

THE
"HINDU MESSAGE"

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

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.]

THURSDAY MARCH 14, 1918.

[No. 21.

The Hindu Message stands for

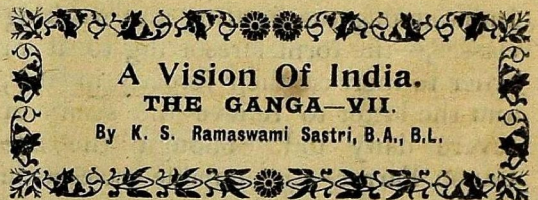
- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis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

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



A Vision Of India.
THE GANGA—VII.

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

And from the upper skies with powerful sweep
You came in sweet fulfilment of His grace,
And leaving in your love your heavenly ways
You earthward sprang in one majestic leap.
Your waters white that moved in seeming sleep
In heaven now left their wonted shining days
Like poet-thoughts that moved in moonlit
ways
Of Fancy sung to soothe the hearts that weep.
Whose Love but His could bid thee come to
earth ?
Whose but Thy grace can find rejoicing here?
Whose but His might can hold thee as you
came ?
Praised be the Lord for this bright gracious
birth
Of sweetness in our pain-filled earthly sphere
To quench with nectar-showers sin's fatal
flame.



The Hindu Message

THURSDAY EVENING 14, MAR. 1918.

Drink and Drug Debate.

A noted Anglican Ecclesiastic once exclaimed,—“We found India sober, and have made her drunken.” There can be no doubt that the use of imported alcoholic drinks has largely increased among the upper and more advanced classes of Indians within the last half-a-century. But it is also certain, though not well known, that the drinking of country liquor of one kind or another has ever existed in India among the fighting and working classes,—the former resorting to it in order to increase their ferocity in war, and the latter to relieve the strain of severe daily toil. Though the late Canon Farrar—the amiable ecclesiastic above mentioned—indulged in a rather gross exaggeration in making the statement referred to, there is no doubt that the advent of our British rulers and our contact with Western civilisation has brought the evil of alcoholic drink into India and tended to its ever-increasing growth. We are therefore, of opinion that the representatives of educated and high-class Indian opinion in the Imperial Legislative Council were perfectly justified in bringing on a debate in that Council on the 20th February last, and in demanding that Government should not derive a revenue from intoxicating drinks and drugs and should, if they cannot prohibit such liquor and drug traffic altogether, at least take one after another the series of steps which would successively and at an early

date lead to such a desirable end. Enlightened medical men have condemned even the moderate use of alcoholic drink either as a daily habit, or even its occasional use as a possible preventive in cases of actual disease or threatened infection or contagion. This condemnation of medical science applies equally to the use of all intoxicating substances,—whether liquor or drug. Hence, we are of opinion that, whatever may be the views held by British officials, the Hindu and Mohammedan representatives in the Imperial and Legislative Council should year after year persist in bringing on a debate so as to rouse the consciences of our rulers and induce them, to resolve to abandon the revenue derived by the Abkari Department from so tainted a source. Moreover, as the Hon'ble Mr. Malaviya pointed out, this revenue has tended to rise “gradually, but steadily” since 1874. This shows that the defence set up on behalf of the Government that their policy was “to discourage excess, while providing drink for the moderate drinker” has failed altogether. The Hon'ble Mr. Sarma who brought up the resolution on the subject before the Council, rightly pointed out that “according to this policy, the minority of moderate drinkers tyrannise over the majority of total abstainers.” Sir Dinshaw Wacha who followed him also condemned the Government's policy as one which had failed altogether, as “the result had been maximum of revenue but not minimum of consumption.” Under these conditions the only alternative before Government was to prohibit the sale of intoxicating liquor and drugs, at least within or in the vicinity of towns, and abandon the revenue, as they did that

on opium, though of course the result may have to be attained by slow and gradual steps. Nor did any of the Indian representatives, including the Mover himself, demand the immediate abandonment of the Government's policy and revenue by what the Hon'ble Dr. Sapru called "a stroke of the pen"

The Government opposed the Hon'ble Mr. Sarma's motion, and it was therefore lost. This result is regrettable, and certainly we think the Government might have taken a more defensible and conciliatory attitude, for some at least of the Hon'ble Members who spoke on the Government side did not fail to express their sympathy with the Hon'ble Mr. Sarma's aims and views. Sir Hamilton Grant went even the length of saying that "if Mr. Sarma wanted reform he should have come forward with proposals of modification of the Excise Law instead of trying to interfere with individual freedom." Most part of human morality partakes largely of the character of interference with individual freedom. No one can pretend that man in the freedom of the savagery of the natural state was capable of the higher and nobler ethical practices, impulses and ideals which we now associate with civilisation. There is no doubt that a higher ethical and spiritual life has come to man as a result of interference with the promptings of nature "red in tooth and claw." The Law of Dharma came only as a dispensation or interposition from a long line of Rishis beginning with the Creator Himself, the eternally glorious and non-pareil Rishi. A measure, therefore, like what the Hon'ble Mr. Sarma pressed on the attention of Government, tending to promote the larger

humanisation of man ought not to be described as an "interference with individual freedom." The Hon'ble Mr. Fagan's objection was based on what he described as "the endless disagreement among moralists on the point," and he held also that "the abuse of alcohol and intoxicants" and "their moderate and reasonable use" should not be placed on the same level. If this argument does not hold, as we showed on the strength of medical opinion, even in countries belonging to the temperate zone, it cannot and ought not to be so much as mentioned in a tropical country. A *third* line of argument against the Mover's proposition was that taken by Sir C. Hill who said that "the growth of the illicit use of alcohol" ought not to be understood as implying "the increase in the total quantity of alcohol." Sir George Barnes also finally pointed out how "financial difficulties" might arise if the Council interfered with the question in the manner advocated.

