

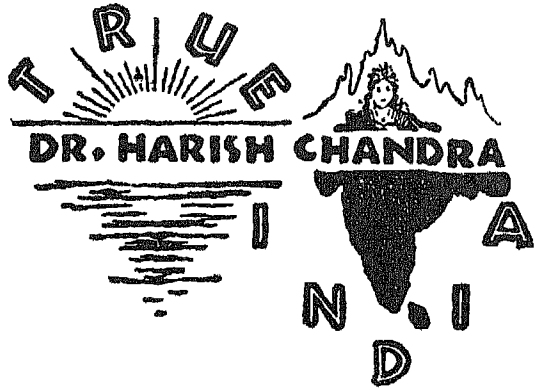
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"The absurdity of the structure of modern societies is obvious and so long we do not suitably change we can not have the desired."

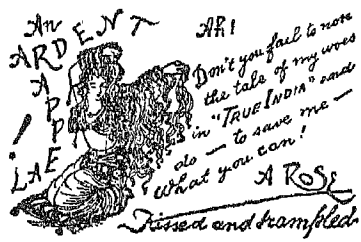


YOU KNOW NOT -

TRUE INDIA - - -

UNLESS YOU READ

'TRUE INDIA' - -





.....

.....

.....

.....

From .....

.....



Dr. H. Chandra

M.A., Ph. D , (Berlin), F.G.C S , Etc.

Director

THE EQUITABLE LITERATURE HOME

- - AND - -

The Techno-Chemical Research Laboratory

Dehra Dun

DEDICATION

The author commenced his arduous journey as a true investigator, without any prejudice, and if at all any, in favour of India, of whose ancient glory he was enamoured and which is also his physical home, but as he proceeded onwards, under the guidance of *Satyagrah*—persistence on truth—and observing facts impartially as a man *first* and Indian after-wards, he could not but stick to the path "*Bruyat satyamapriyam*'—'Speak out the bitter truth'—which led him to

TRUE INDIA

He could not see eye to eye with the pronouncement made by the "*Evening Standard*" on 8th, January, 1930 "The truth is that India is becoming a subject, about which the truth may not be told", which evidently advocated the old policy "*Ma bruyat satyamapriyam*'—'Do not say the bitter untruth."

TRUE INDIA

Is not merely a *True* description of the present day *India*, an honourable admittance of all her weaknesses and a vehiment criticism of the foul play at the bottom of all her calamities, perhaps sternly penned though with a soft and pitying heart, but is highly constructive, suggesting as it does, a sure and certain remedy of every evil in its purview. Thus,

TRUE INDIA

Is most respectfully and lovingly

DEDICATED

By

Its humble author

To

The thinking lot of the dumb millions of India

AND

Her illustrious Rulers,

In whose hands lies her

Salvation.

"*Utlishthata jagrata, Prapya waran nibodhata*"

Gloomy India of past Glory, Awake ! Arise !!
or be Ever Fallen !!!



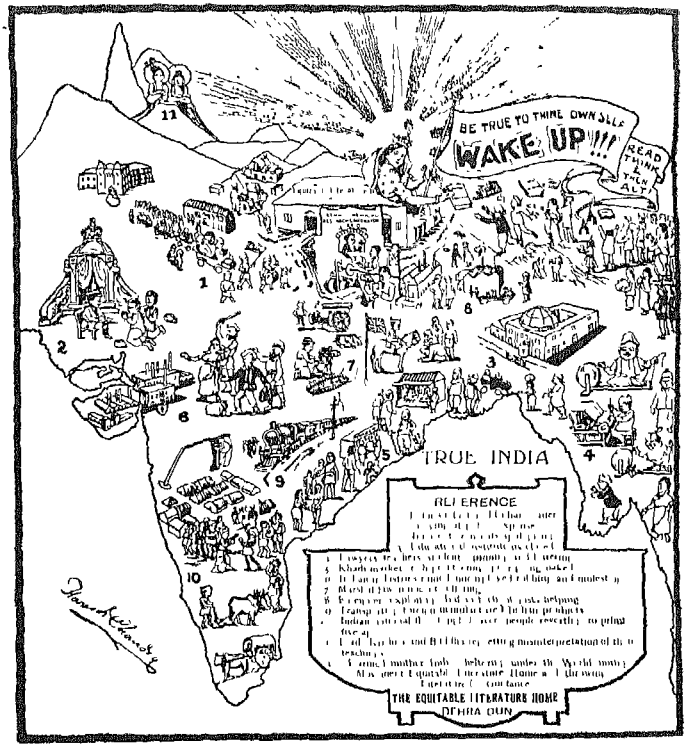
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REFERENCE

1. Jail manufactured Indian leaders enjoying at public expense.
2. Innocent criminals apologising
3. Educational institutions closed.
4. Lawyers, teachers, students spinning and loitering
5. Khadi market, rich profiteering, poor going naked.
6. Indian industries ruined, unemployed robbing and molesting.
7. Marshal law, innocent suffering.
8. Foreigners exploiting, Indian technologists helping.
9. Transporting foreign manufactured Indian products.
10. Indian national flag toppled over, people reverting to primitive age.
11. Lords Krishna and Buddha regretting misinterpretation of then teachings.
12. Terrified mother India sheltering under the World-uniting Movement Equitable Literature Home and throwing literature for guidance.

THE EQUITABLE LITERATURE HOME, DEHRA DUN

INTRODUCTION

Besides possessing Nature's largest store of raw-material and affording one of the biggest markets for the finished products, India is a country of great ancient culture to an erudite scholar and a mysterious land of snakes, tigers, elephants and witchcraft to a man in the street. This is how the West has viewed India and that is why any description of this country is read with great curiosity and profound interest by people of all classes in the West.

The ancient glory of India has, undoubtedly, dawned more upon the Western scholars, who have been its strongest up-holders and the people of the West have also had enough testimony of the rites and rituals of old India—what they were and how their wrong and selfish interpretations by the people of India itself have undesirably widened the gulf between the ideal and the practice. In the West people have read with anguish and sympathy, the heart-rending accounts of the present day caste-ridden, down-trodden and low-fallen India, but they have yet to listen to India's most lamentable tale of the meanest intrigues manoeuvred by its own so-called Leaders. With endless parties, *first* created and then utilized to gain selfish ends through the most harmful journalistic tactics, wholly betraying public trust and by playing upon the sentiments of their ignorant misguided and devoted victims, they have tightly ensnared the people into the nets woven from the yarns given out through platform platitudes, at the cost of a huge public expense and thereby daily increase ignorance, poverty, immorality and a thousand and one miseries among the people of India and put them

into a useless strife with their rulers, courting party feelings, annoyance and disfavours and winning in return a life of luxury, irresponsibility and notoriety for themselves.

Such Indian Leaders have not made themselves notorious only in this country, but they are also trying to enlist the sympathy of the Western nations by harping upon their ears a tune of their own.

It is obvious that a large section of the public have entirely a false conception of the Indian situation and its problems to-day. The erroneous beliefs which exist are largely the out-come of the misleading information and the anti-Government propaganda, which are characterized in the main by malice as well as mendacity. In India it has done incalculable mischief and harm. It has poisoned the minds of the youths of the country against the very people from whom they had yet to learn so much ; it has led to rioting, murder and massacre and to the death of the thousands of India's sons and daughters, who would have done no less to raise her to one of the foremost countries in the world, had they been well advised and their actions properly guided.

Under these circumstances, is it not a virtuous deed to tell the true story, also to the people of the West, enabling them to judge the facts for themselves, particularly when the august Leaders of India have tried to suppress it even in this country.

But, woe to the man who happens to be an Indian and does not belong to any Government department, and yet takes upon himself this thankless job. Nevertheless, as the saying goes , Truth knows no fear', sobe it !

To introduce the learned author Dr. Harish Chandra, our worthy Director and an author-scientist of international fame, and the ideal placed before the World-Uniting Movement *Vaidic Jjwan Asram*—The Equitable Literature Home—we only wish quote from his learned father's last letter to him 'Ramashram' Rishikesh, dated the 17th November, 1918:—

"Re-birth into higher life began on 26th October, 1918. My vision being cleared, I saw the folly of considering myself as superior to you. My eyes were opened due to earnest prayer for deliverance from sin and I saw that you were after all right and that I was no better than the men you had before your eyes.

I have also been studying your literature on education and other subjects and it has acted like magic on me. It is the best and most useful literature I have ever read. You have done a lot of literary and scientific work. I have every reason to be proud of you, more than any other father would be of his son and consider you to be a genius. I was very glad to read the views expressed by you on idealism. They are in perfect accord with my views.

The work being done by you is an ideal one.

I have therefore decided to leave all my property, houses at Bhiwani and Dehra Dun, including the land in Dalanwala and money, some of which (Rs. 20,000) is deposited with Lala Hari Lal of Hissar, in your hands to make arrangements you consider best for the attainment of our very high ideals. I can not advise you. As you know exactly what to do, you are the best judge.

I was once influenced by ...

Pandits have disappointed me. I have therefore now made up my mind not to have anything to do with them in future. They are unscrupulous, vain and greedy.

A son is born with debt to his father and this is the debt you have to pay me. You have to materialize my ideals. You have to achieve what I have striven for, but have been unable to achieve. You are an idealist and optimist. This is exactly the Vedic ideal and the *Rishies*—sages—were idealists and opitimists. They were not only idealists in thought, but went to the length of acting idealism. I now see that gods are preparing your body for their temple. They will work through your body, which being a continuation of my own, the result is the same as if they had literally granted the boons I am asking in my own person.

'Striving to speak the truth' is the *Vrata*—resolution—which can not be broken under any circumstances. Therefore strive hard not to speak the slightest untruth and pray the All-truth to help you in keeping this most important of all *Niyamas*—rules. This is religion. There is no religion higher than truth. Truth is God Himself and to speak untruth is to deny God, to kill God, to kill the Conscience, which is the seat of God.

Nothing great or noble was ever achieved in this world by easy-going men, who are the slaves of their desires. You are laying the foundation of your future greatness and happiness. I am glad you are a *Dridhavrata*—man of resolution. There is nothing that a man of resolution can not achieve. You will be able to convert everybody with whom you come in contact to your views. You will

command men. Persevere therefore in your *Vrata*—resolution—with the assurance that your father's blessings go with you.

'Leek leek gădi chale, leeke chale kaput,

Teen cheez be leek ki, sayar, singha, saput.'

The saying means that heroes, lions and noble sons do not follow the beaten paths but chalk out their own careers.

You are therefore quite right to persist and to act according to your wishes.

It is possible to live with open hostility to the whole world if necessary, so long as the inner Self is smiling.

The cultivation of fine arts is good and you should continue it. Sri Krishna, the model man, was an adept in everything, dancing, music, oratory, archery and driving etc., etc., and I am glad the gods are preparing in you a man something like Krishna for the great battle field of the 'Industrial Development of India'.

I hope you will successfully carry out your idea of starting Sulphuric acid and allied industries in India.

British people are as good or perhaps better than some other people of Europe. We want to improve India by introducing European industries in it. This task is impossible to achieve without the good will and co-operation of our rulers, which must be secured.

The Swadeshi movement will certainly end in smoke for the people are dishonest. They take English cloth and sell it for country made and so on. It is your duty to assist the men of your country but when they are honest,

otherwise you teach them dishonesty by purchasing their articles. If you really want to help them, make them *first* honest by imparting *right* education.

There are very few Indians who live upto their ideals, while in Europeans there are many who do live upto their ideals. The old ideal was 'Duty or *Dharma*' and not 'Right or *Haque*' as now.

It is strange that every well-wisher of India begins to ran-sack the already bankrupt treasury of Sanskrit learning instead of bringing to India the accumulated riches of the whole world. It is so very easy to revive India by quarrelling a new over Vedic texts and repeating *Mantras* morning and evening. But it is difficult to introduce the great ideas of social equality and personal dignity, of scientific research and rationalism, of economic freedom and organization, of public spirit and social progress.

When the Hindus were a living nation, there was constant change and adjustment in their religious and social customs and principles, and if the Hindus mean to live now, they should not blindly follow the cast-iron religious and social customs of a stagnant age. They should introduce the necessary corrections and adjustments, which their fore-fathers were sure to have introduced, even without reading English, had they been a *living nation*.

It is impossible to bring back the ancient forms and customs and if we do nothing to bring back at least the spirit, we are dead and gone. This can be done by changing the form of our ancient religion and customs to suit the modern requirements but we must stick to its sprit.

Without fervour or faith, ceremonies have no potency to elevate a man and to confess the truth the ceremonies are always found without fervour and faith and have, therefore, become the laughing-stock of serious men. How to raise the ceremonies to their high level, is an important question.

If you succeed in doing it, you will have done a marvel.

So far you have done more than I could ever expect and I hope you will not fall short in any expectation that I may form regarding your future.

God is on our side, and your *Tapa*—perseverance—will carry you through every obstacle, which may seem insurmountable to me.

You must not on any accocnt let your strength go down, how will you otherwise succeed in your hard undertaking.

You must live and feed yourself well. You must take meat as I do not think you can keep healthy and strong on vegetables only. I myself sometimes think of taking meat diet publicly.

If Hindu prejudices stand in the way of our realizing a noble ideal, they must be thrown over-board.

We must educate the society to see matters in true light."

We had the unique opportunity and honour of personally discussing the whole situation, by special interviews as well as in writing, with the world-renowned Indian Leaders, as Mahatma M. K. Gandhi, Deshbandhu C. R. Das, Lokamanya B. G. Tilak, Lala Lajpat Rai, Mananiya Pandit M. M. Malaviya, Shriman Pandit Moti

Lal and Jawahir Lal Nehrus, Acharya Dr. Sir P. C. Ray, Maulana Muhammad Ali, Haziq-ul-Mulk Hakim Ajmal Khan, Mrs. Annie Besant and Shri 108 Jagadguru Shankaracharya etc. This has put us in the possession of facts by which we could challenge almost all of them, more particularly Mahatma Gandhi, whom we regret to have found so much averse to reason out the truth of the matter and highly prejudiced to hold his own.

The sporadic though serious out-bursts of Civil-disobedience movement in the country, have only confirmed our opinion and in order to clear the various points of ambiguity, we have great pleasure in presenting before the learned public, our unique book TRUE INDIA, embodying Mr. Gandhi's autographic confession of failure. Steering clear of all shoals and quick-sands in quest of truth, it exposes in a most fascinating and convincing manner the suicidal nature of INDIA'S FARCE OF A POLITICAL MOVEMENT, feeding the cause of its only insincere, short-sighted, bigoted and selfish authors, need of Taxation Laws, absurdity of *Khaddar* Proposition, failure of National Education, up held by authentic documentary proofs, reflections on Miss. Mayo's 'Mother India' and an unprecedented naked portrait of India's Economic, Social and Religious problems, supported by undisputable conclusions—WHAT IS AND WHAT MIGHT BE—containing over 570 antique pages and 12 art insertions under an attractive two-colour title-cover.

In order to show a picture of what ills are happening in India to-day in the different spheres of her activities, barring of course the honourable exceptions, to arrive at a proper

diagnosis of the situation with a view to remedy it, if possible, the learned Doctor has written only what is true to his personal knowledge though with a stern pen but a soft heart, as he thinks that as an Indian and especially a Hindu, he is more justified and has a greater privilege than others to write and comment upon the Indian situation, without the fear of being branded with any prejudicial or malicious motive. It would therefore be a pity if anything that has been said is taken to depreciate the value of those individuals or institutions that might be working with all sincerity in the right direction and be unknown to him, or may have escaped a mention in the book, inclusive of any over-statement that may have crept in unconsciously.

The author's apology consists in emphasizing that 'True India' expresses his honest views on the subject. He has supplemented it with his own valued suggestions to remedy the wrongs and the short-comings of the situation. We therefore venture to put it forward as a basis for *right* criticism, which we respectfully beg to invite in quest of truth. We may be permitted to add that as a true scientist, the author is free of all party-politics and being always open to reason and conviction, he would ever be prepared and would deem it an honour to co-operate to do his share to solve the vital problems of this large section of humanity, known as the 'degenerated hybrid Indian Aryans'.

As a vigorous and out-spoken discussion of the present Indian situation, the book is bound to excite thought ; and we dare to presume that it would go a long way towards dragging from obscurity much that deserves the light of the day.

Those capable of reading through the matter-of-fact-psychology of the leader-thought will find it interesting ; and those who are misled by the super-current of the leader-thought for want of a sound judgment under the fit of an unhealthy excitement will, we believe, find it an eye-opener ; and it may also put some in search of the *right* path of peace and happiness.

We trust that such of our learned readers, whose susceptibilities might be touched on superficially glancing through certain passages of the book or by the frankness with which the whole subject has been dealt with, will make it a *point* to go through the entire book very minutely, consider over the whole matter and help India to 'Peace and Prosperity' as far as they can ; or in the event of a controversy they will be good enough to write to the author in the interest of truth and the subject of the book, who would be delighted to discuss it over again and to do the needful.

At any rate 'True India' will be indispensable to those interested in the cause of India and the Empire, no matter to which creed they belong and what their individual opinion might be. As such it will be usefully read by everyone, particular by those who have the good of India at heart ; and we even make bold to say that if the voice of 'True India' is not heard to-day, its echo is bond to be considered in future when the time comes.

The author is highly indebted to the learned authors, Rai Bahadur Chintamani Vinayak Vaidya, Messrs. J. E. Woolacott, John Dellbridge, and S. C. Mookerji, whose books, 'The Mahabharta Mimansa', 'India the Truth', 'A Revolution in India' and 'The Decline and Fall of the

Hindus' respectively, he has read with great interest and profit. Looking upon them as great authorities, he has taken the liberty of extracting such information from them and incorporating it in 'True India', which he has found indispensable in its cause. He therefore hereby acknowledges his indebtedness to them and thanks them for the true labour of love they have rendered in the cause of India.

We have to express our grateful thanks to the renowned artist 'Kedar' of the Illustration Office, Benares, for the appreciative title-cover of 'True India' designed and presented by him.

For the undue delay in the production of 'True India' which was contemplated to be out before the Round Table Conference, we have to tender our apology for the several short-comings of the Indian character, but we learn that the Round Table Conference is still to take place over again, or at any rate, it is not yet concluded.

With such fervent hopes, we send out this preliminary limited edition of 'True India' on its mission to serve the cause of India.

His Majesty
The King-Emperor's
Birthday, 1931,
"Dulari Bhawan"
Dehra Dun.



PART I

THE RIGHT CONCEPTION

THE FOUNDER RAI SAHIB SHIVA NATH, C. E.

A WORLD-UNITING MOVEMENT : VAIDIC JIWAN ASHRAM—
THE EQUITABLE LITERATURE HOME, DEHRA DUN.

OPENING CEREMONY.

A FEW OPINIONS.



The late Rai Sahib Shiva Nath, C. E.

Founder:

A World-Uniting Movement

—Vaidic Jiwan Ashram—

THE EQUITABLE LITERATURE HOME

Authors, Publishers and Book-sellers

Dehra Dun

A Life-Sketch

RAI SAHIB SHIVA NATH, C.E., was born of an Agarwal family at Bhiwani in the year 1865. After the demise of his father at an early age, he was obliged to support his poor mother and two younger brothers. under straitened circumstances. He educated himself, at the High School, Delhi, Government College, Lahore and Thomson College of Engineering at Roorkee, and joined Government service, in which he rose to the grade of an Executive Engineer. Besides, he was a great scholar and was engaged for the last fourteen years of his life in studying ancient literature. He brought out several original publications of great value. In spite of his weak constitution and ever failing health, he led a very rigid life, in accordance with his principles, to which he was literally true, and thus showed a notable instance of firm conviction and unchangeable character. In order to carry out researches in ancient literature and the modern thought, he set up the EQUITABLE LITERATURE HOME at Dehra Dun. Also in discharging the family duties, his attitude was very praise-worthy. He sent his only son Dr. Sir Harish Chandra, Bart. (Arana), M. A., Ph. D. (Berlin), F. G. C. S., Etc., to Europe for technical education. Rai Sahib Shiva Nath expired at "Ramashram", Rishikesh, at 11 a.m., on the 21st of November, 1918.

"Never came across a more sincere, devout and faithful Soul."—Ralla Ram, *Governor, Gurukula, Gujaranwala.*

"BE TRUE TO THINE OWN SELF"

WORLD UNITY ONLY A PALATABLE WORD!

Why?

1. Because free discussion and a healthy consideration of the problems of vital importance to humanity, is not allowed even in the so-called most liberal societies.

2. Because every movement started has its own policy a nda creed to follow, and is, therefore, not liberal enough to admit any point against itself; not to talk of making an attempt to improve.

3. Because every non-sectarian movement started with a view to unite the people, has gradually ended in developing a sect of its own.

4. Because the members of every institution are compelled to believe in certain doctrines and to act in accordance with them, at least outwardly.

THEREFORE

A WORLD-UNITING MOVEMENT

Vaidic Jiwan Ashram

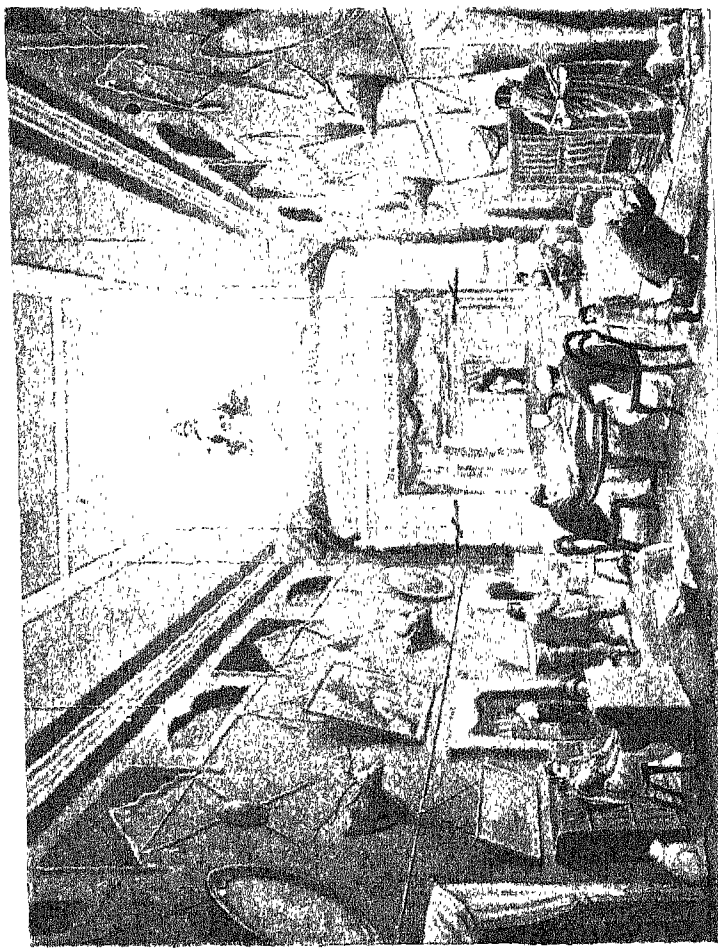
THE EQUITABLE LITERATURE HOME

Authors, Publishers and Booksellers

DEHRA DUN

is set afloat.

The World-Uniting Movement:



— *Vaidic Jiwan Ashram* —

The Equitable Literature Home, Dehra Dun.

The Standard Press, Allahabad.

A World-uniting Movement

THE EQUITABLE LITERATURE HOME, DEHRA DUN

1. The scene represents interior of the Equitable Literature Home, Dehra Dun, with an amateur theatrical stage in front.

2. The two main departments of human civilization are also shown; Material—by a scientist working in his laboratory in the side room, and Spiritual—in the main hall.

3. The members of the institute who represent both sexes and are of different nationalities, are shown absorbed in their work, which means concentration.

4 The unprejudiced mind of the members is shown by the interchange of work and instruments, which represent Science, Art and Literature. For example, an Indian scientist working in a laboratory and an old European philosopher stooping down to read the ancient Indian literature; an Indian lady playing on a piano and an European lady playing on *vina*; a Mohamedon gentleman engaged in painting and a respectable Indian lady appearing on the theatrical stage; and so on, while all of them are harmoniously working under the same roof in search of Knowledge and under the motto: "Be true to thine own Self". A North-Indian is seen reading the "Lion of Literature"; a South-Indian, a daily newspaper; a *Sanyasin*, absorbed in some deep philosophical literature; and a lady, admiring art in a picture album. Children represent the future generation.

5. On the top is the Spirit of the Institution—the embodiment of Light itself—holding the Book of Knowledge in one hand and blessing the inmates by the other.

6. In centre of the hall, is the portrait of the late Rai Sahib Shiva Nath, C. E.—the learned founder of the Home, espying and guiding the whole movement.

OBJECT

" To turn out a well-reasoned and authoritative series of *Dharmic* (pertaining to man's *Kartavya*—Duty) books, to suit the different grades of humanity, regard being had to the situations of the different links of the different chains of various civilizations, both past and present, without any partiality whatsoever, after fully studying them odern and researching into the ancient literature, with a thoroughly unprejudiced mind. "

SHIVA NATH.

THE CHIEF FEATURES

1. It is a totally non-sectarian and an international movement to rationally consider the problems of vital importance to humanity.

2. It does not interfere with peoples beliefs, thoughts and actions, for as a purely literary institute, it means to only discuss the problems with those willing to do so with a thoroughly unprejudiced mind.

3. It has no creed of its own, and is, therefore, entirely free of all party politics and does not take sides. The one object in view is the production of sound literature : Nothing more and nothing less.

Membership condition.—Subscribe " Lion of literature " from the first volume.

OPENING CEREMONY

The Director's Address

LADIES AND GENTLEMEN,

Before giving an account of the World-uniting Movement—*Vaidic Jiwan Ashram*—The Equitable Literature Home, it is my privilege to warmly welcome every one of you in this institution. I feel greatly honoured and thank you all from the bottom of my heart for the trouble you have taken to visit my humble abode.

My beloved father, the late Rai Sahib Shiva Nath, C. E., whose motto was "*Be true to thine own Self*", was deeply interested in religious and literary research, and had founded this institution with the object of turning out a well reasoned and authoritative series of *Dharmic*, *i. e.* pertaining to man's *Kartavya*—duty, books to suit the different grades of humanity, regard being had to the situations of the different links of the different chains of various civilizations, both past and present, without any partiality whatsoever, after fully studying the modern and researching into the ancient *Vaidic* and other *Dharmic* literature, with a thoroughly unprejudiced mind.

What kind of impartial and unprejudiced men of great learning are needed to accomplish this object, is self-evident; and it is not possible for me to engage their services. Moreover, to accept whatever they write, without any critical examination, if necessary, will be totally against the object of the Home. I have therefore resolved to award prizes to those who may write out the suitable literature, which may fall in with the

object of the institute and be accepted as such on full consideration by the Director, after a thorough discussion with the authors or authoresses themselves, and ni consultation with other independent thinkers. I would also gladly give them a Royalty on the sale of their literature. This, to my mind, would give an incentive to research scholars, not only in India but also outside, and afford them an opportunity to show what human thought and feeling can produce. Of course, no strict bar as to the time, space and the vehicle of expression could be given, when the work is to be thoughtfully done. But, it would be by no means an easy matter to discuss and rightly consider the worth of the papers received. For this purpose, I intend to publish from this institute a periodical *Vaidic Jiwan*—The Lion of Literature—in which all of them will be discussed and which would chiefly embody the proceedings of the Home and announcement of the subjects of the papers to be written. It will also contain a declaration of the accepted papers as well as of the prizes offered and awarded from time to time. Moreover all such literary and scientific papers in different languages, as might be read in the institute from time to time, will be published in it with criticisms ; and every effort will be made to conduct it as a first class art publication, offering due encouragement to all fine-arts. In addition to this, the Lion of Literature will be highly philosophical, as it means to plunge head-long into the ocean of thought and to freely discuss the problems of humanity in search of truth. Another reason for bringing out this journal is, that several literary contributions and articles sent to different newspapers and magazines by the institute, were not published by their

respective editors, simply because they were not in tune with their songs ; and there does not seem to exist any periodical that would allow a free discourse upon the subjects of vital importance to humanity. Then, there are a good many people of strong common-sense who have a good deal to say on different subjects, but they have no opportunity to do so, simply because they do not happen to be professional writers of great fame or do not possess a complete mastery over the language in which the thoughts have to be expressed. Such men are likely to depict the standpoints, yet unknown even to the best of the professional philosophers. Again, there are a lot of people, that possess undisputedly strong points about them, but because they have a certain weak-point known to the public or knowingly pull the discordant string of the band of human society, no heed is paid even to their strong points, or to the reformations they mean to bring about. Society covers her face with pearl powder and rouge, like a harlot, and means to be beautiful for ever. The artist must not be curious to see what lies under her enameling. "It is an ill bird', they say, 'who fouls his own nest". True, but what should be said of the bird that seeks to cleanse it ! So it is hoped will be Lion of Literature and the Home will judge of the people entirely according to their intrinsic merits and give them a rank in the scale of human civilization, which they so richly and rightly deserve. There is a good deal of sin in this world, because there are many who tell lies, only a few who do not lie *Manasa*, *Wacha* or *Karmana*— in thought, word or deed—and very very few indeed, that would not tolerate the lies of others, even if they did not concern themselves and be absolutely uncompromising, like Nature, in matters of principle. One

should remember the beautiful lines of Swami Dayanand Saraswati "Where it is the foremost duty of every Arya to uphold the cause of truth, it is also his sacred duty to expose and destroy all untruth". He rightly uncovered the veil of untruth and ignorance to a considerable extent, yet any amount is left to be done and it remains to be seen what Lion of Literature can accomplish in the quest of truth. Let us hope and pray that it will for the present maintain the amended high policy of "*Satyam bruyat priyam bruyat, bruyat satyamapriyam*"—Speak truth, speak sweetly; speak bitter truth—be ever "Right and Forward" and "True to its own Self"!

So as to allow no trash, the Lion of Literature will be published when the suitable material is ready and the form and size of each volume will be accordingly determined and reasonably priced.

Again, to help the same object and on feeling the want of a good *Research Library* to afford an opportunity to the educated people of Dehra Dun to study and prepare useful *Dharmic* and other literary and scientific papers, for every one is not interested in religious subjects, I have placed all the rare *Vaidic*, different Religious, Philosophic, Literary, Scientific and Technical books in Sanskrit, Arabic, Persian, English, French, German, Hindi and Urdu languages, belonging to my father and myself, in the hall of the institute. Besides, arrangements may gradually be made to secure more books according to the need and choice of the learned readers and to subscribe for their entertainment different newspapers, magazines and other books of a lighter nature.

The fact of my asking Khan Bahadur Dr. Muhammad Husain to very kindly perform the Opening Ceremony and his ready acceptance to do so has not only given a unique honour to the institution, but it has also clearly shewn with what an unprejudiced mind its objecet is looked upon.

The very name "*Vadic Jiwan Ashram*" implies *Vaidic jiwanamewa ashramah, Vaidic Jiwan Ashramah* —a place of shelter with true knowledge as its life. The institution allows no place for any prejudice, so long as it consists of four walls and a roof over head and has for its object the making public of some of the varied thoughts of men in their quest of truth; and does not take sides or preach for or against any doctrine, either right or wrong. It seeks to enquire into the validity ort he falicity of an idea, but it does not claim to propagate any faith, belief or truth. Even in religious matters, why should there be any prejudice at all, when we all know, that a prejudiced mind can never learn. If a person rightly considers his faith or belief to be true and infallible, then he has more reason to make it universal and to show by a comparative study of the subject, that it is well to follow his belief, rather than to ask people not to have any thing to do with this man or that book. Moreo ver, if there is a Hindu Mohamedan or Christian, it is the member and not the Home; and if any doctrine is advocated or refuted, it is also done by the individual member who only plays a passive part and does not interfere with the activities of other members.

Consequently, the institute holds an absolutely impartial and a harmless position, under the shelter of which,

in my opinion, men of varied thoughts and convictions can take advantage of the mutual exchange of thought, which alone is a sure key to a healthy ideal and yet be entirely free to have their own ways without any restrictions what-soever. Such a liberal and useful institution may, in course of time, draw the attention of the most of the thinkers in the world and aspire to grow into the central fountain-head of the many shaded human civilizations, allowing each one in its turn, to stand or fall as it might rightly deserve, without causing any blood-shed among the people who try to develop them from various stand points and yet with a common goal—the Human Happiness!

I must mention here that two proposals were made to me in connection with this Library. Firstly, that it should be located in the heart of the town and secondly, that a managing committee may be formed to conduct the work. But, my feeling has been that a Research Library of this kind and with this object can never be usefully utilised by those who have a mere smattering of reading and writing, and that no public body would have a heart large enough to accommodate thinkers of every creed and nationality; and thus the object of the Home would undoubtedly suffer. As to the second proposal, I think there is not much work in managing a Research Library as to require a managing committee.

Again, to avoid the defects of constitutionalism, the ways and means of achieving the object of the Home and its management, will be based solely on the discretion of the Director and to fill up the deficiencies of his knowledge and experience, the members will be welcome to give the best of their suggestions. It has been found, especially

in this country, that the work of many institutions has suffered, owing to too formal a constitution made up of a President, Vice-presidents and Secretaries, etc., most of whom being honorary workers cannot devote sufficient time and due attention to the object of the institution; small differences of opinion among themselves on minor points, combined with a desire in each one to maintain his own prestige, often leads to a split in the institution, which is either shattered to pieces or divided into parties, working against each other in a revengeful attitude, and thus the true object of the institution is completely lost sight of. It often happens that the men rich in wealth, who donate or are made to donate large sums of money to such institutions, unduly desire or are made to be the Presidents or Secretaries of the institutions, the very objects of which are foreign to them. Hence, no such formalities will be observed in the Home and no monetary donations shall be accepted. The institute wants help and co-operation in Knowledge !

Further, with a view to develop the sense of duty and to effect a sound and proper training in good manners no hard and fast rules are laid down for the mutual behaviour of the members in the Home among themselves, but it is expected that all will remember the dignity of their respective sexes and do their duty unto others and to themselves.

Membership of the Home :—

Any gentleman or a lady sympathising with the object of the Home and subscribing its organ—The Lion of Literature—from the first volume, will be eligible for its Membership.

(*a*) Resident Members— Those residing at Dehra Dun and utilizing the Research Library.

Subscription Rs. 2 per mensem.

(*b*) Student Members at half the subscription.

(*c*) Honorary Members—True *Sanyasins*—ascetics—or such people of exceptional talents, as may be unable to pay the subscription. Free.

A few rules for the guidance of the Members :—

(*a*) It will be the moral duty of every Member to voluntarily and regularly pay or send his or her due subscription at the Home every yearly or half-yearly in *advance*. The time fixed for convenience is December and June.

(*b*) All other transactions should be done by cash payment.

(*c*) Every Member shall purchase a copy of the "Lion of Literature" as soon as out.

The Members will be entitled :—

(*a*) To utilize the Research Library during the institute hours.

(*b*) To read any papers and to hold discurses or debates, etc, in the Home with the permission of the Director, on any convenient day and time.

(*c*) To frankly express their thoughts on any subject in the Lion of Literature and to discuss them in quest of truth.

