is frequently said by my Neo-Indian compatriots. Some of our political leaders give vent to ideas and use expressions which justify foreigners to think that an Indian nation is only now being built up. Nothing is farther from the truth. The idea of the small body of Western educated Indians forming a real Indian nation is as ludicrous as it is absurd. As a matter of fact their education creates a gulf between them and the Indian nation. In the words of Dr. A. K. Coomaraswamy, "it destroys in the great majority of those upon whom it is inflicted, all capacity for the appreciation of Indian culture. Speak to the ordinary graduate of an Indian University, or a student from Ceylon, of the ideals of the Mahabharata—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy—you find that he is an atheist of the crude type common in Europe, a generation ago, and that not only

has he no religion, but he is as lacking in philosophy as the average Englishman; talk to him of Indian music—he will produce a gramophone or a harmonium, and inflict upon you one or both; talk to him of Indian dress or jewellery he will tell you that they are uncivilised or barbaric; talk to him of Indian art—it is news to him that such a thing exists; ask him to translate a letter written in his own mother-tongue—he does not know it. He is indeed a stranger in his own land." Dr. Coomaraswamy has in view the extreme product of English education, and just now earnest attempts are being made to bridge the gulf between old and new India. Nevertheless what he says is substantially correct.

Indian nationhood was especially weak in one point. The Village Self-government was not linked up with the Central Government. This was a very serious defect to which may be attributed many of the ills which have befallen India. Had rural Self-government been maintained and this defect remedied the bonds of Indian nationhood would have been strengthened, and India would now have been a strong nation. But the village Self-government was killed, consciously or unconsciously, and so imperceptibly that new India took but little notice of the fact until quite recently.

At the same time, as I have said elsewhere "English education first initiated the Hindus into a historical literature which showed how the people had come to be a great political power among several of the most civilized nations of the West; how they had wrested important privileges from unwilling tyrants; how they had risen against despots, deposed them, nay even executed them and established republican forms of government.... It was with English education, that the Hindus imbibed the idea of a national representative government. They came to know that the sovereign of the great British Empire could not get a single penny unless the representatives of the people voted it; that the great Englishmen, who in India set up or deposed, rewarded or punished kings ruling over large territories were accountable for their deeds to those representatives and that one of those magnates had actually been arraigned before a tribunal of justice for his misdeeds in India. They had known of emperors summarily punishing erring governors; but the idea of the people or their representatives having any voice in such matters was quite new to them. The growth of democracy in the West was quite a revelation to them; and it made a powerful impression... Writing as early as 1838, twenty years after the establishment of the first English school in Bengal, Sir C Trevelyan recognised in the educated youth of that province a strong

desire for representative form of Government... Coming from the North-Western Province to Bengal, he was struck by the remarkable difference in the political attitude of the better class people in the two provinces. In the former, where English education had scarcely penetrated yet, the people had no other idea of political betterment than the absolute expulsion of the English; in Bengal, on the other hand, where English education had already made some progress, some form of representative national assembly was held up as the ideal. "No doubt, both the schemes of national improvement [the sudden and absolute expulsion of the English, and the gradual formation of a national representative assembly]," says Trevelyan, "suppose the termination of the English rule; but while that event is the beginning of the one, it is only the conclusion of the other. In one, the sudden and violent overthrow of our Government is a necessary preliminary; in the other, a long continuance of our administration, and the gradual withdrawal of it as the people became fit to govern themselves, are equally indispensable."

With the progress of English education, the idea of representative government has taken deep root in the Neo-Indian mind. But that does not indicate the birth of an Indian nation.