Our summary of the arguments of the opposition shows clearly that, had it not been led by the Government, it might have failed, and it proves also that the Government was only imperfectly alive to the importance of checking the growth of the evil of the *modern* habit of drinking among certain of the upper or advanced classes in this country. If the Government had realised their duty and accepted the Resolution at least in some modified form, it is certain that they could easily introduce,—at least tentatively—any of those moderate measures of reform which have been frequently advocated, such as local option, the appointment of licensing committees, &c. Even in Western countries,

measures enforcing prohibition in varying amounts have been found possible under the strain and pressure of War conditions ; and such action as has now been found effective might easily be made permanent when the normal conditions of life are restored. We cannot understand the Hon'ble Mr. Fagan's statement that "the degree of prohibition had only been possible as the result of the conditions entailed by the war without a parallel in the world's history and was therefore no argument for normal times." We think, on the other hand, that the war ought to prove an incitement to human progress in various ways. Already great minds are thinking and discussing about the larger and humaner possibilities of the future of our race. The tragic horrors of such widespread devastation and unimaginable wrong as the war has brought to humanity must surely lead to the devising of means and measures to prevent a return to those conditions of the past which have rendered them possible. We would fain indulge the hope that there are unfathomed depths and undiscovered heights of ethical emotion in the human heart which the future leaders of our race will be able to discover and exploit in order that we may march on towards the realisation of a nobler and happier future than we have yet known.

We Indians and especially Hindus, are the heirs of a noble spiritual inheritance. It may be that many of our educated men have become so modernised and and Westernised that they can no longer believe in the efficacy of the Hindu doctrines of *Bhakti*, the loving service of God and man, and of *Vairagya*, the renunciation of the desire of the transient

things of this world. But there can be no doubt of the truth of the statement made by a modern English writer as follows:—"The Conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people." The soul of the Indian people still lives, and will eternally live, for the love of God and man; it scorns, and will continue to scorn, whatever tends to brutalise man; it will not, we feel assured, barter away the lasting glories of spirituality for the brutalising pleasures of *spirituosity*.

The Higher Education of Hindu Women:—A criticism.

We are indebted to a valued friend for the loan of his copy of the issue for November last of the *Mysore University Magazine*, containing Srimati Rukmini Devi's article, "A Plea for the Higher Education of Hindu Women", and we are asked also to state our views concerning it. We gladly accept his mandate, and trust we shall, in so doing, serve the cause of true progress. We can honestly say that it is our *sole* aim in all our efforts for this journal.

At the outset we must express our opinion that it is a great advantage to us to have the views, on so important a subject as Woman's Education, of so cultured and exalted a personage as Srimati Rukmini Devi. She is not only a rare product of the present system of University culture in South India, but she is one in whose contribution we gladly and thankfully recognise some measure of the caution characteristic of her sex and race,

As nothing can be so agreeable as to agree, especially to agree with one so unique in her station in life and society, we shall first state wherein we can adopt her views and to what extent. *First*, she says: "Our girls cannot attend school after a certain age. It is obvious, therefore, that a practical system of home education

should be devised for them, so that when they become better educated they may themselves successfully tackle our social problems." We should have been glad if Srimati Rukmini Devi had been so gracious as to give details of what her idea of "a practical system of home education" may be. Without such details, we cannot estimate the value of a mere vague generality which may mean different things to men having different aims and views. Does she convey by implication what she has in view by the clause,—“so that when they become better educated, they may *themselves* successfully tackle our social problems.” The italics are ours, and seem not only to foreshadow a truculent future of which the anticipation is not quite pleasant, but also to indicate an impatience or discontent on the writer's part which seems only to be restrained by the exercise of the serene self-restraint so characteristic of our gentle Hindu sisters. The use of the word, “*themselves*,” in the above extract seems to suggest that our new women of the future are expected to “tackle our social problems” from the vantage-ground of single blessedness and without the help or countenance of the so-called sterner sex. *Secondly*, the Srimati says:—“It is not all communities that enforce early marriage. There is no reason why the girls of the so-called backward classes should not come forward to enjoy the benefits of higher education.” We agree. But these classes must be convinced that what the Srimati calls “higher education”—the education that she herself has received in common with her fellow-graduates of the male sex—can be allowed to deserve the name, so far as women are concerned, or even men. Many are in these days dissatisfied with what passes as higher education. Some who have suddenly become very vocal in regard to what is true high education in India say that it is all that it ought not to be,—that it is not national, but foreign,—that it is not patriotic, as it does not train Indian youths to love their mother-land,—that it is not practical, as it does not promote material prosperity,—that it is not religious, as it does not make young men true to their own faiths, and so on. Is

Rukmini Devi in favour of the changes now being advocated and content to prescribe them for “the girls of the so-called backward classes” whom she has taken under her protecting wings? If she is, then she must revise her ideas of “higher education.” And if she does, what is the guarantee that her *revised version* of it will be such as to produce the effects that she anticipates from her *present authorised version*,—viz., the enabling our women to “themselves successfully tackle social problems.” If there is no such guarantee—and no one can confidently re-assure her on this point—we take it that she will be landed on the horns of a rather painful dilemma, and so we should like to be further enlightened as to how she will deal with the change of circumstances and of opinion that is already passing within the range of our ken. *Thirdly*, the Srimati says:—“There is another important point which must not be lost sight of in considering the feasibility of higher education; and that is to utilise the large force we have in the country, of the child widows, who are the products of our present social system..... Properly trained and equipped, they can be made to serve as women educators, carrying the torch-light of learning and wisdom, whereby to raise Indian woman to future glory and greatness.” The use of the expression, “present social system,” clearly points to a latent, but unexpressed, hope (in the Srimati's mind) for the advent of a time, not the present, when it will *not* form part of our social system. If this view is correct, we shall, when that time arrives, search in vain for the widows who, according to the Srimati, are “to raise Indian women to glory and greatness.” She has also said earlier in her paper:—“I am not upholding the view that the salvation of India depends on the number of widows that get husbands.” Here evidently the Srimati is clearly parleying with the force of the public opinion of the day which is still largely adverse to “the getting of husbands” by widows. We do not, indeed, object to the Srimati's ideal of “training and equipping of widows so as they can be made to serve as women educators &c.” But we wish to point out that

widows—unfortunate only in the loss of the love and life of their husbands and of the privileges and obligations of Hindu matronhood and the Hindu home—are, most of them, discharging the function of sweet sisters of service in the homes into which they were born or wedded, and that this is as useful and necessary, as honourable and indispensable, a social function as that other one of engaging in the work of educating girls or promoting various schemes of public utility.