(*d*) To get as many copies of the re-prints of their papers, published in the Lion of Literature, as may be desired, in the form of a booklet, during

the time of thier publication on payment of half the composing charges and the cost of paper and printing etc., in *advance.*

(e) To join any other wing or section started under the auspices of the Home, on such rules as may be framed for it.

The Research Library will be open to the Members from 8 in the morning till 8 in the evening. The books are arranged according to subjects, irrespective of languages. There is the main reading room, and there is another room, which is used as a common drawing room ; then, there is an office and the Director's room. All are elegantly furnished and fitted with electric light and fans. To widen the sale of the literature of the institute and to afford an opportunity to other independent authors to popularise their works, there is a sale room ; and to provide the Members with ordinary light refreshments, there is also a small restaurant attached.

I feel extremely gratified, that these humble ideas of mine have been rightly understood and appreciated by the educated gentry of Dehra Dun, both Indian and European. I feel specially honoured, that some Indian ladies are also prepared to extend their help and co-operation in achieving the object of the Home.

Now before I retire, I would again point out that the object of this institution is purely literary and scientific research, and I hope that all of us will co-operate with one heart and one voice to do our best to throw light on the manifold paths of life as yet in the dark.

Such are the few broken ideas with which the work is started and as the saying goes "There is always light

enough to see the next step", we shall face the future with a bright hope for the achievment of the object of the Equitable Literature Home.

With these words I would request our revered Khan Bahadur to declare the Home open.

The Opening Speech of KHAN BAHADUR DR. MUHAMMAD HUSAIN, *Ex-British Vice-Consul, Jadda*

DEAR BROTHERS AND SISTERS,

Thank God, the times have so changed that centuries, old differences have vanished and are vanishing day by day. The two long separated brothers, Hindus and Mohamedans, have come together with the result that the honour of opening *Vaidic Jiwan Ashram* founded by our revered Hindu brother the late Rai Sahib Shiva Nath, C. E. of all-India fame and directed by his most worthy, learned and highly cultured son Dr. Harish Chandra, is bestowed upon your humble servant—a Mohamedan.

This speaks volumes about the liberality of its organizer.

Through the aquisition of knowledge alone India had once risen to zenith and had surpassed the rest of the world in philosophy, literature, science and in all arts and industries. But, Nature runs Her own course. From childhood to youth and old age, and thence gradually to death. So was the fate of this country !

One of the aims of this *Ashram* is to revive or awaken India from her deep slumber of ages and to lead her to prosperity. Of course by Knowledge, cultivable only through liberal exchange of thoughts, without any prejudice, a living proof of which is seen in the very existence of this *Ashram*, to give a practical shape to which, all



Khan Bahadur Dr. Mohammed Husain

Ex. British Vice-Council, Jadda

of us—Hindus, Mohamedans, Christians, Europeans and Indians, ladies and gentlemen—have assembled here. May God bless the day and long live the *Ashram*.

With these words I declare the *Ashram* open. Amen!

A FEW OPINIONS

DR. J. C. STEPHENSON, PH. D., *The University of Oklahoma, U. S. A.*—"The Equitable Literature Home is a very interesting institution. I should like some time to actually see it in operation. I note that with it as a nucleus you are establishing several departments. All indications point towards a revival and an awakening of India. It is a great pleasure for me to know that one of my best friends is leading the way in this progress, and that he is at the very peak of it activity which will no doubt culminate in the educational and industrial transformation of a great country India. I am glad to note such splendid progress in your varied lines of activity. This is really a fine beginning and it is a thing which undoubtedly will grow rapidly in accordance with your ideals and hopes."

G. F. ADAMS, ESQUIRE, I. C. S., *Superintendent of Dehra Dun.*—"The public of Dehra Dun owe you and your father a great debt for what you have done for the intellectual and social life of the place. The way of a pioneer is always a hard row to hoe, but you clearly have the necessary energy and determination and I wish you success in your efforts."

Rt. Hon'ble Prof. DR. A. LASON, *The University of Berlin.*—"Your own words '*Bruyat satyamapriyam*'—speak out the bitter truth. Your Equitable Literature Home contains the germs of the one institution, the world so badly needs. But, you have certainly thrown the seed in a barren soil. It is the right thing but in a wrong place. I only hope it will germinate and the teeming millions of India will profit by its invaluable gifts. May,

they also be shared by the eager West, when its branches extend all over. Pray accept my every good wish and blessing for your onward progress in this self-imposed but the greatest of all missions. With your vast learning, stubborn character and endless energy, it surely stands a pre-eminent chance to wear the crown of ultimate success."

Etc., Etc., Etc.

N. B.—For *unique* literary information and reviews on original works vide *Sunny Smiles*—a book of hundred comic pictures.

PART II

THE SOLID FOUNDATION

EDUCATION A WORLD PROBLEM.

GENERAL EDUCATION AND SPECIALIZATION.

A REVOLUTION IN EDUCATION.

EQUITABLE LITERATURE HOME AND THE EDUCATION OF INDIANS.

A FEW PROMINENT INDIAN LEADERS' INTEREST IN EDUCATION.

THE WESTERN APPRECIATION

DR. CHANDRA'S SCHEME OF IDEAL EDUCATION AND THE PRESENT WORK.

EDUCATION A WORLD PROBLEM

So long as civilization or culture remains the distinguishing feature between man and animal, too much importance cannot be laid on the question of education. Although the correct definition of education and the ways and means of its attainment may be a matter of holty contested dispute and the power of acqniring the same may greatly differ in each individual owing to reasons more than one; yet its standard can ever be raised higher and higher and made to suit the new laws of Nature discovered by man, and no section of humanity can assert with due confidence that it admits of no further improvements.

The ideals of life and therefore also the problems of right education have been widely different at different times in different parts of the world. But, so far as humanity is one and the primary object of any civilization or culture should be to assign such adequate and complementary duties to man and woman, as may be rightly fitted for their situation and be in tune with the accomplishment of the one great object of realizing one's ideals and aspirations in life, however different they might be from that of others, in a more smooth and peaceful manner than would be done by the nncivilized folk, it can be brought under a common system of education. Such a system should not take pride in turning out men of mere letters and scientific attainments, but should take under its wings the up-bringing of all such types of men and women, as may form from the lowest to the highest link in one complete chains of success, in different activities of human life. It should impart such discipline and training, as would not allow them to suffer

the undesirable consequences of either too much indulgence in philanthropy or of over-exacting one's rights from others, in order to maintain a peaceful equilibrium in the most sensitive scale of human mind.

All human beings cannot be brought to realize this ideal. especially when the theory of evolution applies as fully to the mental sphere as to the physical and uuiformity is in direct inconsistency with the laws of Nature. Yet, as Nature controls all, right persons will naturally be put in right places, if only the educationalists did their duty in helping their disciples in doing what they *can* and not what in the opinion of the educationalists they ought to do.

One of the greatest mistakes of life is to set up one's own standard of right and wrong, and expect every one to conform to it. Therefore education, which like a torch, throws light on all the paths and leaves it to one's own discretion which to follow and its fruit—Knowledge —which is universal, should be imparted with a thoroughly unprejudiced mind on most liberal lines; and the object should be to turn out men and women, who may be able to co-operate with each other in their emotions, thoughts and actions and serve each other to the greatest extent in their own interest and therefore also in the interest of humanity.

The general discontent and unrest, practically all over the world, is greatly due to the mis-conception of one's own situation and its wrong application in life, for both of which the educationalists are responsible. Therefore, a thoughtful allotment of edequate duties—*Kartavya*, *Dharma*—to man and woman should be the foundation of any scheme of education, the super-structure of which has

to be built in accordance with an already fully discussed and adopted plan in the form of the goal kept in view; and the educationalists have further to pick up, mould and fix up the tits and bits of humanity in their proper places to complete the edifice of their arbitrarily chosen human civilization.

The great mass of mankind have neither the liking nor the aptitude for either literary, scientific or artistic pursuits, nor indeed for excellence of any sort. Their ambition is to go through life with moderate exertions and a fair share of ease, doing common things in a common way; and a great blessing and comfort it is that the majority is of this mind, for the majority of things to be done are common things and are quite well done in a common way. Only a small percentage of people are born with that most excellent quality, a desire of excellence or with special aptitude of one kind or another. Mr. Gelton says, that in Europe where so many facilities exist for learning, not more than one in four thousand may be expected to attain distinction, and not more than one in a million to share that intensity of instinctive aptitude, the burning thirst for excellence, which is called *genius*. No man can say where the geniuses will crop up; like their opposites, the fools and the knaves, they appear sometimes in the palace and sometimes in the hovel.

For a lad or girl of genius, who is one in a million, the educationalists should make accessible the highest and the best training the nation could afford. Whatever it might cost, the investment is sure to be a good one. If any nation could purchase a potential Dayanand, Kant, Edison, Davy or Faraday, Shrimati Gaṛgi or Madam

Curie at the cost of hundred thousand pounds cash, it would gain a bargain. It is a world-wide known fact, that what these half a dozen people have done, has produced immense good and untold millions of wealth in the narrowest economic sense of the word. But, geniuses are born *free* in every nation, and the only question is of picking out these glorious sports of Nature out of the millions of ordinary men by a carefully worked out system of general education, followed by a course of special education, according to their natural inclinations and aptitudes, for which purpose the educationalists should provide a ladder reaching from the gutter to the university, along which every human child should have the chance of climbing as far as he or she is fit to go.

The so-called mass-education, which consists only of a smattering of reading, writing and arithmetic, is hardly worth the name and cannot prove of any earthly use, unless it be followed by a course in some technical or professional institute, where the pupils could acquire a certain amount of skill or proficiency in the line of work, they may have to follow in life. Even then, it cannot bring about any successful result unless and until those who have completed it are guided by a few leaders who are the product of a system of special education. It is true, that the few geniuses will also be more or less helpless without the co-operation of the masses, who can give a practical shape to their ideals; but as the region of higher education is beyond that of the mass education, and every one going up for the former has necessarily to go through the latter, and hosts of those who join, fall out as incompetent and unable to reach that golden aim of the educationalists,

which has been placed as an ideal, it is self-evident that no special scheme for the masses need be written.

Similarly, higher education can also be of no avail, unless proper and satisfactory arrangements be made to impart first an all round through general education and then every chance be afforded to the student to specialize in any particular subject; for a properly educated person is one, who has specialized in any one particular subject and also possesses a general knowledge of various other subjects, to such an extent as would help in the achievement of success in that particular subject.

One of the several factors on which a good and fruitful education may depend, is the mental as well as physical capacity of a pupil to learn in general and his special aptitude to master any particular subject. But this requires a thoughtful awakening and cultivation, and therefore systematic handling of a child from the very beginning is absolutely necessary; and also as the environments have a great effect in moulding one's mind and body. Methods of teaching have to be substantially altered, when the object is not to pour down the throat of the pupil what the teacher will, but to tactfully give what he will gladly take, and in doses that would neither cause him over-feeding nor let him starve. In order to find what the pupil will gladly take, he has to be given something of everything. This imparts to him a general education and enables him to gradually discover his own special taste, which could later on be cultivated in a technical or professional institute or at a university, that may afford all facilities for the accomplishment of such an object.

Thus, a novice has to be fairly well introduced to the outlines of the principle subjects through general education. But the trouble is increased, when one looks to their large number, difficulty in dealing with each one of them, and the shortness of period during which their general study must be completed, of course while giving full attention also to the physical welfare of the pupil.

However, these difficulties are being over-come by working up a *System of educative toys and apparatus* and writing out special *Ideal guide text-books of human knowledge*, which would put forward an outline of the subject under treatment in words quite plane and direct without unnecessary and confusive repetitions, on the basis of which such *class-books* will be made as would directly fit in the scheme of education under contemplation.

Again, the teaching has to be provided in such a form as may prove beneficial to pupils as well the tutors, giving an incentive to all of them for good work ; and not in such a dull and insipid way as to make both utterly disgusted not only of each other, but also of the subject taught and learnt. While, during higher education no distinction of form or figure need be observed. The whole thing should be so arranged that it may set up a keen competition to hold and advance one's own position, not only among the students, but also among the professors, most of whom, at present, instead of promoting the cause of learning by working the unknown regions in their own field of research and thus proving useful to themselves and to humanity at large, are wasting their time and energy in following the red-tapism, doing ordinary routine work, and contriving means of creating further

complication and trouble in the way of the scholars. Thus, gradually the race of sleepy teachers in the schools and loathsome and incompetent professors at the universities will become extinct and the students will also be awakened to look to their own advantage in selecting their professors out of men from whom they could really learn something.

Examination is an indispensable accompaniment of teaching but unfortunately the way in which it is generally held, has made it a necessary evil. Even under the best circumstances examination remains but an imperfect test of knowledge, and still more imperfect of one's capacity, while it tells next to nothing about a man's power as an investigator; especially when it concerns a student who has only gone through a course of general education. It is, as a matter of fact, a means to gauge one's depth of learning with a view to classification, for which the authorities must adopt ingenious ways and put questions that are more intellectual than mechanical; and be strict but by no means unreasonable.

In the course of higher education each individual will have to be separately examined to thoroughly test his abilities before being awarded a hall-mark of the university.

No effort seem to be made anywhere to impart proper education to men and women respectively, according to their biological situation and calling in life. Man in the scheme of existence is more physically and mentally fit to be the producer and is appreciator, being more guided by reason; while woman is more fit to be the organiser and is emotional, being guided more by feelings.

In the West, women are well accomplished in fine arts, etc., and in some parts also in the matters of household where its importance is realized, but unfortunately on the same lines as men are, with the result that they often acquire more or less a business like attitude and the manish temperament, practically devoid of the womanly tender feelings. Sometimes they take up quite manly subjects at the universities and other educational institutions, *e.g.*, mechanical engineering, mining and metallurgy, etc. The manly thoughts which occupy their minds sometimes effect them also physiologically to the extent that they become flat-chested and altogether incapable of being mothers. The intellectual struggle in manly sphere has awakened in them the manly spirit of demanding their rights even in the administration of the country, of course not with a view to extend a helping hand. Thus, many fail to supplement the deficiency and capture the hearts of men with whom they happen to co-operate in life and therefore both the parties are sometimes discontented and unhappy.

While in India practically no chance is given to girls to improve. If circumstances are not against them, they can sometimes preserve their natural womanly instincts and feelings to some extent.

No direct effort is however made either in the East or West, to guide their instincts and emotions and to cultivate fine womanly tender feelings, the possession of which alone makes the woman an ideal of love and devotion for man. Her charms would exceed all limits, if her training be punctuated with arts and accomplishments as in Europe and her natural instincts awakened to utilize them to her best advantage.

So far as man's special education is concerned, the arrangements are fairly tolerable in advanced countries of the West, but in India there is no trace of such education yet observed.

Besides offering other advantages co-education rears the spirit of common sister-brotherhood and is condusive to a high moral tone. And, adult-education is like a short-cut to training and culture, forming a sort of connecting link between the uneducated and the educated.

Their importance is well recognized, but it will be sometime before they can make ahead through the existing prejudices.

Natuarally, a thing is greatly needed where it does not exist at all, although its absence for centuries may have made the people blind to see its necessity. But. it must be doubtlessly admitted that the nucleous of an up-to date scheme of education with several new ideas and advocating different standards of life for people of different vocations, may more easily and also perhaps more beneficially be *first* introduced in some advanced country of the West where people are already awakened, not only to grasp but to actually adopt new ideals in life.

It is a strange phenomenon to find that especially in India a large number of institutions, with the object of both mass and special education are dependent on public charity, while neither of the aims can be achieved in the proper sense of the word by such means. If they accept the correct definition of education as their ideal their programme of work is not consistent with the ways and means of its attainment. And, if their object be to give the masses

a smattering of reading, writing and arithmetic, special provision being made for the intellectually or materially crippled by the help of philanthropic people, this has also not been achieved and the energy and wealth spent for the so-called higher education is hardly justifiable.

Many of the institutions being *free* in the common sense of the word, cannot afford to impart a high class training and are likely to meet a premature death in the struggle for existence. Funds are, therefore, collected for their maintenance and all sorts of means are adopted for this purpose, as holding public lectures, depicting the importance of education and of maintaining the sectarianism, to do which the public is excited in all possible ways, representing the poor and pitiable condition of the institution, concluding with the words "Your personal help from the pecuniary point of view only, will put the institution on a sound footing and absolve you from the debt of the society", and so on; visiting people in their homes and begging them to help the institution, which often makes such visits unpleasant to many. The fear of demanding donations and subscriptions has made many of the leaders unwelcome visitors and the failure of work chiefly owing to the sectarian spirit, mismanagement and sometimes even direct cheating, is draining out all enterprise from the hearts of many youths, who have a desire as well as the means to do good to their fellow beings. Wealthy people are asked to visit the anniversaries, held under the apparent object of entertaining the visitors as well as the pupils, but in fact, with a view to get as much from the public as may be possible by putting before them the balance sheet of the institution, which generally shows some loss; and if not,

by putting forth a budget, which shows the necessity of more funds, with the final words "This is the time, ladies and gentlemen, to show your philanthropic spirit and to give us as much as possible for the service of your poor countrymen and the protection of your *religion*."

Again, the free institutions as they exist in this country do more harm than good, for they invoke a beggarly spirit in the masses and infuse it in the pupils by their living example, with the result that every body expects some body to do him some favour and given him something free.

Free education does not and should not mean education without any cost to the students, for a thing lightly gained is lightly taken. Moreover, none can afford free education, in the general sense of the word, beyond the teaching of mere alphabets and simple addition and subtraction, which is by no means education; and this too at a continuous draining of a few rich men's purses and at the cost of the invaluable time and labour of many intellectual beings.

Free education only means, that the function of the imparting of education is practically free to the institution, *i.e.*, the tutors and professors are attached free to the school or the university and the nomination of the students to the institution is also practically free to the deserved, but the personal troubles of the tutors and the professors, as also of anybody else attached either directly or indirectly to the institution, should be amply paid in any form by those who profit by them. This has been fully recognised also by the ancient Hindus, for the *Gurukuls*

—Educational homes—used to be *free* institutions but the *Acharyas*—professors—attached to them were certainly paid their *Dakshina*—gratuity. 'He charges no fee practically, who charges in gold from the one who is capable of sacrificing his self-enlightened soul for the cause of humanity' was the motto of many ancient *Acharyas*, who preferred to accept a flower with a vow to fight for the cause realized by the student, who in their eyes could afford to do it. No funds were reserved to pay poor students by the *Gurukulas*, but the *Acharyas* themselves made the necessary concessions for those whom they found needy and deserved. This did away with the bother of collecting funds, producing accounts and looking after their application as dictated by the donors.

Gradual degradation and through that, neglect of mutual duties between the teachers and the taught giving rise to the question of right and its demand, and failure to do one's duty without compulsion, seems to have changed the ancient *Gurukul* system of the Hindus to the present one, of charging fees in advance for any tuition work to be done. But, misapprehension and irresponsible work on the part of the tutors or the professors and non-appreciation of the subject of proper education, its value and the ways and means of its attainment, on the part of the public, is surely the cause of ridiculously low fees in schools and colleges, especially in this country.

Thus, the people who are desirous of imparting good education to their children have to be prepared not for giving big donations to the freshly started institutions, but to meet the expenses incurred on their own children, by paying the due fees of schooling.

It is comparatively much more expensive to run a school on proper lines than a university, just as the preliminaries of laying the foundation and erecting the skeleton of a building cost more than to finish and furnish the same in a special way. The tutors to be engaged have to be of sound general knowledge, of excellent habits, tactful and men of character, as they have to deal with boys and girls at a very impressionable age. They have to mould their character, form their habits and sow the seed of knowledge into their hearts, like a farmer would sow his seed in a new soil, after fully tilling and preparing the same. Just as a farmer, desirous of a good crop must put in a fair amount of spade work on the soil, so has also a school master to systematically labour on his pupils, if it be desired that they would do some useful work in life. In educational matters, generally third class teachers are apt to turn out fourth class men and first class teachers may be expected to turn out the best of men. In fact, the school work is comparable to the foundation work on which the beautiful structure of the special university education has to be based. It, therefore, costs a great deal to engage or satisfy the teachers of such qualifications, whose lives may safely be followed by the pupils, specially when their whole time and attention is necessary to keep the young ones under proper control. The expenses seem to be still greater when the general public opinion about the schooling fee of a child is so low, on the wrong assumption that a mere entrance passed person is quite capable of coaching and training the young ones satisfactorily. However, the expenses would be profitably adjusted when technical and professional institutes are to work along with it.

In case of an *Ideal University*, the only costs to be incurred, are of maintaining a record of the students who are specializing in different subjects; and of introducing them to the best of professors in their lines. This may be done on entirely business basis, as the students are charged a certain admission fee, while the professors pay a certain percentage out of their fees to enable the university to make the necessary arrangements, with the result that this also runs at some profit.

The professors are quite good as long as they are specialists in their subjects, for they are concerned with fully grown up and well disciplined boys and girls, only as far as their special subjects go; and their whole attention can neither be afforded, nor is wanted. The question of personal character or habits is, therefore, not of much importance, unless, they have to deal with such subject at the university.

However rich in funds an educational institution may be, it cannot afford to engage the *geniuses*, who are busily engaged in their own work, are sometimes over rich or quite contented with their whims in their beggarly condition. But it can certainly afford to provide to such geniuses, the means to make a fortune over their learning and capabilities by requesting them to affiliate themselves to the university and bringing them in contact with young clients, in the form of students, who would admire them, help them in their work and also pay them duly for their troubles in teaching their subjects.

It is not sufficient for an educational institution to be self-supporting. It must amply pay for the investment and the troubles of its organizers, like an industry, to

give sufficient incentive to its conductors to wholly and solely devote their attention to maintain its superior position up to the mark, in competition with the rival institutions and to beat them in excellence of equipment and management of training the young.

When an ordinary mechanical workshop, which turns out mere forks and knives, survives in the struggle for existence and runs at a profit, there is no reason why a properly organized and well conducted scheme of education, which claims to manufacture the brains of great scientists and inventors, should be a losing concern and die for want of even self-support, as is the case with most of the so-called educational institutions.

Consequently, the other object should be to carry out the work of imparting the education on such sound principles of business—justice—as would promote the aims and objects of the scheme and yield a fair return on the investment made and the trouble taken for the management and the due carrying out of the mission.

Hence, keeping the above points in view and also taking the existing conditions of humanity into consideration, a *Scheme of Ideal Education*, has been chalked out.

GENERAL EDUCATION & SPECIALIZATION

The Preliminary General or School Education

"Cultivation to the mind is as necessary as food to the body." *Cicero.*

The education of children is a vast subject in itself and cannot be dealt with here in detail. It may however, be mentioned that the development of finer feelings and the power of observation, should be the chief object in view. This can be best attained by the help of the mother herself or the young ladies, who are naturally loving and untiring in their efforts to please the children. A child must be made to discover facts and answer his questions himself. In the very childhood the love for science must be rooted deep in the heart and its introduction should be made as easy and interesting as it apparently seems difficult and dry. To insure good results, the first impressions of every subject on the beginner's mind should be good, as "Well begun is half done". Hence, the importance of competent tutors that could hit on the right and most direct method of teaching, after fully studying the minds of the young.

The education of infants begins with the first smile and progresses from the utterance of a few broken words and imitations of some simple deeds, on to the more complex ones. They soon begin to crawl about and recognize different voices and faces. At this stage, their training begins in playing with toys, which are very simple but along with the development of the child, are constantly replaced by more complicated and interesting ones, till they represent in model shape the results of the life long labour of some of the most wonderful brains. Constant

touch with such ingenious and entertaining environments inspires them with inquisitiveness combined with a sensation of joy. They begin to ascertain facts and to assimilate them ; and their interest is so much aroused that they themselves begin to collect specimens from Nature. This cultivates the habit of observation, which is at the root of all sciences and to help it further, the children must be sent out into the woods, forests and museums etc., with proper governesses, tutors or guides. " To apperciate art is the first stage of being an artist " and this is what the children should be brought up to, for once they begin to realize the pleasures of Nature, there is nothing to stop them from devoting their lives to its study. True love of Nature makes them true devotees of the Creator. Being together, creates fellow-feeling in them, although possessed by different thoughts and ideals. They sing songs and are introduced to music ; committing of sonnets by heart turns them into tiny poets, as they soon begin to rhyme themselves. Collecting of flowers and leaves introduces them to botany, that of butterflies and insects to zoology; of stones and pebbles to geology and so-forth ; while the question of composition, which baffles them at every step leads them gradually into the region of chemistry. The drying of flowers and pasting them into albums, stencil drawings and sketches etc., lead them to art. The habit of neat living impresses them with the noble idea that " Cleanliness is next to Godliness " and brought up under healthy circumstances, pure thoughts and wholesome food, the boys actually grow into earthly gods and the girls into angels.

The systematic handling and management of such big collections, as children usually have, makes them metho-

dical and small organizers ; nay, even the process of collection imparts them the power of judgment and they acquire the habit of quick decision, based on correct reasoning, as every specimen has to be carefully examined before being taken up or finally rejected. The exchange of specimens amongst themselves, according to their valuation, impresses on them the right principles of business. In short, at every step they are introduced to a new subject and their childish talks give them good humour and a fair command over the language. Language is the most important vehicle of transmitting thoughts and its accuracy is necessary to enable one to give true expression to his ideas. Fair knowledge of a language is therefore desirable before reading and writing may be commenced.

The brains of the young are very tender and should not be strained with subjects that contain more of theory than facts, such as philosophy, or subjects that require a long process of acute thinking to arrive at any result, such as political-economy. Introduction to such subjects may be made towards the end of the preliminary education. No home-task should be given, as meeting with a difficulty at the very outset, when the taste for the subject is still in embryo, is enough to discourage them and to create a sort of hatred for the subject in their minds. Moreover, they must have time to assimilate and digest what is imparted to them and should be allowed to live and grow, which is the first '*Sine qua non*, of all sound education.

Bringing up of the young ones with care under these conditions, may result in such an entirely different but desirable effect that they may begin to look upon a day's detention from school as a punishment.

In short, the preliminary education must consist of the essentials of all that a man is likely to learn in his life and should be fit the pupil to either enter upon a university career or upon any profession or calling, which may require only a short period of apprenticeship and not any specialized training.

The watch-word for the tutors should be that "Instinct is the safest guide and Nature the best instructor". The imparting of education should create self-confidence in the minds of the young and this is possible only when their doubts are cleared. If the tutor is not able to do so he should admit his ignorance, so as to have the moral effect of making them truthful and honest.

Young as the children are, they should be quarterly examined and the final examinations, which must be written and thorough may take place yearly, when they may be given promotion to the higher classes.

The girls may be brought up together with the boys in their childhood, after which separate arrangements will have to be made for them, as their subjects will considerably differ from those of the boys. For instance, in the case of girls more attention will have to be paid to fine-arts and household matters; and to subjects which will cultivate refine and guide the emotions, rather than to professional subjects.

It is also important to know the evil side of the world, but this should be done when one's ideas have gained a firm ground. Sin can be more easily avoided by knowing its horrors and one should always remember that. "It is innocence that is bliss and not ignorance."

Firmness of character is one great factor, which helps one in being bold in face of the obstacles and in sticking to the noblest of noble principles " Be true to thine own self." In the very school-days the idea of giving up everything for the sake of principle should be firmly rooted in the hearts of the young and in order that they may not feel any trouble or dejection in matured life, when obliged to sacrifice their personal comforts for the sake of their principles, simple habits and the power of adapting one's Self to any circumstances should be cultivated. The greatest misfortune that one could have in his life in order to retain his principles, is to be denied the comforts even of an ordinary life. The man of principle will prefer to earn his living even by a menial's work than to sit on his dignity at the sacrifice of his principles—a seeming degradation, which an ordinary man will not be able to undergo without dejection. A man of principle has always to face the ups and downs of life in this world, which is a place of examination for him. If he does not yield to the circumstances, the circumstances must yield before him and he is bound to succeed in his mission. In the scientific world the edifice of truth is cemented by the blood of martyrs, who have gone by.

He must always be prepared to learn and welcome new thoughts and work on them, if found in accordance with his own convictions, believing that "A prejudiced mind can never learn".

The Higher Special or University Education

Specialization in any subject is a sure key to success in life.

It is with the object of specializing in some particular subject, that a young man, who has completed his preliminary education, joins the university. As such, he is held in high esteem by men of all professions. Every body looks upon him as a forth-coming asset of great value to the country and tries to encourage him and help him in the attainment of his noble ambition. He is a well brought up young man with high conception of his duties. As a man equipped with general training and control over himself, he is capable of thinking what is best for him, but not having much worldly experience, still stands in need of some advice, which he may expect from his professors and other well wishers. Having gone through the strict school discipline for so many years with a view to form regular habits and a firm character, he is now let free to act according to his own sweet will, as his actions could not for ever be controlled as in the school days.

No definite classes can be formed at a university, owing to the fact that every student possesses a different power of grasping thoughts and assimilating facts. He is at liberty to learn what he likes and is given a full chance of making the best of his talents. No unsuccessful students can prevent the successful ones from reaping the full advantage of the opportunity afforded to them and the standard of the university teaching has not to be pulled down to the capacity of an average student.

The students who have been working under the school discipline by mere force or compulsion, take undue advant-

age of the freedom given to them in the university-life. They go on wrong ways and leave the university in disgust after a year or two, as blank as they had entered it, to spend the rest of their lives in the pursuit of their own hobbies.

There is a good deal of pruning done here and the university not believing in education under compulsion, does not mind if such students go away from it. The university authorities know fully well, that everybody who went to school with Shakespeare did not turn out a Shakespeare.

Two things are essential to make a man successful in life. The possession of a mind capable of being traianed in a special line and right selection of the subject. The first is mostly inborn, which remains in a latent form in the chlid and discloses itself soon under the influence of general education which also help him in selecting the righth subject. The unversity is especially interested in those, who show signs of becoming useful, when given full liberty, as it insists on a very clear classification between the specialist and the thoroughly educated. By education even a man of ordinary capacity shines a little, but the university will not recognize him unless he is well up to its standard.

There is also a number of students who go on wrong ways and waste a year or two in their own hobbies, but repenting and realizing the actual worth of special education, take a sudden turn and enthusiastically follow their lines of work. Such students, though very rare, generally turn out to be the best and the most earnest workers. They compare to a student, who has always been a 'good boy', j ust as a rogue, who after reflecting on his dark life with a repentent heart, has become

a saint on actually realizing the glories of virtue, would compare to a man, who has never known what sin is. Having an experience of both the lives, the former who has made his own choice, will stick to it more firmly and could explain his standpoint with much greater force than the latter. Then, there is another class of students, whose preliminary education has given them disciplined habits and systematic ways of living. They work regularly in the line in which they are interested and generally come out successful at the end.

All the subjects may be conveniently treated under the following faculties :—

(1) Philosophy (including science).

(2) Law (*Dharma*).

(3) Medicine.

(4) Commerce.

(5) Engineering.

(6) Theology.

(7) Fine arts.

Four subjects may be conveniently studied and they should be so chosen, as to help the subject in which specialization has to take place. The study of philosophy is essential for science students, as it helps them in rightly understanding the theories and in formulating correct results from the natural phenomena.

A small fee is charged by the university and the best libraries are placed at the disposal of the student. None tells him as to what books he should read in his subject, as the idea is common, that different authors have written

books on the same subject, as one man's explanation is not clear to all and does not impress every mind in the same way. Hence, the student is obliged to go through the library and to select the most suitable authors according to his own taste and requirements. This, acquaints him with the literature and he becomes proficient in finding out references when necessary. The study of the lives of great men shows him what sincere and unceasing attempts they have made to study Nature and affords him a great help and stimulation in his work. In fact, the object is to master the subject and this may be done by the student in any way he thinks best. The professors of course give such suggestions in selection of the books, as experience might have taught them.

A student is required to pay a nominal fee to remain on the list of students and he is given a "students's card" on showing which he is given a concession in public lectures, restaurants, theatres and other places of interest.

The university insures the health of every student on charging a nominal fee called "health fee" and the students when in need are given free treatment by the Medical faculty and the students belonging to the same. In fact, all the faculties mutually help each other's students.

The university authurities are very careful in making arrangement to impart the best of education to the students at the cheapest possible rates. The university building consists of university offices, a senate hall, where matriculation examination and all other ceremonial functions take place, and a few lecture rooms, which are given to such professors or lecturers, who may find it convenient to teach at the university. Before investing money for the

erection of any institute, they first find out, the best man in the subject available, for it is with the object of taking advantage of his learning, that the students would join the university and he alone could be in a position to design and fit up the institute in the most up to date manner.

To give a practical instance, on making enquiries, the university finds, that Dr. X will be the best man to teach the students and lead them into the most wonderful and unknown realms of a certain branch of chemistry. The next questien that crops up is, that even if the university undergoes the heavy expenses of building the institutes, whether it will be possible for it to engage Dr. X who in addition to commanding a lucrative private practice is so much absorbed in his own problems, that he would not give them up for anything. Again, the university authorities find, that Dr. X possesses an institute, the like one of which will cost the university such a large sum of money as it may not be able to afford.

The university authorities then hit upon an ideal method of accomplishing their object. They send a letter to Dr. X crediting him for his wonderful discoveries and touching his innermost chord of liberalism with a request to affiliate his institute to the university and to undertake to teach his subject to a few advanced students. Dr. X feels honoured on getting such a letter from the leading men in other subjects and gladly gives his consent. He gets a lecture-hall built just adjacent to his private laboratory, where he holds lectures at an hour convenient to him on such special branches of chemistry in which he may be most deeply interested.

Only those students, who are keenly interested in the study of that particular branch of chemistry and are advanced enough to derive benefit from the lectures of Dr. X will join. Dr. X does not brother himself with the work of collecting fees, which is done by the university and for that, he gladly pays it a certain percentage out of his income from the fees.

He never marks the attendance of the students and would not mind if a student did not come to attend his lectures for months together. The students as well as the professor both fully know, that the former do not oblige the latter in any way by attending his lectures. If a student could utilize his time to a greater advantage elsewhere, he might not go to the lecture.

Consequently, a student is at full liberty to attend as many lectures and on as many subjects as he likes. The university publishes a list of the lectures to be delivered under all the faculties with the names of the corresponding professors and the time and place of the lectures, at the beginning of every term. This list also includes the names of the institutes open to students for practical work on payment of fees.

In order to keep a control and prevent those students from attending the lectures, who have not paid their fees, professors issue 'admittance cards,' which have to be shown to the waiter at the entrance. Some professors hold a certain number of lectures free of charge, to which all are welcome. Thus, the professors also have to stand on their own abilities to attract the audience in their subjects.

At the institute also, a student is master of himself. He has to pay a certain amount of fee for his 'work-bench'

and for the breakage. It is open to him from 6 a.m. till 8 p.m. and if he still wishes to continue his work for some special reason, permission is at once granted.

The assistants give instructions to students and render them help in the practical work, now and then, when they come on their rounds, which are not more frequent than two or three in a day, owing to the fact, that they themselves are engaged in some research work. The professors are too busy to give ordinary instructions and visit only once a day or every second or third day. This state of affairs exists only as long as the studeut has not gone through the most of what is known to the scientists of his times, after accomplishing which he appears for the *'preliminary examination.'* It is held only in the chief subject. The practical part of the examination is rather hard, but the students are allowed to consult their notes, if the work given be of a complicated nature. It is followed by an oral examination, held by the Director of the institute to ascertain, if the student is really up to the mark also in theory. If successful, he is entrusted with some problems, which he has to work out for his final examination.