Secondly, Let us see how the authors propose to "call forth nationhood." The *London Spectator* observes in a recent article. "Our Government have an extra-ordinary aptitude for throwing down apples of discord... But the Montagu Report throws down a whole orchard crop." "Divide et impera" has never been the declared policy of our Government. On the contrary, it is professed to be the promotion of concord among the various castes and sects of the Indian community. As a matter of fact, however, measures have been adopted by them which have had the effect not of promoting good feeling, but of sowing dissension, not of strengthening the national bond, but of weakening it. I have given above the testimony of British observers to the existence of a strong feeling of amity between the Hindus and the Mahomedans in the earlier years of British Rule. Coming down to more recent times, Sir James Meston, late Lieutenant-Governor of the United Provinces observed:

"From time immemorial Hindus and Mahomedans have lived together at Ajodhya and Fyzabad in peace and amity. As a symbol of this unity you see Mahomedans worshipping at Babar's mosque and Hindus paying adoration at the shrine of Ramchandra's birthplace within a few yards of each other and within the same enclosure

wall. Cannot these brotherly relations be resumed and maintained?"

Sir James Meston's observations hold good for other parts of India also as is testified by the recent increase of cow-killing riots of which one seldom heard before.

I myself quite remember the time when there was considerable concord among the Hindus and Mahomedans, and among the various castes of the former, when there was a well-recognised place for them all in social and religious festivities, and when the spirit of mutual social service pervaded them. Now there is discord everywhere, and the perverse cult of "canst thou kill me or can I kill thee" has been permeating all sections of the community.

The causes which have led to this lamentable state of things would be strongly reinforced by communal representation. I must say in justice to the illustrious authors that, in this respect, the leaders of the Indian National Congress showed the way; and the justness of their criticism on the way in which the political union between Hindus and Muslims was achieved in December, 1916, cannot be disputed. The Hindu and Muslim leaders sacrificed permanent to temporary, national to communal interests. The authors are quite justified in thinking that "so long as the two communities entertain anything like their present views as to the separateness of their interests," they cannot achieve "unity of purpose or community of interest." They strongly condemn communal representation "as a very serious hindrance to the development of the self-governing principle." Yet they suggest that it should be granted to the Muhammadans and the Sikhs. This is like piling faggots on fire while bewailing its destructive effects. The argument they adduce for the step they recommend is very fallacious. "The Muhammadans" they say "regard separate representation and communal electorates as their only adequate safeguards. But apart from a pledge which we must honour until we are released from it, we are bound to see that the community secures adequate representation in the new Councils. How can we say to them that we regard the decision of 1909 as mistaken, that its retention is incompatible with progress towards responsible government, that its

reversal will eventually be to their benefit; and that for these reasons we have decided to go back on it?"

The circumstances under which separate electorates were granted to the Muslims in 1909 were quite different from those of the present year. The Morley-Minto Reforms did not contemplate Parliamentary Responsible Government. The Legislative Councils were expanded, but their advisory character remained unchanged; and communal representation on advisory councils cannot do much harm if any. But the scheme formulated by our authors professes to lead to Responsible Parliamentary Government; and they themselves show that communal representation would be suicidal to it and to the nationhood they want to call forth. I see no valid reason why they are bound to see that the Muhammadans should secure "adequate representation in the new Councils" any more than Panchamas, the Kols, the Khasias or other sections of the Indian nation, why they cannot tell the Muslims, that the decision of 1909, if not mistaken, was arrived at under conditions entirely different from the present, that "its retention is incompatible with progress towards responsible government," as they know full well it is, and "that its reversal will eventually be to their benefit," as they must firmly believe it will be. In fact, not to say so shows a want of moral courage which one does not expect to find in men of the calibre of our authors. What would one say of a parent who knowing very well that a certain thing would be highly injurious to his children still gives it to them simply because they clamour for it?

Special representation is also recommended for the Sikhs apparently on the ground that "they supply a gallant and valuable element to the Indian Army." The authors are fully aware of the enormity of the evils of communal representation. Yet they give it to the Sikhs as a reward for their good services! There are other communities who have already begun to agitate, and will not cease to agitate until they get the same right as the Muslims and the Sikhs. Thus class will be set against class, and sect against sect in a way hitherto unknown in India. "Call forth nationhood" indeed! On the contrary the nation that was would be disintegrated in no time. Where would

the British nation be if the Catholics, the Protestants, the Labourites, the Highlanders &c, were granted separate electorates; though in Great Britain the consideration that the successful party will exercise the functions of Responsible Government would have a wholesome influence on all of them—an influence which will be wanting in India no one knows for how long; Communal representation would be the surest way of killing what national life there still is in India, and of making true Responsible Government an impossibility.

