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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit
their subscriptions to the Hon. Managing Editor, *Wealth & Welfare*,
Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIALS

I

Late Mrs. M. R. Janaki

To-day is the last of the passing of the first year
after the demise of Mrs. M. R. Janaki, the founder chief
Editor of *Wealth & Welfare*. The First Anniversary,
according to the Thithi falls on 7th July '55.

We are trying to fulfill her last wish.

The book on "Studies in the Upanishads" and a few
more health Pamphlets have already been published.
The rest are being brought out.

May Her Soul Rest in Peace!

II

AN OLD MIND WANDERS

An old man, at 73 years of age is weak of memory
and garrulous of speech; he forgets what he has just
said; so repeats, over and over again.

But, that is the way of the very old Scriptures also!

When the spiritual food is good and wholesome, it is,
indeed, worthwhile to repeat it, day after day, even
like healthy and pleasant material food. Not too often,
of course! Nor in very large quantities; for then it
palls! nor to be taken too quickly, without leisurely
mastication, reflection, turning over and over in the mind,
as food in the mouth; for then it does not yield its full
sweet taste, and is not duly assimilated.

His Holiness Swami Sivanandajee, Brahmaṛee
Dewan Bhadur K. S. Ramswami Sastrigal and others
have been making very sacred contributions to this
Journal which are being published from week to week.

It seems that the 'emotional' constituent of uni-
versal religion, now the devoutness, then the solemnity
and again the earnestness or the injunctive impressi-
veness, and, throughout, the 'holiness' of scriptural
utterances, is an attempt to bring out not only the
intellectual interest but also the emotional and the practi-
cal interest in life.

The essential points, on which all religions agree, are
being given prominence and regarded as the very heart
of all religions, as the very core of the Truth and for
the very important and truly practical purpose of pro-
moting mutual Good Understanding and Peace all over
the earth.

In every course of action, where ambitious competi-
tions involve all embodied life seems to be incessant love-
and-war, both concentrated in 'jealousy', of greater and
lesser degree.

This is patent in the worldly 'Life of pursuit' of the
things of the senses; it is also present, though ever
diminishingly in the life of 'renunciation' until the
very end.

The wish to be individually 'Unique' is the first of
the two main aspects, Egoist-Altruist, of the Duality

which runs through all Life and Nature! As the wish to be *Universally* 'Unique', All-One, identify with all is the second.

The preliminary *Egoist* wish, therefore, invades the regions of Religions also.

It requires much sad experience before such Egoism comes under control; before it is recognised that, while a certain amount of competitive egoism is necessary for the growth of the young animal or the young nation, more than that amount is a hindrance, is ever positively destructive; before the soul turns to genuine *Altruism*, patient tolerance, understanding sympathy, the Truth of All-in-All; before it realises that, though, no doubt, distinctions of Superior and inferior, Senior and Junior, stronger and weaker, or facts in nature, yet that they are relative and must not be over-emphasized, the strength must not be boasted too much, nor weakness be too much despised.

Each atom of every physical body has passed through countless bodies in the past, and will pass through countless bodies in the future though it is also true that each body is some what different in make-up from all others.

So too, every thought, emotion, volition of every mind or 'soul' has passed and will pass, through countless other minds; though also with some difference in the grouping and the manifesting whereby each 'mind' becomes as distinctive or 'individual' as each body.

Let us recognise such differences, which constitute the 'personal' Element or 'personality', by all means.

But let us regard them as of less importance, as changing, passing, therefore, non-essential.

Let us recognise more fully, the 'idealities', the 'impersonal or all-personal element', and regard them as of greater importance, persisting through changes, permanent, and therefore essential.

We should value, but not over-value, the individual and personal. We should value at least a little more the Universal, the common consciousness belonging to all individuals; whereby each is for all and all for each, thereby alone social life, collective existence, the feel and fact of the Unity 'We' as distinguished from, and at the same time inclusive of, the feel and fact of separative and exclusive 'I's', is made possible.

Are not most of us, unhappily, at that stage of 'Youth' (of mind) in evolution in which we take greater delight in feeling peculiar, 'Unique' by individual, 'Original', than in feeling common, Universal, Eternal?

Yet the craving for the latter is there, always, in every heart.

It is there, consciously, but not understandingly.

No one wants to feel 'Unique by individual, in solitude away from all fellow-creatures, away from the haunts of men, far from the maddening crowd; but wants to do so amidst other individuals.

Thus does he tie himself to others unavoidably. The craving is present in every heart supra-consciously also for the reason that every individual self is the Universal self, and yearns in the depths of the heart, to recover consciously its forgotten and lost high status.

We must provide a Universal Religion as the Head- and Heart of all religions, which will provide and promote that Spiritual nourishment, which has been provided by the scriptures of the nations.

Such a scheme has been provided by the *Vedic* Scriptures to be of help and service everywhere, securing for the human being, the maximum possible, of happiness Here as well as Hereafter.

Actuated not by far-sighted humanism, but by narrow and very short-sighted nationalism, or even by mean and sordid personal ambitions and motives, we are wandering in the dark.

We pray our readers to do all they can to spread, as widely as may be possible for them, the Essential message of all the scriptures for attaining Peace.

NOTES

THE KEY TO THE FUTURE: ASIA OR EUROPE?