At this stage he becomes free with the assistants, who are also after all research scholars, though of an advanced standard. They all talk a lot to each other about their problems, of course while preserving their own interests. Assistants now visit the student as friends, while the Director of the institute comes on rounds, as the assistants used to do when he was preparing for the preliminary examination.

He is taught to stand on his own legs and to learn from experience. If he goes to consult the Director

on any of his practical difficulties, the latter may tell him " You have been working on these compounds for such a long period and in addition to attaining some knowledge by your independent experiments, have learnt what is already known on the subject. I had learnt similiar things long ago and if I were to conduct any experiments in this connection now, I expect to consult you". Such elevating words from a person, who is looked upon as an authority in the subject, inspire the student with new spirit and enthusiasm ; and he very often succeeds in solving his difficulty himself. Of course, when he does not succeed for a long time and the Director thinks it proper to help him, the latter on listening the whole story and remarking that the student had been quite hard-working and had bravely faced the difficulty, suggests some alterations in the method, or if he finds it utterly hopeless, he may suggest an altogether new process, which almost invariably proves successful.

It is mere practice and experience in solving so many difficulties of their own as well as of others, that has made the professors so astonishingly clever, that whatever they may suggest even in the unknown directions, as a rule, turns out successful.

After completing the research work and getting it approved by the Director of the institute, it is sent to other examiners appointed by the university. Being already approved by the Director of the institute and bearing his remarks, it is also passed by them and the student is allowed to put it before the Chemical Society for criticism, which if any he has to stand.

The student is then called fo the *'final examination'*. When the best men in the subject have already been

selected as professors, it is hardly possible to find better examiners. If, however, any of them be busy, he may be substituted by some other competent man.

All sxaminations are oral. This saves the university the expenses of setting the papers, the trouble of keeping them secret and watching the students at the time of the examination. Moreover, a student has to prepare himself more thoroughly to answer the questions orally and the examiuation, therefore, forms a better test.

The examination can take place whenever a student is ready, for it is to help him in his life and not to stand as a barrier against him. But, he is given only *one* chance for the final examination.

If he does not get through, it either shows that he wanted to deceive his examiners, when he was not actually prepared in his subjects, or that he did not even exactly know what he knew and had no self-confidence. In either case the university considers him unfit for the degree. If he however, gets nervous or cannot satisfy the examiner owing to some other reason, in any one subject, he may be asked to appear again in a few days, if the examiner may think it fit to permit him to do so.

The student first makes a call on each examiner to appoint the place and time of examination, which is settled amongst them according to their mutual convenience.

The examination is divided into four parts. First of all the examiner ascertains the names of the works the student has studied in the subject and puts a few typical questions to see whether, he has actually gone through them. The second step is to find out what the student has understood on reading so many books *i. e.*, what

impression the study of so many authors has left on his mind. Thirdly, the examiner insists on knowing the personal opinion of the student on the various points discussed by different authors in their works. *i. e.*, in short, what he actually knows and how far science has helped him in coming to conclusions that he considers to be right. Here, the student has to support his statements by arguments and make his standpoint as clear to the examiner as possible. The fourth and the final stage of the examination is the question "The science has done so much for you, but what have you done for the science ?" and this opens the subject of research, on satisfying the examiner in which, the student passes the examination in the first, second or third grade according to his abilities.

The examination in the remaining other subjects proceeds only up to the third state, as no research work is done in them.

Ladies also join the university after passing the school final, but generally specialize in subjects other than those in which men do. They pay more attention to fine arts, etc., as the idea is that one day every one of them has to unite with the most appropriate young man in such a way, that there may seem to be 'one Soul in two bodies and being one, one may supplement and stand boldly to fill up the deficiencies of the other, so that both together may form a perfect being.

To impart practical training, the students are taken out on excursions to visit the works. They are also given a chance to work in them during vacations on recommendation of the Director of the technological institute, who

is an adviser to many of them and to whom they are greatly indebted for some valuable processes.

At times, it becomes necessary to join as an apprentice, while in some cases the student may have to be very tactful and make an adventure to get admittance into the works even as a labourer to gain his object. No manufacturer would disclose the secrets even of a part of his process, unless he may be quite sure, that the person taken into the works would stay there permanently.

A foreigner is generally not much benefitted by the minute details of a particular process, which have been worked out under altogether different conditions, than those under which he would have to work. What is wanted is the capability of tackling scientific problems and working them out on technical lines. To attain this proficiency, it is often sufficient for a person to have done some scientific and technical research and to have carefully followed the arrangements of a few typical works. This, when aided by the principles of chemical technology enable him to execute the necessary alterations in a process, required by the ruling conditions or to find out altogether a new one ; and also to design the corresponding machinery.

He learns a lot in museums and exhibitions, which do not merely display the finished products, as a warehouse, but fully represent different manufactures in a model shape.

In short, no chance is allowed to be lost to gain experience and every student who comes out with a halt mark of the university has become more or less an expert in his subject.

His services are eagerly sought for by enterprising businessmen who regard him as an asset of great value. He sometimes gets offers even before going up for his final examination, immediately on passing which, he joins as an expert.

If he wishes to lead an altogether independent life, he may join the university as an assistant and may gradually become a professor and an adviser ; and so on. Growing experience makes him more and more proficient and fully qualified to take up the place of the most learned men in his subject, when they retire.

Such liberal education and exactly on the same lines is imparted by the university in every faculty and in every subject. In order to make the student an earnest scholar and to give him a free scope to formulate the results and to build up his own independent thoughts, he is acquainted with all the sides of his subject without any prejudice. Thus a young man coming out of the university is a man of definite ideas, He has the strength of character to stand by his own convictions and enters the world with the words "I shall find my way or make it".

A REVOLUTION IN EDUCATION

Being fundamentally different in the ideal of education and absolutely unprejudiced and liberal in the ways and means to be adopted for its attainment, I wrote out the whole of my *Scheme of Ideal Education* systematically on such argumentative lines as to frankly invite all criticisms on it in quest of truth, and worked out its minutest details, so as to make it a success by convincing large bodies of sensible men of its importance and practicability.

It is styled : *A Revolution in Education, Preparation for a World-competition, Dr. Chandra's Scheme of Ideal Education* and is published by the Equitable Literature Home, Dehra Dun, with the following remarks :—

"The book is the result of the author's unique attempt to work out a better system of education, on being asked by Hon'ble Pt. Madan Mohan Malaviya to organize a technological section at the Benares Hindu University. The author has closely followed the evolution and history of education with his criticisms and commentaries, and boldly launches forth quite an original and complete scheme of an all round through general and special education, both for men and women according to their biological situations and calling in life, and as he clearly sees in it a solution of the problem, he has placed it for a world-competition and means to carry it out practically, for which he is making arrangements. It is beautifully printed on high class paper, with author's portrait and an attractive cover."

EQUITABLE LITERATURE HOME AND THE EDUCATION OF INDIANS

As my idealism was solely responsible for my not joining hands with the Benares Hindu University, with which I totally disagreed in the ideal of education and the ways and means of its attainment, and I had started my mission wholly relying on myself ; I was contemplating that if some students in search of a better system of education and convinced of my *Scheme of Ideal Education*, be willing to undergo a training on the lines prescribed therein, it would then be my duty to provide them with an institution by translating that scheme into practice.

I could, however, see its nucleus in the Equitable Literature Home, with a big Library, the fully equipped Techno-Chemical Research Laboratory and a few fairly large residential buildings, all put up together in a large compound at Dehra Dun—an ideal place for an *Ideal Institute*.

The Steps to be taken in the line of Education under the auspices of the Equitable Literature Home

The Equitable Literature Home, Dehra Dun will under its auspices allow the temporarily so designated *Embryonic Ideal University*, the use of its main hall and Dr. Chandra's Research Library, as also of its other possessions, as deemed necessary and proper from time to time.

The Embryonic Ideal University

The Embryonic Ideal University will to begin with, throw open only the following channels of study to be dealt with under its own *Philosophical Faculty* to such college

students of all castes and creeds, male and female, who may either be advanced enough to engage themselves in some research work or may do so after making up their deficiencies.

The Philosophical Faculty

1. *Philosophy*—The different schools of philosophy and allied literature.

2. *Logic*—The science of reasoning and allied literature.

3. *Psychology*—The wonders of human mind, or the working of the brain, with allied literature.

4. *History*—The history of human civilization and allied literature.

5. *Philology*—The origin of languages and allied literature.

6. *Religion*—The different religions of the world with their spiritual origin and allied literature.

7. *Chemistry*—The science of chemistry, chemical manufacture and allied literature. For practical work the *Techno Chemical Research Laboratory* will be affiliated to the Embryonic Ideal University.

The Course of Instructions

General Course—Adult Education

Subjects 1 to 6—It will presume a fair knowledge of languages, mathematics and such information as college students generally possess. Unless special books which are being compiled under the title of *Dr. Chandra's Ideal Guide Text-Books of Human Knowledge* are ready, necessary books will be recommended. In addition to the

regular lectures that will be held as deemed necessary and proper, a constant effort will be made to make the students self relaint and willing workers. For practical training debates and written discourses will be held regularly.

Subject 7—Besides the above it will include a thorough training in theoretical and practical chemistry—inorganic and organic; chemical lecture experiments ; qualitative and quantitative chemical analysis; inorganic and organic preparations; as also the neces ary principles of physics and physical chemistry, with their practical exercise.

Duration—It is likely to take about three years but may be more or less, according to the capacity and work of a student

SPECIAL COURSE

It will presume an efficient knowledge of the subject in question, as prescribed under the *General Course* and fairly sound general education.

Subjects 1 to 6—Will include a detailed study of the subject, followed by a thesis comprising an original research.

Subject 7—Besides the above, it will include a course of lectures in chemical technology, *i.e.*, applied chemistry, chemical engineering, machine designing, chemical consultation as a business, followed by first a scientific and then a technical research incorporated in a thesis.

N.B.—No technical process worked out by the Director will be taught to any student unless the corresponding fees be paid for it and the business taken up under his advice.

Duration—It is likely to take about three years after the General Course is completed, but much will depend on the abilities and work of a student.

Examinations

Only two formal examinations will be held in any of the subjects named above and on any day the student declares himself ready to sit for them.

So as to serve their right purpose the examinations will be strict, written, oral and practical. The questions will be put more of a practical nature to gauge the examinee's extent of knowledge. Besides, every leniency will be shown to the students.

The *first* examination will be held after the *General Course* is completed and will confer a diploma on the successful candidate.

Subjects 1 to 6 - It will turn out men of sound general information in their respective subjects.

Subject 7—It will turn out efficient chemists.

The *second* examination will be held after the *Special Course* is completed and will confer a degree on the successful candidate

Subjects 1 to 6—Will turn out men of authority in their respective subjects.

Subject 7—It will turn out men who could start any chemical industry after investigating the same, if they possess sufficient capital, etc.; set up a consulting practice; or join as research chemists.

Recognition of the Ideal University Degrees

Firstly—Mostly such students would join this university, who care more for merit than recognition, and either possess or wish to build up in themselves a stamina to stand on their own legs by following an independent profession of business, science or literature.

Secondly—Merit commands recognition all over the world and if the *original* researches done by the candidates, be recognized by the Director, he could also undertake to get them a recognition from the modern universities of the West, by placing their work before the authorities and fighting out their case in the educational field by actually putting the candidates to any test, if necessary.

Thirdly—There is hardly any reason to presume that the Government will not recognize the merits of the successful candidates, if they really possess any and be well behaved ; especially when instances are not wanting of men, who do not possess any university degrees and are yet found in Government employments, and have also been sometimes given preference to the so-called degree holders on sheer grounds of merit.

Fees

General Course :—

Subjects 1 to 6—For each subject, Rs. 25 per month.

Subject 7—Rs. 50 per month.

Special Course :—

Subjects 1 to 6—For each subject, Rs. 50 per month.

Subject 7—Rs. 100 per month.

Admission—In each case one month's fee shall be regarded as admission fee and the first month's fee shall be taken at the time of admission in advance.

Boarding House—For each seat Rs. 10 per month. The students will be free to make their own messing arrangements and the Director will give them the necessary facilities and help.

The Contemplated Additions

A course of general education in *Ideal Institute* up the the Education of the Gentry, when *Dr. Chandra's System of Educative Toys and Apparatus and the Ideal Guide Text-books of Human Knowledge* are ready.

2. A course for artisans in *Technical Institute* after completing Mass-education.

3. A course for professional training in *Professional Institute*, after completing Middle-class education.

Short-hand, type writing and book-keeping classes to be started first. Classes in music, photography and painting etc., to be taken up as soon as the *Art-gallery* and *Studios*, etc., are ready.

4. Other *Faculties* will be gradually added to the Ideal University.

For details read :—

A Revolution in Education,

Preparation for a World-competition,

Dr. Chandra's Scheme of Ideal Education.

A few Essentials of Success

1. As the Director would be doing the whole thing at his own responsibility, it is needless to mention that he would give his personal attention to the institution, of course while taking other competent hands to assist him in the work from time to time as may be deemed necessary and proper.

2. He would not accept any donation in the form of charity towards the institution, though later on he may welcome large funds on business lines. The wealthy

people willing to maintain any poor but deserved students at the institution by defraying their fees and other expenses, either on charitable or on contract lines, are requested to kindly correspond with the Director, who would greatly appreciate charity in this form and consider it a real help to the institution, if this could bring in some good and smart students.

3. As he does not believe in cheap and worthless education, he considers the fees fixed to be very low and hopes that they would not be looked upou as high in the interest of good and useful education, specially when he has decided not to feed the institution on public charity. An institution that claims to make its students stand on their own merits and independent, should not itself be otherwise.

4. The classes in each subject will be started exactly one month after the following number of students are admitted.

General Course :—

Subjects 1 to 6—25 students.

Subject 7—15 students.

Spceial Course :—

Subjeets 1 to 6—15 students.

Subject 7—10 students.

5. He wishes that the first batch should consist of smart, hard-working, well behaved and well off students, so that they may be imparted an *exemplary* Ideal Education at the Ideal University, according to their own inclination and aptitude, and could also accompany the

Director to the Western countries for sometime, if deemed necessary.

6. No student shall be admitted in the institute unless $\frac{\text{he}}{\text{she}}$ binds $\frac{\text{himself}}{\text{herself}}$ to abide by the rules of the institution, framed from time to time and gives a written undertaking to continue the studies for a period of at least three years.

7. The Director reserves to himself the right of a personal interview with the student, if necessary, before admitting $\frac{\text{him}}{\text{her}}$ in the institution.

Correspondence Courses

Subjects 1 to 6—On half fees and expenses.

To be started when 50 students are enrolled.

A FEW PROMINENT INDIAN LEADERS' INTEREST IN EDUCATION

The educational ideas had occupied my thoughts since 1911, when I was a student at the University of Berlin, but it was not until the Hon'ble Pandit Madan Mohan Malaviya, Vice-Chancellor of the Benares Hindu University, asked me in the year 1916 to write out my views on education, with special view to organize a Technological section at the university.

I was surprised that instead of demanding the points I had to raise against the Hindu University Scheme and satisfying me on them, I was asked to present a *fresh* Scheme of Education for consideration. However, this made me pick up more courage and I discussed the subject on the lines described under '*General Education and Specialisation*' in a paper styled '*An Ideal Study of Chemistry and its Application to Arts and Industries*' at a meeting presided by Dr E. G Hill, D. Sc., Principal, Muir Central College, Allahabad.

I was still more surprised to find that inspite of the enlogizing speeches made by the Vice-Chancellor himself and other authorities of the Benares Hindu University, before whom the above paper was read, and admitting that they were convinced of the correctness and practicability of my views, not one of them offered to carry them out

However, I worked out further details of my *Scheme of Ideal Education.*

Shortly after this, I had an occasion to put the matter before Shri 108 Swami Shradha Nand, Governor,

Gurukula, Kangri, Hardwar, to the end that he spoke of it in high terms, but without any practical result.

Then coming across a copy of the *Scheme of National Education*, I secured with great difficulty an interview with its learned authoress Mrs. Annie Basent (now Doctor), President, the Theosophical Society, Adyar, Madras, to understand the same.

On hearing my request she abruptly said "What do *you* know about education?" and I retorted "Madam, I must frankly admit that I possess no degree in pedagogy, but at the same time let me remind that you too possess none. If you think that to know something about education means to hold a university distinction, I submit that I am a Ph. D. from Berlin. May I know your academic qualifications? If you, however, be of opinion that a university hall mark is of no avail and a person must be judged from what he has actually done; here is a criticism on your *Scheme of National Education;* and if you wish to know further what I know about education, here is a copy of my *Scheme of Ideal Education* for your valued consideration."

On this she expressed her regret and remarked that she did not know I had done so much work. I was asked to call after at fort-night for her replies and when I did, I was told that she was in her bath and could not see me. On the following day, I called at a later hour but was told that she was having her break fast and I had to come away. On the third day I called in the noon when I was informed that she was taking rest after which she had an important engagement. So, I waited in the verandah and greeted her as she came out after a couple of hours.

"I am very busy just now" she ejaculated, but I calmly said "Madam, all my questions have disappeared. Granted that your time is invaluable, yet mine has some value. Then, is it how the great men should teach us the value of time and the importance of keeping up the appointments ? "

"I am very sorry....."

"Well, if so, I have got my reply. Now, will you please spare a couple of minutes and enlighten me on what you have thought over my criticism and the scheme ? "

" Regarding your criticism, the first two questions have no reply, but I would send over replies to your further queries after a couple of months. Regarding your scheme, a few questions had arisen, but they were answered in the latter part. I would be able to send you some questions later on ".

" Well madam, I do not know what questions had arisen in your mind regarding my Scheme of Ideal Education and how they were answered later on. I would see the new points you would raise, when I get them. Similarly, I would see what replies you make to my criticism, when they be sent to me. You have however, made one definite statement that there is no reply to the first two questions in my criticism. So, allow me also to make a statement that a person who has no replies to those two fundamental questions, has, in my humble opinion, no business to write on any scheme of education ". After this, we parted.

In spite of two reminders I was not fortunate enough to hear anything on the subject.

With the above experience, I did not know whom else to approach on the subject of education in this country.

At such a time, I became very hopeful when Mahatma M. K. Gandhi and Shriyut C. R. Das, etc., asked the Indian student community to give up the present schools and colleges and talked of starting absolutely independent national institutions, apparently with a view to provide a better education. I thought several schemes of education would be seriously considered for the purpose and my Scheme of Ideal Education being one of them, I would have an opportunity to fully discuss it to my hearts content, after which a beginning could be made in the right direction and I could do my part to my satisfaction.

With this object, I sent my papers "*An Ideal Study of Chemistry and its Application to Art and Industries*" —on the lines of the General and Special Education, "*Education, a world problem*"—An out line of my Scheme of Ideal Education and "*Equitable Literature Home and the Education of Indians*"—Explaining what I could accomplish in the line, depending entirely on myself, to Mahatma M. K. Gandhi, Shriyut C. R. Das, Pandit Motilal Nehru, Lala Lajpat Rai, Shriman Bipin Chandra Paul and the Editor of *Independent*, under Registered Acknowledgment Due covers and to Maulana Muhammad Ali in an ordinary cover, in January, 1921, with a request to either accept or criticise them, publish them in any papers and to make any other public use of them.

On getting no reply from any one of them for nearly two months excepting the postal acknowledgments, I lost my patience and ran down to Allahabad to meet Pandit

Motilal Nehru personally on the matter. He received me kindly and said " I was going to reply to your communication, but I think the people of this country want no education of any kind, unless *Swaraj* is attained ", but he was not willing to give it to me in writing.

I thereupon apologized for having asked him, after the fashion, to give it to me in writing, as if writing would make things more firm than saying and took his leave.

Shortly after that, I was surprised to find that inspite of this he presided over the Nationa lEducation Conference at Hardwar. I too happened to be invited there to read a paper on education. But, I was given no opportunity to do so as I had expressed my desire to enquire from the President in the Conference before reading my paper, whether he had change his opinion since we met or if not in what capacity he had come to preside over the Conference.

I then called on the leaders present at the District Congress Committee at Dehra Dun in March, 1921, and with their consent arranged a special meeting to discuss the subject of education at the Equitable Literature Home, Dehra Dun on 27th March, 1921.

Shri 108 Jagat Guru Shankaracharya (Sawami Bharati Krishna Tirth, M. A.) himself offered to speak on education. Thereupon I requested him not to waste his valuable time in expounding the importance of education and pointing out the drawbacks of the system of education invogue in the country, as we were well aware of them, but to enlighten us on the details of the scheme of education that could be most profitably introduced in India at the present moment. The great Swami

consented and asked me to have the announcement published accordingly. When I reached home late after distributing the hand bills, a disciple of the world-teacher rushed in and said " I have brought a command from His Holiness ! Our Lord will not grace your educational meeting to-morrow, as after making an appointment with you, he has accepted to preside over the Cow Conference". " No gentleman would make another appointment after accepting one and if any preference is to be given, certainly an Educational Conference deserves more attention than a Cow Conference. I am shocked to see this behaviour of His Holiness Shri 108 Jagat Guru—the Spiritual leader of India—and would be compelled to publish it if he does not come to the meeting to-morrow ", I remarked. The disciple went away and His Holiness came to the meeting next morning. It was held under the kind patronage of the enlightened personality of Miss. S L. Swetenham, the able authoress of Religious Genius and Conquering Prayer etc., and a member of our institute, in which Lala Lajpat Rai, Dr. Kitchlu, Pandit Jawahirlal Nehru and others were present among the distinguished guests, both Indian and Europeons, when I related the whole story as mentioned above and read the following paper :—

" Honoured President, Ladies and Gentlemen,

Utter silence on the part of a few prominent Indian leaders on my questioning them on education, especially after they themselves had set the ball rolling, has naturally led me to two conclusions. *Firstly*, that they being infinitely superior to me did not think it worth their while even to glance through my papers on the subject and threw them into a waste paper basket, saying " Nonsense, what can a

young man of Dr. Chandra's learning and experience write on so difficult a subject as education", or *secondly*, that they themselves being utterly ignorant of the subject of education and extremely prejudiced to maintain their own prestige, thought it best to evade all discussions and to adopt the golden silence

I must accept the first situation, as it seems appropriate and also gives me a full right to criticise their movement, which they should be able to defend. The criticism which I have called '*Reflections on the Seeds of the so-called National Education*' is as follows :—

A right object, suitable ways and means for its attainment and their strict persuance in practice which pertain to taught, word and deed—*Man, Vak* and *Karma* —respectively are the most essential factors in accomplishing any scheme. To determine the first two, and to adhere to the third, a truthful and unprejudiced attitude of mind is indispensable, for it is the mind, in which all the three have their birth and then develop. It is the mind that through a complicated process of thinking— yet unknown to humanity—begins to automatically work out a solution, when obstructed by the slightest obstacle, which is invariably the cause of the mental and therefore also of the physical evolution, through the reactionary process. Education is another name of experience, which helps the right mind in forming a correct judgment; and character, which is an out-come of education, helps it in adhering to the conclusions arrived at and in working them out to achieve the object. As education—Experience —plays a great part in the right conception of the object and the ways and means of achieving the same; as

also in a strict adherence to the latter in practice, it is self-evident that men of special education, possessed of a mind that seeks after truth and is bent upon achieving the same, are capable of conceiving and carrying out to a great extent, any particular scheme, that lies within their scope.

The process of mental evolution may well be compared to a sum of multiplication, the slightest mistake in the beginning of which leads the mathematician farther and farther away from the right conclusion, the more he proceeds with it. A little mental slackness is apt to take the 'effect' for the 'object', which it done, the whole of the scheme worked out, is bound to be misleading. Not only this, but it may become directly harmful, if when formulating even its object and the suitable means of achieving the same, consultation be taken at every step with people who are utterly ignorant and therefore incapable of throwing any light on it; just as a medical man may do more harm than good to his patients, who are devoid of any medical knowledge, by following their advice in writing out the prescriptions for them.

The drawing up of any scheme always requires a greater mental competency than the act of carrying it out, just as the selection of ingredientst, heir composition and proportion in a prescription is more difficult than its compounding and actual administrating to the patient who may be utterly ignorant of its composition.

Apart from this that the above does not seem to have been kept in view while considering the question of the so-called National Education, the following may be said

regarding the line of thought which has lately given rise to it :—

1.—That, the so-called National Education is an echo of the cry for political freedom, and not for culture. It is therefore another wave on the ocean of political excitement

2.—That, its object cannot be to impart a healthy and liberal education, but to help in the so-called political propaganda : for under Non-cooperation the people have been asked to leave only those schools and colleges, which are aided by Government. They have not been asked to leave the present schools and colleges, because the education imparted is not sound. It is most deplorable, that the public men of this country have been avoiding a discussion on the subject of education, although one of the most prominent of them all told me in so many words, that in his opinion the people of this country wanted no education of any kind before *Swaraj* was attained. Yet, very strangely the system of the so-called National Education is being widely discussed. Is it not a pity, that the young men of this country were first excited by the so-called leaders of the country to quit their school and college education ; and when the former did so and the latter failed to put forward any scheme of education, it was declared, that no education was needed at all. One wonders then, if the present public men of the country want the people of India to go back to primitive conditions, for what is it after all

that differentiates a man from an animal, except education ? The present Non-cooperation movement, therefore instead of advocating any better system of education, has unfortunately a tendency to lead the people away from civilization and culture.

3.—That, nationalism with all its bearing on politics, could be dealt under the vast head of education, but the *vice versa* is not possible.

4.—That, the whole of the so-called political work is being done in this country on the votes of the ignorant public and accordingly the so-called National Education would also be conducted in the same way. Therefore, it is a question how far the object of true education will be achieved.

5.—That, narrow-mindedness, pride and prejudice, being the chief features of even a healthy Nationalism—patriotism proclaiming "My country, right or wrong"—are diamatrically opposed to the interests of a healthy and sound education, which is always impartial and liberal.

6.—That, excitement which is a great poison to intellectualism, being the chief feature of the so-called National Education, it cannot be expected to infuse the spirit of right discipline and impartial acute thinking among its students. As a matter of fact, it is already complained, that many of the students and the staff that have left the schools and colleges, aided by Government, are not those interested in education.

7.—That, some public men are inclined to think that like dress, food and drink etc, also education has to be adapted to the people to whom it is imparted; and such education would be termed National Education. But, it has to be remembered that firstly an inadequate education is no education and the word National is not only superfluous, but directly misleading, so far it is intimately connected with politics and is opposed to liberal Mr. Arabindo Ghosh in his 'Preface to National Education' rightly condemns it on this very ground. Secondly the question of true education can hardly be compared to that of food and drink etc.

8.—That, since the present Indians hardly form a Nation in the sense, in which English, French, Germans, Americans or Japanese do; and the word National has a political tinge and not educational, it should not be used as an adjective of an institution, the object of which is to provide an unbigotted and true education.

The whole of the so-called National Movement in this country, concerning education seems to have been inconsistent from the very beginning It is complained that the prevalent system of education worked by Government is not only unsuccessful, but directly harmful; although it has proved most successful in fulfilling the primary object it had in turning out a type of clerks, who could read and write and be hard working and obedient; men, that would occupy also some responsible positions in Government employments, and in other walks and professions of life;

moreover it has produced men, who are looked upon as *leaders* in this country ! By this I do not however mean, that the present system of education admits of no improvements. If more people join Government schools and colleges than can find admittance in Government departments, or in such positions in life for which the prevalent system of education befits them, it is the fault of the people and not of these schools and colleges. The people here are at liberty to start and manage their own educational and professional institutions with better aims and objects, like the *Gurukul* or such as are to be found in other countries, but under better and abler system and management, for which suitable men could be secured also from Europe and even Government help might be sought, wherever and whenever found necessary. Is it not strange that whenever such attempts have been made by the so-called religious or national leaders in this country, they have always given them an ultra-religious or political tinge and have been unable to cast off their prejudices, even while treating such a non-sectarian and liberal a subject as education. Strangely, they often hanker after recognition from the Government, which they consider and declare to be their adversary ; and that too without any control on the part of the Government on the education imparted in such private institutions. How far it is fair and possible, is a question !

With all this great talk only five per cent of the great population of three hundred millions in this country are able to read and write, while they not only boast, or are rather taught to boast, of being at a higher stage of civilization than the countries, which have no less that ninety-five

per cent of their population literate, but to have nothing to do with them. Under the circumstances one can only remind the people here of *Bhartri Hari's* following beautiful lines and wish them good luck !

"*Yada kinchjnyoham dwipamiva madandhah samabhawam,*
Tada sarwajnyosmityabhawadawaliptam mama manah ;
Yada kinchid kinchid budhajana sakashadawagatam,
Tada murkhosmiti jwar i iwa mado me wyapagatah."

—When I knew a little, I became blind with the intoxication that I knew everything, but as I learnt something bit by bit from the learned men, I discovered that I really did not know anything and my intoxication vanished like a fever."

His Holiness Shri 108 Jagat Guru Shankaracharya got up in deafening cheers, but dwelt on the very same two points that were to be taken for granted and were therefore not be touched upon. Depicting the importance of education he said that even *Saraswati*—the goddess of learning—herself was seen reading a book then how much more should we read and learn ; and pointing the defects of the present system of education he remarked that it was no education but injection and that too not by a hypodermic syringe but by two dreadly weapons, one cramming and the other examination. As he sat down, an English gentleman regretted His Holiness' wasting time on the two points, which were to be taken for granted and demanded some light to be thrown on the system of education that India needed at the present moment. His Holiness promised to speak on the subject on the following day and it was accordingly announced.

None of the leaders present made any reply. The President made some agreeable remarks and the meeting was adjourned with a vote of thanks to the chair.

The next day there was a still larger congregation to hear His Holiness on the system of education that India needed, but he only enumerated the different sciences in detail and tried to show that they were all originated by the Hindus. Thereupon the same English gentleman remarked "Dr. Chandra is not far from right when he says that the leaders are ill-prepared to lead and their cleverness lies in only peacefully avoiding a discourse with one who really seeks after truth, and yet holding a sway on the ignorant masses." The meeting came to a close and His Holiness left in a procession with loud cries of "*Shri Jagat Guruji Maharaj ki jai*"—Victory to the great world-teacher.

As I was keen on bringing the facts to the notice of also other leaders, I sent an account of the proceedings with my above criticism and the following letter, under Registered Acknowledgment Due covers to Mahatma M. K. Gandhi, Shriyut C. R. Das, Lala Lajpat Rai and Pandit Motilal Nehru, as also to the Editors of *Independent* and *Modern Review* in the end of April, 1921.

"Dear Sir,

In absence of any reply to my papers on Education, which was a problem more serious in those days than ever in this country, when they were sent to you under a Registered Acknowledgment Due cover in the month of January, 1921, for your criticism or acceptance, I am obliged to send you herewith a copy of my another paper '*Reflections on the seeds of the so-called National Education*' for your kind perusal and a suitable reply at an early date.

I have been wondering why the known greatmen of this country, like your good-self, have been avoiding a discourse on the very subject, which ought to have been made the stepping stone to the discussions on every problem concerning human good, for which the leaders are said to have sacrificed everything.

Hoping the above will receive your due consideration and you will pardon me for the plainness of my words, which only express my true feelings.

I remain, Dear Sir.
Yours faithfully,
Harish Chandra."

Not a word have I heard from any one of them except postal acknowledgments.

I am much surprised and naturally doubt even their sincerity when they had not even the courtesy to ask any of their lieutenants to acknowledge the receipt of my papers, which dealt with a problem of no little importance, and I find that Mr. G. F. Adams, I. C. S., the Collector and Magistrate of Dehra Dun, was good enough to reply each and every letter of mine so promptly and my letters to other European high Government officials were also duly replied or acknowledged almost by return of post.

I know, the editors of the above mentioned papers have not been good enough to publish any of my papers, simply because they were not in tune with their song. Still, they could have published them with their criticism, but when they simply rejected them, I could not see any other way than to publish these in the *Lion of Literature* only object of which is 'To thrash out the truth of

various problems of vital importance to humanity'. It is needless to mention that any criticism or otherwise received on any of the papers published in it, would be put in the subsequent volumes.

THE WESTERN APPRECIATION.

Some prominent Indian journalists and educationalists expressed their inability to pronounce their opinion as the *first* on an original work like '*A Revolution in Education.*' I was therefore compelled to send a few copies of it to the West, from where a good many appreciations were received. A few of them run as follows :—

Glasgow Herald.—"An ideal of education that reminds the reader of the ambitious and comprehensive schemes of a Bacon or a Milton. Starting from the thesis that how a man bears himself in the world is the test of his training, Dr. Chandra enters in detail into the organization of physical, practical and intellectual education and to those that read between the lines there is significance in the stress laid on the nurture and education of girls; and in the minute observations (quite in the manner of Locke) on daily regulation of the physical life of adults and on general sanitation. A high place is given to science and its application to industrial arts. Something of this is required at home."

J. G. Weatherley, London.—"I feel there is much in the book that is instructive. It is wonderful how much you have thought out and put together in such an attractive form. What specially interested me in your ideas is that there is so much in them, which have been found capable of being practically worked out in America and England. The book is so beautifully got up and must have cost you so much time, labour and money. I should like it to get to Educational experts as well as just the ordinary man. There is so much that is good and valu-

able in your book that I believe it might be taken up as a text-book. I wish so much that you could travel widely and get into touch with the foremost of the educationalists of the day."

The University of Oklahoma, U. S. A.—"The book, 'A Revolution in Education' containing a Scheme of Ideal Education, takes as its central theme the idea that true education should consist of the discovery and development or originality and independent thought in all individuals from infancy up. We have been interested in tracing the development of this theme through the different pages of the book. There is no doubt whatever, that this is the Ideal Scheme of Education, and that nation which uses it to the best advantage will become the most progressive in art, industry, and in all lines. We would, therefore congratulate the author for having brought this ideal so forcefully to public attention in his book. We are glad to see that the author stresses the point of giving both sexes equal opportunities in education, a matter which has received increasingly favourable attention in all Western countries, specially in America, during the past half century. Democracy is another point brought out, especially democracy in education during the earlier years, which leads to the discovery of more of the best minds among the masses than would otherwise follow if education were confined to a few. The subjects covered in the Scheme of Ideal Education are many, and they include all that are most essential for an all-round education as well as many that are arranged according to schedules for special technical education. There is much material of permanent practical value through the entire book

which is of use in everyday life. Altogether, 'A Revolution in Education' besides its content of practical material, which alone places it on a high level of usefulness, embodies all of the most progressive ideals of education to be found in the world to-day.

It now has a permanent and highly treasured place in our library as a contribution from a far away sister country, India."

The Consul General for Germany.—"By order of my Government I have the honour to express to you the sincerest thanks of the Prussian Minister for Science, Arts and General Education for your kindness to forward him your book 'A Revolution in Education'. The Minister has taken great interest in reading your book."