We wish to consider here further the question of the education of Hindu girls. We may agree with Srimati Rukmini Devi's statement in another part of her paper that "our girls are in greater need of physical, moral and intellectual development than of early initiation into culinary knowledge, to acquire which they have ample leisure at home." But here as elsewhere she gives no guidance. She says:—"I do not wish to discuss the curricula of studies for girls' schools". But she does not fail, consciously or unconsciously, to indicate where her sympathy lies. For, in speaking of those who "assume a bitterly hostile attitude towards the women's education that is in vogue", she makes the comment, *bitter enough* as it appears to us, that they fail to see that the present system of higher education represents the type of culture to which Hindu women can attain under modern conditions and are a presage of the future." The Srimati further explains herself as follows:—"The question of women's education is not only of domestic, but of national importance. A woman is a member of the civic community as much as a man. Upon her devolves the performance of a twofold duty—duty which is peculiar to her as wife and mother, and duty to the community at large, of which she is a member. It is this latter relation of hers which she must be made to realise." And again:—"The Hindu woman should be made to grasp clearly the ideas of nationality, national interests, and the responsibility of the individual to the race and country. And again:—"No doubt her chief mission in life is to be found in the family. But her relation to the outer world should likewise be recognised as

equally important for the progress of the race and humanity." "They must be made to partake in the reform of society and in the progress of the nation in addition to taking care of the family."

We have given several extracts above in order to give a true and fairly complete account of the Srimati's view. We ask,—How does it differ from the ideal and practice of women's education as it obtains to-day in Europe? How does it differ from the present scheme of Indian male education? Evidently the Srimati does not realise that in Europe the normal conditions have tended to make woman the active rival and competitor of man in almost every walk of life and that the exceptional conditions of the war now going on have only intensified that tendency to its utmost possible limit. Or if she does, she has come to the conclusion that that is the right sort of goal to attain to Indian girls' education.

We beg to differ altogether from this view. It may be that such a system of education will lead to a larger industrial advance, though this is not by any means a settled and secure conclusion. It may lead to what is known as a higher national efficiency. But the results of this feverish process of national progress are gained by the sacrifice or destruction of much that is most valuable to women, and to men; and the loss to the nation and the race is far greater than any gain in wealth or power which the world may secure thereby. In England, we see how women hanker after political power, professional perquisites, and the freedom from the cares of married life and, especially, the burden of maternity. When the present war is ended and women have to be disengaged from the professions which have brought to them the joys of independence and the gains of industry, then will come the feminine sense of wrong at the hands of men; and the righteous indignation which it provokes will surely bring on a more or less crisis in society which, if it may not result in disturbances, will not fail to leave behind a feeling of rancour in women's hearts which will be far from desirable. Further more, we should not forget that continued or

protracted employment of women in occupations which involve the straining of their bodily organs or their mental energies will derange those peculiarities of sex which are indispensable for the healthy maintenance of the race.

In conclusion, we must not also forget that India has a mission in the world, and that the functions of Indian women in the home and outside have been laid out by our glorious Manu and the Rishis of the Holy Land with a view to the eternal fulfilment of that mission, and we feel that Hindu women should never cease to engage in this greatest of all services not only to humanity, but to the universe of living souls at large. Let us ever strive more and more to produce, if we can, in the future, women of the stamp of Sita and Savitri, Damayanti and Draupadi, Anasuya and Arundhati. All our vigilance is needed to preserve and perpetuate these noble Indian types of womanhood. In the words of Sister Nivedita,—“Let every Indian woman incarnate for us the whole spirit of the Mother, and the culture and protection of the Homeland.”

Notes and Comments.

Principal Paranjpe says with the cocksureness usual with our new men:—“There would be no New India in the absence of the English Language. He objects to such measures as introducing Hindi as a national language or the redistribution of Provinces on a linguistic basis, as they will have the result of endangering the position of English in our Indian economy.” If there can be a New Japan or a New China “in the absence of the English Language,” why not also a New India. After all, who wants to do away with the English Language? We only wish to have it relegated to its legitimate position of a *second* language. *The Mahratta* of Poona, speaks for all true Indians as follows:—“If we are really to rule in our country, our principal vernaculars must be raised to the dignity of ruling languages.” No vernacular language is a patois. Each and every one of our leading vernaculars is a highly developed language, with a noble

literature and each is now developing and gathering a rich store of modern knowledge and thought, and will soon be as strong a vehicle of beneficent influences as English itself. English, assigned its legitimate consolations as a second language, will suffice to preserve our political intercourse and connexion with Great Britain, and the rest of the Empire and the world.

Instead of acquiring^{* * *} the English language to perfection, our countrymen ought to acquire those characteristics of Englishmen which have given them their place of pre-eminence in the world,—those characteristics of which H. E. Lord Ronaldshay, quoting Emerson, spoke when opening the new building of the Bengal Chamber of Commerce and Royal Exchange. Emerson said:—“The English have in themselves what they value in their horses, mettle and bottom.” He explained himself thus:—“Let who will fail, England will not. These people have sat here a thousand years, and will continue to sit. They will not break up or arrive at any desperate revolution, like their neighbours; for they have energy, as much continence of character as they have ever had,” Again:—“He (the Englishman) has stamina; he can take the initiative in emergencies. He has that aplomb which results from the good adjustments of the moral and physical nature and the obedience of all the powers to the will.” The Modern Hindu—and especially the Brahmin—seems to have lost both “mettle and bottom”—both “energy” and “continence.” Especially he has lost the latter,—that serene depth of conviction in his race-ideals which has preserved him for 5,000 or 10,000 years and more. It is that which enabled him to produce and trust great leaders who could influence the world. He is now the sport of every wind and wave that passes along, of every social and religious organisation from abroad which is brought into this land for purposes of its own. Hence, he has become the object of contumely, of threat, and of denunciation from every passer-by, sojourner and adventurer. Shall we ever learn better?

One feature of Russian chaos as it develops itself is that an anti-religious agitation is started in the villages on the pretext of counteracting the anti-revolutionary activities of the priests, and the Church lands are declared common property. The Minister for Public Welfare annexed a few days ago one of the most important monasteries in Petrograd, converting all the buildings except the Church into homes for the aged and infirm. In our Presidency, we have a government in power which, great as are its faults and shortcomings, has the essential merit of preventing anarchy. Still it tolerates something analogous to what is stated to be taking place in Russia,—the diversion of Trust property (known as Temple and Chatram Funds which are respectively dedicated for purposes of religious ceremonial and for feeding Brahmins and the poor) for the maintenance of schools or hospitals. We cannot approve of this diversion of funds, and neither Government is justified in permitting it, nor our Legislative Councillors claiming to be the guardians of the public interest in looking approvingly on, or actively encouraging and even initiating, such diversion. It is strange how, in this one respect at least, there is common ground between chaos and one of the stablest of all governments. The truth is that, so far as ancient Hindu institutions are concerned, we are moving more and more into slippery ground. Who is to come to their rescue?