By AMBI

Just before the Managing Editor of the progressive 'Wealth and Welfare' visited Annamalai Nagar, two Oxford debaters visited the university. A most interesting and lively debate was then conducted and the subject "Asia, rather than Europe will control the destiny of the world for the next half a century," was brought to the finest issue. It is obvious that historical processes are unpredictable and this is quite true about destiny, as well. But we are compelled to take a good look at the world, especially when the Asian orchestra is on, and the liberal and conservative newspapers of England are mildly quarrelling about the pragmatical policies of Mr. Nehru. Some of the greatest forces of Asia are exerting a profound influence in the world, today. Let us examine the Debate. The first debater who had a fine platform manner and faultless elocution, spoke in favour of Asia. He said that the world is getting tired of Europe - the Europe sadly broken up, greatly shaken to the core, by the two world wars. Europe, that is now passing through the 'Menace of recovery' has much broken ground to cover, before she tries again for controlling the destiny of the world. No doubt, Europe is making a magnificent recovery but all that for which she has long stood for, her culture and humanism, is in grave danger. The Oxford graduate audaciously pointed out, some of the best minds of the generation,—Sartre, Huxley, Eliot, and others, whose deep concern for humanity is shadowed by what is happening in Europe. That is one picture. Now look at the other, a far happier state of affairs, in Asia. There has been a stirring, and an awakening in Asia, and her millions are on the move, their deep concern for peace and their staunch and rather stubborn sense of Nationalism. The world, the speaker said, is eagerly looking forward to the significant experiments, India is making in her "Village community projects". This vital fact of history is important just now, and all this progress will mean a very great step forward, in Asian influence in the world. Asian influence, in the moral sphere enhances greatly the leverage of Asia, in world affairs. The speaker concluded by reaffirming his faith in Asia influencing the world, for the next half a century.

On the other side of the House, the opposer rose magnificently to his opportunity, and his argument was brilliant with his witty asides, his combat and opposition. He made one very significant point. Europe had already laid stable foundations and her standard of living is high and she is making a fine recovery. He argued that Asia will, in future be troubled by her internal problems, before she can get up and start influencing the world. Her problems of economic progress are a difficult business, for the good reason being, lack of proper foundations. Rebirth is not enough, he said. Rebuilding in Europe is different affair. Europe is not lacking in friends, funds and resources. Further, Europe has something to offer the world—its concept of world unity and the steadily growing truth of one world. Of course, Asia has begun exceedingly well, the speaker said, but this involves uncertainty in so far as her internal problems are holding attention. The graduate debater from Oxford wittily said that his colleague and friend tried to overwhelm him with the millions of Asia.

It strikes me, that all this talk is perfectly enjoyable. It is academic and has its limitations. No doubt, 'East and West' 'The twain have met', and Kipling was wrong. Asia and Europe, both of them, can make contributions to the world. The point is, we must not have any kind of dominance over any nation. Nationhood, as important as selfhood is to be respected, and even feared; Peaceful co-existence will be the stimulus, in future for a world grown old but never weary of the upsurge of fresh movements in history. 'Not only Asia, but also Europe' is the answer, and key to the future.

THE AUSTRIAN AGREEMENT AND ITS PROBABLE AFTER EFFECTS

By. R. S. SANKARIAR B.A., B.L.

I.—The terms secure peaceful progress in industry in Austria for many years to come. It also provides the means and market for such productive industry. Incidentally Austria is relieved of the need to look to the West for supply of machinery or food or raw materials. Equally it is assured a ready market for all its produce, agricultural or industrial for which it needs an outside market. Thus it is put on the way to real independence. Austria has to give the Soviet Union as compensation 150 million dollars as stated in the Berlin Conference of 1954. The USSR have agreed to accept payment in goods. That means that Austrian industry will be employed at full measure to produce goods for export to USSR, for many years to liquidate this huge debt and also increase her industrial strength.

The USSR transfers to Austria, the German property in the Soviet occupation zone of Austria. The USSR further transfers for corresponding compensation (1) the property of the Danube Shipping Company. (2) the wharf in KORNEUBURG, (3) all vessels and port installations; (4) cedes to Austria the USSR rights to the oil fields and oil refineries and the (5) USSR rights in the Joint Stock Company for the marketing of oil products.

The compensation is to be paid by deliveries of crude oil in amounts to be agreed upon. Thus oil industry must keep going and expand. Thus Austria is started on the road of industrial expansion without any outside interference or control. The products are then sold at its door steps to a ready purchaser. There is also the stipulation for normalising trade relations. This means that Austria can find all the raw material needed, and a market for all goods to be sold in the

USSR. It is liberated from the economic bondage to the USA. With the example of the Peoples Republic of China before it, Austria is fully confident of real freedom, political and economic and genuine help from the USSR free of exploitation. Incidentally the provision that the compensation is to be paid by deliveries of crude oil, deprives the NATO powers of any hope of relying on this oil for their aggressive purposes, and increases the USSR stock.

It is not surprising that the Austrians are jubilant over this agreement. The three western allies will have to agree with at least outward pretence of satisfaction though with internal chagrin. NATO will lie in the grave with EDC.

II.—After effects:—Already people in West Germany are clamouring for an effort to come to terms with the USSR, before taking any action on the Paris agreement. Eden has stated that early efforts will be made for a four power meeting to settle the German question, and that the Paris agreement has been ratified. The Eden plan agrees to a plebescite. East Germany also wants it, the Eden plan of 29-1-1954.

The West German People—apart from the Adenauer group—have weighty reasons for a peaceful reunion. It may be recalled that under The Bonn treaty the USA is entitled to stay on for FIFTY years that is into the next century!! That in why Eden declared that Britain too will keep her forces in Germany till the end of this century.