The Civic Education League, London.—"I am naturally much interested in the publication. If you decide to come to this country, I shall be very glad indeed to meet you and talk over the whole matter with you. I feel certain that we shall find such an experience extremely interesting and I am sure it will be valuable to me. In the meantime I am placing the book in the library for reference."

Etc., Etc., Etc.

After this, some Indian journalists and educationalists also expressed their opinion in so many words :—

Hindu Message.—"His masterly work 'A Revolution in Education' is the acute study of a sincere educationist. Dr. Chandra is not a mere theorist. With accuracy born of sincerity to practically work out the scheme which he so eloquently places forward, he treats the last section

with facts and details which are at-once convincing and irrebuttable. The Doctor is proposing a radical cure to the heavy work of endless cramming to pass examinations by suggesting a practical and proper education which takes note of the special abilities and mental qualifications of the young. Dr. Chandra invites sincere discussion from all educationists as he believes that a solution of the problem is of immense good to the nation in its era of construction. Dr. Chandra's euthusiasm is unquestionable and his equipment to talk with authority not less efficient. Himself being a student of the Berlin University, he had opportunities to study the Continental systems. We wish to draw the attention of the Committee appointed by the Madras Government and the Senate to consider the Calcutta University Commission report, to this really valuable book."

The Registrar, the Andhra Research University, Bangalore.—" Plato remarked, ' It is better to be unborn than untaught', for ignorance is the root of all misfortune, and so it is becoming to be more and more realized as the time treads on its heavy heels. What is happening in India to-day, particularly in the realm of Education, is teaching on wrong lines ; and I add with apologies to Plato ' It is better to be untaught than mistaught', for misdirected education is the root of all misfortune in India. Unless there is a change lock stock and barrel, in our Scheme of Public Instruction, there can be no salvation to this Country. On this all are agreed. But, what is to be the exact course to adopt? On this our Educationists are mum.

The fanfaronade of trumpets with which the National Education as an item of four credulous stages of Non-co-

operation was started, was lost in the bizarre. There has been flush of mere exciting items, leaving the Nation in the lurch. The farcical withdrawal of students from the '*Gulam Khanas*'—Slave Houses—with a fleeting spectacular effect is followed by foolish repentence and vain regrets for the thoughtless sweep.

The Besantine National University of Adyar slammed its doors and merged into the Madras University, for it had no scheme of its own and was run as a distinction without a difference. The great Hindu University of Benares (Beount cum Malviya child) is a hermaphrodite and sexless like her sisters in the country.

The entire tragedy in education is lack of a definite scheme and Dr. Chandra's book fulfils a desideratum in the field. It offers a constructive scheme from the lowest to the highest standard in as much as it is the result of the author's close contact with Continental Universities of the German type, which is sure to lift the Nation from the quagmire of educational slush and stampede in progress of the country, if adopted and followed. The Scheme of Ideal Education is the one solution of the Indian situation. It is simply so invaluable.

'Qui non proficit, deficit'. He who does not advance, recedes, and if the educationists and the patriots do not give up their individual pet schemes and submit to the principle 'Duetsche ueber alles' and adopt the Scheme in the interest of the Nation, it is no fault of the author, who has brilliantly conceived an original Scheme of National and International Education.

I lift my hat to the author of this splendid Scheme of the National and Rational Education."

Kalpaka.—"A perusal of the volume in itself is an inspiration. Conceived in a high ideal spirit and grounded on a sound business programme, the scheme revealed herein, bids fair to supply a long felt need in pedagogy. With an irresistible appeal, the author launches forth a system of specialism based on all round liberalism with adherence to the biological laws governing both sexes. The doctor has done justice to his great theme and the volume is a monumental production worthy alike of the national tradition and culture and of its evolutionary progress."

Vedic Magazine.—"It is a most helpful and illuminating volume. The writer has deeply thought over the problems with which he deals. The book deserves to be read by all who are engaged in educational work. It cannot be denied that he has made a serious attempt to solve the manifold problems that present themselves to the teachers of the young."

Commercial and Industrial India.—"The world has out-grown the old system of education, which now serves only to either stifle the genious and initiative of men of surpassing intellectual calibre and energy, or at best fails to nurture and cultivate the latent talents of budding Edisons, Carnegies or Rothschilds in embryo.

All these have therefore, been lost to the world for ever and instead graduates have been indiscriminately let loose upon the world, who fulfil no other purpose than being human ornaments or of flooding certain professions and thereby being the prolific cause of unemployment and unhealthy competition.

Few indeed are equipped for the battle of life and can adapt themselves to the profession they pursue. Their

theoretical training leaves them helpless when they enter the arena of business life and the false notions of gentility and superior culture ingrained in them by their so-called University training handicaps them woefully in competition with sometimes even an illiterate but practical man, who, though not trained, is Nature's graduate and far excels many artificial graduates, in point of utility.

Recent progress in invention and civilization has been achieved by both practical men and men of letters endowed with qualities of head and heart which enable them to transcend the limitations bred in them by their College education, which tends to settle the graduates into a groove.

The educational system in vogue throughout the world may be aptly termed a survival of the middle ages Although widespread dissatisfaction has long been expressed on the subject of education, no sensible remedy had been suggested until now, but we are at last indebted to Dr. Chandra of Dehra Dun for evolving a system of education that is ideal and appropriate to the present spirit of the age. He has aptly designated his book 'A Revolution in Education'.

The world has been yearning for such a revolution. The revolution suggested by the learned professor is on sane lines and is eminently practical.

It is a noteworthy achievement and is a credit to India, which was formerly the cradle of learning, but was later on jealously guarded by the selfish *Brahmins* as their own preserve, realising that Knowledge is Power. They thereby degenerated the ancient caste system of India and brought themselves down to the lowest type and yet controlled the

destinies of the ignorent masses of this land; whilst their priestly brethren in Europe amulated their example with a zeal that would have been commendable, if displayed in a better cause, and held sway in that land during the barbaric and dark ages of civilization, until the trend of events shed light on the true position and education became fairly universal, but unhappily on wrong lines. This defect Dr. Chandra seeks to remedy by spreading the light of knowledge and truth so that even the blind may see.

He burns with an ardent desire to encourage independent thinking, new thought, new action and progress, and his ' Scheme of Ideal Education ', which is also the Ideal Scheme of Education, bears the impress of his determination to remedy the lot of his fellow-beings by making them more intelligent, healthier and happier entities.

This system embraces the care of a child from birth to the final education of a fully fledged practical graduate, a specialist in the chosen profession or carrier in life. From childhood to maturity, Dr. Chandra claims, every one is entitled to be supplied with the true and fullest information about every subject and should be left untrammelled by the teachings, views or convictions of one's parents, ancestors, or guardians to form one's own independent opinions and conclusions even in matters of religion, etc., as also in the selection of the profession, carrier and everything else, so as to give something original and progressive to the world and be allowed to live a life according to one's own convictions and ideals. He insists that in order to achieve the good of each individual and of the nation, as a whole, it is not only absolutely imperative to teach openly and fully, setting aside all false notions of modesty and

morality, which lead to the over-and even unnatural-sexual indulgence and hosts of other serious corruptions, but means to well educate them in all such matters, by a special system, so that they may not ruin themselves for life through idle curiosity, undue excitement caused by the present artific al and unhealthy modes of life and utter ignorance. An introductory special adult education, therefore, finds a conspicuous place in the author's worthy scheme.

Being a man of wide experience and travels and a scholar of ripe learning, scientific as well as academic, the learned doctor has unerringly placed his finger on the weak spots of the present educational system, which has been the root cause of the failure of many an apparently brilliant intellect, who would have been dazzling lights of success in their respective spheres, if they had been educated on the ideal lines adumbrated by the worthy professor who advocates both theoretical and practical training of our youth at the proper stages, specializing in certain subjects, imparting unto them, the necessary strength of character and a spirit of giving up everything for the sake of principle, from the very beginhing, to rightly and efficiently follow their chosen professions or careers, against all odds and ends in life.

Hence, from the unconscious smile of the babe to the utmost reaches of modern research work, all the activities of the mind, unconscious, sub-conscious and deliberate as well as physical welfare of both the sexes have been sought to be duly nurtured by his Scheme of Ideal Education, which is unquestionably the alpha and omega of common sense, science, psychology and philosophy.

The adoption of Dr. Chandra's marvellous Scheme of Ideal Education will be the foundation stone of India's happiness and liberty. It will materially hasten the building of this country into one of the most powerful nations of the world, composed of people more truthful, practical, industrious, independent, better endowed with common sense, and therefore, free from fanaticism and imbued with tolerance of the neighbour's idosyncracies, an attribute indispensable to the process of unification of the many warring sections at present comprising India's population.

The book, reviewed above, is beautifully printed on high class paper."

G. S. ARUNDALE, ESQ., M. A., *Educational Commissioner, Indore*—"I am glad to find in you a comrade in the educational field. Your book deserves wide circulation and translation in various vernaculars for cheap distribution. Excuse me, please, for this comparatively inadequate response to your efforts."

Theosophy in India—" Its learned writer Dr. Harish Chandra, sets forth a complete scheme of home and school education from baby-hood, and there is much to admire in the thoroughness and courage with which he tackles the problem. We are entirely at one with him in thinking that child-life is held too cheap here in India, and that parents of the middle or upper classes should be prepared to make considerable pecuniary sacrifices to procure the best environment that modern science can indicate for the growing child. The work is a valuable contribution to the educational world and merits a careful study. It represents great labour and erudition, and its hygienic teaching in excellent."

FAZIL MOORAJ, ESQ., C. E., (*Copper's Hill*).—"Your publication has been carefully studied. There is great need in India of a new system of education that can turn out useful men who will be able to earn their livelihood by taking up any profession, instead of going from door to door, begging for service as clerks.

Yours is a scheme that altogether puts aside the present system and starts on certain lines that necessitate the establishment of a new University. This is a work for specialists like your goodself."

Etc., Etc , Etc.

Dr. CHANDRA'S SCHEME OF IDEAL EDUCATION AND THE PRESENT WORK

'*A Revolution in Education*' being out to invite the attention of educationalists to work out a better system of education, propaganda work will go on, especially as the scheme is thrown open to all attacks and criticisms, which if any have to be carefully considered. So far no criticism has been received from anywhere and a few reviews and opinions both from the East and West are I think satisfactory. Many more may be expected from the eminent educationalists and leading journalists of the world, but mere terms of praise will not help me in achieving the object for which earnest and solid work is needed. However, they might be useful in attracting a few people, some of whom may be very helpful.

From the correspondence I am having with America and Europe, I am pretty sure that this scheme will be adopted somewhere in the West, but I should naturally like to set up things also here if possible.

The huge work which now stands before me is the preparation of the suitable text-books to fit in the Scheme of Ideal Education; and I am devising '*A system of educative toys and apparatus*' and compiling '*Ideal guide text-books of human knowledge*' on all the subjects given in the Scheme of Ideal Education up to the chapters on *Education of the Gentry and of the Ladies*.

Following are the few points which show the necessity of undertaking this arduous work, inspite of so many existing text-books on various subjects :—

1. The Scheme of Ideal Education claims to impart an all-round through general education in all *ies, ics and ologies*' to a very high degree of efficiency in the school career at the *Ideal Institute* (leaving only specialization at the *Ideal University*) to both boys and girls, together with such mental and physical training as may be best suited to them according to their biological situations and calling in life, comparatively in a short time, with much less labour and by new methods.

2. It allows specialization after *Mass education*, in a *Technical institute*; after *Middle-class education*, in a *Professional institute*; and after *Education of the gentry and of the ladies*, in the *Ideal University*, as may be found desirable and suitable, within a reasonable time and by unique methods.

3. In the *Ideal Institute*, children are to be admitted at the age of three years and no reading and writing is allowed until the age of six years. This needs a very careful devising of a omplete *System of educative toys and apparatus*, especially because (strange as it may appear) every child must begin with all *ies, ics and ologies*.

4. It is well known how jealously the business secrets earned by one's own labour are guarded by all professional men in the world. Hence, apprently no specialization in any subject should be possible through any books or institutes, but as the specialization consists more in acquiring the efficiency to work out the so-called business secrets, rather than in stealing one's processes or methods of work, specialization in any subject is possible only through books, provided they are written with this intention, and in institutions that mean to impart such knowledge.

5. Just as there are people that talk non-sense, there are people that write non-sense, *i. e*, more words and less sense. Bulky books cost more time, labour and money to author as well as the reader. But, they bring more money to the author than the knowledge of the subject to the reader. In great many cases, therefore, books have depreciated in value in the minds of the scholars, and their writing has become more or less a matter of money-making with the authors, which is quite different from imparting knowledge. As the public cares and pays more for the bulk of the printed matter than for the contents, the money-making authors, write, write and write even on trifles, and it pays them well. The readers of course waste their time, labour and money on such bulky books without getting any wiser for it. Consequently, the *Ideal guide text-books of human knowledge* would be to the point, concise, very simple, clear and definite in expression, and fairly priced.

6. There are good many recipe books printed with thousands of formulæ and sold only for a small price among thousands of people, claiming in their advertisements, that each of the formulæ is worth thousands. While, every practical business-man of common-sense ought to know that none would throw away thousands of such good formulæ only for that price, and their practical working actually shows that each one of them costs several thousands to the novice without leading him to any successful results, as they are sadly wanting in details. The only one money-making formula perhaps known to the authors was to compile such books and to sell them to thousands of ignorant people at a huge profit. Of course such books are sometimes of a little help as rough

notes to technical men, but they are of absolutely no good, nay they are even directly harmful, to thousands of lay-men by whom they are generally bought. The same applies in a certain measure, though not to such a high degree, to the popular books on technology, which deal only with processes that are out of date, or just give only rough outlines of certain modern processes and machinery etc., carefully avoiding all working details.

No such attempt will be made in writing out the *Ideal guide text-books of human knowledge*, as they would neither contain nor claim to contain any recipes or ready made money-making formulæ. Although the right minded and hard working scholars would actually discover and work out several money-making formulæ by the sweat of their own brow, after studying them; and especially after undergoing the necessary training at the *Ideal University*, which is the right place for it.

7. When a scholar goes through a book of advanced course after completing a book of elementary course on any subject, he generally finds in it repetition of a good deal of matter which he has already learnt, and also sometimes matter, which is quite irrelevant. The new matter is so little and often so confounded with the whole thing that it could hardly make a clear impression on the mind of the scholar and is apt to be easily overlooked by an average reader. The scholar often feels that the same could be separately treated and perhaps in a much better way to his greater advantage, but the primary object of the author has been money-making, which he could do much better by writing a big and confusive book than only a clear and concise chapter to

the point, for people like *penny wise and pound foolish*, would pay more for big and shallow books than for small and solid ones.

To overcome this trouble there will be only one *Ideal guide text-book of human knowledge* on each subject. The printing of the matter required for the *Mass, Middle-class and Education of the gentry and the ladies* sections, would be done in different types and also in different colours, if necessary, to give a clear view of the whole subject at a glance to an earnest scholar without any confusion. Each book will contain everything on the subject dealt with, inclusive of a full history of its evolution and development etc., as also its relation with other sister sciences.

The class-books would be based on these differently printed matter and would therefore avoid useless and confusive repetition of the contents of the class-books of the *lower* standards. The *Ideal class-books* would differ from the *Ideal guide text-books* in the sense that these would deal only with a certain portion of the subject, be more explanatory and contain a large number of exercises etc.

8. Several such subjects as are generally considered unworthy of being dealt with, *e. g.* Sexuology, or such subjects as are generally treated only in a prejudiced or one sided way, *e.g.* Religion, will be scientifically handled in an attitude to find out the truths hidden in them or to judiciously expose the evils they contain.

9. All the *Ideal guide text-books of human knowledge* and *the Ideal class-books* would be profusely illustrated wherever required and tastefully got up with good material.

10. The right appreciation of a scheme of education presumes a thorough knowledge of both physical and mental evolution of mankind with a clear insight into its future plans and the human capacity of achieving them. It should therefore take time for a book like *A Revolution in Education* to penetrate through the literary world, yet its outcome the *Scheme of Ideal Education* has already been well spoken of both in the East and West.

It is not possible to explain here each and every point in which the *Ideal guide text-books of human knowledge* would differ from the books generally available, but what has been said above is sufficient to arouse the interest of those concerned.

To turn out these books to my standard of approval is a very difficult task, and to be plain, it seems too big to be managed by me alone. I do possess the courage, efficiency and also perhaps some knowledge to produce books on the several subjects to be dealt with ; and even on subjects not fully known to me, I feel confident of being able to get the books written and to remodel them to suit the requirements of the scheme. I am quite energetic and often feel inclined to undertake the whole of this work by myself, but its execution within a reasonable time seems to be a physical impossibility.

As I am opposed to accept any charitable donations for this work, I wonder if it would be possible to work up a syndicate to help me in the clerical, a part of authorial, financial and business portion of the work. Terms can be settled and the financiers or organizers can have a due share in the profits made by the sale of the literature ; even otherwise I feel so confident, also about

the business success of the work, that I would willingly allow them to gradually take out their capital in due course of time, after the work is done. If some arrangements could be made, I should like to have the working office at the Equitable Literate Home, Dehra Dun, where a good many facilities for work are available.

Needless to mention that even if no syndicate is formed, I am bound to go on with the work as best as I can, as I have already done so far while working out the *Scheme of Ideal Education* and managing the affairs of the Home and its literature.

It is also desirable to set up an *Experimental Ideal Institute* with a few children of good choice, as a beginning towards the practical achievement of the *Scheme of Ideal Education*. Dehra Dun is an ideal place for it and I have every facility and convenience on my premises. The need of such an educational institute cannot be over-rated, yet the following few lines may give an incentive to take a step in the right direction.

It is said that the learned minister Birbal being once turned out from the Court, did not know how to make his living in a small village. As a learned *Brahman*, he thought he could only take to teaching and that too without any settlement of his wages. So he visited a well-to do person, who appointed Birbal to coach his little son, saying 'If the boy learns something, he will make money'. After the end of the month, the father of the boy offered fifteen dibs to Birbal for his troubles. But Birbal who had known the wages of the coach man, who took the boy out for a drive every evening, politely refused to accept, with the remark "Sir, You better get your

son coached by a coachman for then he would be able to make at least twenty dibs a month."

Truly, one finds that often more money and care is spent on the up-bringing of a horse than on a human child; and no wonder that sometimes the latter can not prove himself more useful than the former. Even the children of many well-to-do people grow here like wild plants. They have none to thank for their up-bringing and if they do not perish or die, they often aimlessly exist as a mere burden on this earth.

The so-called educationalists and the leaders in this country, talk loudly of education, but to the best of my knowledge, there is not a single decent Indian educational institute, that would impart even as meagre an education to the children of the Indian gentry, as is imparted to the child of every Tommy in the beautiful health resorts of India, like Sanawar, Mussoorie and Darjeeling etc. Nay, it is not an easy matter to awaken them to the necessity of making an attempt to work in the right direction.

Masses consist of individuals and all cannot be lifted up at once and never to the same level. How nice it would be, if a few of those that feel the necessity of the up-lift were to try first to lift themselves a little higher, rather than to waste their energy in the idle gossip of bringing the fallen to their own level, which is after all not very high. How nice it would be, if instead of opening the so-called free, but ultra-sectarian, half-fed and therefore useless institutions, which cannot service in the struggle for existence and impart any education worth the name, they were to make a sound beginning by starting an *Ideal institute* to impart a really good all round

liberal education and training on honest business lines, first to a few children of choice and means.

It is certainly better to make the lives of a few innocent children of humanity by putting them on the right track, rather than to waste the lives of thousands by confining them into the most undesirable and unhealthy surroundings They must remember that if their preliminary experiments are successful, they could enlarge upon them and build a good many useful institutions in the country, like a wise enterprising capitalist who insists on the production of satisfactory samples of the finished products from the particular raw-material, on technical lines, before launching into a huge manufacturing scheme, rather than to ruin himself and the valuable raw-material by starting different manufactories on large scale, without even investigating and making sure of the various processes of manufacture involved in them.

A properly organized and well directed educational institute, which claims to manufacture the brains of the great thinkers and inventors, should be a very profitable concern, when even ordinary mechanical workshops, which turn out mere forks and knives run at a profit.

Again, if the work be started with a few children of good choice and means, many of the troubles of working will be removed and when once the system is perfected, the same could be easily applied to the masses with due changes. Remember, if there are a few strong and healthy people, they can also afford to help some weak and crippled ones, but if all of are weak and crippled, they can only exhaust themselves to death in their aimless struggle.

Moreover the setting up of such an institute will be a direct psychological help of great value in turning out the desired literature for the young. Apart from being a step towards the practical achievement of the *Scheme of Ideal Education*, it will therefore be a direct help in its theoritical construction.

PART III

THE ECONOMIC STRUCTURE

IMPRESSIONS ON KHADISM.

DISHONESTY THE RUIN OF INDIAN INDUSTRY.

INDIAN INDUSTRIAL SALVATION.

THE INDIAN INDUSTRIAL SITUATION.

THE TECHNO-CHEMICAL RESEARCH LABORATORY, DEHRA DUN.

A FEW OPINIONS.



Acharya Dr. Sir P. C. Ray, Kt., D. Sc., Etc.

IMPRESSIONS ON KHADISM

Interested as a technologist, in the economics of *Khaddar*—hand spun and hand woven course cloth—which is said to constitute nine-tenths of the *Swaraj* programme, I was greatly attracted to Madras in 1923, particularly when I found that the learned Acharya Dr. Sir P. C. Ray, the leading industrialist of India, was to speak on the subject, although the following criticism prepared at his request, has remained unreplied.

" He that will not apply new remedies must expect new evils ; they that revere too much old things are but a scorn to the new."—

Francis Bacon.

" At the very start I must express my annoyance at one thing, and I am this time going to speak out. It is in the lip-homage that it has now become the fashion to pay to *khaddar* ; in the neglect and apathy that is again growing on apace about *charkha*—spinning wheel—in particular, and silent, serious, solid constructive work in general ; in the drowning of the musical hum of the spining wheel ; in the more uproarious din of the market place and polling-booth. Annoyoance is not the proper word, deep anguish creeps on my soul when I find that our former, age-long inertia and listessness are invading us again ; and that the splendid inspiration and lead that was given to the nation by our august leader Mahatma Gandhi, is ebbing fast away and getting lost in the morass of sporadic outbursts and fussy sensations "—said Acharya Dr. Sir P. C. Ray, Kt., D. Sc., etc., while opening the All-India Khadi Exhibition at Coconada on the 25th of December, 1923.

The above remark leads one to two fundamental enquiries. *Firstly*, whether the people have begun to pay the 'lip-homage' to *khaddar* alone or they begin to do so, only in a short time, to practically every movement started in the country ; and if they have begun to do so only now, or it has been the case with them for ages together ; and *secondly*, whether the 'inspiration' of *Khadism*, and particularly its various interpretations, have *really* been 'splendid' so far as its practicability and usefulness in solving the economic problem of India is concerned.

As to the *first* enquiry, it is clear that the people in this country, being mostly illiterate and unprincipled, are incapable of taking things otherwise than outwardly and momentarily through sheer excitement. They have been doing so far ages together and are bound to continue, until gradually brought up to do otherwise by taking a sane view of things in a calm way and sticking to it with character, which is possible only through a *right* system of education and its prudent and perseverant execution. But, this prime factor of inevitable importance in up lifting the humanity has been altogether left out of consideration by the present Indian leaders !

The *second* enquiry is entirely of a technical and commercial nature, as the question of *khaddar* ought to be, and as such it has to be dealt with here in detail.

The idea of spirituality as widely preached in this country, instead of being supplementary to materialism, is entirely anti-materialistic ; as if one who lives in this world like an ordinary human being is entirely incapable

of being spiritual ; or the possession of the materialistic things were a disqualification for spirituality ; or renunciation were possible without any possession ; and if so, and the object be to gain the *peculiar* spirituality of this description, *i. e.* devoid of all material civilization, as far as possible ; then why not do away even with *khaddar* and retire in the deep forests to live on wild roots and herbs etc. ! Some would say that clothing is necessary to cover the nudity ; but why not knock off this notion from the head altogether, when it is certain that it is not the sense of shame, which is responsible for the introduction of cloths, but *vice versa*.

Again, a litlle deep thinking would show that in the first place it is impossible to lead back the whole of humanity to the pre-historic ages ; and even if it were, the life would be reduced to the most primitive stage, to begin over again from the times when humanity knew of nothing but filling the stomach with anything that came in its way, slept under trees and ultimately passed away like the rest of animals to make room for others, without having the slightest notion of spirituality. Moreover, are the majority of the people of this country spiritual, can be known atonce, when one finds that they are lacking even in business honesty, while strictly speaking they ought to have had no desire to do any business what-so-ever !

Again, according to the teachings of Sri Krishna, it is not the outwardly giving-up of the material things which forms the first step towards spirituality, but it is the giving-up of the cravings, the incessant indulgence in, or the intense desire for things material, which forms the

stepping stone to spirituality. This, in itself admits the pre-existence of a fully ripe material age.

Hence, it is possible that a man may be thoroughly disconnected with, or deprived of the wordly things, as practically all animals to a great measure are, and yet may not be in the least spiritual, *e. g.*, many so-called *Sanyasins*, who being totally unfit to fight the battle of life, take to the yellow garb in utter despondency ; while a man steeped in the wordly luxuries may possess a very highly developed spirituality; just as a king fully satisfied after a banquet may have less desire for eatables than a poor starving beggar who had not even a sight of food for days together ; or like a lotus that stands day and night in the midst of water and is yet ever detached from it ; or why, like Sri Krishna himself, the brilliant author of the *Bhagwat-gita*, who though ever surrounded by *gopies*—damsels—was still an exemplary *yogi*—ascetic. Thus, the whole thing lies in the spirit and the way in which one is attached to the world, and not in the attachment or detachment itself. Hence, it has to be admitted once for all that if there is going to be a civilization of any kind—either material or spiritual, it has to be obtained only by degrees through honest and patient labour of ages together, and not by momentary excitements through platform platitudes.

Khaddar, being only an attire, is naturally a materialistic article, and its production lies wholly in the province of technology.

Science has always led from things simple to complex —from the primitive to the civilized—and technology has

yet maintained the simplicity of the manufacturing processes suggested by science, which is the secret of a large scale and cheap manufacture based on the principle of specialization, division of labour and co operation.

The spinning wheel—*charkha*—dates back to the times immemorial and could be the first technical improvement on the method of making thread by the twisting of fingers and rubbing the palms. Why, even in Europe, the spinning-wheel was common before the extile machinery came into existence, which by its labour-saving devices gradually killed the mother impliment.

As in biology, only the specialized form remains while the generalized form vanishes, and it is impossible to revive the latter which becomes extinct in Nature; so it is also hard to revive a primitive and dead industry in face of the well evolved and fully equipped giant industry. In support of this, the *Nation*, the famous London Weekly, rightly remarked only the other day "To go back to spinning wheel is a retrogression. The attempt is pitiful and even ludicrous, when young men who should be studying at the university are invited to do with their hands and feet the works of dull toil, what a machine could do in an hour."

It therefore unfortunately needs to be enlightened, even in the twentieth century in this country, that what an absurd rank economic hearsay would *charkha* be, in these days of steam driven, electrically-driven, and petrol-driven machines; that it would be nothing short of a disaster to civilization if modern up-to-date time-saving methods were again to give place to these crude primitive methods; that the adoption of such inefficient methods

would be a sheer waste of time, which might have been much better utilized in other ways ; that it is hopelessly impossible, even had it been desirable, for the *charkha* to live in competition with modern mills ; that not merely in India, but in every other part of the world, the spindle and the hand-loom were in vogue before the industrial revolution, but everywhere they had died a natural death as instruments of mass-production, and if one might judge from history, the result could not be otherwise in India ; that the *Ganges* cannot be forced back to the *Gangotri* ; and similarly in these days of rapid communication and easy transport ; in these days of telegraphs and telephones, of giant ocean-liners and railway-trains ; air-ships and motor-cars, the vision of the poor old *charkha* or as a matter of fact of any small scaled and crudely worked cottage industry, would be an utopian vision—gone for ever and never to return !

All have but to bow down before the force of the above solid battery of arguments. But, merely a few are inclined to think that it is only "misplaced" when considering the case of India, as if her manufacturing raw-resources were less than that of Europe and it were a sin to introduce the various indispensable manufacturing processes into this country !

Their excuses are—

(1) The undesirability of 'the unsightly spectacle of whirling dynamos and smoking chimneys on the fair bosom of India', especially when even Europe is not happy with her net-work of machinery, and Mr. Baldwin, the late Premier, made a plea for the preservation of

cottage industries of the black-smith, the wheel-wright and others.

(2) The absence of highly skilled-labour.

(3) The difficulty of arising the stone-deaf head-over heels selfish, intellectually bankrupt and aristocratic Indian capitalists from the deep slumber of ages to start large scaled industries; and of controlling the rash and hot-headed, labour class with its *curious* ideas of equality, destroying all specialization, division of labour and co-operation, which are the very essentials of an industrial triumph.

(4) The practical impossibility of getting over the industrial tactics and the dishonest business ways of the people.

(5) The necessity of raising the rediculously low standard of the people, brought to the pitch of resting in quiet contentment barely at two coarse meals a day and a mere loin-cloth to cover themselves, which would not allow the industries to flourish in the country, even if they were worked out.

(6) The delay which would be the necessary accompaniment of such a gigantic and solid plan to attain the material supremacy.

(7) Though last but not the least, the great trouble involved in the solid up-hill work in organizing and successfully carrying out a collosal scheme of this nature requiring at every step the aid of all ies, ics and ologies.

The answers are—

(1) The indispensable necessity of taking the aid of the natural forces through the agency of the modern

labour-saving machinery to work out India's inexhaustible Natural resources—which is not only impossible to work out with hand-labour, but is also directly unwise from the economic point of view, when dead machines can be substituted for valuable human lives—and crown her with material prosperity, which in the long run will also form the stepping stone to her spiritual liberation. If Europe is unhappy, it is not for her material prosperity but for ignoring certain other essential factors necessitating the coming-on of the spiritual wave ; and it is open to India to benefit by the experience of the West and to carefully avoid the pit-falls which have been the cause of discontment in Europe; If Mr. Baldwin urged the necessity of protecting the cottage industries in England, he may be justified ; for England, being a non-agricultural country, is unable to provide work for the people unemployed in industries, and private and public professions etc, who must have something to fall back upon ; and yet it is a question whether the highly developed industrial stage of the West would allow the maintenance of such primitive cottage industries, unless it be only in the remote country sides and that also in a restricted measure to do only such petty work as ordinary repairs etc., which *has* to be done on the spot by hand-labour. India being a vast agricultural country, with over-whelming population of thirty-three crores, can easily spare sufficient men for any number of huge-scale factories, and the private and public professions, and yet afford to give any amount of agricultural work to the unemployed, so long as the process of crop cultivation cannot be worked by any machinery and *has* to remain a matter of wide occupation and a lengthy process to be carefully

weeded out by the hand-labour only. Moreover, India does not suffer for want of work but capacity to work, while in Europe it is just the reverse. Hence, there is no fear of Mr. Baldwin's instrusions to check the flow of material prosperity in this country, even after it is fully attained.

(2) The skilled labour is always got by training and never born.

(3) If it is difficult to arouse the Indian capitalist class and to bring about the harmonious co-operation between them and the labour class, it would be a reason to think of a better plan and to face the struggle in a manly way, rather than to give up the economic fight in despair like a coward and to start preaching the humanity to go back to the primitive ages.

(4) If the morally filthy atmosphere of the presently so-called great country India, has permeated into the very hearts of the people, giving rise to the industrial tactics and the dishonest business ways, it is for the Indian *leaders* and reformers to think out a remedy and to purify it by its cautious application, rather than to blame its victims and the fallen; just like a clever physician who would carefully treat and recover a leper, than to blame him for his curse.

(5) If any civilisation—material or spiritual—is at all desirable, the standard of living will have to be duly raised; in other words, it is the standard of living which constitutes the measure of a country's standard of civilization; the 'plain living and high thinking', only meaning a life totally engrossed in deep thinking at the expense of all luxuries, and not a total absence of the articles of luxury

in a country, compelling even a luxuriously inclined person to lead a beggarly life.

(6) The building up of a huge section of humanity into a civilized and cultured nation, is a matter of ages ; but it can he hastened, if a beginning could be made in right earnest, after carefully chalking out a plan and carrying out the same with an iron will and adamantine integrity to achieve the goal, constantly kept in view.

(7) When India is eager to enjoy the fruits of both material and spiritual prosperity, she cannot expect to attain it without standing on her own legs and making honest sacrifice after sacrifice at the altar of art, literature, science and technology, and thus paying a heavy price for it, rather than to waste her time in idle gossip, uselessly agitating and ever entertaining the wicked idea of reaping the harvest of the labour of the Western scientists by stealing a few of their ideas and processes and trying to blindly transplant them here and there in this country, and at the same time constantly aiming at the destruction of those very people from whom these ideas have been borrowed or stolen ! Is it not a meanness of the lowest order ? It must be remembered that Nature allows no deception and knows no compromise. If India yearns for prosperity, India must work and work honestly and laboriously for it, and be prepared to gladly take any pains for it, as the good old proverb says "No gains, without pains".

However, such people wish to blow hot and cold in the same breath, for inspite of their above mentioned lame excuses, they admit in so many words 'If it comes to the commercialization of *khaddar*, selling it in the

market like any other commodity, and buying by *strange* customers' (giving preference to price and quality over patriotism), 'then I confess that there is very little chance of competing in point of price with the piece goods turned out in large quantities, by the up-to-date machinery with its labour-saving devices' ; and it is further said that those of us who think that deficiency can be made up by the starting of a number of high power mills, are quite welcome to do so—I have not the least quarrel with them.' But, another objection of 'distribution' is raised, and to meet this, it is curiously maintained that 'the spinning may be taken up as an essentially domestic programme of work in every household out of the cotton grown in the cottage compound, the thread woven into cloth, either by the family or by the neighbouring village weaver, on payment of nominal remuneration and intended for the use of the family members themselves. Just as kitchen work is undertaken in every house-hold by the members of the family and the eatables are not indented or purchased by cash payment, from any huge hotel or restaurant, in exactly similar a fashion, should the clothing be provided for. The question of sale and purchase, of price and competition, would simply not arise The aim should be to plant cotton in every house holder's grounds, and out of the product of those plants the family's clothing should be manufactured. This should be the method of work: prepare cloth, at least ordinary everyday cloth as you do your food, as a house-hold requirement ; abolish it as a marketable commodity, a subject of sale and barter. The competition bogey would then vanish into thin air.' And yet *strangely* it is added 'of course if surplus yarn is turned out and if cloth is woven out of that, naturally that

will go to the market and people who want cloth will buy. There will be no dearth of buyers because there always will be people who have not got the time or the leisure to prepare cloth for themselves: they may be engaged in more profitable occupations, in more arduous professions — they have no other alternative but to buy cloth.'

In reply to this, while hinting at the apparent contradiction of ideas, it might be said that the question of cloth like that of every other commodity *has* to come into commercialization—it cannot escape competition, and therefore the people have to go in for it, taking the price and quality into consideration, and not through sheer so-called patriotism, *i. e*, preferring the inferior country made coarse cloth to the machine made smooth and soft fabric, even at a higher price. Such extra philanthropic and ultra-sectarian patriots, may be very few and cannot support an industry, much less solve the economic problem of the country, which lies only in the good and cheap production of the required articles.