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.)

7. Let us now pursue the investigation of the nature of the soul further. The Lord Himself in the 22nd stanza gives us the telling illustration of the casting off of old clothes and the wearing of new and different garments to enable us to realise the truth of the immortality of the soul and its permanence amidst the diversity of impermanent bodies. In the *Santi Parva* of the Mahabharata we have the equally forcible illustration of a man giving up one rented house and taking up another.

यथा हि पुरुषः शालो पुनः संप्रविशेन्नवाम् ।

एवं जीवः शरीराणि तानि तानि प्रपद्यते ।

देहान्पुरुषाणांशुस्तुल्यं नवान्संप्रतिपद्यते ॥

8. The unity of Self-consciousness (प्रत्यभिज्ञा) being thus indisputable the taking on of a fresh embodiment after death is no breach in its continuity any more than the occupation of a new house or wearing of a new cloth or the passing from childhood to youth and from youth to old age.

9. There are some religions that declare the post-existence of the soul but not its pre-existence. If the line is thus continuous forward, despite the shadow of death, what reason is there for denying its continuity backward, despite the shadow of

birth? The line of consciousness that is revealed in this birth is that luminous portion between the shadow-point of birth and the shadow-point of death. Hence it is that Shakespeare declares that "our little life is rounded with a sleep." If there is a waking beyond the sleep of death, why was there not a waking beyond the sleep of birth? It is irrational to postulate the post-existence of the soul and deny its pre-existence.

10. The interrogation of Death as the holder of the key of life was made for all time and for the benefit of the world for ever by Nachiketas and the *Kathopanishad* has given us the precious answer. Nachiketas pressed Yama for an answer and said:

देवैरतापि विचिकित्सितं किल

त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।

वक्ता चास्य लाटुगन्यो न लभ्यो

नान्यो वरस्तुल्य एतस्य कथित् ॥

Yama replies: नैषा तर्केण मतिरापनेया and then declares in golden words:

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विशुद्धात्मानं मत्वा धीरो न शोचति ॥

The nature of the soul and the means of the attainment of self-realisation are then declared by Yama in words that contain the quintessence of beauty and wisdom.

11. What do we see in the world of nature? Insentient. Now a mere combination of insentient elements can never produce sentience. Hence the sentient soul cannot be a multiplicity but is a unity, cannot be an effect but is a cause. The insentient cosmos is in a state of perpetual flux but the unitive sentient entity of soul is unchanging and eternal.

12. I shall now deal with the other proofs of the immortality of the soul. In the world of sentience we have an infinite variety of aptitudes and endowments and powers. If life is the gift of a new and special act of creation by God or if it is the accidental result of a fortuitous combination of atoms, why should not all men have similar powers, fortunes, durations of lives etc.? He who in the unscientific language of the West which boasts itself on its scientific greatness is called a prodigy is merely one who has by intensity of

effort attained great powers in other births and brings those *Vidyas* with him "trailing clouds of glory as he comes." In the *Kumarasambhava* Canto I, the greatest poet of India shows this in a beautiful verse.

तां हंसमालाः शरदीव गङ्गाः ।

महौषधिं नक्तमिवात्मभासः ।

स्थिरोपदेशामुपदेशकाले

प्रेषदिरे प्राक्तनजन्मविद्याः ॥

(To be continued)

Olla Podrida.

Sir Thomas Holland in his recent convocation address told us that "science is not the monopoly of Europe." Is it a wish or a prophecy? Whatever it be, we can never get on until we make it a realised fact. Nowadays we have no eyes for our real needs but are like babies crying for the moon.