One may look at the economics of the occupation. As an illustration we may consider what the USA forces cost the poor Germans of West Germany. The USA has now six divisions in Germany. While a European division costs 80 million dollars a year, an American division costs 300 million dollars a year. The West Germany are paying 1,800 million dollars a year for the American occupation troops alone!! If revival of West German army is to be effected, it means another one thousand million dollars for the twelve divisions.

Apart from this huge waste, German industry is denied its natural market in the East, by the USA embargo.

If West Germany also secures a peaceful solution, similar to what Austria is seeking, then there will be a united peace abiding Germany relieved of the burden of occupation charges, which at present swallows the major portion of the BONN income. The Western allies will have to agree, unless they feel united and strong enough to use force. That is madness. So we hope for peace in Europe by the end of this year.

CEASE FIRE IN FORMOSA STRAITS

By R. S. SANKARIAR B.A., B.L.

The Radio reports the desire of the people and President of U.S.A. to prevent the conflict between CHIANG and the Peking Government developing into a war. This can be realised if the situation is reviewed dispassionately, and peaceful steps are taken.

I. Chiang wants to reconquer the mainland of China. Unless he gets many western powers to agree to sacrifice their citizens and material resources, in a prolonged war of uncertain result, he can only keep on planning and hoping. That can hurt no one. The people in Formosa may suffer by lack of contact with their kith and kin in China and by economic stringency. Without outside help, or grants Chiang cannot even defend Formosa if Peking resolves on invasion. President Truman was convinced of this, and so sent the U.S.A. fleet—before the Korean War—in 1950 to protect Formosa. The desperadoes are far off Formosa. They are needed, if at all, only as half way stations for an invasion of China, and as interception bases to bar invasion of Formosa. If Chiang is not to be helped by human cannon fodder and war material from U.S.A. these Islands are of no intrinsic importance. The Tachen Group of far away islands were given up as they can be of no help either as bases for offence or barriers for defence. The recent public demand in U.S.A. that U.S.A. should disavow any military commitment regarding Matsu and Quemoy emphasises

the unimportance of any of the Islands to Chiang for the defence of Formosa. These islands may be useful to the U.S.A. if the U.S.A. elects to go alone and starts a war to conquer China. This extreme programme of aggression does not appear to be contemplated by the President and the Pentagon, even as a remote possibility. Knowland, Macarthy, Radford and Company may talk of it. But it can go no further so long as the people of the U.S.A. are not for the sacrifice of some millions of their boys in such a war. There is always the very serious danger of provoking the Soviet Union to implement the mutual aid Sino-Soviet Treaty. In that event nuclear war causing destruction of the prosperity built up in the course of a century of industrial and cultural progress, and of UNTOLD MILLIONS OF HUMAM BEINGS—not to mention other lives—will put back the people of the U.S.A. into barbaric condition of the cave-dwellers.

II. Peking China has two grievances. The first and foremost is that, the permanent seat in the Security Council and the UN which continental China occupied till October 1949 has been given to Chiang when he was driven out of China. There may have been some excuse for so doing, at the beginning as there was an expectation of a successful counter-revolution, which would expel the Mao Tse Tung Party and reinstate Chiang as the President of the Chinese Republic. But now in 1955, it is recognised even by Mr. Attlee that Peking government is the de facto head of Continental China. The U.S.A. alone is still sitting on the fence, expecting a counter-revolution, not only in China, but also in the Soviet Union!

The next grievance is that the U.S.A. is barring the recovery of Formosa by stationing war vessels and fighter aircraft to prevent any invasion by the Peking Governmental forces. Peking asserts its determination to recover Formosa. At the same time they do not wish to provoke a war with, or by, the U.S.A.

Both these grievances can be removed without sacrificing any principle. Assuming the situation continues during Chiang's life, are the U.S.A. sure that the people of Formosa will elect his son, or any one with the same ambition to reconquer China as their President? Suppose, they chose to rejoin the mainland and accept the Peking Government as their legal government. It may be mentioned that some of the leaders of Peking Government, have been calling for a plebescite in Formosa—free of U.S.A. control, or direction. Thus even Knowland and company must grant that the present exasperation hangs on one man's life!

Is the declaration that Formosa is necessary for the defence of U.S.A. really meant to indicate that the U.S.A. will—when Chiang goes—make Formosa one of the States of the Union? If so, will it not be an aggression starting the third world war of attrition and devastation with weapons, nuclear, Chemical and biological, of mass annihilation?

In case, the U.S.A. does not contemplate this extreme step, pregnant with horrid risks, would it not be better to accept Mr. Attlee's advice and invite representatives of the Peking Government to fill the seat of China in the UN and the Security Council the place of Chiang's nominee? If this is gracefully acceded to by the U.S.A., one may expect the Peking Government, to let time solve the other grievance. The Peking Government may be willing to disavow any intention to recover Formosa by force. They may be quite willing to abide by a free plebescite of the Formosans. Peaceful co-existence which President Eisenhower seeks to uphold in the whole world, will thus be assured. God grant such a solution at an early date, by the President of the U.S.A. He will be "Eisenhower the Peace-maker".

Finally, the war maniacs of U.S.A. would do well to recall the speech of Trygvie Lie at Baltimore on 14-11-1953. He said that "the Chinese communists were responsible for 140,000 American casualties in Korea". The Chinese volunteers who

came to help their neighbours numbering less than twenty millions were able to cause this disaster. How much more will be the loss of life to an invader from across the five thousand miles of ocean, who seeks to overcome 600 millions of Chinese fighting on their own land for their freedom? Dulles and company must not forget the historical fact of how fourteen nations helped by local rebels had to confess defeat in the two year long fight to subdue the revolutionary Bolsheviks in 1917 to 1920. They must also remember that the Chinese are now a powerful nation and have the support of the U.S.S.R. Thus nuclear war will be a two way war assuring destruction of the U.S.A. industries and cities.