That the spinning may be taken up as an essential programme of the house-hold, out of the cotton grown in the cottage compound in the twentieth century, is as ridiculous and absurd as the whims and fancies of a lunatic or the day dreams of a somnambulist.

When on the on-ward march of humanity so many departments of life have sprung up, and each one of them is so complex as to make the life a composite whole of so many inter-dependent factors, and the refinement consists in their harmonious co-ordination, even the question of refined food has become so complicated an affair that no human being can help taking assistance of the market,

even for the simplest meal, for which it is necessary to have ingredients, like flour, rice and vegetables, salt and spices, ghee and milk, and fuel etc., the production of which being beyond the capacity of any individual, *have* out of necessity to be the marketable commodities. Then, how is it possible to entertain any luxury even in the line of food, not to talk of clothing and other necessaries of life, depending for all only on ones own self ? The suggestion, that cotton used for spinning should be grown in every body's compound, falls to the ground atonce, when every Indian is not a land-lord, possesses neither the time and skill nor the desire to grow cotton, and Nature has not gifted mother India with a suitable soil to grow cotton on every inch of it.

It may be mentioned that in some of the advanced countries of the West so much importance is attached to the human energy and its conservation that even food is cooked in restaurants on a factory scale, untouched by hand. on strictly hygienic lines and also served automatically by the aid of machinery. Why, even in India, the tendency is to cut down the manual labour wherever possible and so many restaurants, sweetmeat-shops and bakeries etc., have already become common in big cities, where large number of people are assembled together and collectively strive for their mutual happiness in life.

Again, when in the twentieth century, the people in Europe are discarding even the finest horses and carriages, railway trains and luxuriant ships, and the wire-telegraphy, etc., in preference to motor cars, and aeroplanes, and the wireless telegraphy etc., would it not be a pity of

pities to deny to the poor creatures of India, the ordinary life-comforts of even the sixteenth century, to ask them to go back to the remotest primitive ages, and waste the whole of their time in providing ordinary food and a coarse loin-cloth for themselves, at the expense of everything else!

Nay, it is all the more painful to see the enlightened and smart young ladies of India, dressed in coarse *khaddar* and thus killing their innocent desires and aspirations, when it was time for them to entertain the delicacy of thought and action, in dress and toilet and in every thing else, to complement the aesthetic sense of man, so essential an element as to constitute the very 'grace' of woman-hood. The consequence of such a thoughtless movement can be nothing beyond an utter dejection even in the minds of a few of the most progressively inclined people of the country, resulting in the host of other evils arising from it.

If the people do not find the prevalent system of transport in the country, suitable for the distribution of the manufactured goods, it is open to them to make better arrangements. But they need not indulge in fantastic and ludicrous whims and say that even the articles of daily consumption should be thrown out of the markets and the people be taught to do without them, if each individual is not able to provide them for himself by his *personal* toil; for this would mean that every body should be for himself—there should be no specialization, division of labour, or co-operation; no progress of any kind should be made; and the 'Universal brother-hood' should ever remain a mere lip-word!

Moreover, the aim should not be to maliciously destroy the mills of Manchester and Lancashire by attempting the manufacture of *only* cloth in India, at the expense of attending to so many other articles of daily use ; but to *systematically* work out the inexhaustible Indian resources, *strictly* on the economic line. Instead of being jealous and vainly trying to destory the material prosperity of the Western countries, let India attempt to build a comfortable home for herself. The European manufactured goods have not to be discarded simply because they are made outside India, for it would be a proof of the greatest narrow-mindedness ; but an attempt has to be made in all fairness that when India possesses such a rich legacy in her natural raw-resources, why should she also not become an equally great manufacturing country, and establish trade relations with other sister countries on an equal footing by exporting her *finished* goods in exchange.

Even if some money is saved through the boycott of the foreign goods, it would simply be hoarded like the rest, unless the view-point of the people is properly changed and they take to honest enterprises. If the primitive and crude mode of life, recommended by the leader class, is thoroughly adopted, it is a question whether after a time, there would be at all anything like money in the country.

When the *khadi* movement was first started in the country, as the sole agency of readily securing the so-called *Swaraj*, there was no lack of enthusiasm in the people and the leaders asked *every one* to take to the spinning wheel. It was ordained, that the merchants should suspend their trade and spin ; the professional

men, as lawyers etc. should give up their practice and produce hand-spun yarn ; nay, even the school and college boys, who always form the greatest asset of a country, were asked to give up their educational pursuits and to take to *charkha*, which was assumed to be *the one Royal road leading to the so-called Swaraj by the shortest cut.*

But, the merchants could not afford to make such sacrifices for long and had to resume their trade all the more vigorously ; the professional men had to revert to their respective practices, especially the lawyer-class as the clients would not be satisfied with the judgment of the so callsd Congress courts, which could neither exercise any moral influence nor apply any physical force to prevent mischief, which in consequence of the increased unemployment, poverty, and on the top of it, the inculcated head-strong, rash ideas of equality in the masses became rampant in the country, resulting even in criminal offences, to try which these so-called courts had no authority what-so-ever ; the poor students had perhaps to suffer the most, as they had to rejoin their schools and colleges, of course where permitted to do so on tendering an apology even at the sacrifice of a few years' studies, which was preferred to wrecking the whole life in wild rambles ; and so on, until *khaddar* became and remained the dumping ground mainly for the so-called leader class, who mostly lived a princely life at public expense, and therefore with them even it constituted more of a '*professional uniform*' than an attire of every day use. The great movement soon showed signs of the natural premature death and the leaders who became the laughing stock in public, came forward with a lame excuse and

began to say, ' When a new movement is initiated, the intelligentia must take it up before it can filter down to the masses. The educated class must set the fashion and the masses will not look upon the work as degrading and menial, and that is why in the beginning of the movement, everybody, students and professional men alike, were asked to devote some part of their time to spinning. But, the message of ' *charkha*, is essentially a message for our peasants and workers -the teeming millions of India— who have got their leisure time to devote to spinning.'

But, a question may be put, that if such a primitive death of the movement is the result of the Indian leaders, far-sighted diplomatic move, in asking even the better class of people to take to *charkha*, simply to set an example and to induce *only* the ignorant village cultivators, who wasted nearly five months out of a year in idleness or made an ill-use of the same in some consequential mischief as theft and dacoity etc., to take to the movement, it may be said that the diplomacy of the leaders has, it is hoped, rightly cut their own thread of existence too deep to be woven into a net-work of dodges to snare the public mind into such retrogressive and therefore harmful frivolities.

Moreover, when the Leaders can place such flimsy and thoughtless programmes before the public,—regardless of the future consequences, the very foundation of which, they as politicians ought to know, to be quite baseless—it is a question how far they can be entrusted with problems of a more serious nature, much less those concerning the welfare of such a large section of humanity as India contains.

Again, if the message of *charkha* is essentially meant for the ignorant village cultivators, who waste away their leisure hours in idleness and are incapable of doing anything better than mere turning the *charkha* at the sacrifice of their bonafide work of adopting the modern ways and up-to-date scientific methods of improving the land and bringing the agriculture at least to the pitch of the Western standard, the product of their labour *i. e.*, *khaddar* should be *sinfully* avoided by the intelligentia, so as to allow the former a full benefit of their labours. If the aristocracy also begins to put on *khaddar*, what will become of the more expensive taxile fabrics as silk and embroidery, etc., manufactured in India. In fact, the price of *khaddar* made by the peasants will go up with the restricted supply and the increased demand, especially among the aristocracy, who could pay away any price for it ; while the price of silks and embroidery etc., can never be expected to come down to the level of ordinary coarse linen. This must leave the poor villagers in greater difficulties than ever by compelling them to stoop down to the necessity of buying the European mill manufactured cheap cloth—if at all available—to cover the nudity or to remain naked.

It must be remarked that in the advanced countries of the West, even the small village girls utilize their spare hours in artistic pursuits, as knitting of socks, ties and the bed linen etc., painting flowers and scenes on post cards; and in making many other useful and ornamental things. In the evenings they dress themselves in their best and sell these attractive and fancy articles, in no time, to the highly appreciative public in the streets. And

these tiny little vendors also in their turn spend the major portion of the money, so realized, in visiting the educative cinemas, theatres, concerts, restaurants and other places of enlightenment and amusement ; in buying such articles of their own choice and necessity which they find difficult to make for themselves and sufficient materials for the next day's work ; thus vitally helping in the rapid circulation of money, which is the *one* chief secret of the material prosperity and the high and comfortable standard of living of the people in the West.

Even in the textile department, therefore, if mother India has to succeed in cheaply and decently clothing her thirty-three crores of children, it will be only through the working of the labour-saving giant machinery, and not by the use of the *charkha*, which must only remain a happy memory of the arduous industry of the ancestors of humanity.

DISHONESTY THE RUIN OF INDIAN INDUSTRY

Out of the several factors that go to make the success of an industry, honesty is one that cannot be over-looked With the best of process, machinery and finance etc., an industry would fail, if the people who took it up were dishonest in their dealings. The present India is unfortunately famous for its low business morality which is rampant and is the main cause of her downfall. The following is one of the sad instances from which it is hoped that many would take the much needed lesson.

On return from Europe I thought of establishing a laboratory and launching into the scarcely known profession of a consulting chemical and technologist. But, the instances of starting and closing down of several laboratories in India with no fruitful result were before my mind and I was well aware of the ridiculously low terms offered by the mercantile public, naturally giving rise to the ordinary standard of work generally done in big centres like Bombay and Calcutta, and the under-hand dealings often practiced to secure the work. I was in a fix and did not know what todo. I also glanced at the little work of *original* technical nature done by the big scientific and technical institutes in India with enormous capital and elaborate equipments, started with the best of intentions. Consequently, I decided to start my laboratory in a humble way at a quiet and healthy place like Dehra Dun where establishment charges would be comparatively low and I could devote a good deal of time to technical research, which certainly required concen-

tration and application, besides scientific knowledge. In order to secure technical work, I issued a circular offering to forward *samples of the finished products made from particular raw materials* sent to me during the first month of the start by the enterprising parties, for their approval, free of all costs, in order to convince them of the industrial possibilities in India. I was, however, aware of the risk I was taking, for if I did not succeed in working out any of the technical problems sent to me, which was quite possible in a matter of research like this, as none could claim to know or fight with Nature's mysterious ways, I would have lost all chances of setting up my profession about which I was so keen and for which I had already given up several splendid opportunities offered to me, both in Europe and India; but I decided to under-take it, as I thought if I succeeded in working out even one problem, I would have made my way in life.

Several problems were received and I succeeded in working out more than half a dozen to the extent that the products made on technical lines were highly appreciated in the market and declared as good as of the best European manufacture, and I began to get orders for them in tons by letters aud telegrams.

This drew the attention of a few enterprisers who approached me in the matter. As I was not a business-man myself and fully recognised the necessity and desirability of a proper co-operation of intelect, capital and labour to bring about the industrial regeneration of India, there was no other way for me to develop the industries worked out by me than to seek co-operation of the enterprising capitalists.

The manufacture of starch was one of the problems worked out. Farina was particularly in great demand in the cloth mills of India. It used to be manufactured only in Germany, but it could not be imported from there owing to the great war. A second quality product had therefore to be imported from Holland which was quoted at the fabulous rate of £10 per ton F. O. R. Bombay.

Seeing the big margin of profit in this industry a few capitalists showed great keenness in taking it up without loss of time.

Here I had to face another difficulty, as I had to deal with the sort of capitalists, who little appreciated the value of technical research involving a good deal of time labour and expense; and of the indispensability of co-operation between intellect capital and labour on *just* lines to carry out any industrial scheme. They had no idea that the technical process was a great factor in the recipe of an industrial success, to secure which they would have to part with a fair amount of their capital. I had to explain to them the causes leading to a split between the capitalists and the expert. The expert kept a secret of his process from the capitalists, who almost invariably made an attempt to get hold of the same in a dishonourable way; and the so-called expert took undue advantage of the situation causing a constant friction and ultimate failure of the industry. I, therefore, decided to impart the process of manufacture to the capitalists in an honourable way, although it reflected trouble for me if they turned dishonest after learning the process.

It took me nearly eighteen months to explain the cardinal principles of success and to emphasize the

importance of integrity and perseverance to carry things to a successful end in face of all difficulties, to a young promising capitalist, but the one indispensable factor on which depended the success of the whole concern, *i. e.*, *his honesty*, had naturally to be relied on.

I offered two alternative terms, *i.e.*, rupees ten thousands and one-third of the net profits in the form of Royalty, with analytical and out-station fees ; or half of the net profits as Royalty.

He first approved of the latter terms, but anticipating large profits in the industry changed them for the former. A draft agreement was prepared by a lawyer.

Meanwhile, I refused to give the industry to another important capitalist, who had approached me for it, on the grounds that it would be unfair to advise two rival concerns.

Yet another big capitalist wished to join the concern, but the original enterpriser refused to take him in, although looking to the gravity of the business I strongly suggested co-operation.

The registration of the agreement was deferred from day to-day and week after week until over six months passed, and he suddenly expressed his inability to go in for the industry for want of finance.

This made my situation with regard to the industry rather precarious, but thinking it my duty to stick to him in all ups and downs of life, I wired him to come for consultation.

He wanted half of the capital to be brought from outside and luckily came across another young capitalist who became his equal partner in the business.

The agreements were signed and registered, the three persons concerned started on their journey to do the needful to bring the industry into existence. Each to do his duty, *i. e.*, the original capitalist to work as the Manufacturing Director to supervise the erection of the works and to take charge of the manufacturing department; his partner as the Business Director to provide all the necessaries for the works and to arrange for the purchase of raw materials and disposal of the finished products; and myself as the expert to design and get the needed chemical machinery made and to work as a chemical technologist and consulting chemist to the works after imparting the process of manufacture.

The Business Director proceeded to his home to arrange for finance which he supplied from time to time as needed; the Manufacturing Director, to his own home, to arrange for the preliminaries, where the industry was to be located and on whose plot of land the works had to be erected; and myself to transfer the designs of the requisite machinery to an engineering firm and to get the same erected.

The Manufacturing Director spent a good deal of time and money in getting a design made for the building of the works, but this being unsatisfactory I was asked to make an adequate one, which I willingly did without charging anything for it; and at a further request I paid several friendly visits during the erection of the works.

When the works were ultimately ready and the requisite machinery was fitted up, mostly under my free supervision, I duly imparted the process of starch manufacture to the Manufacturing Director aad got the

products satisfactorily manufactured by him, which were highly appreciated in the market and eventually sold at a great profit.

Naturally, the Manufacturing Director and the Business Director were greatly pleased at the event in honour of which sweets were distributed and bonuses given to those who had helped in the successful erection of the works.

I gave fifty per cent. concession in my fees which had till then accumulated to the extent of rupees five thousands. The concession was however reluctantly though thankfully accepted by both the Directors. Out of the process fee of rupees ten thousands which according to the agreement were payable in a lump sum, rupees five thousands were paid with the words "There is only so much money at hand at present, but the balance would soon follow" and a remark to this effect was put down in the account books by the Manufacturing Director himself. I gave a formal stamped receipt for the part payment received and returned to my headquarters.

When the balance was not received for a long time and my several letters enquiring about the progress of the work were not replied, I thought that the Directors might be too busy in organizing the new business, but quite the reverse was going on.

The works having showed tempting profits in the very *first* month, the Manufacturing Director decided to do away with the Business Director as well as myself, each of whom were entitled to one-third of the net profits of the industry.

An ingeneous contrivance was planned. The Manufacturing Director approached me and said "The Business

Director seems to be a funny sort of man. He has asked me to with-hold the balance of your fees and talks so ill of you to every one he meets. You should write to him a stiff letter to stop to all this at once, as it would be most damaging to your reputation".

I, however, declined to write on the subject, when I had done nothing to annoy the Business Director, but said that I would talk over the matter with the Business Director.

After sometime I met the Business Director, who said " Dr. Chandra, I fail to understand why you have been talking so much against me, when I have not given the least cause for annoyance". It was then discovered that the Manufacturing Director had himself told a story on both sides, which however he plainly denied having done. This, fully exposed his lies to both of us. As a matter of fact *he* was dissuading the Business Director from paying the balance of my fees.

As the mystery was disclosed, the Manufacturing Director did not succeed in his intention to cut off all connections first with me by poisoning the ears of the Business Director.

However, another plot was arranged to first do away with the Business Director. For this purpose the Manufacturing Director refused to render accounts of the money received from the former and locked the works for the time being, after doing a little superficial damage to the machinery. Naturally, the Business Director had to resort to a law-suit to settle the matter.

The Business Director's clever lawyer said that before he could get any redress against the Manufacturing

Director, the Court would insist on the payment of the balance of my fees and therefore suggested to implicate me also in the case by saying that the expert did not impart the process of manufacture, an allegation which would gladly be supported by the Manufacturing Director, who should also appreciate the idea of making no payment. But, he made a mistake in pleading for reliefs against the Manufacturing Director in that that he allowed an option to the Manufacturing Director *i. e.*, to refund the amount paid to him by the Business Director, in case he did not render satisfactory accounts. The suit proceeded. It is shameful that some of my relations who were more intimately connected with the Business Director made up their mind to give a false evidence against me, but they dared not do so. The Business Director could not substantiate his statement against me and consequently the case concocted against me, fell through. The Manufacturing Director seeing an opportunity of shaking off the Business Director, immediately asked the judge to decree the amount against himself.

Meanwhile, I had also filed a suit for the recovery of the balance of my fees from the Manufacturing Director, who had eventually become the sole proprietor of the works. On knowing this, he approached me and said "We are just like brothers and you must pardon me for all that I have said against you in my attempts to turn out the Business Director, in which I have ultimately succeeded. Will you withdraw your suit and work with me."

" It is a pity that when the works have become paying you have given such a treatment to the Business Director,

who in your times of difficulty came forward to help you with capital in setting up the industry Under the circumstances, I can hardly expect any fair treatment from you. I am sorry I cannot withdraw the suit unless you put down my fees" I retorted.

The suit proceeded. The Manufacturing Director plainly denied having received any process whatsoever and the burden of proof naturally fell on me, when I brought the following points to the notice of the Judge :—

(1) "For the process sent, I hold the postal acknowledgment duly signed by the Manufacturing Director.

(2) A sum of rupees five thousands was paid to me by the Manufacturing Director towards the part-payment of the process fee, for which I hold a counterfoil in my receipt book.

(3) The manufactured products were sent to some mills and mill store suppliers in Bombay, who might be enquired about it."

The Manufacturing Director contradicted by saying :—

(1) "The envelope was full of blank sheets of paper and did not contain any process.

(2) No money was paid to Dr. Chandra. If he made a counterfoil in his receipt book it does not prove a payment.

3. Nothing was manufactured at all. If Dr Chandra thinks that the products were sent out, let him put forward the original correspondence."

To this I replied as under :—

1. "If the envelope did not contain any process, the complaint ought to have been made to me through a

registered letter at once and not orally to-day before the Court after one year.

(The Court smiled and the point was noted down).

2. A mention of this payment was made in the account books by the Manufacturing Director himself, so he should be asked to produce the accounts.

3. I have already sent for the original correspondence, and have several workmen to support my statement".

The accounts were produced and the Manufacturing Director swore that they were original and maintained day to-day by his clerk, who also admitted them to be so and in his own hand-writing. I was not surprised to find no entry of rupees five thousands in it, for it was not the original account book, although it showed all the items of raw-materials in large quantities for starch manufacture, coal and labour charges etc., for over a month, which itself corroborated the manufacture of starch in the works after the process was imparted. But I had known that the clerk was not in the employment of the works and also that he was a student in a college at some other place. So I was permitted by the Court to prove my statement and I produced a document from the College corroborating my statement.

This made the whole thing very unpleasant, as it took a criminal turn and the Manufacturing Director approached the judge and implored for a private settlement outside the Court.

The Judge asked me :—

"What do you want from the Manufacturing Director?"

"Admittance of the fact that the process was duly imparted to him by me and that the products were successfully manufactured," I replied.

The Manufacturing Director apologised and gave the above in writing.

Then, the question of my fees of rupees ten thousands and one-third of the net profit of the industry as Royalty came up. On this the Manufacturing Director said " Dr. Chandra himself admits to have aleady received rupees five thousands, so a decree may be passed against me for the balance of rupees five thousands".

All present burst into a laughter and a decree of rupees five thousands was accordingly passed against the Manufacturing Director and to compensate my loss of the Royalty, I was given the right to sell my process again to any one I like.

The above is not a solitary instance as I myself have personal experience of several other cases in which the parties have gone out of their way to tell lies simply to escape their liabilities and now the works only for themselves, but have been able to do neither. It is a common knowledge that a hearty talk among the business people consists nine-tenths of how they have cheated others and others have cheated them !

Such instances develop the tendency among the experts to charge their fees in *advance* and the capitalists will have to agree to this, if they wish to deal with really competent experts who have already met with undesirable experiences in life.

What a shame, that the business morality of even the well-to-do sons of India, which at one time boasted of possessing the highest culture and claimed to be the originator of all moral philosophy, should be so fallen and degenerated. But, it is not in the province of chemical technologists to teach morality to the world, which is much more difficult and urgently needed a process than all the chemical processes put together.

Special attention to this most important problem of all problems is invited of the World-uniting Movement —The Equitable Literature Home, Debra Dun, the very motto of which " Be true to thine own Self " is an emblem of the highest morality and which is making an advance in the right direction to tackle the various problems of vital importance to humanity.

THE INDIAN INDUSTRIAL SALVATION.

To think that India can successfully manufacfure things like vegetable-dyes and extract soda from ashes or turn out as a matter of fact any commodity by cottage industries, in this age of machinery and hard competition, is to live in the sixteenth century; and to remain under the impression that India needs no material progress and all would become high-minded spiritualists, is to live in a fool's paradise.

The present spirit of renunciation, even at the sacrifice of two meals a day, widely preached in India, is an index of the incompetency of her people to gain material supremacy. It is therefore like the spirit of the for who quietly walked away calling the higher bunches of grapes *sour*, simply because he could not attain them. It must be remembered that just as there can be no simplicity without splendour, no mercy without power, no charity without possession, and so on; similarly there can be no spirituality without having the force of materialism at its back.

And, in order to make the country materially strong, the standard of living has to be raised, for which a taste and love for artistic things will have to be cultivated in the people, rather than to prepare them for the more crude and ugly ways of life; and *Swadeshism* will have to be made a success more on *technologically* competitive lines than on a mere patriotic basis.

It is therefore concluded beyond the shadow of any doubt that a country can become great by industry and *honest* industry alone!

Hence, *the Indian Industrial Salvation* constituting a scheme of *India's Systematic Industrial Development Concern* has been brought out.

Look ! The very first man who saw '*The Indian Industrial Salvation*' calls it *The Indian Industrial Panacea.*

The Junglewala : 'The Indian Industrial Salvation' contains the very fundamentals on which is to be built a huge edifice, which will go a long way to solve the great Industrial problem of India.

It is an axiomatic truth that India's spiritual salvation must also depend vitally on her material prosperity. If she bids good bye to her material prosperity, mother India must sit with folded arms on the Himalyas saying '*Baddrinath-ki-jai*' and drag on her poor existence purely as a parasite on other countries in the world 'The times' London, once lamented India's undeveloped natural resources and remarked that though lying dormant for ages, they are capable of yielding large returns to those who have the courage to leave the old and beaten paths and take the shelter of *technology* to systematically work them out. We know how admirably men like Tata have tried to capture a few industries and how the success has been hampered for want of the *basic* chemicals in the manufacturing processes. Why ! the representative of Messrs. F. Eloi & Co., Charleroy, the celebrated manufacturers of Belgium, very characteristically said only the other day : 'Indians have no common sense; Cannot succeed in industries, because they have started making the top-most products on a small scale, without manufacturing the *rudimentary* chemicals ; besides they are dishonest, right and left.'

It is our aim to awake India from her industrial stupor of ages to work out her salvation with her own resources and under the guidance of an expert technologist. All that is required for this is the reciprocation of love and amity between occidental and oriental civilizations ; the rivalry and antogonism between the aristocratic capitalists and the fiery willed enthusiasm of the labour classes must cease and they must harmoniously work together, in the interest of peace and progress.

Dr Chandra, trained as he is, in one of the greatest scientific centres of the world and possessing as he does the highest qualifications of a chemical technologist, with a wide culture and out-look, deals with this momentous problem, not only with the clear vision of a politician, but with the accurate dexterity and *data* of a practical scientist. The blending of these two major qualifications coupled with adamantine integrity is bound to reach its acme of perfection.

In Dr. Chandra's scheme therefore lies *the Panacea of India's Chronic Industrial Lethargy* and the enterprising people must come forward and lead her to a triumphal progress, not only by satisfying their curiousity by going through the scheme, but by going in for a *large* number of shares in their own interest.

Gloomy India of past glory, Awake ! Arise ! ! Or be ever Fallen ! ! !"

C. C. SHAH, ESQ., *M. Sc. (U. S. A.), M. A., C. S., Calcutta*,—" Your scheme is excellent and deserves hearty support from every son of mother India."

Etc., Etc., Etc.,

THE INDIAN INDUSTRIAL SITUATION

An analogy.

Once upon a time there lived a scientist, who being told by the priest that he would attain salvation if he strictly followed the dictates of his religion, spent most of his time in doing so. When he died, the angels came to take his soul to Heaven. He was greatly pleased for he had already heard of the manifold comforts and attractions of Heaven, where there were said to be palaces of gold surrounded by wonderful gardens with streams of milk and beautiful damsels for attendance. His heart throbbed with joy as he entered the gate of Heaven, but was much disappointed on finding quite the contrary scene to what was painted before him. Comforts changed into miseries and attractions into drearies. The deserted jungles and the ruins that encircled him from all sides did not appeal to his mind. Broken-hearted, he proceeded onwards, but soon met some idle people who were bitterly crying of starvation. On this he got distracted and calling the angels in their great surprise went to the Lord of Heaven and reported the matter He was much annoyed and in his wrath, thinking a thousand miseries and the hot flames of Hell to be the only right punishment for his impertinence, sent him there. The scientist was at first frightened, but as he stepped in Hell, he was warmly welcomed and flowers were strewn on him. The beautiful scene of the golden palaces that stood in the midst of lovely gardens with fountains and all conceivable luxuries, dazzled his sight. With joy he walked onwards and the way led him into magnificent laboratories. There he found all his

old chums, who used to laugh at his religious attitude on earth, and were therefore sentenced to Hell. They all welcomed him heartily, took him round and began with explanations of the latest discoveries made by them, but they soon detected the absent-minded state of the scientist, who, on insisting, related his whole story and asked in amazement " Have I confounded Heaven and Hell or their descriptions given are quite to the contrary ?" Hearing this, the oldest and the wisest of them all said " Brother, neither have you confounded Heaven and Hell nor their descriptions given are false. The Heaven was exactly as it is described, but since it came in the hands of the ignorent, everything was misused and naturally went to rack and ruin. This Hell, when we came here, was a deserted jungle with hot flames and no drop of water, but we by the help of our *Knowledge* and perseverance, brought water from the deepest and used the destructive fire for generating steam by which the first great wheel in the workshop was set in motion. We enslaved, in a way, the so-called Forces of Nature that were known to rule over man and made them work day and night for our comforts".

The above is a mere story, but fully illustrates the present Indian situation and compares it with that of the West.

How the West has advanced.

Civilization or culture being evolutionary, is in itself a plant of very slow growth: and scientific research and its application to the problems of life, which may be termed its fruits, certainly require a very methodic and patient pruning and trimming.

Chemistry, which supplies the process of weaving the fabric of industrialism, is essentially an experimental science; and its growth in a particular country takes place in the directions, which can be made the subject matter of study by her people, provided other factors, as specialized education, a keen desire to progress and perseverance etc., necessary to its life and growth, are favourable. Nay, even more than this, the effect of a suitable atmosphere is so great that astonishingly good results have been achieved even in places with less raw-material to work upon, as in the West; while a complete degradation is observed where the latter abounds, but the former is absent or is even choking in some measure, as in India.

The West has reached the present stage of material advancement by patient researches into particular industries suggested by its natural products or into such industries, as were necessitated by a large demand and for which the natural products were absent in the country. Soda is an example of the former and artificial Indigo of the latter.

How after one other discoveries have been made to help a particular industry will best be seen by the following example. It is a well-known fact, that the productive power of land in Europe. especially in colder regions, was very poor. Leibig and his successors set themselves to find out its cause by analysis of the soil and succeeded in enriching it by *eliminating* the harmful and adding the useful ingredients. Sugar is an article of everyday consumption, but it could not be produced in Europe for want of sugar-cane. After several unsuccessful attempts to cultivate sugar-cane, for which its climate is not suitable,

Margraff, a professor at the university of Berlin, discovered in 1747, beet-root as a possible substitute But the percentage of sugar in it being much lower than in sugar-cane, Margraff's successors set about improving the cultivation of beet-root and by scientific means increased the percentage of sugar in it to an amount almost equal to that of sugar-cane. Further, the bye-products were utilised in making alcohol, aldehyde, ether, paper-pulp, red colour and manures etc. The result was that Germany gave a severe blow to the Indian sugar industry.

India can follow suit.

One fruitful field for Indians is to improve the cultivation of sugar-cane and to work the industry on a scientific basis, utilizing the various bye-products and waste products. Many will be surprised to learn that the valuable fibrous matter, which can be utilized in so many ways for the manufacture of paper etc., is simply burnt to ashes in evaporating the sugar-cane juice, not to talk of other minor bye-products.

The utilization of waste-products.

The examples of the wastage of bye-products and waste-products in the industries worked out in this country are so numerous, but still they seem to have escaped the notice of the ablest men here; while in the West the utilization of waste-products has gained so much importance, that it has become a science by itself.

The most fantastic tale, that ever appeared in the Arabian Nights, is not more wonderful than the feats performed with the waste-materials by the modern engineer and the industrial chemist. To them a dung-heap is a kind of gold mine. Without any prejudice it

must be admitted, that they have fully demonstrated the truth of Lord Palmerston's saying that "Dirt is merely matter in wrong place". The increase of the population of various countries and especially in that of great cities, has been one of the reasons why the genius of the inventor has been stimulated to contrive methods, to make what was called *waste* of worth, by using it in various compounds and articles, which have already become indispensable. The things that are thrown into the streets, house yards and dust bins as rubbish can be used in so many ways, that scarcely anything can now be considered as refuse To give a few instances, old tin cans, cases and clippings are melted to be moulded into fancy buttons and toys for children, which sell through-out the world. Discarded shoes and pieces of rubber have become useful in manufacturing various substances. Not a single broken bottle or other piece of glass need be thrown away, for when crushed and mixed with the sweepings of street pavements and certain kinds of earth and sand, it makes an excellent artificial stone for building purposes. Old rotten rags and pieces of cloth are bleached and turned into best white note-paper. Usually, perfumes and scents are considered as being obtained principally from flowers. All the toilet preparations and even confectionery are now manufactured and flavoured with numerous products extracted from coal-tar, which is a refuse of gas-making plants such as are to be found in every large city. Beautiful colours of different shades, too well-known to be mentioned here, are the results of scientific labour on the same nasty substance. Saw-dust, thrown away as mere waste, is used to sprinkle on the floors of cafes and butchers' shops, where it prevents

the dirt from sticking to the floor, and cemented with the hydrated oxide of magnesium, it is used for making excellent flooring tiles which are light and durable. Moreover, 220 lbs. of this stuff when distilled, yield 2 gallons of methyl alcohol, a substance of great industrial use, with a series of useful bye-products. It is a fact that there are no less than 500 saw-dust merchants in the city of New York alone, where they sell, what is generally called *waste* to the value of £ 400,000 every year. The slaughter-house bye-products are too numerous to be mentioned here. Bones are converted into artificial manures and animal charcoal etc., and the very last drop of blood is made use of in making albumen and the like. Why, even the night-soil and urine are made the source of so many useful compounds used in agriculture and medicine.

Value of research.

The value of scientific research has been greatly appreciated in the West. The craving for industry has led the investigator to science, yet the former has to thank for its existence the latter. Facts of merely theoretical interest are by no means under-valued, as existence of new elements has sometimes been fore-told along with their properties, which have been subsequently verified on the discovery of those elements, *e. g.*, that of Germanium by Mendeleeff. Very often facts of theoretical interest have also proved of practical value. Development of Mond Nickel process from the original investigations of carbonyls is an example to show what things of mere theoretical interest may lead to at the end. Metallographic study of alloys and metals has brought about a regeneration in the metallic world. Auer von Welsbach's

work on rare earths has given rise to the incandescent light industry, to which all the night festivities of the world have to be thankful. The present development of gold industry of Transvaal has been possible only through the investigations conducted on the action of cyanides on metallic gold Equally important developments in the textile industry have followed the study of the action of caustic soda on cellulose under varying conditions of strain.

The technical investigation

The utility of industrial research is well-known to intelligent capitalists, who have always been pioneers of the industries of their times. instances are not wanting to prove the importance of industrial research. Early experimentations on the fixation of the atmospheric nitrogen have resulted in supplying the world with cheap nitric acid, ammonia, nitrates, cyanides and uria etc. Artificial silk has already supplied the markets with a cheap and efficient substitute for real silk; synthetic indigo and alizarine industries have reached a stage of fearless activity in the commercial world; and so on,

The advantags of carrying out investigation work even in the known regions have been fully recognised. The manufacture of hydrogen for commercial purposes is a case in point. Its preparation by the action of acid on zinc has no longer any special interest. During the recent war this gas is said to have been prepared for balloon purposes by the action of concentrated caustic soda on aluminium shavings. Another process, which has a great possibility and has already been made use of, is the decomposition

of calcium hydride. Frank proposed a method of passing water-gas over calcium carbide with subsequent removal of oxides of carbon. The electrolytic method is in general use at present, but the action of steam on iron filings is said to have a great future before it, specially when the resulting oxide is subsequently reduced by means of water-gas etc., and the process made a continuous one. Modern chemical engineering deserves the credit to a great extent in this success. The work done at Mansfield in Germany in the direction of the treatment of copper ores may also be taken as a typical one. Augustine, some sixty years ago found that when finely crushed copper mattes were leached with sodium chloride, the silver present was converted into chloride and that this could be removed by solution in hot brine. Zierfogel subsequently found that by careful washing coupled with heating, the silver could be converted into silver sulphate which could then be washed out and recovered by precipitation on copper by the Augustine process. This process met with a great success in Colorado where until then silver was wasted in the undetected form. By this process 2,770 tons of silver sulphate are recovered to-day at Argo alone. Another recent introduction at Mansfield, which also ows its success to the industrial chemist, is the production of sulphuric acid from the converted gases produced in smelting the copper ore. In America the Tenesse Copper Co., are making 203,000 tons of tower acid per annum from the waste sulphur by this process, while the Washoe Works of the Anaconda Co., still discharge enough suphur in the air to make 14,000,000 tons of acid per annum. Again in the extraction of gold by the cyanide process, which is of course the latest one, saving of a penny per round in

the price of cyanide, meant a further reduction in the working expenses of £270,000 in the Johannesburg district alone. The original manufacture of calcium carbide has, in its turn, led to the production of cyanamides, which apart from their value as fertilizers, in their turn, have given rise to the manufacture of ammonia, nitric acid and cyanides etc., on an industrial scale. The oxidation of naphthalene into pthalic acid, which has played such an important part in the manufacture of artificial indigo, is also by no means to be forgotten.