* *

Lord Morley once spoke of Indians' asking for Colonial Self-Government as "asking for the moon." In his "Recollections", he speaks of India "on the footing of a self-governing colony as a "mere dream". Then, why may we not be constituted a self-government of the type we have in Travancore, Mysore, &c., of the type which prevailed in the days of Akbar, Asoka, or Vikramaditya VI the Chalukyan. To the modern world they may seem like picturesque chinaware, or excavated cave-temple. But a living writer has only recently said:—"If there is anything anywhere in the world that is rare and wild, wonderful, singular in the perfection of its beauty, civilised man sweeps

it out of its existence". Our native states have the singular honour and merit of being at least self-governing; so were also the extinct Indian states of the past. None of these, present or past may be brought under the designation of Civilisation. But self-government spells honour and self-respect, while dependence—call it what you will, Civilisation or aught else,—means contempt and dishonour in the eyes of your fellow-men.

Olla Podrida.

The Indians of to-day have a refreshing ingenuousness. Memorials and other public movements of all sorts and degrees of public utility (or rather futility) are started and sympathisers are enrolled into vast committees. Collections are made on the spot; collections to be made are resolved upon; and further collections are supposed to be made or are made. Then with the suddenness of transformation scenes in plays, everything connected with them goes underground.

"Dead the mover, dead the glory, dead the movement for which he spoke."

Once the dailies^{* *} of Madras take up a thing, it is lifted up into the upper regions of fame; and when in search of new sensations they scent fresh game and ride madly in its hunt, the poor neglected thing that went up like a rocket falls like a stick and lies there "unwept, unhonoured, unsung." But this does not matter. The collected sums are even unaccounted for—a rather sickening feature in regard to the application of public funds. We shall not mention names. Just think of the memorial funds, defence funds, internment funds, extermination funds, South African funds, Australasian funds, relief funds and what not? Oh funds yet unborn but nearing birth! Will you join your great brotherhood of the past funds in this trustful land suspicious of none save its own forefathers and its own children.

* *

So the national education week is being ushered in with the blowing of further trumpets and the flying of further flags!

Handbills to be pasted on *juthas*, posters to be pasted on the walls, human beings bearing the triple mail of advertisement sheets and boards,—why the affair has all the varied charm of a municipal election. We wonder if any refreshments will be provided. But Ah! we forget that cosmopolitan refreshments are to come later on.

* *

It is stated by the sponsors of the new movement that the graduates are a sorry lot and that the new non-graduates will be a set of enlightened immortals. What enchantment distance lends to the view. What chance is there of any betterment of our conditions until we have a practical programme of work to be done by our people for our people. Let us get out of the mad whirl for a moment and rub our eyes and see things as they are. There is no hurry about this matter. *More than twenty-four days remain for uplifting our nation and the world is not coming to an end within twenty-four days.*

SCRUTATOR.

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 I.

(Continued.)

दृष्ट्वं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं हंसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

O Krishna, Seeing these my kinsmen, gathered together through lust of battle, my limbs fail and my mouth is parched. There is a tremor in my frame, and my hair stands on end with horror. My bow Gandiva slips from my hand, and my skin

has a burning fever. I am not able to stand steady and erect, and my mind seems to be in a whirl. I see inauspicious omens, O Keshava.

NOTES :

1. Sri Ramanuja points out that Arjuna's grief was due to his nobility of nature, his mercifulness, his love of Kinsmen, and his fear of *Adharma* and evil consequences to society. He says that Arjuna was महामनाः, परमकारुणिकः, and दीर्घबन्धुः, and was inspired by बन्धुस्नेह, परा कृपा, and अधर्मभय.

2. But this tenderness was based on a wrong conception of the nature of the soul and of *Dharma*. That was why it became a source of unnerving grief (विषाद). The same love if based on a right notion of the nature of the soul and *Dharma* would have caused joy and self-poise.

3. Our duty is to carry out the Lord's commandments irrespective of results and with a full realisation of the nature of the soul. While a state of universal peace is the goal of human endeavour and while all of us fondly dream of a happy warless earth

—“Robed in universal harvest up to
either pole she smiles
Universal ocean washing softly all her
warless isles”—

none should shrink from duty. Make war against war but never shrink from duty if it involves war for the sake of duty and righteousness. Duty is higher than love and mercy which are inspired by selfishness and ignorance, though selfless and wise love and mercy—divine in its fulness and universal in its application—is the highest goal. Sri Rama was at the same time embodied law and incarnate mercy. He was विप्रवान् धर्मः and he said

अभयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ।

Love won through loyal obedience to Law will be selfless, dynamic, complete, and universal, and will shine forth for ever and save its object. Tenderness which is a compound of weakness, grievance, and selfishness will be selfish, powerless, fragmentary, and limited and will set itself in

opposition to Law and will ruin itself and cannot help its object.

4. The word अविष्ट in verse No. 27 shows that *pity* was the active agent in Arjuna and that Arjuna became its object. It was deep-rooted in his nature and overpowered him, though he was trained in the habit of obedience to Dharma. His *Soka* (grief) and *Moha* (illusion) had to be dispelled by the Lord by teaching him the true nature of the soul and the true nature of *Dharma*.

5. He whose mercy is in opposition to Law and is coloured by attachments, desires, selfish impulses, and ignorance and who yet wants to inaugurate an era of mercy—as if God who is Law is not at the same time Infinite Love and Mercy—is unable to bring into existence the era that he yearns for, because his love is not the fulfilment of Law and is hence not full but partial, not dynamic but weak, not radiant but clouded, not universal but local in relation to time and place and persons, not divine but human. Absolute, universal, divine, and selfless love and mercy which are the result of fulfilment of the Law would lead to joy and realisation (आनन्द and ज्ञान) and not to grief and illusion (शोक and मोह)

न च श्रेयोऽनुपदयामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥

I see no auspicious result from slaying kinsmen in battle. I do not desire victory, nor sovereignty nor pleasures.

NOTES :

1. श्रेयः—It means auspiciousness or our real good. The *Kathopanishad* clearly differentiates *sreyas* and *preyas*.

2. कृष्ण He who takes away our sin and grief, and draws our hearts to him in a passion of love and devotion. Hence that word is used here, as Arjuna prays for the removal of his grief and illusion.