AIMS OF EDUCATION

(Sri Swami Sivananda)

Education is a means of the evolution of the human personality. It is a process of the unfurlment of the latent divine qualities in man.

The purpose of education is to develop in the students the ideals of selfless service, universal brotherhood, mutual understanding and spiritual enlightenment.

The basic aim of scholastic education is to inculcate in the budding minds the fundamental principles of ethics and morality.

Education means moulding of the character of the students, and to infuse in them a high sense of duty, responsibility, self reliance, self-restraint and correct behaviour.

The young generation of today is the hope of tomorrow. Parents and guardians, teachers and professors, owe to the young generation the very best education at home and at school.

Public schools are not the exclusive centres of the right standard of education. What is taught there can also be taught in a village school, or at home, provided the teachers and guardians take utmost care to infuse in their wards the highest ideals of education—through their own practical example.

The teacher and the student, the guardian and the ward, must be bound to one another by a deep sense of understanding. The attitude of the teacher towards the student should be marked by the tendermost love and affection, and that of the student towards the teacher by sincerest respect, regard and obedience.

Even the most carefully devised system of education will prove disappointing if teachers are ill-equipped. Therefore, adequate measures, which will be conducive to improving the morale of the teachers, are an essential step towards the betterment of educational system in any country.

In this country, what we need today is competent teachers, and obedient students. The teachers must possess a profound sense of dedication to their task, and they must be well-trained, competent, and well looked after by the educational authorities.

A worthy teacher will never fail to command obedience and respect from the students.

Besides providing to the students the ideals for the moulding of character and for forming a correct perspective towards life, education must also train them in the practical sciences to enable them to find useful places in society, not only with the requisite capacity to earn their living but also to help in the economic advancement of the country.

The final ideals of education is Self-realization. It is a life-long process. One can achieve this lofty consummation of the process of education through service of humanity, selfless love and compassion towards all, purification of the lower nature, cultivation of virtuous qualities, restraint of the senses, quiescence of the mind, discrimination between the right and the wrong, and meditation on the Immortal Self.

SPEAK LESS: DO MORE*(Sri Swami Sivananda)*

In ancient Greece there was a tribe called Spartans. They were a very brave people, very simple in their habits, who never boasted about themselves. The valour of the Spartans was a legend all around their country. When a Spartan said that he would do something, people knew that he would rather die than fail to do that.

The place where they lived was called Laconia. So they were also called Lacons. One of the injunctions of their ruler was: "Be brief, clear and accurate in what you say. Do not be vague, and do not waste unnecessary words in trying to say what you do not know. If you do not know a thing, say so. If you want to do a thing, do not boast about it until you have accomplished it."

The people of Laconia were as obedient to their ruler as they were brave in the battle-field. In fact, when asked a question, a Lacon's answer would be so brief and to the point that even to this day when a statement is succinct, it is called "laconic."

Now to illustrate the point, there is a story. In the northern Greece, King Philip, father of Alexander the Great, ruled over a territory called Macedonia. Philip wanted to conquer the entire Greece. So he raised an army of several legions and invaded many neighbouring states. Then he sent a note to the ruler of Spartans asking him to accept his sovereignty over Laconia. At the same time, he warned that if the Spartans failed to obey, his army would destroy them.

King Philip received the answer in a short while. The letter of the Spartan ruler contained only one word. The word was "If." It meant that the Spartans were not afraid of his army, and that King Philip could carry out his threat only "If" his army was allowed to enter into Laconia by the gallant Lacons.

The moral here is precisely what the ruler of Laconia asked his citizens to abide by.

The world is full of vainglorious people. There is no dearth of gossipers. Practical people never indulge in boasting about their work. They speak less and work more. They never promise or swear but do what is expected of them. They do not spread false rumours and fabricate facts. Tale-bearing is unknown to them. Vanity never clouds their reason. They avoid confusion by speaking less and by not listening to gossips. Hence their decision are forthright and unswerving. The ancient people of Laconia presents a fine example of emulation.

MEDICAL HUMOUR*(Sri Swami Sivananda)***Flat Feet**

"What is your trouble, Madam?" asked a doctor of the fretful lady.

"I want to know if there is any cure for flat feet," she said.

"Yours?"

"No my husband's. If there isn't, I will have to divorce him"

"That seems unfair. He can't help his flat feet."

"He can," she said menacingly; "he always has his feet in the wrong flat."

"Oh, I understand. The drug that he needs is Vairagya. Ask him to read 'How to get Vairagya,' 'Vairagya Mala' or 'Practice of Brahmacharya.' Do Japa and Kirtan and pray for him. Let him practise Sirshasan, Sarvangasan and Pranayama, and bathe in cold water; give him only Sattwic food to eat.

He will not only be cured of the feet that lead him to the wrong flat, but he will never set foot again on this world of pain and suffering in another birth."

Thank you. Perhaps in the life you have suggested, both of us will live amicably, and peacefully, and strive to go hand in hand to the goal our life."

The Drink

First the man takes a drink;

Then the drink takes a drink;

Then the drink takes the man!

Therefore, give up alcohol completely.

When Doctors Differ

With one doctor there is prescription.

With two doctors there is consultation.

With three doctors there is cremation.

When doctors differ, the patients suffer..... and die.

Success!

Dr. Robertson, F.R.C.S., New York, did a wonderful operation.