All such industrial investigations take much time and demand great perseverance. The preliminary work connected with the production of artificial indigo is said to have cost over a million pounds sterling. The importance attached to research work and the money spent over it in the West can be judged by the facts that a certain business combination in Germany employs no less than seven hundred chemists.

What is technology.

Who does not know, "As we sow, so shall we reap". But, the majority has yet to learn that " As they think, so must they act ; and as they act, so must they be-get ; and that the most of our desires would be realized, if only we were to mould them according to the Laws of Nature, or in other words, find out the ways and means by which mother Nature would own them as her own. This is what we get from science—Knowledge—without which, the philosophers said, there is no salvation. Of course they mean, "Without the *application* of which there is no salvation", for Knowledge is like a remedy, the application of which alone can relieve suffering or bring any

good. In fact, of what good is any power or science, unless it be applied ? Knowledge is one thing and a great thing no doubt, but its application is certainly a greater thing wherein lies the sweet fruit of all knowledge ; and that is technology. You can not deceive nature therefore learn her laws and apply them in life. This is *technology*.

We have known and heard a great deal of India's inexhaustible store of raw-materials, but of what earthly good is it to us, unless we can utilize it ; and for this, we must but turn to technology !

The difference between a scientific and technical success.

The difference between a scientific scale and a technical scale experiment has to be explained. If a thing worth only a rupee can be produced in a laboratory at a cost of a thousand rupees or even more, it is a great scientific success, for it has at all been possible to produce the thing ; while no technical success can be claimed unless the probable cost of manufacture is extremely low in proportion to the price of the finished product ; and the methods and the processes employed, be capable of being worked out on a large scale and with due success, under conditions which are generally prevalent in a factory. Similarly, it may be rightly mentioned that the difficulties of an applied chemist may not be even dreamt of by a pure chemist, as the latter manipulates small quantities of chemical substances in his laboratory regardless of the cost and in apparatus which is incapable of being enlarged upon, while the former, to whom a large scale and cheap out-turn from Nature's raw-material is the first consideration, has to face a problem even he has to

mix two solutions, especially if they happen to be of a corrosive or abnoxious nature, for their storing, pouring, stirring, heating, evaporating and every other manipulation is a big problem in itself and a saving of a pie anywhere would mean a saving of hundreds and thousands of rupees, vitally effecting the cost of manufacture.

Again, while an applied chemist is concerned with the feasibility of a large scale working of a process ; a chemical engineer has to keenly study the action of different chemical substances involved in the process of manufacture at different stages and conditions of concentration and temprature etc., to be able to devise a suitable machinery made of the non-corrosive, unbreakable and economic substances, and in designs that would allow a smooth and easy working.

The difficulties of technological chemist, who is a happy combination of all the three *i. e.*, a pure chemist, an applied chemist and a chemical engineer, can be well realized, as he is also duly concerned with the intricate problems of proper packing, transport and the market conditions etc., of the finished products with which none of the latter three have anything to do. Only the successful experiments of such an expert are capable of being called a *technical success.*

The Western sacrifice.

Western countries have sacrificed the lives of so many of their brilliant sons and daughters at the alter of science to achieve the present material supremacy. What have people done in India to enjoy the fruits of material prosperity or of the labour of the Western scientists ? A good educational trip to the West for the special study of a

technical subject and the very generous treatment accorded by the scientists there, in the interest of human progress, does impart to a student the necessary training and fitness to minutely observe the materials and the conditions of work and to patiently research into them, ultimately leading to the adaptation of the known or the discovery of original processes and methods to work out the problems of life ; but it certainly does not permit him to thoughtlessly apply the technical details worked out to suit the conditions in the West, which are essentially different from those of this country.

The import of foreign processes of manufacture and machinery.

The processes of manufacture and the requisite machinery in vogue in the West, have been evolved after a considerable experience, to meet its wants and the climatic conditions ; and when imported into this country, stand in need of alterations ; some parts of the machinery being found totally unnecessary and others that are necessary for the Indian raw-material and climate are found wholly wanting or require considerable modifications.

It is therefore wiser to work out the manufacturing processes, under full consideration of the Indian raw materials and the prevalent conditions and to design the requisite machinery for the same and getting it made in this country, supplementing it of course by such parts as cannot be well made in India.

The fall of India's past industries.

During the period of the Mughal emperors, fine arts were encouraged, such as painting ; embroidering in gold, silver and silk ; gold and silver-smithy ; weaving gold-

cloth, silks, and fine muslins etc. Weapons and other implements of war were improved. Mosaic work and carving in stone was executed to a high pitch of perfection. Architecture was developed to a marvellous extent and some specimens left by them can defy any piece of architecture in the world to-day.

In short, India was very successful in her cottage industries and the chief trade that the English carried on, when they first settled here, was to collect the goods made by the artisan in his home and to export it to Europe.

With the invention of machinery England became a manufacturing country and foreign imports were jealously stopped to allow protection to the home-made articles, especially in the beginning.

When the English became paramount in this country their first thought was naturally to encourage British made goods in the markets. Cheap goods were introduced and the weaving mills of Manchester and Glasgow were established to imitate the fine things made by the Indian artisans. The conditions of the market were studied and India was flooded with machine-made goods.

The hand-made goods could not compete with the flimsy but well-finished and cheap stuff turned out by machinery. No body cared to buy pieces of Indian art as more glaring, though less artistic articles, came in from outside and were cheaper.

No factories were established in India which would have taken the place of the hand-industries ; and the free trade policy made India the dumping ground for all foreign manufacturing countries.

Old art died out for want of support and encouragement and the cottage industries of India thus received a death blow, never to revive again.

Agriculture was the chief occupation of the people. When the artisans were thrown out of work, they reverted to the soil and began to lead a premative life.

The raw materials began to be exported to the Western countries from where the manufactured goods were imported. The chief trade that remained for the people here was to be intermediaries between the farmers and the importers of Indian raw material ; or between the foreign manufacturers and the Indian public who bought these goods. Brokerage was the best part of their business but it does not mean trade in the real sense of the word. With the loss of trade, India became poor and dependent on foreign countries even tor commodities of daily use

Indian situation.

The history of Indian character is bunched in places with signs of vigour and enthusiasm to reach the climax, and in its pursuit measure have often been taken without due consideration. This has naturally led to a loss, but the people have still followed the movement.

Not man years ago, there arose a spirit of *Swadeshism* based on patriotism, but it soon fell to the ground, because no industry can ever be supported by a handful of patrious, and the people can not patronize, unless and until it has some natural fortification, *i. e.*, unless its products can compete both in price and quality in the open market.

There are a few factories, in which scents and some pharmaceutical preparations are made, but on account of

the difficulty and cost of getting some of the ingredients from the West, they can not be made as cheap as the imported articles, and there is consequently a great temptation to obtain the articles ready-made from foreign countries and after some manipulation to pass them off as home-made articles. This leads to moral degredation of the worst type in men of light and leading and saps the foundation of all enterprise. Fraud, both in the form of adulteration of products and the dishonest means often adopted by the managing hands, has resulted not only in totally ruining the works and demoralising the pople, but it has also played a great havoc that it has become difficult to induce capitalists to finance technical industries. Some works have also, no doubt, suffered on account of the lack of proper skill on the part of the expert. But, cases are not wanting where factories have been started when the essential preliminary calculations of the processes involved would have shown that the concern was a losing one. Again there are cases on record in which successful manufacturing concerns have been ruined, simply because the extreme greed of the partners has not allowed them to duly share the profits among themselves.

Indian leaders' useless boast.

During the war, when whole of Europe was busily engaged in the battle field, the so-called leaders of this country were loudly crying through newspapers that the situation was God-sent and before the war ended, they would take a strong hold of the Indian markets by developing their indigenous industries, as the foreign imports were greatly restricted. Now the war has ended long since. Have they achieved anything? No, and even

now they seem to be far from taking a move in the right direction.

The need of right technical literature.

However, of late there has been a wave of industrial boom in India and the formation of numerous Companies in trace centres, shows that there is no lack of capital in the country and it is also not shy, but the absence of scientific men on the advisery board of many of them, also shows how precious little they understand of manufacturing business and the value of scientific investigation. It is not an easy matter to make them realize this, chiefly owing to the lack of view-point.

This needs the production of sound technical literature to systematically educate the public, especially the capitalist class, make them consider industrial propositions in the right light and to carry them out in right earnest.

The financial aspect.

In this country, money is more of an '*end*' than means and therefore those who happen to possess it, take pleasure only in hoarding it. Some invest only a part in dead investments, like properties, etc., which brings a small interest. They even speculate with their dearly treasured money in the mere hope of getting richer without taking any pains for it. But, it is impossible to induce them to invest their money in honest industrial enterprises and to honestly conduct the same. The lack of view-point owing to utter ignorance and loathsome habits are responsible for the former ; and the lack of moral, or as a matter of fact any training, for the latter. It is but truism to say that the men of mediocre intellect and

ordinary position in life are often found more enterprising, hard working and honest than the so-called pick of the society. If at all induced to take up an enterprise, the latter only expect to become its Directors to seek notoriety by taking only as many shares as are needed to satisfy the conditions. Having done so, they often misuse the public trust and play with the public funds, always interfering with the bona fide business and uselessly fighting among themselves over trifles to maintain their own prestige at public expense, until at last the whole thing goes into liquidation, in which also they sometimes manœuvre to escape personal losses, shoving the total loss for the public to suffer. Why, many behave like this when they give their so-called honorary services to the even *religious* and *charitable* institutions !

Even if the concern manages to be a little successful, they attempt to swallow the lion's share of the profit themselves, and cannot and do not want to realize the need of justice and co-operation.

The stingy behaviour of some financers towards the labourers, who contribute a good deal towards the profit of the concern, but are barely paid to live from hand to mouth, leading to constant discontentment and labour-strikes, shows what sympathy these benevolent benefactors of humanity possess towards the poverty-stricken people dependent on them.

In order to maintain the high class efficiency and division of labour so indispensable for the material development, the labour class will have to give up its rash and hot-headed ideas of equality and work on the basis of justice, in the interest of an all round human progress.

Being oppressed, they are at present deserved of sympathy and help. But, if by their revengeful fights against the capitalists, they acquire the undesirable autocratic spirit of an unruly nature, it would create a greater havoc; for the capitalist class, inspite of its aristocratic spirit and intellectual bankruptcy is a physical wreck and therefore in a way quite harmless; but the labour class, which has an advantage over the capitalist class in point of physical strength, if becomes unruly and autocratic, even the public safety would be at a stake.

Moreover, the question of unemployment so rampant in India can only be solved by successfully solving the economic question, so glaringly apparent by a proper circulation of money.

Industrial tactics.

Industrial aspect is gloomy in this country, for in the very beginning the tables are turned, when instead of the enterprising capitalists, the experts, who are men of limited means and no better business morality than the former, have to approach the capitalist class with industrial schemes and are therefore looked upon more as *job-seekers* than straight forward men giving advice on technical matters.

As soon as an expert approaches a capitalist and talks of an industrial scheme, naturally the capitalist, who if at all induced to consider it, wants to satisfy himself regarding its commercial aspects by seeing a prospectus with the anticipated profit and loss of account, before making any investments. This puts the expert at once in a difficult position, as no estimates of the required machinery could be had unless the designs are completed and some

engineers are asked to quote on them ; no machinery could be designed unless the process of manufacture is fixed upon ; and no process could be fixed upon unless the particular raw-materials and the working conditions are minutely studied, which involves some expense and for which the capitalist is not prepared, especially as the proposition came from the expert, and there is the *quack* ever-ready to offer a prospectus of any indu-try *quite free of charge.* The latter only puts up some seemingly accurate, but imaginary figures, as machinery Rs. 1,20,536 building Rs. 80,394, working capital Rs. 1,50,000 and so on, one side ; and an imaginary quantity of the finished product calculated to be sold at a certain rate, on the other ; with the balance worked out as a tempting profit. The capitalist being a lay man goes over the mathematical portion and sometimes decided to launch into the industry, preferably under the guidance of a *quack.*

Sometimes capitalists have a fad of their own and suggest an industry, which is incapable of being technically worked out, but the so-called expert, *jee huzur* —very good Sir—as he must be, dare not contradict and must readily affirm his ability to work up any industry straight away, for a mere hint towards any investigation or research work would show inexperience on his part. He must also give his immediate consent to manage and conduct all the departments of the industry, whether pertaining to business, canvassing or any other, lest he may be turned out as an incompetent fellow ; as if an expert were Almighty to know every thing and a truthful admittance of ignorance in matters not pertaining to his subject would condemn him as an expert ; or if one could

be the master of all subjects and it were a sin to be a specialist in any subject and to work on the system of division of labour.

As soon as the capitalist's consent is obtained, the expert assures his position for a few years by means of an agreement. He is unwilling to impart the secret of the process of manufacture in the fear of an immediate expulsion ; while the capitalist wants to snatch out the same with a view to do away with the expert. This, starts a game of *hide and seek* between the parties, which proves most detrimental to the cause of the industry taken-up.

To spend anything on technical investigations, is looked upon as *waste* and no fee is paid to the expert to design the adequate machinery, but he is allowed a *commission* on the machinery ordered through him. Now the most incompetent engineers offer the highest commission to the expert with a view to secure the order and naturally over-charge the same in their bills, which have to be paid ultimately by the capitalist.

As the expert is concerned with his commission, he is interested in purchasing *as much* machinery as possible, while on the contrary was his duty to economise the same ; and when at last the machinery comes to the spot, the expert having been paid through the engineers, *can not criticise* the weak-points of the machinery, which is sometimes found unworkable.

No incentive is given to the expert to do his bona fide work, but on the country he is often asked to look-after such business routine of the works, which being utterly new to him, soon confounds him, and he makes a mess of every thing. Having acquired the habit of leading an

indolent life, he simply awaits an apportunity to be asked by the disgusted capitalist to stop working, whereby the former could claim and realize his dues according to the agreement, either amicably or by instituting a suit in an open Court of Law.

The result is that the capitalist becomes despaired and shy, while the so-called expert goes out again to induce some other capitalist to engage his services, of course with much less chance of success.

Sometimes capitalist start Limited Companies to work up their own industrial fads, as a mere speculation, which in one form or another is the chief business done in this country. The capital is nominated at a large figure with powers to increase and nearly half of it is atonce called for, with a warning that the balance may be demanded at any moment, thereby impressing the gravity of the business on the public mind. The capital immediately called for is divided into small shares, only five to ten per cent of which is to be paid with the application and the rest by instalment on demand. Nearly three-fourth of the shares are generally subscribed by the Directors, who are of course men of strong financial basis and therefore also enjoy the reputation of being first class business heads in the country, or is under-written by their own Banking concern or the Managing Agents' firms, leaving only the remaining one-fourth for the public to subscribe. A big prospectus is put up in bold type in the papers with the words "Three-fourth of the Company's capital as been subscribed by and between the Directors themselves, but they have been pleased to offer the advantage of one-fourth of the number of the shares to the public; but no application shall be considered after a certain date

(generally fixed at a short interval)". Naturally people rush for these shares and they are all taken up sometimes only in a few hours. As the number of the shares offered is small and the number of the people incited to go in for them is very large, a good many people lose the chance, or sometimes reach after the appointed date to apply for them and are disoppointed. This makes a still deaper impression of the gravity of the business and their eagerness to take shares in it some how or other and at any cost, puts up the value of the shares atonce on a premium, while there has been even no trace of the industry proposed ; and they are sold by share-brokers, who of course charge their commission and the public also makes or loses in the buying or selling of these shares according to the fluctuation in their market value. This is of course the case with the first class companies. Even in case when the whole of the capital is subscribed by the Directors and their friends the company is fully advertised to increase the value of the shares, which may eventually be sold off. Then, there are companies also started by rich people, but whose names are not much known in the market. They have naturally to engage share-brokers to push the sale of the shares of their companies, which if sold the company drifts on along the market wave and the whims of the public, otherwise goes into liquidation, sometimes even before coming to birth. The third class companies are of course those started by some scientific enthusiasts in co-operation with some private acquaintances of some means, but owing to no standing of the latter in the market, inexperience, neglectful habits and on the top of this lack of business-honesty, they are either never formed or soon succumb.

Thus, if the promoters of a company are men of a strong financial hold and market fame, a good deal of public money is carried from one pocket to another in a short time ; there being no question of starting the concern contemplated for a long time. Even the Directors sometimes sell their extra shares through brokers at a huge a profit and the thing goes on like this. After a good deal of money is made in this way, sometimes, though rarely, the Directors are rumered to have thought it proper to completely alter their plans, jumping from one industry to another by changing the name of the company or under the same title but increased capital. This again excites the public and they rush for its shares with greater enthusiasm, and so on.

Again, there is a class of *bogus capitalists*, which corresponds to the class of *quacks* among experts. Their chief business is to feed themselves at the expense of some utterly ignorant men of wealthy means, and to put up *bogus prospectuses* of *bogus companies* to cheat the experts of their advice and the public of its hard-earned money by announcing a *bogus loss* to account for the share-money realised ; and to prepare for some other fraud and so on.

A ray of hope.

However, there is a genuine way of bringing about a systematic industrial development of India and that is by judiciously starting well-thought-out and technically well-planned industries both big and small, and carrying them out honestly to a successful end.

Again, there must be some honourable exceptions and some earnest men, who may realise, "What India lacks

is not ability but, Technology; not wealth but effective finance ; not intelligence but initiative."

A warning.

To pen a few words of warning regarding technical matters at this juncture, may not seen inappropriate.

There can be no gain without a certain amount of risk, it is true, but no risk should be taken unless and until there be a definite prospect of gain.

Consequently, the one golden advice for the enterprising capitalists is, that they should thoroughly satisfy themselves as to the commercial and technical aspects of any industry to be launched upon, before hazarding their capital into it. They should realise that scientific and technical investigation is an experiment on a small scale to avoid big risks ; and to be saving in this, is to be 'Penny wise and pound foolish', while taking the risk of an industry.

The best and the surest way to judge the competency of an expert, which is one great problem for the enterprising capitalists, is to insist on the submission of the samples of the intended products, made from particular raw-materials, for their approval before engaging anyone as an expert and to this end provide all facilities to the deserved.

The scope

Owing to the practical virginity of the soil (three-fourth of India's land being uncultivated and the rest one-fourth being left to the fate of the ignorant farmers, who constitute 80 per cent of India's population of 31,50,00,000), abundance of raw-material and absence of any local

competition in the manufacturing line, there is a vast field open for industrial enterprise in this country ; and the multifarious varities of raw-material, would surely lead to the exploitation of regions yet unknown to scientists in the West. For example, many useful compounds would be obtainable from innumerable Indian drugs, the chemical constitution and properties of which are still unknown and the manufacture of which when taken up on commercial lines, will stand beyond the fear of all foreign competition, owing to the raw-material being confined to this country only.

Confining our attention only to chemical products, according to the *Commerce*, we import annually 1,54,500 tons, valued Rs. 4,40,98,836, which are the finished products of 1,53,601 tons of raw-materials worth Rs. 2,45,13,944, exported from this country every year.

The availability of raw-material and ready market for the finished products, are factors which cannot be overlooked by an enterpriser, who wants to be the first in the field to take advantage of the present industrial situation in this country, as it will simply drop the question of heavy freight of first exporting Indian raw-material to the Western countries and then of importing the same again into this country in the form of finished products, which means a lot from a commercial point of view.

India, with all her vast resources of raw-material and all her labour systematically and effectively co-ordinated with the introduction of effective technology, experience and skill with up-to-date machinery and labour saving divices, and always with the requisite financial assistance to promote and develop her industries, is capable of

becoming industrially and financially one of the most prosperous countries in the world.

The success lies of course in the natural selection of industries, *i. e.* the manufacture of such products, for which Nature has specially gifted this land and by the machinery and the processes suitable for the local conditions. It is needless to mention that food stuffs, various kinds of fibres, hides, tanning materials, all sorts of oil-bearing products, bones and different kinds of minerals etc., are among the chief raw-resources of this country.

The mechanical and chemical industries.

All mechanical industries require highly skilled labour, which is very hard to obtain in this country, while chemical industries being worked through Natural agencies—chemical reactions—require the least amount of skill, which can be easily imparted. Moreover, all mechanical industries depend on the products obtained only by chemical processes, *e.g.*, metal work-shops, need high grade steel and iron and various kinds of other metals and alloys for the making of the machinery and the articles out-turned by the same, fundamentally involving the metallurgical operations which are nothing but chemical; cabinet-making, requires chemicals for the seasoning and preserving of wood, paints and varnishes, and brightly coloured tapestry etc.; textile industry, wants bleaching agents and sizing materials, as starch, tallow, zinc-chloride etc., and dye-stuffs above all, which are highly complex chemical products; and so on.

This means that all mechanical industries in the developed stage are greatly dependent on chemical industries.

Again, chemical industries, if properly handled and judiciously carried out involve comparatively much less capital and labour and pay a great deal more than mechanical industries.

The success.

Industrial success is a name given to the favourable resultant of various factors, that go to make up its recipe and are worked on a co-operative basis, under which each plays its part well and harmoniously co-ordinates to one common object—success. Scientific and technical knowledge, *i.e* to suitably wield out the existing conditions of work, of course by patient researches, is one important factor; but business organization, honest enterprise, mutual trust, reared through actual experience of honesty in dealings among men, perseverence in the scientific persuit of things coupled with an integrity of character to lead them to success, effective finance and working facilities etc., are also factors which can by no means be ignored.

The situation is grave in this country, because even if the scientist is well trained in his special line of work, he cannot accomplish much in the absence of men, who would themselves supply or co-ordinate the rest of the indispensable factors of success from other sources, and also extend, if necessary, a financial help to the scientist in solving the technical difficulties of the problem, thus leaving him free to take care only of what his speciul education has made him fit. On the contrary, they often unnecessarily interfere in the work unknown to them and entrust such duties to the scientist which he may be incapable of discharging.

A plain talk with Indian States.

The States may do better to engage the temporary services of a trained technologist to tackle their industrial problems in his own laboratory, than o maintain huge laboratories with a permanent staff of the worthy, but sometimes otherwise highly qualified officers, at a great expense and the sacrifice of their bonafide work of administration, with little practi al gain.

The services of a technical expert must be temporarily engaged, so that any moment his services be found unsatisfactory or unprofitable, he may be replaced by another one. In fact, the following procedure may be usefully adopted in consulting an expert. The expert may first be asked to make a short tour round the State to select the samples of suitable raw-materials, examine them superficially, study the local conditions and to submit a *Preliminary report on the industrial possibilities of the State.*

If the preliminary report be found encouraging he may be asked to submit *Samples of the finished products made in his own laboratory on technical lines* (not on merely scientific lines) *from the particular raw-materials for approval.* If the samples of the finished products be approved and found satisfactory in competition with the foreign-manufactured imported-products in the open market, he may be asked to go into further details, design the requisite machinery and submit a final report with the necessary estimates and prospectuses etc., of the industries proposed. If the final report be found satisfactory, both in its technical as well as commercial aspects, then and then alone he may be asked to get the works erected, impart the secret processes of manufacture

to some men of confidence of the State, by actually getting the finished products turned out in the factory by their own hands. and to work himself only as a technical adviser from his head-quarters.

Again, if a State decides not to go in for the proposed industries even after the final report has proved satisfactory, it would pay the State to have done the preliminary investigation work and obtained the expert's final report. For, being in possession of the report and the actual samples of the finished and approved products made from the particular raw-materials available in the State, it could get better terms of *royalty* for its raw-materials which may be disposed of in favour of any enterprising party that may be willing to work them out.

A unique opportunity.

"Fore-warned is fore-armed" is a proverb and under the circumstances, is it not high time and also most appropriate that the people with hoarded wealth in India should awake and take up the manufacturing enterprises in the right spirit and in right earnest; and the Indian Ruling Princes who possess additional advantages of having large raw-material in the States and a complete authority over their subjects, should take the lead and themselves begin to convert the raw-produce into the finished products, under the guidance of science and technology.

The Western situation.

The grabbing propensity of the selfish money-makers and their allowing participation of the benefit of the industry only to those who have participated in the

capitalisation, and proportionately also to those who have laboured hard to bring about the profits. The ideal should be that every contributing factor in an enterprise, no matter whether the contribution be in the shape of capitalization or work, should be allowed to be benefited by the ultimate gain in due proportions.

The labour is not so hard in this country as yet, though it is not skilled. However, if suitable measures be adopted, it can soon be trained.

The West has been dependent more on creative resources, as highest technical and commercial efficiency, resulting in a deadly competition and incessant industrial and commercial war-fare ; while India has been supplying as much of her raw-material as possible, and herself quietly sleeping over the situation, which has resulted in an industrial paralysis. She still shows dormant signs of a long prosperous life, so long as she possesses Nature's largest store of raw-materials in her bosom and should be perfectly willing to do her part in the uplift of humanity as well as possible.

Owing to the scarcity of raw-material, hard local competition and labour problems etc., inspite of all the facilities of scientific knowledge, capital and enterprise the field of work has been very restricted in the West. The changes, brought about by the recent war, have certainly made the situation much keener, and it may have already become necessary for the Westerners to migrate into lands which will allow a more peaceful working of things ; while they have threatened the East to utilise its resources to the best of its advantage, as

early as possible, if its people should at all have anything in the bargain.

It is a folly to think that India, or as a matter of fact any country, can be self-contained in the matter of meeting the multifarious requirements of the modern civilized life, without give and take. Industrial situation will therefore have to be re-adjusted in the West and East, according to the advantages possessed by each one of them.

If the big enterprisers of the West monopolize the Indian raw-material and invade the country industrially by starting various manufacturing concerns here, where is the chance for Indian enterprisers? In fact, some foreign Western manufacturers have already come down to Indian ports and have started some manufacturing concerns, while the Indian leaders have been blindly insisting on the Government to impose a heavy duty on the foreign manufactured imported stuff. The manufacture of match is a case in point. Finding that the Indian Government had imposed a heavy duty on the "Matches made in Sweeden" some Sweedish manufacturers started putting together the isolated and therefore duty free imported parts of matches, as the sticks, the phosphorous solution, the boxes and the labels etc, into matches in an Indian port town, thereby even designating them as "Made in India" and selling them at the enhanched market price. owing to the heavy duty on matches. As no good matches were manufactured in this country, the people were compelled to buy foreign manufactured stuff labelled as "*Made in India*" at a great loss to themselves, much greater profit to the foreign manufacturers and no gain at all to the Government.

In some advanced countries of the West the saw-dust which is a *waste* product, is first distilled to yield valuable alcohol and the like and the refuse is pressed into match-sticks, after it is bleached and impregnated with some solution to help ignition, while in this country the experts have still to discover a forest with suitable timber for the match manufacture and all the bones of India are being exported to the Western countries to yield the most valuable ingredient of match manufacture, *i. e.*, phosphorous.

Similarly, some Western paper manufacturers have found that if they go on manufacturing paper at the rate at which they are doing now from their own raw-material and the consumption of paper may remain at what it is to-day, which is highly improbable in these days of growing civilization, after some twenty years, there would be no raw-material left in their conuntry to manufacture paper. This, has already set them thinking regarding the future supply of raw-material and after making certain investigations, they have discovered the refuse of the great Indian forests to be a fit source of its abundant supply. Surely, if they decide to work it out, they would set up the paper manufactories, utilizing the valuable forest products in numerous other ways, in India, where also a big market for the finished articles exists, rather than to import this heavy and bulky waste of big forests into their country so far away at a terrific cost.

An alternative.

If Indians themselves be unable to under-take and successfully carry out the great work of the most economic utilization of India's inexhaustible raw-resources,

which is quite possible owing to good many existing drawbacks, then the Westerners who hold the motto of '*Science and progress*' should come forward and control the situation.

To set up all essentials for success must of necessity be a lengthy process, and in order to obtain the earliest fruits of prosperity in some measure, India must not only offer every possible facility, but *cordially invite* the pioneers of industry and manufacture in the West to come out to the East and start their numerous industries for the manufacture of the finished articles from the raw-materials available in India.

"If the foreign enterprisers take up the work in hand at this moment, they will be in a position to dictate their own terms and thus have a lion's share in the bargain, but still in my opinion the people of India will gain more by this, than perhaps by sitting idle or by wasting energy and wealth by handling problems that are deeply rooted in science, in a hap-hazard way, for centuries to come; when to day they can take advantage of the Western enterprise in their homes and thus shortly come-up to be recognized among the foremost people of the world, by simply allowing a shoulder to be put to the wheel of the cart, which has stuck at their own gate

If some big syndicates are promoted, with the right enterprise to work up the inexhaustible raw-resources of this country, I am sure a good deal of Indian capital and any amount of employees in the form of clerks, accountants, office-bearers and the necessary labour will flow in; and a scheme for the *Systematic Development of Industrie*

in India may be thoughtfully chalked out and carried through.

It may not be out of place to mention that I myself possess a scheme like this, besides several other independent *original* industrial schemes to suit the Indian conditions, worked out in my laboratory, to the extent that the products made, on technical lines, have been approved in the market and large orders are secured on them.

The conclusion.

Consequently, great possibilities of industrial triumph are laid open in this country at present for the sound enterprisers who are vested with experience and fitness to organize and control big manufacturing concerns from financial as well as business point of view and are not only wide awake to the importance of science, but have already accepted her as their guide.

Personal.

It must be added that as a scientist, having *Industry and Progress* as my goal, I consider myself totally free from party-politics of every description. I would therefore welcome any new ideas also from the West to better the industrial situation there and be prepared to the best of my abilities in working them out, if they be referred to me.

Certainly, a writing of the above nature does not reflect any special technical merit on the part of the author, but the object has been to first clear-up the barriers that stand in the way leading to a clear vision of the subject of the inexhaustible store of Indian raw-material and the possibilities that lay open to the enlightened enterprisers to take advantage of it, before

any definite scheme for its part or systematic utilization may be proposed, and if it can succeed in putting me in communication with some earnest person or a body of persons, who may be willing, capable and prepared not only to discuss the subject, but to actually take such steps in the matter as may be settled upon after a careful consideration, I shall consider my labours amply paid.

THE TECHNO-CHEMICAL RESEARCH LABORATORY, DEHRA DUN

The Alchemists did not succeed in converting copper into gold, but the modern scientists have already transformed charcoal into diamond, and have invented many novelties that bring heaps of gold and silver into the country.

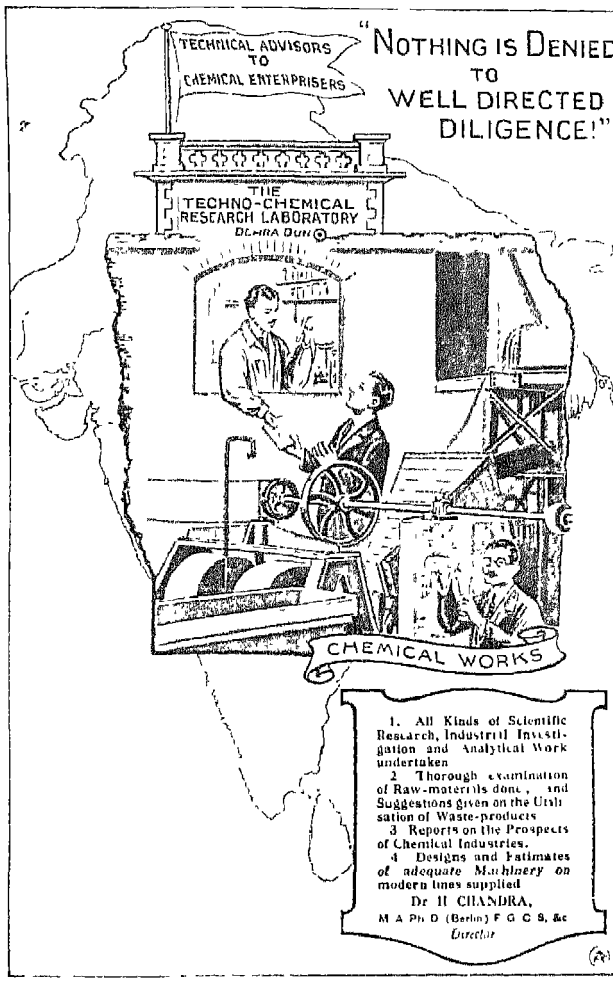
It was established in the year 1916 after acquiring considerable experience of universities and manufactories, both in Europe and India, as a central institution to supply the great need of giving technical advice to enterprising capitalists and helping them by special scientific and technical researches, at a moderate cost, to start and successfully carry on industrial concerns on the principles of science and technology.

Its long and patient researches have brought to light several inventions of great commercial value. Some of these have already been sold and others are ready for the consideration of those intelligent capitalists, who realizing the importance of specialization, division of labour and co-operation to achieve great ends, are capable of putting them on a commercial basis.

It is a matter of common knowledge that India is immensely rich in her raw-resources, which are unprofitably lying for ages for want of proper and tactful handling.

The attention of the *Indian Princes* is particularly drawn to this problem, as besides owning the most valuable raw-meterials, both mineral and vegetable, in their territories, they possess another unique advantage in

"Defend your country by developing her industries"



The Techno-Chemical Research Laboratory
Dehra Dun

that that they command full authority and control over the people, whom they can take into their confidence and co-operation to establish and bring huge industrial enterprises to success.

And, in order to avoid the pit-falls, known by bitter experiences, it is recommended that instead of formulating and maintaining big departments with elaborate scientific and technical laboratories at fabulous expenses, only to carry out the research work, which being a mere stepping-stone to the industrial proposition, is of temporary importance, or entrusting the whole work to a party on a huge contract, it is always better to get the work done by qualified experts who possess their own laboratories and piece by piece, and to encourage and patronise the same as it might deserve.

To be more exact, the following procedure may be suggested :—

1. A preliminrry report on the industrial possibilities of the State may be drawn by making a few days' tour in it and collecting samples of useful raw-materials and studying the local conditions.

2. If the preliminary report is approved, it might be under-taken to work-out the so-collected samples of raw-materials into the finished products, in the laboratory on technical lines, and submit them for approval; and they can also be placed in the market in competition with the foreign manufactured imported stuff.

3. If the so-prepared and submitted samples of the finished products are approved and declared satisfactory and cheaper in the market, it might further be under-taken

to design the requisite machinery, get it fitted up, impart the secrets of manufacture to any person of the State confidence, train him up in the art to run the industry and to work in future only as a technical adviser.

4. Even if the State may decide to give away its raw-materials to other companies to work-out, it could get better terms of *royalty* after the preliminary technical investigations are done, for then the State would be in possession of the actual samples of the finished and approved products made from the particular raw-materials available in the State.

We dare say that by following the procedure out-lined above, the Indian States would be able to explore and utilize their buried wealth of raw-materials, with a little expense and no trouble, to their great material advantage and employment of the poor subjects.