3. In the *Bhashyothkarshadeepika* there is a suggestion that Arjuna does not want these lower results as they would lead his mind away from the love of the lord, and the commentator quotes the verse

यस्यानुग्रहमिच्छामि तस्य वित्तं हराम्यहम् ।

This idea is beautiful but it is not in place in this chapter.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥

त इमेऽन्नस्थिता युद्धे प्राणांस्यक्त्वा धनानि च ।

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३५ ॥

What can we get, O Govinda, by sovereignty or by enjoyments or by life itself, because they for whose sake we desire sovereignty, instruments of pleasure, and pleasures have come here to fight abandoning life and riches—teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives? I do not wish to kill them even though they kill me.

NOTES:

1. भोग and सुख. भोग means सुखसाधन here (Madhusoodana Sarasvati.)

(To be continued.)

Presidential Address at the 4th All-India Hindu Conference

[By H. H. THE JAGADGURU SHRI SANKARACHARYA OF KARVIR PEETH]

(Published, and circulated to us, by authority—Ed.)

(concluded.)

II.—The great departed leaders like the lamented Dadahoi Nowroji, the Grand Old man of India, Sir Pratul Chandra Chatterji, Mahamahopadhyaya Shiva Kumar Shastri, Sir William Wedderburn, whose memory will live for ever in India, and many others of that type who have gone before us, deserve a word of our keen sense of regret at their departure from this world. They were our backbones and from them we received our inspiration. But we need not regret for them as their bodies are gone and souls live for ever with us to lead us into right paths and to guide us amidst most conflicting environments. Their disinterested service to the Mother-land and their devotion to

His Majesty the King Emperor have actually created their prototypes, not ten or hundred in number, but thousands and tens of thousands in the country. Gentlemen, it is a sad truth that none is a hero to his valet and no hero is ever considered as such by his contemporaries. The departed leader, as a general rule, rules the hearts of his countrymen like a demi-God only after his departure, and I am sure that there is no one in this hall who does not think with me that they are guided in their actions by the spirit of the great leaders of the past. Our expression of regret should not be merely a conglomeration of words, but we should keep alive the traditions of the great leaders by our loyal devotion to them and by our acting according to their principles. We, the Hindus, the worshippers of the texts like the Bhagavad-Gita, do not know how to weep for the departed souls, but we are taught by the same Lord who taught the sacred Gita how to honour the great souls that passed away before our very eyes. I exhort that every true Indian will have one such great leader as his ideal and will follow his constructive policy to promote peace and progress in the land. By this we can be sure that their never-dying souls wherever they be, will be pleased.

III.—The recent riots in Bihar and the United Provinces show what an unfortunate thing it is that there should be a misunderstanding between certain sections of the Hindus and certain sections of the Mahomedans. In one case the sentiment of the Hindus revolts against certain practices of the Mussalmans and in the other case certain practices of the Hindus offend the religious sentiment of the Mahomedans. If both have got the country's good at heart, if both are Indians, each must be prepared to make a certain sacrifice for the good of the country. A few scholars of the Hindus and a few of the Mahomedans must open deliberations and settle the existing differences which is possible only after mutual sacrifices.

IV.—The recent political agitations in the country and the visit of His Majesty's Secretary of State for India, the Right Hon'ble Mr. E. S. Montagu, to India and the solemn deliberations of him and His Excellency the Viceroy with the public, leaders are a sufficient proof that political

reforms are necessary, let politicians call it self-Government, Home Rule or by whatever name they like. Let not such reforms work on one-sided factious principles based generally either on prepossessions or prejudices and we should have our goal in the ultimate working of the reforms introduced without launching the land once again into unrest. If that be so we must condemn wholesale sectional or communal considerations in the matter of representations as it would never help to carry the administration on the principle of equality.

V.—The essential and the most successful way to bring about the Hindu unity is to establish joint common worship and joint celebration of common festivals. In most of the temples and places of pilgrimage these things actually prevail, but there are certain exclusive measures which are due to the bigotry of certain sections of the community, and they deserve to be removed. More than this the object of the worship and the object of the National festivals should be explained on common platform to all the Hindus irrespective of caste or creed and all possible precautions should be taken to have such institutions steadily growing as our very national life thrills in them and as they alone can appeal to the masses and provoke their enthusiasm.

VI.—There is a great movement taken in hand by some patriotic gentlemen to cultivate Hindi to a large extent to make it the *Lingua Franca* for India and it stands to reason that there should be one such *Lingua Franca* for our common purposes all over the land, and although it is not possible to say how far and in what time it will become feasible, it must be taken in right earnest, and Hindi which once wielded considerable influence should be encouraged as far as possible. It goes without saying that when Sanskrit is neglected we are lost to the world, our individuality distinct and national, fades away and our very existence becomes unbearable. I say that these fears face us when Sanskrit is neglected, for in reality Sanskrit can never die. Although our modern taste compels us to call it a dead language, I say with emphasis that it is the most living language from the scholarly stand-point. Now-a-days, books written only yesterday are not read to-day and they get antiquated after 24 hours. But turn

back to the literary master-pieces of ancient India. Kalidasa, Bhavabhuti and others of eminent renown are living with us even to-day. Which Indian does not read these illustrious writers and literary giants with animation and thrill of joy after hundreds of years. The Vedas, the earliest literary productions of the world, are chanted over every day by millions in the land. The Upanishads, the sources of our Metaphysical inspiration, are enjoyed even in the West as the sweetest productions that human mind is capable of soaring in the realms of the Abstract. The Itihāsas, Purānas, the several systems of Philosophy and the utilitarian studies like Ayurved, Jyotish, Arthashastra, Shilpashastra, etc., are made every-day-studies in the way of Pravachana and Sikshana. In a word it can be safely and impartially said that Sanskrit lives to-day and lives for ever. It can never die. Look at her sisters, Greek and Latin. They are simply fields for antiquarian researches in the West. Without Sanskrit life in India, social, religious and political is impossible, and we should leave no stone unturned in developing Sanskrit studies and encouraging Sanskrit scholars to the best of our purse and time.

The great Orientalists and Phoneticians have unanimously agreed that Devnagari is the most phonetic script in the world, and what wonder that all our Sanskrit books should have that as the script for their publications. It may not be that Dev Nagari becomes a common script for all India as other vernacular scripts are vying with it, but it stands to reason that Sanskrit books should have Dev Nagari scripts for their publications all over India.