The operation was successful, but the patient died on the table.

Diagnosis

It is pneumonia if the patient dies;

Bronchitis if he recovers,

It is cholera if the patient dies;

Diarrhoea if he recovers.

It all depends upon whether the patient lives or dies.

His ignorance the doctor never uncovers

From the result the disease he discovers.

The Unfailing Remedy

Patient: Sir, what is the remedy for grey-hairs?

Sivananda: Daily shaving.

Patient: Sir, please send me a remedy for pan ophthalmitis.

Sivananda: Send the defective eye to me. I will return the same after treatment.

MISCELLANEOUS**A GLORIOUS CHAPTER IN INDIA'S FREEDOM STRUGGLE**

By SRI A. RANGASWAMI AIYAR.

The story of how India has won her freedom is a unique and thrilling one in many ways extending to above three quarters of a century. The founding of the Indian National Congress is an important milestone in the passage towards that freedom. Before the congress was founded there were several movements appearing in different parts of the country betokening the stirrings of a new life surging the country, energising the people in the different provinces to come together and unite for the building of a new nation. But they worked independently of each other, and lacked the cohesive strength which the united voice of a Nation can impart, sustain and develop. In Bengal, the new life was manifested in the labours of the teachers of the Brahma Samaj and the British Indian Association. 'Indian Mirror' was voicing India's aspirations under the editorship of Babu Narendranth Sen. In the Punjab, Swami Dayanand Saraswathi was giving a new life through the founding of the Arya Samaj and its several activities, religious, social and educational. In Bombay 'Indu Prakash' was upholding India's interests and aspirations. Dadabhai Naoroji, Phrozeshah Mehta, Mahadev Govind Ranade,

Dinshaw Edulgi Wacha and other leaders were sources of inspiration along with the activities of Bombay Presidency Association. In Poona, the Sarva Janik Sabha, and the founders of Fergusson College were sources of inspiration for working of the uplift of the people. In Madras the Mahajana Sabha and the 'Hindu' under the editorship of G. Subramania Ayyar were doing similar work. The Theosophical Society after shifting its Headquarters in 1879 to India was bringing some of the enlightened leaders in different parts of the country in its annual conventions who naturally did not confine themselves to the task of working for the objects of Society alone but informally went beyond to consider the political aims of the country from a national point of view. A.C. Hume who had retired from his official position as a Secretary of the Government of India was once a member of the Society but latterly determined to devote his great talents and ability to the service of the Indian people. In England John Bright, Henry Fawcett, Charles Bradlaugh and others were raising their voice in the British Parliament upholding the cause of India. Dr. Besant in her "On the Watch Tower Notes" in her magazine "Theosophist" for January 1929 pp 340, 341 stated that her Guru who is Hindu Rishi working in the field of Nations ruling and guiding as far as possible the progress of nations amongst which the political progress of India was concerned tried to begin such a movement through the members of the Society by urging the starting of a paper in Bengal called 'the Phoenix' in 1885 under the editorship of A. P. Sinnett when he withdrew from the editorship of 'the Pioneer'. This attempt though supported by Narendranath Sen of Calcutta failed as sufficient funds could not be raised.

In late December 1884, 17 leaders met in Madras in Dewan Bahadur R. Raghunath Rao's house, nearly all of whom had been delegates to the just ended Theosophical Convention at Adyar conceived the idea of a political National movement to serve the Motherland. Their names were given by Narendra Nath Sen of Calcutta in his paper 'Indian Mirror'. It was decided in March 1885 to hold a meeting of representatives from all parts of India in December 1885 in Poona. The first sessions of the Indian National Congress was held in Poona with Mr. W. C. Bonnergea as President. It demanded amongst other reforms the expansion of Legislative Councils with elected members. Its popularity and influence increased as the Indian National Congress met in important cities of the country in successive years. A. C. Hume by his pamphlets 'Old Man's Hope' and 'Star in the East' stirred the people's enthusiasm. Deputation of leading Indian politicians went to England on behalf of the Congress and appealed to British Democracy to support the demands of the Congress. Indian National Congress appointed a Committee in England to carry on its objects. And a newspaper called 'India' was started in England to support the Congress, originally under the editorship of Mr. Gordon Hewart (subsequently Lord Chief Justice of England). In the British House of Commons now also some members like W. S. Caine, Samuel Smith, Charles Bradlaugh, Herbert Roberts and others spoke on behalf of India. The Congress of 1889 held in Bombay welcomed the presence of Charles Bradlaugh to whom an address was read by Sir William Wedderburn, a retired civilian of Bombay who supported the Congress cause, on behalf of the Congress. Charles Bradlaugh agreed to plead the cause of India in the House of Commons and said "I am here because I believe you wish as we in England have done to win within the limits of the constitution the most perfect equality and right for all. In a great Empire like ours all we have the right to equality before the law for all, equality of opportunity for all, equality of expression for all, penalty on none, favouritism to none..... In this movement, no force save the force of brain, no secret union, all open frank before the law, so far as one man may, and so far as one man's speech can do, English liberty shall put itself on the side of yours". But to India's loss his powerful advocacy was lost as he died soon after. In the ranks of the Congress itself, ardent spirits appeared who were not satisfied with the slow response which the British Government made to Congress demands and so the difference between them and the