The newspapers are now hard up for news, now that the war is ended and the congress is not yet come. *The Hindu* tells us in its issue dated 21st November 1918 that a cow in Mylapore gave birth to four calves.

The great inter-caste marriage has taken place and saved India from looking small in the presence of the only True God of our age—Individualism. The modern age knows only sub-diaphragm centres of unity but not the supra-diaphragm centres.

In *New India* dated 23rd November a correspondent gave us the wonderful story of a devotee at Bijapur displaying rare learning during moods of trance and says that at such times the devotee's unconscious words showed that the *Vayudevata* held conversation with him. Without seeing and verifying this, Mrs. A. B. adds an editorial note that this is a mediumistic phenomenon and that some mind on the other side is using the devotee's body. The modern spiritualist is always on the other side and never here or above. To him dead men always tell tales. What he wants is a survival of his present mentality so that he may though disembodied peep into parliament and restaurant and drink eloquence and wine, of course spiri-

tually and not spiritually. He does not want the realisation of the true spiritual nature.

A correspondent to the *Madras Mail* in its issue dated 26-11-1918 demands at the pen's point the surrender of caste privileges in India. Mrs. A. B. is quoted in *New India* dated 27-11-18 as having made the same demand at the tongue's point in 1913. Both drag the *Samurai* into the discussion and say that the *Samurai* had the hereditary right of cutting people down in the street and voluntarily gave up that privilege to make Japan the great armed nation of today. Therefore—say the correspondent of to-day and Mrs. A. B. of 1913, the Brahmins should lay down the crown of privilege and wear the deathless crown of self-sacrifice. Then India is to go down on her knees and request the Brahmins wearing the new crown to sweep the country from end to end with tides of swelling eloquence and finally after washing everybody off into the seas get themselves also washed off. What a glorious consummation devoutly to be wished! But what are the wonderful privileges?

The scouts have made their reappearance with their lotus and their star.

The recent anti-Patel meeting in Madras displayed the temper of Madras very well. Some rowdies got in and would not let the meeting go on. The *New India* says that the meeting had a happy end. Does it mean that the dissolution of the meeting was a happy end? The Editor as well as the leaders of the disturbers of the meeting have protested against the meeting being called a public meeting as a section of the public was in favour of the Bill. The Special Congress was seceded from by the Moderates. Did it therefore cease to be a public assembly? 'Public' means also a portion of the public. The pitiful logic of the editor and others of her persuasion is matched only by the utter lack of self-control exhibited by the rowdies. The Mahamedans have called a public meeting of those who are opposed to Mr. Yakub Hasan's bill. I am sure that

the Mahomedan Community has better sense than ours has. The Mahomedans study religion and then imbibe modern civilisation. We take to the wine of Western education too early and exhibit drunken antics everywhere. Will our Hindu Community ever regain its sobriety and readiness?

SCRUTATOR.

The Inter-Caste Marriage Bill.

A PROTEST PUBLIC MEETING AT
PATNA CITY.

Great Enthusiasm.

On Friday evening under the Presidency of the Maharaja Bahadur of Darbhanga a very largely attended public meeting was held in Fulauriganj, Chowk, Patna City. The grounds were gaily decorated with Union Jacks, plantain trees, and several beautiful Shamianas canopied the whole ground. There were also triumphal arches mottoes, flowers, garlands, etc., to make the decorations complete.

The arrangements were really excellent and the announcement that renowned speakers like Swami Dayanandji, Pandit Gopinath, Pandit Bishun Dutt Sharma, Pandi K. P. Chatterji, were to address the meeting and that the premier noblemen of Behar headed by the Maharaja Bahadurs of Darbhanga, and Hathwa would take part in the proceedings raised great interest in the people who came from all directions. Before the proceedings commenced some very high class Hindu musicians entertained the audience with sweet, patriotic, and religious songs with the accompaniment of musical instruments. The music went on for nearly an hour and the whole audience was charmed by the songs. Professor Bulkan Bhagat was the first singer. Babu Ramgopal Sing Choudhary, Pandit Gopinath of the Punjab and several others arrived long before the proceedings commenced and listened to the music and looked to the arrangement. Among those present we found Pandit Ugranath Jha, Pandit Balgobinda Malaviya, Pandit Janak Tewari B. A. Babu Sona Singh Choudhury, Pandit Pares Nath Kabyatirtha, Babu Krishna Prasad Singh Choudhury, Rai Brajaraj Krishna, B. L.,