VII.—Amidst our progress in the several aspects of our present day life we should not be blind to our women. They require to be raised along with us in this National upheaval. They are the mothers of the citizens of India and from them should these citizens borrow the highest sentiments arising from true culture. Let them not, if they so care, read English, take degrees as their brothers, seek service in the Government or elsewhere. But is it not imperatively necessary that they should be acquainted with our ancient history, our ancient traditions and with our ancient civilisation. There were such characters in

ancient India and there are a few even to-day. But their number deserves to be increased in the interest of the country and much of modern ideas should be made known to them if they should be our helping hands in the race for our nation-building. Every right-thinking Indian should make all efforts at giving them suitable education education not of ideas, but ideals for making our homes happy, and consequently, the nation happy. No one can close his eyes to the sad truth that the state of the widows is deplorable in the land. There are a number of them and they live miserable lives. The horrible and disgusting custom of shaving their heads which in some cases has resulted in moral and physical disaster has urged the modern people to stop it. Among the followers of Shri Ramanujacharya a certain section has put a stop to the shaving of their widows, and I hope that others as well may do something in the way by considering both Shastras and the time. The widows will, if taught to serve their country like nurses and teachers of the woman class and taught to take part in other philanthropic measures raise India, no doubt, to a much higher position.

VIII.—No one has a right to call himself a Hindu if he does not know the fundamental truths of the Hindu religion, and every possible arrangement should be made to teach those truths to boys, girls and adults of both sexes. There is a tendency now-a-days for Hindus to either become hopelessly superstitious in the absence of a correct knowledge of Hindu ideals or hopelessly materialistic in the presence of the all-attractive modern phases of the fashionable world. Both are the enemies of the Hindu religion, the one forming a meaningless crust on the grand ideals, sinking the substance and exposing the shadow and the other engrafting on the simple and yet majestic grandeur of our sentiments and emotions, all pernicious and detestable elements from the depraved societies that have worked havoc into many a home.

IX.—One of the most important things that all right-thinking Indians should bear in mind is the ruin the country is subjected to on account of the child-marriage. Statistics report that there are widows of a few months old, widows of one year, two years and so on. Can any man ever imagine that

In a civilized country such primitive brutality can ever exist. Notwithstanding, such a horrible custom prevails and all social legislations must direct their attention towards this bane and remove it. By doing so we will not be under the necessity of urging widow-marriage which destroys the sanctity of our marriage system.

X.—Much money, lands and Jahagirs have been endowed by the charitably disposed gentlemen for the purpose of doing good in the name of Dharma. When endowed they solely aim at promoting the happiness of the donor and the several persons that deserve such charities. To effect this, temples, *Maths* and many other institutions were founded and in most of these, without offending anybody, I can say that hypocrisy, mischief-mongering and evil propensities are largely cultivated. Is it not time yet that we should shake off our torpor and aim a deadly blow at such miseries and turn the large proceeds of those institutions into more useful, more sacred and more humanitarian activities? All these institutions without exception are infested, if I can use that term, with Sadhus, mostly of questionable character and the best way seems to me to improve their condition first by utilising the proceeds of the charitable institutions. Free Sanskrit schools should be established connected with all *Maths*, temples, etc., free boarding and lodging given therein and all Sadhus must be put under moral compulsion to undergo training in our Hindu culture. Such institution will remove much of the misery of this Sadhu community covering up lakhs and lakhs, and I may even say here that people who want the poor law and the workshop system of the West to be introduced into India are totally wrong as they do not consider the Indian needs and aspirations. We want Sadhus, but not of the type we see generally nowadays. Real Sadhus are an acquisition to the country. Abolition of that class is abolition of one of the Hindu ideals, *viz.*, self-less working for the land. What is wanted is only improvement. Better we will have numberless Sadhus in the country than to see the country studded with men with all avarice, caprice and the spirit of meaningless competition. I also believe that Governmental interference will not be advisable and it is social legislation that can do justice to the problem.

XI.—The idea of starting an institution under the auspices of the Conference is certainly a desideratum of these days. Our sacred literature in the original, the translations thereof in the different vernaculars should be printed and published under the auspices of this Institution at a cheap rate. What a greater fall can there be for the literature of a land when that literature is printed and published in other countries and when we have to read through them paying a heavy cost for all. The books published elsewhere are done so for money and naturally the prices are very high. If this Sabha were to undertake this sacred work and if the rich lovers of Hindu religion were to endow greatly we can distribute our literature at a very cheap price and see the hidden treasures of our ancient wisdom put within the reach of all Hindus. I have said above that by utilising the large proceeds of the charitable institution we can educate the Sadhus on the lines of Hindu Dharma and if such Sadhus with enlightenment start as Hindu Missionaries to inculcate the principles of Vedanta and Arya Dharma in the minds of the masses how much more glorious can India be in a few years.

XII.—Although from the standpoint of the Hindu sentiment and Dharma cow-killing is the most horrible feature of present day India, all Indians whether one is a Hindu or non-Hindu, cannot fail to see that such slaughters have made pure milk and pure *ghee* very dear. From babies in the cradle to the oldest person milk and *ghee* are used by all communities in the land. Our Indian food is mostly prepared with milk and *ghee* and dearness in them means dearness in our food. More than all, the relations between the Government and the public rest on their making legislation whereby cheap and wholesome food can be easily obtained and healthy constitutions built up. The milk and *ghee* that are now sold in the bazaar are much adulterated with stuffs that offend our Hindu sentiment and the cause for all this is the slaughter of cows. We should approach the Government to pass all possible measures to secure us a large supply of pure milk and pure *ghee* and check the cow-killing whereby alone that supply is practicable. All Indians are troubled on this account and we expect that the Government will surely consider our difficulty when all people will in a body

present themselves claiming to be redressed of their grievance. It is not out of place to mention in this connection that our best thanks are due to the Hon'ble Justice Sir J. Woodroffe who pronounced that cow-killing should be stopped in the interest of the country from the social, economic and agrarian standpoints.