Congress became more and more pronounced, and their relations became more and more estranged. The Government became alarmed and took severe steps to stem down the opposition and encourage the more moderate. Some of the Congress leaders now and then got high preferments like High Court judgeships and Council memberships and the like, and some of the leaders of the Congress whom the Government wanted to put down were prosecuted for sedition or externed without trial under the old regulation III of 1816. In the Calcutta Congress of 1906 presided over by Dadhabhai Naoroji which followed the partition of Bengal in 1903 during Lord Curzon's Viceroyalty, and the widespread popular agitation which condemned it, the President of the Congress declared Swaraj as the goal aimed by the Congress and the Congress adopted the fourfold programmes of Swaraj, Swadeshi, Boycott and National Education. Swadeshi movement and Boycott of British goods were organized in Bengal to oppose its partition. The terrorist movement followed which Dr. Basant opposed strongly though giving credit to its sincerity and misplaced enthusiasm. The Congress of 1907 held in Surat and presided over by Rash Behari Chose was memorable as it was interrupted in its commencement by a disturbance amongst the delegates themselves of which one section constituted the left wing of the Congress led by B. G. Tilak and in which Babu Arabinda Ghose (later Sri Aurobindo of Pondicherry) and others took prominent part, and the Congress was suspended. A constitution was drawn up by a National Convention at Allahabad in April 1908 which excluded the Extremists. In 1910 the British Government introduced what were called Minto-Morley Reforms with separate representation for Muslims, giving a fresh impetus to the conflict between Hindus and Muslims. The rift between the right and left wings of the Congress developed into Moderates and Extremists. The Moderates held separate annual Conferences under the designation of Liberals, and the Congress came under the control of Extremists. Until we came to the year 1913 the political situation continued to be in a disturbed condition. An attempt was made to assassinate the Viceroy Lord Hardinge. There was prosecution of those concerned in Ghadra conspiracy to win independence by force. Bhai Paramanand was convicted and sentenced to transportation for life and Arabinda Ghose who was under prosecution for sedition escaped to Pondicherry in 1910 to avoid arrest. The grant of separate representation to the Muslims in the Minto-Morley Reforms strengthened the communal bitterness, and weakened the struggle for the attainment of India's freedom. Until 1914 the Congress did not adequately outline the work to be done during each coming year after the Congress Session was over and the political work for the whole country lacked point and vigour and had been spasmodic and sporadic and largely ineffective.

Dr. Annie Besant who joined the Theosophical Society in 1888, visited India for the first time in 1893 after fulfilling her obligations public and personal in England to give the Theosophical Society's Convention Lectures dedicating her life to the service of India which she regarded as her Motherland of ages. Her services for India had already begun in 1878 when she published a little book on England, India and Afghanistan, condemning the invasion of the last named country. From that time until 1913 she was labouring in the fields of Religion, Philosophy, Education and Social Reform. To impart education to India's future citizens on National lines, to inspire patriotism and devotion to Motherland, she founded the Central Hindu College in Banaras City. Under its auspices she helped in the compiling and publication of text books on Hinduism called Sanatana Dharma series for the correct understanding of the tenets and principles of Hinduism which until then had not been coherently and rationally enunciated in a manner which would embrace all the teachings of Hinduism spread over a large, extensive, literature having their origin in immemorial times and constituting the beliefs of diverse sects and communities amongst Hindus often opposing each other. In the field of social reform, she spoke against the evils of early marriage amongst boys and girls, and called upon

students to take 'Stalwart' pledges abstaining from such early marriage, condemning enforced virgin widowhood, prohibiting the ban on foreign voyages and the like. To set an example she dressed herself in Indian style and adopted other simple and noble habits of social intercourse. Wherever practicable, she preferred the use of Swadeshi articles over those of foreign manufacture. In September 1913 she organized a band of public workers called 'The Brothers of Service' for the uplift of India who pledged themselves along with other objects to promote union amongst workers in the fields of spiritual, educational, social, and political progress under the headship and direction of the Indian National Congress. After doing the above preliminary work she entered into the field of Indian Politics. In October and November 1913 she gave a series of public lectures in Madras 'to mark' as she said 'the beginning of an earnest and concerted movement for the uplifting of India'. The subjects of her lectures were comprehensive and embraced diverse fields and included amongst others 'Social Reforms' including Foreign Travel, child Marriage and its effect, duty to depressed classes, Indian Industries as related to self-Government, Mass Education, Education of Indian Girls, The Colour bar in England, the Colonies and India, and the Passing away of the caste system'. These lectures were brought out in a book with a title "Wake up India". In the preface to that book she has said "May the Guardian of India bless the effort inspired by Him".

In this connection it may be considered relevant if a statement in a brief compass is made about the cardinal articles of faith and belief which actuated her life and action and especially her work for India and Indians done in an intense and sustained manner uninterruptedly with utmost faith and strength of conviction for about four decades. She was more than forty when she took up this work and as a noted English public worker is said to have remarked that if she had chosen to remain in England and continued her work there in different spheres of public activities, no position in the public life of her own native country would be deemed too high for her to reach with her high abilities and talents and wonderful gifts of eloquence and enthusiastic zeal and noble self sacrifice in the cause of the poor and downtrodden and for the public weal. For the earnest student of political history in these times when India was passing through a highly creative period in her long history, some light would be thrown on the enigma of her appearance and work at this time.