Babu Gopinath Singh Choudhury, Pandit Ramananda Dwivedi, Pandit Shevprasad Pandey, Pandit Ramdhani Missir, Rajkumar Janaknandan Singh of Sheohar, Babu Raghunandan Singh, Babu Baidhyanath Marwari, Pandit Basudeo Yagnik, Pandit Saligram Gupta, Mr. Rangaswami Iyer, Rai Bahadur Radha Krishna, Jalan and others.

As soon as the Maharaja Bahadur of Darbhanga and the Maharaja Bahadur of Hathwa made their appearance the whole audience stood up and cheered them.

The music now stopped and some Sanskrit verses were recited by Pandit Harbangsha Misra Kabyatirtha. He described in Hindi verses the deplorable condition of the Hindu society and eulogised the services of the Maharaja Bahadur to the Hindu Society and religion. He also pointed out the gross wrong which would be done to Hindusthan if the Patel Marriage Bill was ever incorporated in the Indian Statute Book.

Another song accompanied by instrumental music by Mr. Ramkripal followed. It was highly appreciated.

The young Maharaja Bahadur of Hathwa who was received with cheers was the first speaker. He first recited some Sanskrit slokas and then said that the Sanatan religion was in danger and it was in the fitness of things that at that time a man like the Maharaja Bahadur of Darbhanga (cheers) who had done so much for the Hindu Society and religion should preside over the meeting. (Cheers.)

Rai Brajaraj Krishna, B. L. seconded the proposal. He said that when the Maharaja Bahadur of Darbhanga was present no one else could preside over such a meeting as he was the fittest man to have the honour. As there were very eminent speakers present to address the meeting he would not stand between them and the meeting. (Cheers.)

The Maharaja Bahadur of Darbhanga then occupied the presidential chair amidst cheers and read out his speech in Hindi. He described in detail to what sorrowful state the Hindu Society would be thrown if the Patel Intercaste Marriage Bill was passed into law. Just as he began to read the speech he was garlanded amidst cheers by Pt. Balgobinda Malaviya.

Resolution I.

That this meeting of the followers of Varnashrama Dharma assembled at Patna expresses their humble and loyal congratulations to His Majesty the King-Emperor on the termination of the war and the victorious triumphs which have crowned the Allied Arms and further requests His Honour the Lieutenant-Governor to ask His Excellency the Viceroy to tender their respectful duty to His Imperial Majesty.

The first resolution was put from the chair and carried with shouts of 'Victory to the British Empire,' 'Victory to King George' etc.

Resolution II.

(a) That this meeting of the orthodox Hindus does hereby emphatically protest against the inter-caste Marriage Bill introduced by the Hon. Mr. Patel in the Supreme Legislative Council on the following among other grounds :—

(i) That the marriage contemplated in the Bill is utterly repugnant to Hindu ideas and sentiments and directly in contravention of Hindu religion and its customs and traditions and utterly opposed to Varnashrama Dharma—the inviolable and immutable hereditary division into castes which is the very foundation of the Sanatana Dharma and ensures the purity of blood and descent of members of each caste through the principle of heredity which is vitally necessary to preserve their spiritual character.

(ii) That the Hindu society has hitherto been governed in the matter of succession, sanskaras or sacraments and such other matters solely by the injunction of its Shastras as explained and adopted by its Dharmacharyas and has never recognised, and can never recognise, any extraneous authority about them, but this Bill, introduces for the first time, the dangerous principle of bringing Hindu society under the authority of the Legislative Council in matters of religious practices, customs and traditions. This meeting therefore emphatically declares that the passing of this Bill is outside the province of the Legislative Council and also against the principle of religious neutrality to which our Government is pledged.