XIII.—In olden days the Chaturvarnya worked for social solidarity and promoted peace and happiness among the different sections of the community. But we are now seeing that the Sudras and the untouchables who are really the most useful people in the community are trodden down. So long as education had not entered into their abodes things went on very well. Education, and I can say, some mischievous extraneous influences have made them realise their degradation, real in some case and imaginary in most cases and they have begun to agitate. Those of the blessed ignorant men, who in their rustic character cannot make out why all this agitation is going on deserve our best sympathy and deserve to be raised up. We have to better them and elevate their condition by giving them education, by teaching them cleaner habits and by helping them realise that they are our brethren in the Hindu community: It behoves that all Hindus must consider themselves as part and parcel of the grand community and work for its progress in all ways possible. The condition of criminals and convicts who generally come from the lowest strata of our community deserve our best consideration. They are so much down-trodden in every way that they have no means of even honourable living. They have to thieve, do all sorts of crime and finally suffer in jails. As elderly brothers, if educated and high class Hindus take care of them the number that enter the jail now will be largely lessened, and we will have lesser occasions to complain of the cruel treatments accorded to them in jails.

XIV.—Nothing is more shameful to Hindus and to the sacred organisation of the Hindu Society than the present unrest in the land due to Brahmin and the anti-Brahmin feelings. Brahmins deserve to be blamed for their exclusive policy and non-Brahmins are to be blamed for their headstrong policy of condemning all Brahmins. Unless both keep away their selfishness and

work selflessly for the common cause, I cannot see how India can be once more great. The non-Brahmins are the body of the Hindu social organism and the Brahmins are the head and I hope that there comes a time when the whole society will stride forth towards an intellectual evolution. This being the case we should condemn the present strange conflict and use all means to cement all factors of the Hindu society if we desire for the welfare of India.

XV.—It needs not to be mentioned that there should be a Committee to look after the Hindu places of pilgrimage. The underlying principle of pilgrimage is so beautiful that in no country except India it has worked so much good. Places of pilgrimage are centres to teach large-heartedness and breadth of mind. From the Himalayas to Cape Comorin there are places of pilgrimage and pilgrims from all parts of the country join together to appreciate the idea of their nationality. This again is based upon the religious principle and godliness and worldliness go hand in hand in such places. Now-a-days we have special exhibitions and what are these places of pilgrimage? During the season there are cattle shows, exhibitions of various sorts and the whole things are so agreeable that a great deal of good always accrues from such visits to the places of pilgrimage. As in other cases, we see that a good deal of regularity and systematic management is necessary in these places. A Committee is to be appointed and they should tackle the problem to make these places more useful and prominent with all the modern advantages.

XVI.—Last, but not least, gentlemen, all the items in the list are so momentous that heavy responsibilities lie on each and every one that is a Hindu. Help in personal energy and help in pecuniary matters should be combined with the scheming heads of the great leaders to achieve success in the regeneration of our ancient Hindu society. Just as we are spending our energy, wealth, intellect, etc., for so many things, not half as sacred as this great national cause, we should devote some portion of our time, some portion of our savings and some portion of our intellect to work for the good of the community at large. Let not this work for the community and its progress make the community itself isolated. Draw from

all other communities wholesome influences and base your actions on a principle thoroughly tolerant of other's views and faiths. Make every one in the nation understand that, to effect national solidarity, each factor in the nation should be thorough and with that joint thoroughness alone can that national upheaval be possible. Our belief to succeed in this grand work must be a faith in the All-kind, All-knowing and the Almighty Being from whom alone we should draw our inspiration to march along this stupendous task.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Confluxion and Confusion.

One breathes a sigh of relief when it is found that Mrs. Besant is President of the Home Rule League only for 1918, and not for life,—not only for the reason that it saves a conflict with democracy, but also because it is undesirable to endow a change-ling like Mrs. Besant with anything like a permanent appointment. Regarding the Honorary Presidency for life, it is said that it is invaluable as a reminder. Unfortunately for me, I remember also that in the darkest days for Indian Nationalists, when the late Mr. V. Krishnaswami Iyer was the leading politician of Madras, when Mrs. Besant was the friend of Lord and Lady Minto, Sir Subramania Iyer sought the columns of the *Wednesday Review* of Trichinopoly to ventilate his opinions in politics as the only soft-enough paper. The Hindu at the time noted this strange predilection on his part and even taunted him with it. The Editor of that same Review is also the biographer of Sir Subramania Iyer. He is also the author of the phrase 'Mr. Tilak and his yelling gang'. He is steadfast, while Sir Subramania Iyer has strayed away from his biographer and panegyrist, because Mrs. Besant has strayed away from her aloofness from politics and her contempt for Nationalist politics; Mrs. Besant has done this, because her Theosophic bubble burst most awkwardly some time ago. An attack on the bureaucracy was peculiarly delicious, because the High Court Judges who wrote the most virulent sentences against Mrs. Besant in the Narayaniah case were the two Civilian Judges, members of the bureaucracy.

We have to take considerable care in dealing with such people whose heroisms are made to order. We ought to deal with them as God Subramanya is dealing with his Peacock-Vahana.

Apparently, Sir Subramanya Iyer, though he is a member of the Esoteric Section, is not one so far as funds are concerned. For did he not write, when pleading for food to be furnished to interned Mrs.

Besant, that Mrs. Besant was in principle a perpetual pauper etc? And was not that contradicted subsequently?

My anxiety regarding the position that a Theosophist happens to be Treasurer continuously is this:—Mrs. Besant visits Kumbakonam, and say, delivers three lectures on politics and 5 lectures on Theosophy. Is the expenditure apportioned between Home Rule and Theosophical funds as three to five? Or what is the fashion in which the calculations are made? In that way, Home Rule funds may even indirectly help on the cause of Theosophy, which may be very galling to some subscribers of those funds. My anxiety is lest the Theosophic propaganda, which was perishing for some time, should lift its head again, assisted however little, by Home Rule Funds.

Again the way in which all Theosophists have in a swing become politicians makes me suspect that they are out for a conquest, like an army. Thus also Mrs. Besant came to define political leadership in terms of army leadership—taken exception to in the *Modern Review*. The Theosophists were at a loss how to mingle again in society with well-preserved countenances; and Mrs. Besant, master of tactics, found a glorious way out, so chockingly glorious that Mr. Wadia's good manners have been replaced by effrontery. In eulogizing Mr. Telang, Mr. Wadia said that Theosophists have served better and more heroically than non-Theosophists, and that was inevitable: e.g., the internment first in Ooty, then in Coimbatore; conjoint internment of three by Government; voluntary conjoint internment of others, though tempered of course by almond-halvah, and by the 'Bystander' and other very gay picture-magazines of the world.