The following few lines introduced in the course of a brief narrative of the course of affairs in India's Freedom history are not for the delectation of the sceptic or the superficial student of world's affairs and they may pass over them as evoking no great interest. She believed in an Inner spiritual Government of our worlds at the head of which is the Great Ruler of our Solar System called Iswara or God by the votaries of different faiths assisted by great hierarchies of divine powers. For our earth His Representative is Bhagawan Sanat Kumara with his 3 Disciples* residing in Their Aparakrita bodies of virgin youth created by Their yogic power (Kriya Shakthi) in Shambala in Gobi desert inaccessible to ordinary humanity. His ministers are Bhagawan Vaivaswata Manu guiding the Government of our World with its different races, and Bhagwan Vyasa or Jagat Guru guiding the spiritual progress of the world and the founding of different religions for the guidance of different races in their spiritual evolution. Each Nation has a great Rishi guiding its affairs and India is under the guidance of Rishi Agastya and 2 Disciples of Bhagawan Vaivaswata Manu and Bhagawan Vyasa are the 2 Hindu Rishis, Rishi Morya and Rishi Koot Roomi, who in Their Hindu bodies are residing in an inaccessible place in the Himalayas under whose inspiration the Theosophical Society was founded. Human evolution is guided by Them, though unseen. Their guidance is generally unknown and unrecognized though it is given without any impairment of the freedom of will and unfettered discretion of general mass of Humanity and its leaders in the outer world, though major blunders of mankind are guarded against or prevented

or neutralized or remedied in Their mighty wisdom. Dr. Annie Besant recognized Their guidance and was guided in all her actions by Their general plan. Thus so far as the inner springs of the motives underlying her actions in the political field, a brief account has been given.

In October 1913 a great public meeting was called by the Madras Congress Committee at which Dr. Besant demanded a standing Committee of the British House of Commons for consideration of Indian Affairs. Holding the view that India should occupy an equal place along with other free dominions in the British Commonwealth of Nations without which India as a subject Nation or dependency could not contribute her rich gifts for the benefit of humanity as a whole, she desired that India should attain Swaraj or Self-rule for which an organized agitation in the country throughout the year and not merely during the few days in which the annual conference or Congress held its annual sessions was necessary. In January 1914 she opened her political campaign by giving a political lecture in Madurai presided over by its Municipal Chairman, and a public address was given to her. She founded the Weekly 'The Commonweal' in January 1914 to aid her in her political work and agitation for Swaraj. In June 1914 she purchased a languishing Madras Daily Newspaper called 'Madras Standard' it and christened aptly as 'New India' and in its pages began an intensive campaign claiming 'Home Rule for India' which appeared as constant refrain in its pages.

The First World War was declared in July 1914. She became a delegate to the Indian National Congress in December 1914, and gave a public reception to Babu Upendra Nath Basu, the president of that year Congress Session and the leading delegates. In the midst of the World War when it was seemingly going against the allies she was summoned to Shamballa in the Gobi Desert by Baghawan Sanat Kumara. She went in her subtle body in August 1915. There she was given what she always called her 'Marching Orders': "You will have your time of trouble and danger. I need not say; have no fear; but have no anxiety; Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claiming India's place in the empire. Do not let it be stained by excess. Remember that you represent in the Outer World the Regent who is my agent. My hand will be over you and my Peace with you". (Theosophist, November 1929 Vol. I. P. 151) She knew that the Allies would ultimately be victorious.

The above words necessarily marked out the policy to be followed by her. India should be within the Empire or Commonwealth but free and equal with the other Dominions. Freedom should be by peaceful methods eschewing violence which would bring great suffering to Indian people, although Arabindo Ghose and other extremists led by him were not opposed to using force for winning freedom for India. At the same time she strongly condemned German aggression which led to the First Great World War and was sure that the Allies would succeed. She attended the Congress Session in Bombay in December 1915 under the Presidency of Satyendra Prasanna Sinha (who became subsequently Lord Sinha) who as a moderate characterised in his presidential address those who claimed full freedom for India as 'impotent idealists'. Dr. Besant while the Congress was holding its Session in 1915 called for a private meeting of the prominent leaders of the Congress in China Bhaug in Girgaum Back Road, Bombay, with Surendra Nath Bannerjee reckoned as one of the boldest amongst the Congress leaders as their Chairman. She placed her plan for the starting of the Home Rule League for India with the object of carrying on an intense propaganda and agitation for the attainment of Swaraj or Home Rule. The persons who attended the meeting were startled at hearing of the words 'Home Rule' as the object of her political work and agitation and recalled to their memories the nature of Parnell's Home Rule movement in Ireland with all the violent agitation carried on under that name by Parnell and his fellow agitators, and apprehended that Dr. Besant would turn out to be a stormy petrel in the smooth sea of

* 'Ancient Four' in Bhagavad Gita Ch X.