(b) That the Bill, in the opinion of this meeting not only aims at interfering with the Hindu religion but is meant to destroy the very foundation thereof and its introduction in the Council has naturally created great alarm and consternation among Hindus and no time should be lost to drop the Bill altogether to allay Hindu popular feeling.

The second resolution was proposed by Babu Ramgopal Singh Chaudhury. In doing so he spoke in Hindi. He said that inter-caste marriages among the Hindus were both illegal and irreligious, but the Hon. Mr. Patel wanted to make those marriages legal. If it was passed the Varnashrama Dharma would be nowhere. Now there was no mixture of blood among the Hindus but if the Bill was passed there would be an impurity of blood among the Hindus, and

their religion which was the oldest religion in existence would be gone. A Brahmin would then be allowed to marry a *Chamarin* and the children of the couple would be entitled to worship family Gods. The Bill had been opposed everywhere and they too are sending their protest to the authorities.

Babu Kaliprasanna Chatterji, the well-known Bengalee journalist and publicist, seconded Babu Ramgopal Singh Choudhury in a flowery Hindi speech. He said that the Hindu religion allowed the Brahmin to keep his individuality intact and the Kshatrya to keep his proud titles and distinctions in his own caste. But Mr. Patel cared not for religion or caste and said that religion or caste did not affect him. The Hindu religion which had survived all the other old religions and the Hindu race which had survived all other races were both in danger. If a Brahmin is fascinated by the beauty of a Mehtar woman—in Punjab they are actually beautiful (laughter)—he cannot marry her now as the law does not allow it but if the Bill of Mr. Patel is passed nothing can prevent the marriage.

Mr. Patel also spoke of "individual hardship" but one who wanted to marry promiscuously was not a Hindu and what did the Hindu society care for such an individual? Their bounden duty was to protest against the Bill from all sides and shake the country and the society to its foundations by their strong and united protest.

There could not be a more insulting measure than the proposed Bill and he hoped that it would not be allowed to be passed (cheers).

Swami Dayanandaji (a Bengalee) who wore the *Gerua* garb of a Sanyasi was the next speaker. He first sweetly recited some Sanskrit Slokas. He then spoke in Hindi. He said that the College students were all generally made to feel for their motherland, but the religion was neglected. Ram Chandra ruled for eleven thousand years and during this period there was no widow, there was no death of a son before the father's death; there was actually no lamentable event at all; that was really progress and improvement. When Ramachandra was taking away his wife after the marriage after breaking the bow of Siva, he was challenged by Parasuram to fight with

him. But Ramachandra refused saying that he would not fight a Brahmin. Arjuna at one time refused to fight because thousands of men might be killed and thus he would be helpful in bringing in debauchery which would again give rise to half-breeds. Were Ramachandra, Sri Krishna and Arjuna fools and traitors? Half-breeds could not exist long as a nation. The Hindu religion was not based on blind faith but on science and wisdom. The Manusmriti lays down marriages between the same caste only, as marriages were not sensual acts for the Hindus but religious acts for the propagation of children. The final marriage was union with God Almighty; the love between the husband and the wife was only the preliminary training for the love between men and women and the great God. There could not be any true love between two unequal parties though there could be a sensual contract and connection. Whenever there was an admixture of blood the society was sure to be ruined. The Varnashrama Dharma was based on science, experience and wisdom and not on any arbitrary action of anybody. The four Varnas were needed in the society and the distinctions were to be found even among the Gods in Heaven. Horse represented the Sathya guna and the ass represented the Tamo guna. Their mixture brought the mule but the mule as a different class could not exist.

It had been said in the Sastras by the Rishis that a race of half-breeds could not exist and this had been supported by the up-to-date science.