Christian Missionaries have prescribed one penance for all India's woes, viz., Christianity; So Theosophists prescribe one remedy, viz., Theosophy. Missionaries began by concerning themselves with the young. The Jesuits meddled also with the women of the families of France. So the Theosophists also would interfere with the education of the youth and would influence the women. The Missionaries would convert very young fellows on the implied ground that they were old enough and knew better than their old parents and other elders. That is exactly and expressly what Mr. G. S. Arundale said to the Students in Convention at Trichinopoly. When shall India be cured of this malady?

There is one difference, however. The Theosophist begins by flattery. The Theosophist butters. He affects to have great mountainous regard for our religion. We forget that he so regards every religion. We forget that he really condemns every religion. We fail to see that he has a concocted religion of his own. He preaches that he is for everything national, but to his favourite youth he administers English baths most carefully, and so on in endless inconsistency.

The Krishnamurti cult, which we had thought slain, has revived with the political sensationalism of Mrs. Besant. And last year the students of Madanapalle College marched in a procession in which were carried the photos of Sarasvathi, Mrs. Besant and J. Krishnamurthi.

Now, Mr. Arundale is to be Registrar of the National Board of Education. He is also the private Secretary of Mrs. Besant. I do not know

that he has resigned it. He is also the private Secretary of J. Krishnamurthi. I do not know that he has resigned that. Mrs. Besant has said that Mr. Arundale is anxious not to be Registrar himself. How indispensable these are! And how poor India is! And let us hope and prey with fervour that Mr. Arundale and Mrs. Besant will at least find an Indian who could be trained by them into a tolerable *alter ego* of Mr. Arundale.

I stand for Vertebrate Nationalism. Get these eccentric condescending Mahatmic foreigners out of the way. I think we have not been sufficiently grave and earnest in the matter. The situation demands a grim determination and persistency in principle. Coalitions for mere expediency cannot carry us far. The old difficulties will revive in new forms and their solution will only be a delusion.

The Patrika preaches gratitude. If what Pandit Ajudia Nath has told some of us be at all true, we know fully well what sort of favours most surely elicit the gratitude of the Patrika. The revenge which the Patrika has long been waiting for against Babu Surendra Nath for being an orator, it imagines it has at last discovered in Mrs. Besant. It is indeed difficult to decide that the Patrika does not hate Surendra Nath more than it does the Bureaucracy. The Editor of the Patrika may be left to himself with his dances of joy over every exploit or exploitation of Mrs. Besant. The New India, the Patrika and the Bombay Chronicle—these are the thick and thin supporters of Mrs. Besant. In spite of its valiance, the Bombay Chronicle is incapable of regnant serenity; and its real nature betrayed itself when it went to support Mrs. Besant in her view of the Ali Brothers. The Patrika's support is valueless, since it is for a consideration which ought not to weigh with the public, the consideration did indeed move from a third party, but even according to the Contract Act that may well be.

I hope that confusion will be avoided and Theosophy will not be allowed to rear its head under the garb of National Education with Mr. G. S. Arundale as Registrar.

V. MAHALINGA IYER, M.A.

Gleanings.

Superstition in Society.

By THE RIGHT HON. G. W. E. RUSSELL.

I once asked a lady who, in her earlier life, had lived in the very heart of Society, and who returned to it after a long absence, what was the change which struck her most forcibly. She promptly replied: "The growth of superstition. I hear my friends seriously discussing ghosts. In my day people who talked in that way would have been put in Bedlam; their relations would have required no other proof that they were mad." My own experience confirms this testimony. People who used to tell ghost-stories told them either to fill gaps when reasonable conversation failed, or for the fun of making credulous hearers stare and gasp. Bishop Wilberforce invented a splendid story about a priest and a sliding panel and a concealed confession; and I believe he habitually used it as a fool-meter, to test the mental capacity of new acquaintances.

Superstition and infidelity usually go together. Professed atheists have trafficked in augury, and men who will not believe in God will believe in ghosts. But of late years ghosts have gone out of fashion, and Spooks (a word fashioned, I believe, by Mr. Andrew Lang out of Greek materials) have taken their place. People stuffed with luncheon and coffee and Kummel and cigarettes will sit in an admiring circle round some absurd impostor, male or female, who dilates on "that rap, which none who have heard it can ever forget," and narrates imbecile conversations with departed friends whom one credited with better sense. Closely connected with "Spookery" is Clairvoyance; Mrs. Endor throws herself into a trance, announces what she knows will be acceptable, pockets her cheque, and sets off on her return journey to America or to Australia.

But Clairvoyance is a little old-fashioned. Crystal-gazing is more modish, and as easy as lying. You gather open-mouthed round a glass ball, and the gifted gazer reports that which she or he can see, but which is invisible to the grosser eyes. There are no bounds to the fascinating range of a crystal-gazer's fancy, nor to the awe-struck credulity of his dupes. But crystal is not the only medium through which a purged eye can discern the mysterious future. Coffee-grounds, though less romantic, are very serviceable. Our hostess is an expert in this form of science, and, being a thoroughly amiable woman, she makes the coffee say pretty much what we would like to hear. "Dear Mr. Taper, this is delightful. You will be Prime Minister before you die. Hope on, hope ever, and trust your star." "Oh, Mr. Stylo, I have such good news for you! Your next book will be an immense success, and, after that Messrs. Skin and Flint will be more liberal, and you will make quite a fortune." Closely akin to the science of coffee-grounds is that of Palmistry. A wretched gipsy who "tells fortunes" at a race-meeting is sent to prison; but when the Vicar of St. Berengaria's gets up a bazaar for a military hospital, a bejewelled lady sits in a secret chamber (for admission to which an extra half-crown is charged), and, after scrutinising your line of life, tells you that you have had influenza, and, projecting her soul into futurity, says that the next time you have it you will get pneumonia unless you are very careful.

Of these absurdities one can afford to speak lightly, but graver reprehension is required for certain mal-practices which are grouped together under the name of "Occultism." I have known a most promising boy whose health was destroyed and his career ruined by a hypnotic experiment practised on him without his parents' knowledge. I have known a hypnotic clergyman who cozened the women of his congregation out of money, character, and, in some cases, reason. Where Occultism is pursued, veracity and self-respect disappear, and all that is evil finds lodgment. Whoso is wise will ponder these things and give occultists, male and female, an uncommonly wide berth.

M. A. B.

Printed and Published by T. K. Balasubrahmanya
Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.