The enterprising capitalists would also do well to follow the above procedure as closely as possible.

A FEW OPINIONS

W. F. PERREE, ESQUIRE, C. I. E., *President, Forest Research Institute and College, Dehra Dun.*—Dr. Sir H. Chandra, Director, the Techno-Chemical Research Laboratory, Dehra Dun, discovered a series of new compounds of iron and worked out a process for the purification of alum for his Doctorate.

He has done a considerable amount of industrial research in his own laboratory and the products like starch, refined tallow, bleaching agents, distempers and paints, invalid foods and egg-product, etc., worked out by him have been approved in the market. He designed his own machinery and sold a few process. He has some more industrial schemes which he can lay before any sound enterprisers.

He has also carried out investigation on the industrial possibilities in Indian States, where his work has been much appreciated. His advice should therefore prove of value to those enlightened Ruling Chiefs who may be desirous of finding new out-lets for their natural resources.

I have formed a high opinion of Dr. Chandra's abilities and wish him every success."

DEWAN BAHADUR TEK CHAND, I. C. S., O. B. E., *Commissioner, Ambala.*—"The work you are doing is of a novel kind and you have to take great pains to explain its immense possibilities to persons interested in the chemical industries of India"

The Bombay Chronicle, Bombay.—"In view of the difficulty of judging in advance the commercial value of a technical expert, it is necessary that no work should be

under-taken on a large scale or under a long time contract unless the expert demonstrates it to be paying on a semi-commercial scale, using only such raw-materials as are actually available

The Techno-Chemical Research Laboratory of Dehra Dun may also be consulted, many of whose products have stood the market test."

Etc., Etc, Etc.

N. B.—For *original* industrial schemes and opinions on the products, vide—*Sunny Smiles*—a book of hundred comic pictures.

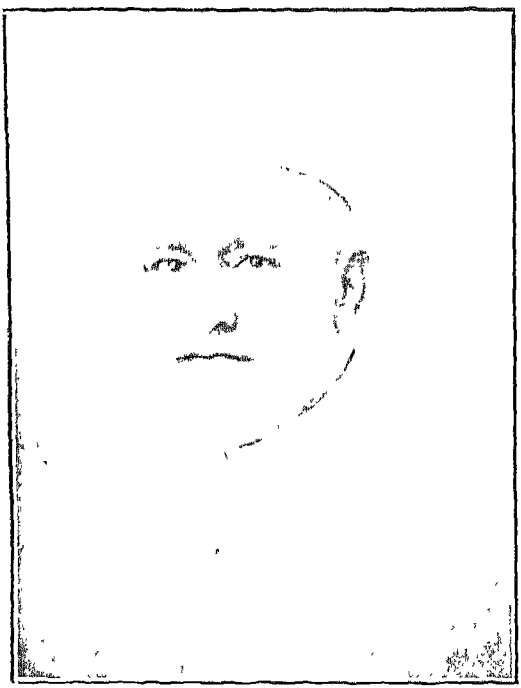
PART IV

THE POLITICAL SCANDAL

Our Leaders on the Ideals of the Congress and Swaraj.

The Present Indian Nationalism.

The Congress Independence Mandate and its Sequel.



Shriman Pt. Motl Lal Nehru

OUR LEADERS ON THE IDEALS OF THE CONGRESS AND SWARAJ

A fruitless discourse on education with Indian leaders, kindled a desire in me to discuss with them the subject of the Indian National Congress. More so, as Shriman Pandit Motilal Nehru had told me that *no education of any kind* was needed unless *Swaraj* was attained. I therefore availed myself of an opportunity to meet Shriman Pandit Motilal Nehru at the occasion of his presiding over the U.P. Political Conference, held at Dehra Dun in the year 1922. He took my promise to attend the ensuing Congress at Gaya in December, 1922 and said that he would put me in the fore-front after convincing me of the truth of the movement. So, he was good enough to narrate to me the *ideals of the Congress and Swaraj* for full two hours. He did not however allow me to put any questions, but advised me to clear my doubts if any through correspondence. Consequently I posted to the following letter on the 11th of November, 1922:—

" DEAR SIR,

With reference to our conversation of the other day at the house of Mahant Omkar Prasad, Dehra Dun, regarding the Congress and *Swaraj*, I think, I have grasped your line of argument, but to be doubly sure of it, I beg to repeat it as follows. I shall feel obliged if you would take the trouble of writing to me, if I have rightly cought the points, and if not, will you please correct the same for my future guidance :—

(1) The object of the Congress being the reign of peace and happiness in the people of India, that which concerns

the majority is naturally most desirable and so long as the majority is of the farmers etc., their voice in the administration of the country is not only most essential, but is a matter of right.

(2) The Congress means to represent only the interests of the masses and that too according to its own conceptions, and not at all the masses, on whose desires and dictates the scheme of future *Swaraj* is to be founded and carried out.

(3) The educated men can conceive only of a few forms of Government known to them, as their thoughts cannot get out of the groove in which they have been running for ages together. They cannot imagine the kind of Government which will be set-up by the so-called uneducated masses of India.

(4) The statesmen always make an assertion, that they govern their nation, or other nations, not for their own benefit, but for that of the governed nation or nations ; but it is invariably a lip-talk.

(5) The kind of *Swaraj* which would be conducive to the general happiness of the people, will have to be determined by the masses themselves and after they are set free of the present Government. It is therefore not only too early and inadequate, but also impossible to chalk out even the out-lines of the scheme of the future *Swaraj*, until the country is made free of the clutches of the present Government. To complish this, is the first and foremost thing before the Congress and it means to do so only through '*non-violent non-co-operation*' developing soul force—the power of self-determination—in the masses.

OFFICE OF THE ALL-INDIA CONGRESS COMMITTEE.

Telegrams "Congress"

No. 571

Anand Bhawan, ALLAHABAD

December 1 1922

Dear Sir,

I am in receipt of your letter dated the 22nd November. It is impossible to discuss in the course of a letter the points you have raised. This is the busiest season of the year for me and my health is very poor. I am sorry I have to ask you to wait till we meet again.

Dr. Harish Chandra,
M.A., Ph.D. etc
Vaidic Jiwan
Ashram, Dehra Dun

Yours sincerely

Motilal Nehru

(6) The so-called progress made by humanity cannot be called a progress, so long as almost every man has deteriorated at least physically and his wants have greatly increased, which are the source of a constant struggle to him, both mental and physical. As a matter of fact no real progress of any kind can be made or even thought of, unless first absolute freedom is gained.

(7) There is a phase in human history according to which every one has his turn. The educated had their turn and now it will be the turn of the so-called illiterate masses to dictate the terms of *Swaraj* and to rule over the educated few, in the interest of general happiness, to perpetuate which is the sole object of the Congress ; *i. e.*, the rule of the people, as desired by the people and done by the people themselves.

Hence, it is the duty of every honest man and well wisher of the country to wilfully extend unto the masses, their right to govern themselves and on the lines on which they desire. As the first step towards this happy situation, is to gain *freedom* and the Congress means to secure it only by *non-violent non-co-operation*, it is the foremost duty of every patriot and well wisher of India to support the Congress by following its dictates, as they might be made from time to time, and to help the Congress with money, heart and soul.

Hoping to hear from you soon, so as to be able to decide and chalk out for myself the right line of procedure, as early as possible. With kind regards,

Believe me, Dear Sir,
Yours sincerely,
Harish Chandra."

On getting no reply what-so ever, I sent to him the following *registered reminder* on the 22nd of November, 1922 :—

"DEAR SIR,

I have been earnestly awaiting your kind reply to my letter of the 11th instant, repeating your very words with regard to the ideals of the Congress and *Swaraj*.

I hope that my previous letter would have reached your hands and I would soon get a confirmation, or the necessary alterations of its contents, from your good-self, on the grounds of which I could chalk out a procedure for myself as well as try to correct the views of many that come to me every day, asking all sorts of questions regarding the Congress and *Swaraj* in a serious way.

I know, you must be extremely busy with your heavy duties and responsibilities, but by writing to me soon, Dear Sir, you would be doing a great service to many inquirers, besides affording me an opportunity of serving our Mother-land to the best of my abilities.

I have taken the liberty of sending this under a registered cover only to ensure a safe delivery, and trust that I would have the pleasure of hearing from you by return of post.

With kind regards,

Believe me, Dear Sir,
Yours sincerely,
Harish Chandra."

I transmitted the contents of my above letter of the 11th November, 1922 to Mahatma M. K. Gandhi and Lala Lajpat Rai under *special* arrangements, and to Shriyut

C. R. Das and Haziqulmulk Hakim Ajmal Khan, under registered covers. I requested them to kindly let me know at an early date, if they also held the same views and if not, what were their views on the matter, in the interest of the cause taken up by them and to enable me to help them in it as well as to chalk out the right line of procedure for myself.

I was fortunate enough to get a reply from Shriman Pandit Motilal Nehru, but it ran as on the opposite page.

On this I naturally sent him the following letter on the 9th of December, 1922 under *registered acknowledgment due* cover :—

DEAR SIR,

I received your favour No. 571, dated the 1st December, 1922, on the 5th instant.

I have not raised any point whatever in my letters, as my attitude has been exactly of one who would like to understand matters in the right light.

In my opinion the sacrificing leaders. who wish to lift up the people, ought to jump at the idea of convincing a young man, full of energy and possessed of a will to do some earnest work in life, especially if he approaches them at their *own* request. But I would take leave to say, that on the contrary, I have invariably found it impossible to move the Indian leaders to consider or even explain the very cause for which they are said to have sacrificed everything.

Naturally, it is the busiest time of the year for every one according to his position and office, but such important matters should not and can not be put off, especia'ly when they where taken up as early as in the second week of November.

To put off such basically important matters, involving high principles, which could be fully explained in one thoughtfully written concise letter than through vague talks in half a dozen meetings, is simply damping the enthusiasm of an earnest soul, that longs to seek the matter of fact and to mould his life accordingly.

I am sorry you are keeping a poor health, but please permit me to say, that I am actually down with fever and my temperature is 103° as I am sitting in my bed and typing away this letter. I regret even this delay in replying to your kind letter and beg to be excused for it.

You have naturally not contradicted the contents of my letter of the 11th ultimo, for I had written literally what I was told by you here the other day, but on a careful consideration of the same, I am afraid, I do not agree with it on the following grounds, which I hope you would find convenient to consider and reply soon :—

(1) The object of the Congress being the reign of peace and happiness, the Congress will have to carefully study and survey the history of the evolution of man-kind, inclusive of the goal to be achieved by it as well as the ways and means at its disposal for the attainment of the same. It will have to chalk out a definite course of procedure with a definite end in view, after fully considering the present situation ; and then carry out its programme as best as possible, allowing however the slight changes in the working details as might be necessitated by the ensuing circumstances, but constantly keeping the goal in view. The Congress must have the welfare of the people at heart, in whom the farmers etc, happen to be in majority, but it does not necessarily mean that it should

consult them on each and every point and give the reins completely in their hands to cause a big confusion, simply because they are in majority. The complaints of the masses must be heard by the Congress, for it means to remedy them ; but the Congress need not and should not consult the masses in devising the remedy and its application, like a doctor who treats his patients. Nature maintains the equilibrium and geniuses are born in the same proportion in which they are needed ; the leader is one and the followers are thousands upon thousand ; the schemes is one and the executors are many ; the general is one and the soldiers are numerous; similarly, the Governor is one and the governed are almost countless. And very rightly too, in every country the men of the working class, *i. e.* the masses are in a much greater majority than the intellectual people, who always have controlled and will control the former. The pity is that the masses of India are not so skilled and her intellectual class is also not so efficient as of some advanced countries. If there is trouble in the Western countries, it is not because a few intellectual ones are ruling over the masses, but because the intellectual class is much too selfish to take the interests of the masses into account and is therefore entirely neglecting its duty in that direction. Intellectually, the masses of no country can ever be in majority, for the whole of their intelligence put together cannot equal the intelligence of one single genius ; and intelligence is the main thread of the administerial fabric. Consequently, that which the majority, *i. e.* the masses are capable of doing, would be nothing but confusion and disorder ; and because the intellectual class will not allow this in the interest

of humanity and the peaceful administration of the same, the ignorant masses should not or rather cannot have a voice in the administration of the country. They have as a matter of fact, no business to interfere, much less a right to govern.

(2) The Congress ought to represent the interests not only of the masses but also that of the educated and the cultured class and the minority in the cause of justice. A representative can represent only the interests of the one whom he means to represent and that too only in the way he can grasp them. Beyond this, no other representation is possible in my humble opinion.

(3) Every one can conceive of things according to his own conceptions, but if any one can get out of his groove of thinking and view things from an other's standpoint, it can only be a highly educated and cultured man and not and illiterate one. The forefathers of even the most intellectual men have gone through the darkest ages. Why, every highly educated man has once been an ignorant lad and there is evidence enough to show that he could neither understand nor manage his affairs so well in those days. Then how can the illiterate and ignorant masses manage their own as well as other's affairs or in other words dictate the terms of *Swaraj* and conduct the same? There may be any number of forms of Government but there is one factor which must be common to all, and it is of *system*, and this too inevitably lies in the province of the highly educated and cultured and not of the illiterate masses.

(4) The statement of the statesmen that they govern their nation or other nations, not for their own benefit

but for the good of the governed nation or nations, is the ideal of a Government. It is in the comparative sense and is just like saying "A tutor teaches his pupils for their good rather than of his own."

(5) The setting up of a Government is a matter of evolution init self, which naturally takes time The masses cannot remain without causing confusion and disorder, unless controlled by some one, especially divided as they are in their interest. Is it not strange that the advocates of *Swaraj* are not only ignorant of it, but declare it impossible to define even its outlines. Is it not absurd that the Congress should be on a wild goose' chase for a thing of which the Congress itself neither has nor is capable of having any idea ? As they dare not be violent in the least, the Congress means to rid the country of the present Government by non-violent non-co-operation, developing soul force in the masses, as if their co-operation was keenly sought for by Government in administrating the country, and it was so easy for the masses, that would tell a lie for only two pice, to cultivate soul force. Why, I have found the best of the Indian leaders lacking in the spirit of *satyagrah*—sticking to truth. It is further supported by the expression of the desire of some confirmed non-co-operators and *satyagrahi* leaders to enter the councils with the professed purpose of making all business impossible there and if possible to wreck them altogether, in face of the *oath of allegiance* and promise to faithfully discharge the duty in the councils, inspite of knowing full well that it could not affect the Government, who had the power of veto. This reflects on their wonderful tact of doing things as political leaders of India, and makes a poor show of their *satyagrah!*

(6) The progress made by humanity consists in producing more of intellectual giants than the physical, *i. e.* in training and cultivating especially the mind, which has to be done to some extent at the expense of man's physical powers, but to produce physical wrecks would also be by no means a recommendation, for a healthy mind must have a healthy body. The physical degeneration, without any appreciable cultivation of mind, must provoke the educationalists of the country to better the system of education rather than to condemn education altogether and advocate the cause of ignorance and illiteracy, which can never help human beings in rising above the level of animals, not to talk of attaining that highly developed stage of human civilization, in which alone happiness of both mind and body can be achieved.

If here and there the result of the intellectual progress of humanity has not been satisfactory, the fault does not lie in the progress itself but in its application. The misapplication of the numerous scientific inventions in committing murders, theft and other shameful frauds, does not in the least condemn the science, but its unjust application. The remedy therefore consists in improving the morals of the people by imparting them such education in which they are deficient and not in abolishing the knowledge. Knowledge is power. It is a sort of light, which might be used for a good cause or otherwise ; but to cultivate good thoughts and to provoke a person to make a good use of his knowledge is also in the province of education, under the head of *moral philosophy*, a subject which is rarely included in the course of a science student.

In the progressed state of materialism, the wants

naturally increase, but so do also the means of supply ; and it is for the intellectual class to so organize and control the labour and capital of the country as to maintain an equilibrium, without giving the least cause of complaint to either, and work harmoniously to march on towards the material prosperity of the country, which alone can be a true basis and a stepping stone to even spiritual progress, lending on to eternal happiness—the goal of humanity. It would therefore be very improper to make people adopt wrong lines, simply because it is much easier for the time being and also shoves the blame on the third party, *e. g.* the idea of soul-force among the common people, too crude to follow it, has evoked the spirit of idleness, which backed up by their selfish nature and ignorance has resulted in a great mental dejection, cheating, and material poverty, while the dose of non-co-operation with those from whom they had yet to learn so much, has kindled in them the fire of false pride and they have already begun to consider themselves second to none. Thousand and thousands of them are simply rotting because no body would have anything to do with them and they themselves are good for nothing ; and goodness only knows what will be the fate of the young generation, which instead of learning something useful, is leading the life of a vegabond under the banner of the unknown and unconcievable *Swaraja !* Can such a situation ever bring happiness in the country ; and can those who have already been and will be victims of this fatal movement, ever forgive its originators organizers and supporters ?

Struggle is always a necessary accompaniment of life and the keener it is, the greater is the chance for progress,

provided the intellectual class be competent enough to lead it to a successful end. Struggle there is even in following wrong lines, but that struggle must necessarily prove fatal.

Just as one fetches a match and strikes it and the light is produced, similarly if one were to acquire knowledge and bring it into action, the freedom would follow. We see it in every day life, that the more educated and cultured a man is in his thoughts and actions, the more free he is. Solid and constructive work done by educating the people to realize their responsibilities in life and discharging them properly, *i. e.* to awaken in them the sense of duty will, in my opinion, certainly bring them much nearer freedom and happiness, than the course of agitating them with loud and empty cries for it. Therefore no freedom can be gained unless real progress is made.

(7) That there is a phase in human history according to which every one has his turn, applies to material and spiritual progress of humanity, and must inevitably follow one another, but it does not mean for a moment that because the intellectual class has been controlling the ignorant masses for a long time, it should now be the duty of the illiterate masses to rule over the competent ones.

Under the sweet name of *peace and progress*, the Congress has therefore been undermining the very principles of *freedom and prosperity*.

Hence it should be the duty of every peace and progress loving man, much more so of a well wisher of India,

not only to cut off all connections from this movement, but to make a positive effort to completely root-out this misleading and therefore most harmful institution, known as the *Indian National Congress*.

This is actually what I think and feel about the Congress and its much talked of national work.

At the end I crave your indulgence to pardon me for having expressed my views so frankly before you, but I have done so in the interest of human happiness.

Hoping this will find you in enjoyment of sound health and with kind regards,

Yours sincerely,
" *Harish Chandra* ".

But, none of the other leaders were good enough to answer. I therefore considering that they must have entirely agreed with Shriman Pandit Motilal Nehru's views, sent them my above criticism under *registered acknowledgment due* covers for a suitable reply by the 20th of December, 1922, at the latest, at Benares after which of course I could not wait any longer.

However I had not the honour of hearing from any leaders what-so-ever ; and proceeded to the Gaya Congress only to fulfil my promise and to circulate this information as far as possible.

THE PRESENT INDIAN NATIONALISM

During the stay of Mahatma M. K. Gandhi at Juhu, after his recovery from the appendecitis operation, I made another attempt to understand the Indian political movement and for this purpose sent him a revised copy of my original paper on the subject styled the *'Present Indian Nationalism'* written in the year 1918, taking his *'Indian Home Rule'* as a basis, when he had for the *first* time declared the creed of the *Non-violent non-co-operation*, with the following *registered acknowledgment due* letter from Bombay on the 23rd May, 1924.

" DEAR SIR,

I hope you would still remember me as a young man keenly interested in educational work, who had the honour of addressing you two letters with enclosures from Dehra Dun in the year, 1921.

Since then, I have also been interesting myself in the political problems of the country.

All along I have been devoting my time and attention to scientific and literary pursuits and have led a very busy life, with the result that I have brought out a few publications, which have been highly appreciated both in Europe and America as well as in this country.

Believe me, I am anxious to devote myself to some earnest work in life, and I am also engaged in it at present according to my convictions.

I prefer to take part in the country's work, rather than to work independently ; and I have been endeavouring to follow up the movement in the country. But as I

honestly do not understand the Congress creed and am determined to remain ever true to myself, I have been unable to take any part in it.

I have been waiting for an opportunity to clear my doubts and knowing that you were at Juhu, I have come down to Bombay especially to pay my respects to you and to see if my doubts on the subject could be removed to enable me to take to the movement.

Again, thinking that you with your multifarious duties and important engagements, may not be able to afford me at present a sufficiently long interview, to go through the details of the subject with me, I have preferred to treat the subject as briefly as possible in a paper styled "The Present Indian Nationalism", a typed copy of which I beg to enclose herein for your kind perusal.

It would afford me a unique pleasure if you could grant me a personal interview, anytime at your convenience, to enlighten me with your esteemed views on the points mentioned in my paper. I hope it will interest you to read through the paper at an early date, but even should you decide to read and reply it later on, I would deem it an honour if you give me a short interview to pay my respects to you, as I have come here from a long distance.

Thanking you for an early reply,

I beg to remain, Dear Sir,

Yours sincerely,

Harish Chandra.

Encl.: "*The Present Indian Nationalism.*"

The Present Indian Nationalism.

To Mahatma Gandhi

'The Present Indian Nationalism' is an honest criticism on the very principles of the movement of the Indian National Congress, earnestly put forward to understand the situation and to work with a full conviction and whole-hearted energy as may be thought proper to achieve the great end—human happiness.

As such, it is hoped that it would meet your due consideration. Please do read it and consider it well.

Harish Chandra.

The theory of the rise and fall of human civilization.

In course of biological evolution, the appearance of man certainly constituted a distinct departure, such as was perhaps never experienced before, particularly with regard to the developed sensory organs, capable of being further cultivated to the highest pitch and thus giving rise to the many-shaded civilization, leading in its turn, stage by stage, to the most glorious and magnificent zenith of culture and through that to the most desirable, ultimate and eternal happiness—the one goal of humanity.

The primitive man thus soon began to display the signs of an extraordinary capacity to grasp things, deduce facts and to build upon them a solid structure of logical theories to be translated into action ; and gradually began to be guided more by reason than by instinct. The early specimens of humanity grouped themselves into small batches; covered their nudity with leaves etc.; took shelter from the sum and rain in huts, instead of under trees and in caves; cooked their food in a crude way; and step by step sought other comforts of life,

taught to them only through a slow but steady process of mental evolution, until it was fully recognized that the beauty of man consisted in possessing more of intellectual power than brute force. And, they actually began to cultivate and use the former, as their newly adopted bodily comfort-seeking ways of life slowly made them physically tender.

Being ignorant but awakened, they naturally feared all Natural phenomena, as sun, storm, rain, thunder, lightening, mountains, poisonous and ferocious animals and even big trees; and worshipped them in their own way, by folding hands, prostrating before them and offering them food etc.,

Selfishness and the desire to protect their own rights and interests, grouped them into bigger batches—tribes, the members of which moved together, ate together and lived together, which gave rise to small villages or districts. Several social institutions were evolved, as of marriage and common brother-hood etc., in their simplest form, under which family life became possible and selfishness duly increased. They soon began to realize the inevitable importance of specialization, division of labour and co-operation to achieve their ends; and gave utmost regard to the most intelligent and experienced of them all, who became their leader and whom they followed almost implicity. Such were the beginnings of the nations, countries and monarchies.

This leadership was naturally transferred from father to the son. Some of the rulers over-looked the interests of their own people and adopted even hypocritical and tyrannical ways to gain more prestige and their own selfish

ends; while some were too dull and lazy to properly carry out the work of administration, but yet maintained the prestige of their fore-fathers. Hence, it became customary to have ministers to give their counsel to the rulers. The favouritism of the ministers in carrying out even the unfair orders and desires of the kings to gain their own selfish ends, gave rise, in its turn, to the establishment of the *panchayats*—parliaments, in which a few of the most enlightened and the selected people constituted a committee to discuss and decide the points of public interest and also looked to the practical execution of the same. They also settled the internal quarrels and disputes of the people and inflicted such punishments or gave such rewards, as they thought proper. The king if at all existed, became a mere figure-head, otherwise the people were ruled by a republican form of government.

The members of these *panchayats* were elected by the people and they were therefore supposed to be the best. Sometimes to seek notoriety, such members offered to serve without pay and it was assumed that they worked only for the public weal. The electors were educated men and it was assumed that they would make no mistakes. But, far from it, when selfishness ruled, there was a motive behind every thought and action; and even the *panchayats* were not free from the vice of injustice The members themselves were selfish and on the top of it also hypocritical; and were even sometimes elected by such people and on similar grounds. Each thought of his own interests. When the greatest questions were debated, some members stretched themselves and dozed, while others talked away until the listeners were disgusted

Members voted for their parties without any thought, and the *panchayats* became places more to discuss party-politics than to calmly and thoughtfully consider the short-comings and to devise and apply proper remedies in the public interest. Instead of becoming shrines of justice, peace and progress, they became hot beds of jealousy, envy, hypocrisy, show and useless boast and simply proved to be costly toys of the nations. Nay, they compared to sterile women and prostitutes. Sterile, because they were unproductive of anything good; and prostitutes, because they were under the control of ministers who changed from time to time. A *panchayat* was without a real master ; its movement was not steady. The so-called prime-minister was more concerned about his power of securing the success of his own party than trying to foster the welfare of the people, whom he and his party were supposed to represent. Some were open to even what is generally known as bribery and many to gain their selfish ends, certainly bribed the undeserving people with honours and titles etc., and thus brought down the value of even such honours and distinctions.

To the voters, their news-papers were their scriptures. But, the news-papers too were not free from party-politics ; besides, they had their own policies to gain their own selfish ends. Many news-papers were indirectly helped by the members of the *panchayats*, simply to get their own trumpets blown. The triple object of a news-paper, *i. e.*, to understand the real situation of the people and the government ; to fearlessly expose the defects and the suggested remedies ; and to educate the people to grasp the good and quit the evil, fell from its high pedestal

and changed, to maintain a policy which would bring in most money and notoriety: to publish only what was condusive to their own self-interest, ignoring all adverse criticisms; and to create party-politics by siding one or the other, as the chance might be, and thus making their pile by promoting the wide sale of their papers. The editors also fell from their noble duty of honourably publishing what was sent to them and began to twist and turn the same, to exaggerate, to altogether drop certain matters or to narrate their own stories to fill the columns of their news-papers and to tactfully hide any of their own exposed follies or selfish objects, to seek further notoriety for themselves; or to weave a fresh net and cast it in the people to gain their selfish motives by entangling them in its snares.

As the different news-papers had different policies and it became difficult for the voters to get a correct view of the situation, each one took the news-paper that suited best his personal interests and adopted the policy which offered the least resistance to seek notoriety for himself and consequently also voted for the member who was most favourably inclined towards himself.

Being suspected of selfishness, the members of the *panchayats* were changed every now and then, with the result that no member's scheme was ever carried out to a successful end. The whole thing dragged on in a state of suspension. The programmes, instead of being progressive, were drawn to suit the existing policies and the energy of the people was spent in doing and undoing things as the policies changed with the ministers; and the statesmanship consisted in setting one party against the

other, so as to allow none to gain firm grounds and to let the time roll on in the state of a more or less suspense and confusion, followed by alternate waves of hope and despair among the people and telling hundreds of lies for it, rather than in righteously conducting the affairs of the people to a peaceful and progresstive end.

Under the circumstances, the views of the voters were frequently changed, swang like the pendulum of a clock and were never steadfast. They would often follow a powerful orator who could show them nice gestures on the pulpit and could occasionally mingle his speeches with wits and jokes to touch their sense of humour and make them giggle, shout and clap every five minutes; or one who could cleverly manoeuvre to create a strong party by pleasantly blaspheming the character of another member; or a man who would give them parties, dinners and dances etc.

Nay, the candidate members organized regular propaganda, open feasts, luxuriant rambles, and even held out false hopes and promises simply to win over the temporary sympathies of their voters in order to ultimately gain their own selfish desires.

In short, as were the people so were their *panchayats*, which really became the emblems of slavery.

A close contact of the wide-awake ones with Nature, soon led them into Her mysteries. The Laws of Nature were discovered and the scientists gradually began ot enslave, in a way, the so-called forces of Nature, as air, water, heat, light, electricity etc., in fact, the whole of Creation on this earth and made them work day and night for human comforts.

The advent of machinery was followed by the rush of material civilization, as naturally as dawn is followed by day; and in its dazzling light, people took the light, *i. e.*, the means, for the object itself. The knowledge of the material world removed the gloom of ignorance and with it also the ancient fear and reverence for the forces of Nature, but it cast its own shadow, in that that the people were so enamoured by the physical comforts of materialism as to become its entire devotees.

Just as a man brought out of a dark-room into the dazzling light would be first bewildered at the sight of the light itself rather than to see the objects, to show which the light is there; in exactly similar a fashion the material scientists first became the worshipers of the glamour of materialism and lost sight of the spiritual beauties hidden in its folds.

The material civilization was characterized by material progress, thereby giving rise to the situation of demanding and even exacting one's own rights from others. Under *right* one understood the demanding and exacting of one's *own* rights only, and the rights of others were not so distinctly viewed, if not sometimes even overlooked, which became the cause of discontentment, quarrel and unhappiness.

With all the glittering show of material prosperity, the grabbing propensities of the selfish money-makers and their allowing participation of the benefit of the industry only to those who had participated in the capitalization, and not proportionately also to those who had laboured hard to bring about the profits, formed the main cause of discontentment and labour-strikes. With them, industry,

the ultilization of the gift of Nature for the benefit of mankind, had been reduced to a mere money-making tool, which in fact was an incidence of industry, the door of which was unfolded by the specialized human intellect. But, this too the money-makers had utilized for their own benefit. Industrialism devoid of *intellectualism* is lifeless, and it was this shell-gold that many of these short-sighted and selfish men wished to possess.

Before the industrial era, the world was under a feudal tyranny. With the invention of machinery, there sprang a class of industrial adventurers, who with the conception of the law of the limited liability enterprise, which made it possible to take up industrial and commercial projects on a very large scale, simply crushed all petty independent arts and handicrafts. The artizans were obliged to take to machine-labour and be dependent on the mercy of these gold-seeking vultures, who soon accumulated wealth and subsequently power also. The population became hypnotised and sought liberty from feudal tyranny, under the shadow of these supposed benevolent benefactors, but they soon became disillusioned, when they found that the sole object of these industrial adventurers was to entrich themselves, even at the sacrifice of those very people who formed the pillars of their success. Machinery broke down feudal tyranny, but gave rise to industrial slavery, and even child-labour became rampant ; and the population found to their great dismay that the benevolent despotism of the feudal lords was better than the industrial tyranny of the new class; the free air of the rural tract was better than the foul air of the crowded and insanitary factory-sheds.

Some of the changes brought about by the lifeless industrialism really began to be cursed by a naturalist, who did not wish to see the land, full of chemnies, vomitting black smoke into the pure atmosphere of the rural tract ; the humble agricultural population drawn from their village homes to be crowded in towns ; in place of beautiful hamlets trimmed with ever-greens and luxuriant vegetation, slums created with immoral surroundings ; and the whole system thus permeated with one single ambition of making money at the sacrifice of every thing that was good in humanity. Every thing began to be interpreted in terms of money, and everything was viewed purely from a utilitarian point of view. Money became a god of the people. Women left their hearths and homes, which they had inherited from their fore-fathers and ran to towns, inspired by the same ambition of making money at the expense of youth and health, and plunged into thousand and one miseries. The whole thing seemed to be a chaos, degradation, infamy and full of unutterable vice. This was the black picture—the rush of a wild boar let loose.

Trade was the sister of industry but being in the clutches of the self-same money-makers, had to fit herself in the shoes of her elder sister. Not only this, but the whole of the system of education and organization had to adopt a policy, which would help in the realization of the self-same object of money-making—the one sole agent of materialism.

Women were well accomplished in fine-arts etc., but unfortunately on the same lines as men, with the result that they often acquired more or less a business-like attitude and mannish temperament. They took up quite

manly subjects at the universities and other educational institutions, *e. g.* mechanical engineering, mining and metallurgy etc., and also entered the corresponding manly professions.

This reflected greatly on the social structure of the people and snatched from many of the womenfolk their tender womenly feelings and the instinctive aesthetical sense, so essential to make woman a complement of man. The mannish thoughts which occupied their minds went to the length of affecting them even physiologically and psychologically to the extent of rendering many of them flatchested and child-haters. They became incapable of discharging the duties assigned to them, taking their biological situation and the frame of mind into consideration, with the result, that inspite of all the highest and much desired material accomplishments and tact, many failed to be the complement of man in life ; and thus instead of themseleves becoming happy and a source of happiness to others had unfortunately become otherwise.

The indispensable businesslike attitude in women which was a necessary accompaniment of materialism, was greatly responsible for the undesirable situation. On the top of this, man's biological supremacy, his bold and self-reliant position with little sense of duty towards the weaker sex and the direct oppressive measures exercised by him on the woman-kind in his own self-interest, under the banner of pure materialism, awakened the latter to throw a counter-blast, which backed up by the prevalent system of both mental and physical manly training ended in the out-break of a severely revengeful suffregette movement, based on the struggle of existence. They demanded

their rights even in the administration of the country, of course not with a view to give a helping hand.

The small well organized groups of people were conquered by the one possessed of a greater ambition, power and the weapons of war, giving rise to small kingdoms, which when united by the same process, made a common cause. Each of these amalgamated big groups of men, inhabited big tracts of land—countries—which they had conquered, and formulated themselves into different nations governed by their rulers or cabinets etc.

There was no end to greed and the rulers of these so formed nations were soon struck with the mono-mania of conquering and ruling the whole world. Each nation began to characterize itself by observing particular manners and customs and took pride in distinguishing itself from other nations. Each nation had its own national-flag —a symbol of unity—which waved over its head. Under this flag, people thronged together, especially of the military class and sang their national-anthem and other heroic songs, exalting the glory of the country, nation, its ancestors and the rulers in exaggerated terms to an unsurpassable limit, and thus aroused in themselves the feelings of unity and enthusiasm to protect themselves against all odds and ends, and to conquer other nations in the self-same materialistic interest of an extremely selfish nature. The national spirit thus came to mean an ultra-sectarian spirit strongly prejudiced against other nations; and patriotism ever proclaimed *Right or wrong, My country.*'

Gradually, special war-songs were rhymed and war music was composed, and armies were prepared under

strict military discipline. Those who joined the military, even as ordinary soldiers, were greatly honoured and induced in all possible ways to enter the fighting line. They were given special uniforms and the officers were decorated with badges of honour, ranks and titles etc.

As money was a god of the people, even scientific intellect was enslaved and science, which was to help mankind in achieving its goal of happiness, was made the source of its very destruction by devising means of putting an end to human lives, all in their own selfish interest. Great many war meterials in the shape of swords, guns, revolvers, machine-guns, warships, torpedoes and airships etc., were invented, as also the means and methods, both for the attack and defence were evolved and practised, such as the building and destroying of the forts etc. Why, even the railways, motor cars, ships and aeroplanes, telegraphs and telephones, theodelites and telescopes, and many poisonous gases and explosives etc., or in short, everything which could be used, was used to one purpose, *i. e.* to strengthen the military force of the nation with a view to protect itself against foreign attacks and to invade other nations and countries.