The old nations and nationalities are all gone but the Hindu nation and religion were still alive. If they brought in inter-caste marriages there would be no love and no union between the married couples even, not to speak of the nation itself. The speaker therefore asked everybody to protest strongly against the passing of the Bill. He, therefore, heartily supported the second resolution which was read by the President again and carried with acclamation.

Resolution III.

That in order to safeguard the religious rights and privileges of Hindus in future, it is absolutely necessary that it should be laid down in Statute that any question affecting the Varnashrama Dharma or any other religion shall never come up

before any Legislative Body in any shape as such questions are beyond the jurisdiction of the Legislative Council.

Pandit Gangabishun Sharma, Kabyatirtha was the next speaker. He said that the Kurus in spite of their great warriors and wealth were defeated by Pandavas who had Sri Krishna and the right on their side; so the British Nation had won the war against the Germans because the British had the right on their side; and the Germans who had big guns and other war implements were defeated because they were in the wrong. The British Nation had with them the thirty crores of Hindus and these Hindus had survived all castes and nationalities because they had the caste system. It was fortunate that men like the Maharaja Bahadurs of Darbhanga and Hathwa were there to guard their religion. The Christian Missionaries had so far failed to convert any Hindu because the Hindus were all followers of the Sanatan Dharma which had the Varnashrama Dharma.

Pandit Gopinath said that it was a very happy augury that the war had ended and it was now time that they should strongly protest against the passing of the Patel Marriage Bill. Mr. Patel who was quite unknown in India had earned a cheap notoriety by introducing the Inter-caste Marriage Bill. So long as they followed the Hindu religion they could not help strongly opposing the passing of the Inter-caste Marriage Bill. The President Maharaja Bahadur of Darbhanga had spoken on the Varnashrama Dharma in Calcutta and men like Sir Gurudas Bannerjee supported him.

In England a conference of Christian Missionaries was held and a highly placed Missionary said that the great caste system was the great bulwark against the spread of Christianity. Even a *Sudra* will not agree to give his daughter in marriage to a Brahmin as the *Sudra* too had the pride of his caste. The government had no power to interfere with our religion. It could not make a Brahmin of a Chandala. On the occasion of the introduction of the Marriage Bill it had been declared that the Government had an open mind but the Bill ought not to have been allowed to be introduced at all. He did not care for the honourables like Patels. The Government could not interfere with their religious rites. The Government could

not force us to offer pindas through issues begotten of intercaste marriages. Other Patels might rise and want it to be enacted that all temples should be made hospitals as the ringing of bells and the blowing of conch-shells were of no use (laughter). In our temples all the caste could go and worship but if half-breeds were introduced the whole society would be ruined. They should therefore unite together and protest against the Inter-caste Marriage Bill.

He then announced that another meeting would be held on Saturday at the same place.

The speaker declared that he was most enthusiastically loyal to the British Rule but he could not believe that the Bill would be allowed to be passed. Individual hardships referred to by Babu Kaliprasanna Chatterji was too comprehensive as any married lady might ask to marry again a man whom she may take a fancy for and plead individual hardship. The Arya Samajists too, had strongly protested against the Bill as Swami Dayananda had said that marriages should be between persons of the same caste.

A gentleman now protested that the Patel Bill was not against the Arya Samaj.

Pandit Gopinath continuing said that the caste system alone had helped the Government in getting so many soldiers to fight the cause of the Government. If the Bill was passed and inter-marriages allowed the fighting races would be nowhere. Therefore for religious, social, and political reasons the Bill should not be passed.

Babu Kaliprasanna Chatterji here said that in the next meeting only those who were against the Bill would be welcome to speak.

Pandit Gopinath said that opponents could hold a meeting of their own.

He then supported the third resolution which was carried with acclamation.

Resolution IV.

That a copy of the Resolutions under the signature of the President, be sent to the Government of Bihar and Orissa.

Babu Raghunandan Prasad Singh proposed that the Resolutions should be forwarded by the President to the Government. He said that the issue of inter-caste marriages could on no account be allowed to inherit the

properties of their ancestors. In every religious ceremony the Hindus had to make offering to their six previous ancestors of both sexes. The resolution was seconded by Rajkumar Sirijanandan Singh.