Indian politics. The leaders who assembled at that meeting desired to avoid the starting of a new organization under her leadership in competition with the Indian National Congress as it with its gentler method of passing annual resolutions would lose its importance. They represented to Dr. Besant that Congress would take up the work which she had in view. She agreed to wait till 1st September 1915 to give that privilege to Congress for starting the work. 1st of September 1916 came with no work done by the Congress in that direction. Long before this a spacious building had been built in Madras by her and called 'Gokhale Hall' in memory of Gopala Krishna Gokhale for his self sacrificing labours for his nation, for holding public meetings, for carrying on political, social, welfare, educational and cultural functions. In this context, it would be useful if a short account is given of the different forces working in Indian Political field. On constitutional lines Mahadev Govind Ranade though engaged as a judicial officer was inspiring with his high ideals the promotion of political, social, religious, and economic reforms amongst the younger generation who gathered round him in Western India, and stimulating by his vigorous and active energy several activities in those fields. Gopala Krishna Gokhale had founded the 'Order of Servants of India' in Poona in which promising young men were trained to lead self-sacrificing lives of active work for the promotion of public good in different directions. Under his leadership, a group of self-sacrificing public workers had arisen in Poona. Similar public workers were labouring for the uplift of India on peaceful and constitutional lines in Bengal and Madras. At the same time there were young spirits earnest, self-sacrificing and public spirited, not disdaining to the use of force in the attainment of national aims and objects. In Bengal there was a terrorist movement in which young men joined, some of whom were prosecuted and sentenced to death. In the Punjab, there were Sikh settlers who went to Canada and United States and returned. They brought with them ideas of winning political freedom through force. There was a case called Ghadre Conspiracy Case in which some were implicated and sentenced. Bhai Paramanand, a prominent member of the Arya Samaj was prosecuted and sentenced to death which sentence was subsequently commuted to transportation for life in the Andamans. Dr. Besant had founded the Central Hindu College in Benares in order to create a generation of young men and women who would develop into future citizens of India inspired by noble spiritual ideals native to the soil but adapted to modern conditions. She planned at first to found a great National University aimed at promoting Indian Nationalism to which both Hindus and Muslims could make equal contribution through their respective denominational Colleges, the Anglo Oriental College at Aligarh representing the Muslim cultural ideals and the Central Hindu College representing those of the Hindu to build an Indian Nation from their harmonious combination. In this she could not succeed, as the authorities of the Muslim Aligarh College wanted a Muslim University, and Pandit Madan Mohan Malaviya though not in control of any College was equally insisting on the founding of a Hindu University. Dr. Besant despairing about the fulfilment of her object of obtaining a charter for her Indian National University for both religious and secular ideals which would help to create patriotic citizens of noble character, agreed to give her Central Hindu College, to serve as a nucleus for the Hindu University aimed at by Pandit M. M. Malaviya. In the Central Hindu College she had placed restrictions on the admission of married students and those who were inclined to use of force in the promotion of political objects. In Madras the Young Men's Indian Association had been founded and had its Headquarters in Gokhale Hall with branches in the mofussil. The terrorist movement had its adherents. They had supporters in Maharashtra. Thereafter the movement spread to Bengal. In Poona 2 British Military officers were assassinated and the assassins owing to the severity of measures taken to control the Plague, G.K. Gokhale who was in England wrote to the Press about the severity of the measures taken by Government in enforcing plague regulations

and made certain allegations against the Government. While he was returning from England and was on the eve of reaching the country he was compelled by Bombay Government while on steamer before landing to communicate to the press in England withdrawing his allegations against the authorities working the Plague Regulations.

In Bengal some ardent youths were found involved in Terrorist activities committing assassinations of British Officers. Khudiram Bose who was one of them was prosecuted and sentenced to death and executed. Dr. Besant who was the Founder of the Central Hindu College set her face strongly against youths being concerned in political crimes although inspired by ardent patriotism. When the Prince of Wales (who later became George V) visited India, she invited him to visit Central Hindu College. But the Government did not look with favour upon Dr. Besant's invitation of the Prince to visit the College. But she however succeeded in arranging his visit. Sir Curzon Wylie was assassinated in England and Savarkar for his cry of approbation of the act was arrested in England and brought to India for trial after some dispute with the French Government in whose boundaries he escaped during the voyage and was seized. He was tried and sentenced to imprisonment for life. After his release he became the President of Hindu Mahasabha. Sri Aurobindo Ghose took part in leading the Revolutionary movement in Bengal and founded or supported revolutionary papers in English and Bengali called Bande materam, Navashakti, Karmayogin and Dharma. Bipin Chandra Pal was a co-worker in some of his attempts before Aurobindo Ghose escaped to Pondicherry where he founded a spiritual school called Aurobindo Ashram and withdrew from Indian Politics but without losing interest in it.

But the demarcation between constitutional and unconstitutional lines was thin and bare. Some people were not strictly confined to one side or the other. But in the main the political agitation was on constitutional lines. There were political deputations which were sent to England to plead the cause of India before the British public. In 1885 a deputation consisting of Surendra Nath Bannerji of Bengal, Chanda Varker of Bombay and Salem Ramaswami Mudaliar of Madras went to England to plead the cause of India before the British Public. Occasional deputations consisting of G. Subramania Ayyar of Madras, Mudholkar of Berars, Lalmohen Ghose of Bengal and Gopala Krishna Gokhale of Poona went. After the Indian National Congress met in Karachi in December 1913 a deputation consisting of Bhupendranath Basu from Bengal, M. A. Jinnah and Samarth from Bombay, Krishna Sahay from Behar who were joined later by Lala Lajput Rai went to England in accordance with the resolution of the Karachi Congress passed in December 1913.

She had also started Young Men's Indian Association with branches in different places for inspiring young Indians and training them to fulfill their role as free citizens in a future Free India with high ideals of service to the Motherland and for their healthy boarding and accommodation. For similar work she had organized 'the Orders of the Sons and Daughters of India'. In Gokhale Hall, Madras, on 1st September 1916, Dr. Besant inaugurated Home Rule League amidst great enthusiasm. She attended and presided over political conferences and gave political lectures in different parts of the country advocating Home Rule for India. She was strongly of the view that unless there was the union of the moderates and extremists in the political ranks and Hindu-Muslim unity became an established fact and a United National Demand was made to Britain claiming Swaraj, there would be no chance of freedom for India being obtained and the Bill for such freedom being passed through the British Parliament and placed on the statute book. She had to make frequent visits to Poona to bring Gokhale and Tilak together to present a united front. As Pheroze Shah Mehta was ill, she could not meet him. As Muslims and Hindus should be brought together, she prevailed upon Mahomad Ali Jinnah to become one of the Secretaries of the Home Rule League.

(To be Continued)