With a vote of thanks to the Chair proposed by Babu Ramgopal Singh Choudhury the meeting dispersed after 8 p. m.

* * *

PROTEST MEETING AT CHUPRA.

A mass meeting of the Hindu Community of Saran District was held to-day the 13th November 1918 at 5 p. m. in the Chapra Town Hall to consider the Bill introduced by Mr. Patel called the Hindu Marriage Validating Bill and it was unanimously resolved.

1. That the Bill if passed into Law will be against the real feelings and sentiments of the Hindu Community.

2. That the Hindu Community of this (Saran) district begs respectfully to strongly oppose the Bill.

3. That the Hindu Community of this district further prays that the Government will not allow such a Bill which is expected to create dissatisfaction to a large majority of people to be passed into Law.

4. That a copy of these resolutions be sent to the District Officer, Commissioner of the Division, to the Local Government, and to the Governor General-in-Council and the Express, the Leader, the Searchlight, the Patrika, and the Statesman.

[Express.]

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

(continued.)

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

QUESTION XI

i. For two reasons I think that *English* should be the medium of instruction in our

Universities, from the lowest possible standard.

1. English is the *state* language and so as high efficiency as possible in that language should be aimed at.
2. A great deal of modern culture is communicated through the English language and any amount of translation of this culture into vernacular expression is not, even if it were physically possible, likely to bring out the *spirit* of the original. If any one will undertake to translate into exact vernacular language, "*In Memoriam*" of Tennyson, or "*Ode on the Intimation of Immortality*" of Wordsworth or "*Sartor Resartus*" of Carlyle, I shall give up this position of mine. It is as difficult to translate these into Vernaculars, as it is difficult to translate Vernacular or Sanskrit Epics or books into exact English. Each language has its own genius. In the case of some scientific publications perhaps, it may be possible, but the money and the energy spent upon translating English books into the various vernaculars of India may better be spent for better purposes.

We may imbibe culture through the English Language and use our ideas for the enrichment of our Vernacular Literatures. But to speak of merely translating books at prodigious expense is sheer waste in my opinion, however *patriotic* the desire may appear to be.

We must accept existing conditions and work. We have no hatred for the English Language. By learning the English language and getting our culture through that language, we do not in the least become English in our lives, unless we choose to change our modes of life and thought.

In my opinion, English *must* be the medium of instruction in schools and colleges, as far as possible. Of course when teaching the Vernacular languages and literatures, the vernaculars alone should be used. In teaching Sanskrit, the Vernacular of the locality *alone* should be used. What holds good for instruction holds good also for examinations.

ii. At present, the students who enter the University have *not* got an adequate knowledge of English. This is in my opinion due to the following causes:—

1. The abuse, in most cases, of the direct method of teaching English, in the lower standards. The method is good on paper and in theory, but it cannot work successfully in this country and it is not wanted also.
2. The non-use of English in teaching subjects, like History, Geography, and Science, which must as far as possible be taught in English, say, at least above the second form.
3. The use of Vernaculars by some teachers even in teaching English Texts in the Higher standards. Open translation in the class must be slowly discarded in the Higher classes—say, from the second form upwards.
4. The unduly low standard in English for the School Final Examination.
5. The somewhat high standard of English now fixed for the Intermediate Examination.

I do think that apart from mere literary training, a certain amount of specific training should be given in the *conscious* use by students of rules of grammar in their compositions.

Excessive use of grammar is a less evil, in my opinion, than the non-use of grammar in the teaching of a foreign language, like English.

In general, my view is that, except in teaching the Vernacular languages and literatures and in the teaching of Sanskrit with the aid of the Vernaculars, English must be the medium of instruction and examination in all subjects, at least above the Second Form. The excessive sympathy felt by some educationists for the delicacy of young brains is in my opinion, misplaced. *Fads cannot answer to facts.*

(To be continued.)