Every day the troubles of pure materialism increased and when they rose to the climax and reached the critical point, a wave of spirituality gradually crept in, bringing the highest stage of *ideal* happiness in the cycle of human civilization, by awakening in the people a sense of duty, corresponding to the rights that were demanded, and yet preserving for some time the spirit of '*Eat drink and be merry*,' with all the physical comforts of materialism.

It was at this stage that the truth and beauty of the following great doctrine of the world-famous *Upanishads* was realized :—

"*Andhantamah pravishanti ye avidyamupasate,*
Tato bhuya iva te tamo ya u vidyam ratah ;
Anyadevahurvidyaya anyadahuravidyaya,
Iti shushruma dhiranam ye nastad vichachakshire ;
Vidyan chavidan cha yastad vedobhayam saha,
Avidyaya mritum tirtwa vidyayamritmashnute."

—To pitch-blind darkness enter they who are exclusively devoted to *Karma—Maya,*
Universe, unreality, that which appears,
But to greater darkness go they that are exclusively devoted to *Jnyana—*
Knowledge, Reality, the Truth ;
Different is the result of *Karma* and different that of *Jnyana,*
Thus have we heard from the sages, who declared it to us ;
He who knows that *Karma* and *Jnyana* are to be practised together,
By *Karma* over-coming Death—
Universe, drinks the immortal nector by *Jnyana.*

The people carried out in action the great motto :—
'*Udara chittanantu wasudhaiva kutambakam*'—To the liberal-hearted, the whole universe is a family.

It was at this happy stage that sin was at the minimum and injustice was unknown ; and the ruler of the nation became a *Chakravarti*—world-power, not by the force of the sword, but by the charm of love ; not by enacting the rights but by discharging the duties ; when all other nations paid

their homage and tribute, quite uncalled for, in absolute self confidence that the highest justice and happiness which they could ever aspire, would be given to them under such a cultured and dutiful ruler, and it was given unto them.

The spiritual civilization was characterized by renunciation, based more or less on the principle of self-denial and thereby infusing the spirit of discharging one's duty towards others.

The rise of spirituality, under the doctrine of 'duty', gradually developed, in its turn, in the people, especially the masses who were the main stay of materialism, a spirit of loathsomeness and idleness, incited by the sense of gratification and the spirit of renunciation. Mental progress was all in all and a great many most splendid pieces of literature were penned and a new school of philosophy, not understood by the best of the materialists was started on their newly adopted principle of '*Plain living and high thinking*'.

This gradually brought a complete material degradation, under which in course of time, the masses suffered to the utmost. The policy of education and organization changed to the provision of chiefly mental culture ; and the idea of sacrificing everything for the happiness of others became rampant. For want of material ambition, industry and trade slackened, and subsequently fell out of date; and the masses found their engagement in idleness. Poverty began to reign, letting loose all social ties and responsibilities. The people began to spend their time in idle gossip, ending in all sorts of troubles and the beautiful structure of the ancient palatial

material socialism fell to pieces. Under the banner of pure spirituality even the best philosopher starved to death. The unprincipled ones misinterpreted the whole literature to suit their own selfish motives and took undue advantage by assuming spiritual positions and a rigmarole of the demoralised fragments of the different civilizations made its appearance under which the people badly suffered for want of both material and spiritual culture. The fall of materialism disabled them to maintain their spiritual position for the spirit had to be fed on matter, and the fall of spirituality did not leave them anything to fall back upon. The pinch of poverty and idle habits, incited by all sorts of physical troubles and mental unrest, distracted their minds, and a keen desire of selfishness in the garb of hypocrisy, for want of competency, took it birth in almost every mind. They fell victim to other civilized materialistic people and were soon conquered ; and thereby acquired full qualifications of a perfect slave. The glittering show of materialism made them all the more selfish, but as they were fit for nothing, hypocrisy was greatly devoeloped and became their only dodge in industry, trade, education, organization and even religion and every thing else ; and they began to assimilate the evils and short-comings of other people. They began to mal-treat their women-folk and other dependents, who were utterly ignorant and helpless under the men, that wished to gain every object by a mere policy.

Under the circumstances, the situation of the people being devoid of both meterial and spiritual civilizations, represented the most unhappy stage in the cycle of

human civilization ; and in due course of time when this reached the climax or the critical point, a wave of material progr ss was again introduced, according to the self-same law, to give another turn to the great cycle of the human civilization. Lord Krishna has beautifully put this thought in Bhagwatgita, in so many words :—

"*Yada yada hi dharmasya glanirbhavati Bharata,*
Abhyuthanam adharmasya tadatmanam
srijamyaham,

—Whenever there is negligence of *Duty*—that which ought to be done,

And exaltation of that which ought not to be done, I do appear for the adjustment.

As a matter of fact 'duty' and 'right' mean one and the same thing, as one man's duty towards another, is the right of the latter. But generally and also wrongly, under 'duty' one comprehends the discharging of one's duties, irrespective of that of others, *i. e.*, whether they discharge their duties towards him or not, and seldom includes one's own duties unto himself ; and under 'right' one understands the demanding and exacting of one's own rights only, and the rights of others are not so distinctly viewed, if not sometimes even over-looked. Thus in practice, sometimes the former over-laps the rights and interests of one's own-self and the latter those of others, which is always the single cause of discontentment, quarrel and unhappiness.

Hence the working of the doctrine of 'right' and 'duty' being based on entirely different motives, results, especially in the hands of the masses in altogether different, though miserable situations and the two extremes, *i. e.*, the point of the greatest peace and hapiness and that of the greatest

discontentment and unhappiness, lie invariably at the junctions, where material civilization meets the spiritual wave, as in the former case; and the spiritual civilization is about to be over-stepped by the wave of material progress, as in the latter case. And the best benefitted are always naturally those few, who are gifted with intelligence to understand the situation and adapt themselves accordingly; and the worst off are those of the millions, who neither understand nor can resist the flood of common thought by which they are led to the ocean of miseries to wait and patiently learn to help themselves through the bitter experience of life.

It may be noted that the rise or fall of a certain country or a nation only means the rise or fall of a certain section of humanity inhabiting the same for the time being, and not of the country itself which only looks advanced or otherwise according to its inhabitants who are constantly changing. Thus in the cycle of human civilization *en route* to the great cycle of human evolution and involution, always new beings come in question and the law of the ultimate evolution of man from the lowest order to perfection, *i. e.*, *moksha* is maintained.

In support of the theory.

The exposition of the 'theory of the rise and fall of human civilization', is most natural from the evolutionary point of view.

It is in accordance with the ideas of as great thinkers of the world as the authors of the world-famous *Upanishads*.

It is also fully supported by the present happenings in the world of to-day, with regard to the phenomenon of the differently shaded human civilizations.

Again, a correct theory enables one to throw a probable fore-cast of the future, as was done in case of several elements by professor Mandeliff, on the basis of the 'periodic law'. Similarly, an attempt is made to give a forecast of the future of the human civilization as judged from its present stages, according to this theory, which if verified in course of time, will prove the correctness of the theory beyond the shadow of any doubt.

The practical application of the theory to the prevailing stages of human civilization, with a probable forecast of the future.

THE SITUATION IN THE WEST.

Those who have carefully read the 'theory of the rise and fall of the human civilization', would be able to easily decipher the stage of the human civilization at which the present advanced countries of the West stand, what roll they are playing and what future awaits their destination. The troubles of pure materialism are increasing in the West day by day and there is also a sign of the spiritual wave struggling to step into those countries. The birth of great philosophers, like Kant etc., who emphatically preached the doctrine of '*Duty*' ; the mushroom like growth of the various spiritualistic societies and the high appreciation of the principle of 'Plain living and high thinking' as expressed by a few noted men of the East, as Mahatma Ghandi etc., are sure proofs of the developing spiritualistic tendencies of the people in the West. But whether the spiritual wave would enter soon in the West, depends on whether the troubles of materialism have reached the climax or the critical turning point. From the trend of

events, it appears that the troubles of materialism have not yet sufficiently advanced to bring in the spiritual wave, which is knocking at the door of the West, for the people could be in the state of much greater turmoil and mental unrest than in which they at present seem to be.

However, this much is certain, that the spiritual wave, if at all enters any country, it will be in Western ; and when it enters and properly takes root in the people, they would naturally be the happiest lot with all their fabric of material civilization, until the latter is torn to pieces through the neglect of the materialistic principles and an over-exercise of the spiritual ways by the ignorant masses who only catch the form and let go the principle.

The Situation in the East.

Similarly, those who have carefully read the 'theory of the rise and fall of the human civilization' would be able to easily decipher the stage of the human civilization at which the present countries of the East, like India stand ; what roll they are playing and what future awaits their destination.

India having passed through all the stages of materialism, duly enjoyed the state of ideal happiness for ages together. The rise of spirituality under the doctrine of 'duty' gradually developed into the people, especially the masses who were the main stay of materialism, a spirit of loathsomeness and idleness, incited by the sense of gratification and the spirit of renunciation. This gradually brought a complete material degradation under which in course of time, the masses began to suffer the most. The policy of education and organization changed to the provision of chiefly mental culture and the idea of sacrificing

everything for the happiness of others became rampant. For want of material ambition, industry and trade slackened and subsequently fell out of date; and the masses found their engagement in idleness Poverty began to reign, letting loose all the social ties and responsibilities; the people began to spend their time in idle gossip ending in all sorts of troubles and the beautiful and palatial structure of the ancient Indian socialism fell to pieces. Under the banner of pure spirituality, even the best philosopher starved to death. The unprincipled ones misinterpreted the whole of the ancient *dharmic* literature to suit their own selfish motives and took undue advantage of their assumed spiritual positions and the rigmarole of the so-called present Indian civilization made its appearance under which people badly suffer for want of both material and spiritual culture. The fall of materialism has disabled them to maintain their spiritual position, for the spirit has to be fed on matter and the fall of spirituality has not left them any thing to fall back upon. The pinch of poverty, and idle habits incited by all sorts of physical troubles and mental unrest has distracted their minds and a keen desire of selfishness in the garb of hypocrisy, for want of competency, has taken its birth in almost every mind. They have fallen victim to other civilized materialistic people by whom they were conquered and have thereby acquired full qualifications of a perfect slave. The glittering show of the Western materialism has made them all the more selfish, but as they are fit for nothing, hypocrisy has greatly developed and become their only dodge in industry, trade, education, organization, and even religion and everything else; and they have begun to assimilate the evils and short-comings of other people.

They have begun to maltreat their women-folk and other dependents who are utterly ignorant and helpless under the present men that wish to gain every object by a mere policy. Some women have preserved their natural instincts, but they have been imparted neither any physical accomplishments nor mental training. A few men have come out as leaders of various sects and creeds, of which they themselves are the originazers. Unfortunately most of these seem to have neither any well thought out object nor any definite schemes to follow, but in a struggle to earn a name and in exalted life for themselves, do not only change their so-called policies every now and then, but also lead the ignorant masses from the South-pole to the North-pole through useless agitation, to suit their own selfish whims and fancies.

Under the circumstances, the present situation of the people in India, being altogether devoid of the both material and spiritual civilization, represents the most unhappy stage in the human civilization.

Everyday the troubles of the lack of both material and spiritual civilization are increasing and there is no sign of any thoughtful and systematic work in the country. Even the ideas of great men like Mahatma Gandhi, who emphatically preach the doctrine of soul-force and self-sacrifice, find appreciation in the Western countries, and rightly fall on the deaf ears of the Indians, who are neither capable of understanding such high principles, nor require them in their present degenerated stage; and the birth of none who would rightly and thoughtfully initiate the people in materialism, which is badly needed for their uplift, are sure proofs of the anticipated increasing troubles for the people in the

Eastern countries, like India, in the near future, In countries like Japan, however, the people have cleverly adopted and assimilated the material civilization of the West, and have therefore gone much ahead of India, so as to practically deserve and claim the on-coming of the spiritual wave in due course, like the people in the West.

It is a folly to think that any outside element can make or mar the tendency of the people to take the next pregressive step, for it shines out like a talent if at all present. It must be remembered that people always take progressive steps themselves, and are not made to take by anybody else, just as a scientist learns things in Nature all by himself, rather than taught by anybody else. Favourable environments only help the growth, but they are also brought about by the suituble and ingenious methods.

In short, the situation of the people here is bad enough, but whether the wave of materialism would soon enter India, depends on whether the troubles of her fallen stage have reached the climax or the critical turning point.

From the trend of events it appears that the troubles of the people here have not yet sufficiently advanced to bring in the wave of materialism, for the people could be in the state of a much greater turmoil, physical calamities and mental unrest than in which they at present seem to be. However, this much is certain that if the people of India at all rise it would be by the entrance of the wave of materialism ; and wheni t enters the country and takes root in the people they would be getting happier and happier under the fabric of material civilization until

it begins to get torn into pieces for want of the spiritualistic principles, through over-exercise of the materialistic ways by the ignorant masses, who only catch the form and let go the principle.

The present Indian nationalism and its effects on the people of India.

India being deprived of both material and spiritual civilization and therefore being situated in the most unhappy stage of human civilization, became a victim to the progressive materialistic nation of the West, who came here first as traders, but soon conquered the country. As materialists, being possessed of the selfish and grabbing propensities, and the idea of exerting their own rights as conquerers rather than to look to their duty towards their subjects, the rulers naturally framed laws more suited to their own selfish interest. To enrich themselves, they took every care to properly establish their own manufacture and trade even at a huge expense and sacrifice at the alter of art, science and technology, and discouraged the Indian cottage industries as much as possible. With the growth of knowledge and wealth—the two great agencies of action—they rapidly advanced and made a marvellous progress in materialism, and firmly established their rule in this country, developing an administrative policy and judiciously sticking to it through-out the programme, to make it a success, in the attainment of which the illiteracy and thoughtless agitation of the people here, contributed a good deal.

The administration of a huge country like India with an overwhelming illiterate population, steeped head-over-heals with the idea of gaining their selfish objects, only

within a short time in a hap-hazard manner and without taking any pains for it, in the midsts of ever increasing sectarian and contradictory movements started by the various party leaders with their own selfish motives, certainly needed the development of an extremely foresighted policy, on the part of the rulers, known only to a few of the most conservative and tactful politicians. It also required an elaborate equipment of faithful and efficient workers in the form of officers—preferably their own men—throughout the length and breadth of the country, with innumerable members of the lower staff, as clerks etc., to train which the necessary educational means were provided. This, also naturally turned out some men in other walks of life except in such independent professions as of manufacture and trade, which directly clashed with the interests of the rulers.

In the beginning of the administrative era some statesmen like Henry Fawcett etc, suggested that if the Indian subjects were properly educated, all party politics would disappear and if the Indians, regarding the rulers as their real benefactors, worked in harmony with the rulers, the so fused two nations would make one of the greatest powers in the world; and pleaded the cause of the countless millions of India, who being deprived of their great leaders and the ancient glory looked only with a small ray of hope to that omnipresent and irresistible power by which they had been subjected.

Naturally the governing members of a meterialistic nation like the one in question, especially in the pride of its newly acquired glory, were not supposed to take a charitable view of such suggestions of an ordinary

member. However all this time, the Indians were keenly watching the movements of the one man who was single-handedly representing their cause against tremendous odds. They sent him an address expressing India's deep gratitude towards him and urged him to continue the fight in the defence of the dumb and helpless millions of India. They raised a big subscription and forwarded it to him as a help to contest and keep on the fight, with the result that he was thrown over-board and even lost his seat. The rest of the members got prejudiced against their Indian subjects, considering them rebellious and unworthy of confidence, and therefore restrained from granting any concessions for the real betterment of the Indian people.

However, to administrate a vast country as India, some deserved and educated Indians were trained and given the privilege of becoming administrative officers. A few of these who were unsuccessful rejected or dismissed, became the leaders of the Indian political agitation. They started their propaganda by touring round the country and inciting the feelings of the people against the Government by hinting at the oppression caused by the Government through obstructing the educated Indians to take part in the administration of the country and thus representing the country's interest in an efficient manner. They began to enlist the public sympathy by holding pathetic or fiery speeches, on one sided exaggerated facts, as the case might be, and to collect large funds from the public to carry on a well organized and permanent agitation against the Government, apparently in the public interest; and a body called the '*Indian National Congress*' was brought into existence.

The chief object of the Congress was to represent the grievances of the Indian people to the higher administrative authorities and to seek redress for them in an adequate manner. The policy of the Congress kept on changing from the presentation of the humblest requests to the out-bursts of the sense of extreme displeasure and annoyance, leading to the adoptation of the measures from the most flattering appeals to the rebellious actions, involving the use of even explosives and bombs etc, by which several law-abiding administrative officers were blown to pieces.

As the Government authorities were already prejudiced against the Congress movement and considered the Indian people to be unworthy of confidence and therefore also of any particularly progre-sive treatment, they sat tight with their policy of red-tapism, evasion, direct refusal or even of giving in at times when such an action did not amount to much; and have thus maintained their lordly situation all along, by patting the people at the back, threatening or even actually out-raging them at times, as the case might be, for which the Government had to maintain an extra staff and the military forces at a great expense. To meet this, naturally the people were taxed; while the leaders did not strengthen the situation of the people, like Mr. Henry Ford's who recently said that if the Government taxed his income even at 99 per cent, he could live on 1 per cent just as well as he lived now.

The leaders of the Congress, who were chiefly self-interested men of different policies, lived a princely life at the public expense and grave rise to so many parties, fighting against one another on trifles. The leaders

apparently worked for the people, but also accepted honours and titles from the Government, by whom they were often bought over by offering a little temptation. They sought for titles when the honour consisted in possessing them, and they also freely gave up the titles and went even to jails when it was discovered that this would bring them greater notoriety. Some discontented civilians who were the originators of the Indian political agitation kept on agitating against the Government throughout their lives but ultimately fell a prey to a little Government honour, like Sir Surendra Nath Banerji, thereby conclusively proving the Government version that "The Indian National Congress is only an agitation caused by a few dismissed and discontented civilians."

Again when the leaders during their long span of over thirty years, did not succeed in any thing other than getting the situation of the poor people, whose cause they meant to represent, worse confounded, they showed a clean breast and said that it was *not* an easy matter to fight the Government, who had adopted a policy of 'divide and rule' But, if the Indian leaders had realized this policy of the Government, why were they themselves dividing the people by creating party politics and making them follow the most unthoughtful and unsound programme ; why did they not cement the interests of the people on a permanent basis of unity by first providing them with the necessary education of the right sort ?

Some thoughtless and half-hearted efforts have also been made by some Indian leaders concerning education. It was complained that the prevalent system of education worked by the Government was not only unsuccessful,

but directly harmful ; although it had proved most successful in fulfilling the primary object it had in turning out a type of clerks, who could read and write and be hard-working and obedient ; men, that would occupy some responsible positions in Government employments, and in other walks and professions of life ; more-over it had produced men who were looked-upon as *leaders* in this country. By this however, it is not meant that the present system of education admits of no improvement. If more people join Government schools and colleges than can find admittance in the Government departments, or in such positions in life for which the prevalent system of education befits them, it is the fault of the people and not of the schools and colleges. If the Indian leaders think that the prevalent system of education is harmful, they are at liberty to start and carry on their own educational and professional institutions with better aims and objects, such as are to be found in other countries. Is it not a pity that whenever such attempts have been made by the so-called religions or national leaders in this country, they have always given them an ultra-religious or political tinge and have been unable to cast off their prejudices even while treating such non-sectarian and liberal a subject as education. Strangely they have often hankered after recognition from the Government which they consider and declare to be their adversary ; and that too without any control on the part of the Government on the education imparted in such private institutions. How far it is fair and possible is a question ?

With all this great talk only 5 per cent of the great population in this country are able to read and write,

while the Western countries have no less than 95 per cent of their population literate.

Most of the Congress leaders have been and are men of law, who in general have hardly any scruples in taking up and pleading even a case they definitely know to be false. Nay, their merit consists in winning false cases. Their profession demands that they should be widely known as good orators, witty, tactful and even cunning and unscrupulous men without feeling the least pinching of the conscience or the gnawing of the heart to handle the case as need be and possess sufficient influence to be able to obtain favourable orders of the Court by any means, if possible.

It is in the interest of such people to form societies and to work as their Honorary Presidents, Vice-Presidents or Secretaries etc., to seek notoriety for themselves by delivering speechs, getting them published in news-papers with the editorial comments and remarks, praising their honorary work in the public interest and the benevolent diposition with a self-sacrificing spirit in general. It is not an unknown fact now, that several Indian leaders have a news-paper to blow their own trumpets, conducted by seemingly a second party but indirectly helped by themselves.

It is also in their interest to create party politics on small differences of opinion and thereby to come in prominence by either amicably settling the disputes or conducting the same in an open Court of Law; while instances are not wanting where some of them are also known to have grown fat at the public funds and properties by cleverly handling the same to their personal advantage,

under the banner of the so-called honorary service and the self-sacrificing spirit. It is self-understood that many of them travel in first class and even live at the expense of such societies or the public at large and naturally they are taken in a grand right royal procession through the decorated streets of the cities they might be pleased to visit, with great pomp and show and flowers are strewn on them. They repeatedly accept such costly and honourable receptions and entertainments at the expense of the public without the least hesitation, even when they have not achieved anything for the public so far, except increased misery and trouble.

As lawyers, they make a special study of the human nature and are well versed in the art of playing on the human sentiments. They know when and how to put their charmingly garbed ideas before the public to have their desired object well served, which often consists in collecting funds. For this purpose all sorts of means are adopted by them, as holding public lectures, depicting the importance, superiority and the cock-surity of the success of their intended schemes, and representing the poor and pitiable condition of affairs, concluding with the words "Your personal help from the pecuniary point of *view only* will save the situation and absolve you from the debt of the society" and so on ; visiting people in their homes and begging them to help in the inauguration of their schemes by providing funds, which often make their visits unpleasant to many. The fear of demanding donations and subscriptions has made many of the present leaders unwelcome visitors, and the failure of the due work, chiefly owing to the sectarian spirit, mismanagement

and sometimes even direct cheating, is draining out all enterprise even from the hearts of many of those who have a desire as well as the means to do some good to their fellow-beings. Wealthy people are asked to visit the societies and to occupy the presidential chairs in the anniversaries held under the apparent object of entertaining the visitors, but in fact with a view to get as much from the public as may be possible by putting before it the balance sheet of the society, which generally shows some loss, and if not, by putting forth some budget which shows the necessity of more funds, with the final words "This is the time, Ladies and Gentlemen, to show your philanthropic spirit and to give as much as possible for the service of your poor country and the protection of your religion."

It has been found, especially in the country, that the work of many institutions has suffered, owing to too formal a constitution, made up of a President, vice-President and Secretaries etc., most of whom being honorary workers can not devote sufficient time and due attention to the object of the institution ; small differences of opinion among themselves on minor points, combined with a desire in each one to maintain his own prestige, often leads to a split in the institution, which is either shattered to pieces or divided into parties working against each other in a revengeful attitude ; and thus the true object of the institution is completely lost sight of. People become obstinate on small points ; one pulls one way, another pulls another way, through sheer obstinacy and the cause suffers. For example, when Hindus become insistent, the Mohamedans kill more cows ; and the so-called

cow-protecting societies become actually the cow-killing societies. As a matter of fact it is a matter of disgrace that they should at all need some special societies for doing things which should be done as ordinary routine in their self-interest. It often happens that the men rich in wealth who donate or are made to denote large sums of money unduly desire or are made to be the Presidents or Secretaries of the Institutions, the very objects of which are unknown to them.

Therefore in many cases the promised work is not accomplished and naturally the people get an aversion to pay further donations or subscriptions and it becomes very hard to raise funds. But, the leaders are trained in feeling the pulse of the audience and in the art of oration. As soon as they discover that the public would not subscribe for a particular scheme, they begin to humour the audience and shortly gain their object by cleverly changing the subject entirely and even introducing such a scheme as would enlist the public sympathy in a suitable garb, regardless of the fact whether it pertains to politics, religion, education or social reform. In fact it pays them to jump from politics to religion ; religion to education, education to social reform ; social reform to politics, and so on as the situation may demand.

As the only creed of the most of the leaders consists in seeking notoriety for themselves and thereby to lead an easy and exalted life, they possess only a lip-sympathy with the schemes they so forcefully lay before the ignorant public, and of which they themselves are neither convinced nor followers in their private lives. To be true, they have an equal lip-sympathy with the public in whose

interest they only pose to have sacrificed everything. But they know not that this conjuring and juggling business will do no more, when the public has seen through all the tricks. Nay, if things go on like this it would be impossible to raise any funds even for some earnest and sound scheme or some sincere and honest work.

Again, sometimes even charity is done with selfish motives and consists only of a part of the possessions, dishonestly or unduly acquired, with the object of serving as an advertisement of the donors' seemingly noble and benevolent disposition, which at a later stage may help them in entrapping the public in the snares of their selfish schemes. Many free and charitable institutions that exist in this country, do more harm than good, for they invoke a beggarly spirit in the masses and infuse it in the public by their living example, with the result that everybody expects somebody to do him some favour and to give him something free.

The duty of a lecturer should not be to impregnate the minds of the audience with any particular idea, but to honestly impart them all the possible ideas on the subject from different stand-points known to him, quite unmindfully of their being against his own convictions or contradictory to one another, in order to give every one of the audience a chance to consider them all and arrive at conclusions which every individual's understanding and feelings may lead him to, in quest of truth. Like every great and genuine man, he should encourage the audience to express their views and sentiments relating to the subject of his lecture and urge any objections on what he had lectured, without reserve. He should never show the least

displeasure at the strongest objections that might be raised to what he had said, but should always review them with a smile of approbation; nor should he fail to point out in an encouraging manner the ingenuity or the force of any remarks that might be made, when they merit praise and adequately express his honest opinions on them.

But most of the present day so-called leaders consider the one who while addressing the public, can cleverly skip over the weak-points in a manner quite un-noticed by the audience, or in other words could convert the people to the creed preached for, whether by force of reason, tact or wit, to be the best. To put any question to the leaders even in order to understand their own propositions, is to offend them, as they think and are made to think themselves to be something super-human and beyond any query or criticism. But they know not that to be unapproachably super-human in such matters is to be as good or as bad as to be an untouchable, who is not approached. They expect their words to be taken as scripture and religiously followed.

One of the greatest mistakes of life is to set up one's own standard of right and wrong and expect every one to conform to it. It is the greatest narrow-mindedness and down-right meanness not to associate with a brother man even in ninety-nine common ways of his, for a slight difference of opinion in one single way, while constantly blowing the trumpets of liberality and unity. Moreover, it would display extreme ignorance and prove the highest conservatism allowing no freedom of thought and action to another person.

If two earnest and sincere men differ on a certain matter, they have all the more reason to meet each other and

make-up the difference by a free exchange of thoughts and calmly discussing the subject and sincerely and minutely considering over the points raised by one another, but they have no business to go assunder, much less to hate each other on that account. The people who have not learnt to live up to this standard, are not fit to be a nation, much less to guide it in the interest of humanity.

But, I have invariably found it impossible to move the present Indian leaders to consider or even explain the very cause for which they are said to have sacrificed every thing. The present paper is another earnest attempt to understand the basic principles of their much talked of political work, not for the mere fun of it, but with a view to do some whole-hearted an earnest work in the interest of humanity, with full conviction, if there be anything in it or to seriously consider other propositions and to carry out the most reasonable of them all. But a bluff and mere evasion to explain matters can not satisfy and win over a person who can think a little for himself and believes in man's equality of right or duty to think and act up to the healthy conclusions and convictions arrived at by himself under a free exchange of thought, and thus insists on being true to himself.

The Congress had thus been unduly struggling and wasting public money forover thirty years and courting troubles for the poor people by making them unpopular with their rulers, when all of a sudden in the year 1918 under the guidance of Mahatma Gandhi its creed underwent a radical change. It was pointed out that not only it would be impossible to gain the desired object by the methods persued all along by the Congress, but it would

also be useless to try for anything like that; and the people were shown an entirely different path to follow. Since then it has been maintained :—

"(1) That the word "*Swaraj*" means self-control and its attainment consists in becoming self-dependent, by curtailing the wants of life and meeting the most essential ones by personal labour, *i. e.* of simple food and plain clothing barely sufficient to keep the body and soul together.

(2) That this kind of *Swaraj* is to come more from within through the cultivation of Soul, exercised by non-violent methods based on the great principle of *Ahimsa*, observing passive-resistence and renunciation in face of all temptations, and non-co operating with the rulers in the conduct of the administration of the country. Any amount of sufferance endured or sacrifice made to strictly adhere to this principle would strengthen the soul and thus bring the people nearer to the goal.

This would entirely paralise the Government as it would be impossible for them to exist here even for a day without the willing and active co operation of the people of this country. Therefore the rulers would at least be compelled to come to terms and grant all privileges to the people, if not obliged to quit the country with bag and baggage.

(3) That in order to solve the problem of clothing, every body, especially each member of the cultivator class, which forms 80 per cent of India's population should cultivate cotton in his own compound, spin yarn by *charkha* and weave it into *khaddar* with his own hands, to provide sufficient clothing for himself. If sufficient cloth cannot

be prepared by these means, one should limit his requirements by using only a loin cloth. The cloth should not be a commodity of the commerce. At the most it might be exchanged on barter system with simple food material, as grain etc., which would naturally be produced on their own ground by the primitive and crude methods of land cultivation.

On the accomplishment of this programme hinges the entire success of the whole movement, for it is absolutely necessary to meet at least these requirements to sustain life. Unless everybody could be self-dependent for at least these bare necessaries of life, he could not do away with the help of others ; and if he took help from others, he would not be self-dependent and therefore he would be unworthy of the aforesaid *Swaraj*.

Hence, with a view to efficiently carry out this important item of the programme, men like lawyers and doctors etc., have also been asked to give up their professions in favour of spinning. Nay, even the students, who always form the greatest asset of a country were also advised to give up their schools and colleges and take to spinning, which was to form the chief curriculum of the new *national* schools and colleges to be started, which they could join to foster the propaganda necessary for the attainment of the aforesaid *Swaraj* ; otherwise better be breaking stones on the road side rather than to tread upon the emasculating, health-destroying, mentally feeble and self-humiliating road to ruination in the name of the so-called refined education imparted in the Government schools and colleges.

(4) That the true civilization of India, which is the highest, is pictured even to-day in the rural village life in the remotest interior parts of the country, where the glare of the modern materialistic civilization of the West has not dazzled the sight of the people, who live an open air life in their hand-made cottages with only a few wants, but more or less in a self-contained manner. They enjoy true home-rule.

Many thrust their advice upon India, bringing a charge against her people that it is impossible to induce them to adopt any change. But, this is their beauty. India is more fit to teach others than to learn from others.

Large cities are useless encumbrances with no happiness in them, as they are full of gangs of thieves and robbers, with prostitution and vice flourishing ; and where poor men are robbed by the rich.

The lawyers, as a rule, advance quarrels instead of suppressing them. They practice not to help people out of miseries, but to enrich themselves by multiplying disputes. They are lazy and luxury-loving people who have little to do ; and it is the lawyers themselves who have discovered that their's is an *honourable* profession, but as a matter of fact, they are the parasites of the human society, who prostitute their brains at the expense of their conscience to gain their selfish objects. The lawyers should therefore shun Law-courts and settle the disputes of their clients in the *Panchayats*, if at all necessary. The Courts are institutions for propagating dishonesty and poverty.

Similarly, the doctors take to practice not for the purpose of serving humanity, but to obtain honour and riches,

by making a show of their knowledge, charging exhorbitent fees and unproportionately high prices for their medicines, which cost only a trifle. Their interest consists in the spreading of diseases. Many knowingly make their patients linger unduly long, simply to fleece money out of them. A man indulges in vice, contracts a disease; a doctor cures him, and the odds are that he would repeat the vice. Had the doctor not intervened, Nature would have done its work and he would have been freed from the vice, having taken a good lesson from the sufferance, never to repeat the vice again, and become happy. Hospitals are therefore institutions for propagating vice, and misery.

If they have done anything for the sake of money, how shall it be counted as good ?

The railways have increased the frequency of famines, for owing to the facility of locomotion, people sell out their grain which is sent to the dearest markets. Bad men fulfil their evil designs with greater rapidity. Through this convenience of locomotion, a man comes in contact with different natures and different religions, and is utterly confounded. This also causes lot of misunderstanding, disputes, quarrels and unhappiness. The railways are therefore most dangerous institutions

The post offices cause a lot of confusion and unrest by allowing easy communication from thousands of miles only for a penny.

Before the advent of the printing presses, the fewest men wrote books that were most valuable. Now anybody writes and prints anything he likes and poisons the peoples' mind.

The production of the highly specialized labour-saving and large scale-working machinery is responsible for the

enslavement of thousands and thousauds of the innocent people including women and children and the increasing number of the poverty-stricken slums, that discontentedly work day and night to enrich only a few men that make an ill use of their easily earned wealth and so on.

In short, these are the tests of the modern material civilization, which seeks to increase the bodily comforts, but miserably fails even in doing so. It is such a civilization that one has only to wait and it will be self-destroyed. It is eating into the vitals of the western nations. It must be shunned. It is like consumption that does not produce an apparent hurt, it even produces a seductive colour about the patient's face, so as to induce the belief that all is well. Hence, if India copies the West she will be totally ruined.

5. That all men are not equiminded and therefore in reality there are as many religions– *Mat*—the shades of thought—as there are individuals, but on this account it is preposterous to suggest that they cannot live together amicably, as the difference of opinion is not only a beauty, but the main source of all advancement, both material and spiritual, and is therefore most welcome. The people who have not learnt to live upto this standard are not fit to be a nation."

Extract from "*Hind Swaraj or Indian Home Rule*" by Mahatma Gandhi.

The following is a contemporary view-point, respectfully put forward for a thoughtful study—

(1) There seems to have been of late a great controvercy on the meaning of the term '*Swaraj*'. Some leaders are of opinion that the same could not be defined. If so,

is it not absurd that the Congress should be on a wild-goose chase for a thing of which the Congress itself neither has nor is capable of having any idea.

Ordinarily like *Swadesh*—own country, *Swaraj* means 'own kingdom' *i. e.* the Government of a country conducted by some of its own people. Such a rule, would naturally be a materialistic affair, as it would deal with the belongings of the country ; their adequate arrangement and proper disposal ; peaceful and progressive conduct of its people to a materially prosperous and happy end, always protecting their interests against any foreign attacks ; and eventually also with the expansion of the kingdom by conquering other countries, which would also be *Swaraj* for the conquering nation, as for example, in India at present it is *Swaraj* for the British nation. Although in conducting the administration of a country, the spiritual element, *i. e.* of duty, may also be kept in view, but by no means would *Swaraj* when applied to a country, mean the practicing of the doctrine of renunciation and developing only soul-force, attainable by exercising certain *yogic kriyas*—ascetic, not acrobatic, practices, for which the path of *sanyas*—renunciation—is open to those who may be fit to follow it.

The loud cries of a few ethical preachers of humanity, that evil should be faced by virtue and not evil, has been greatly taken undue advantage of by thousands of those who have neither any idea of virtue nor possess any vision to see its supreme power to reconcile every evil, but on the contrary look upon it as a weekness on the part of those few who practice it. Similarly, the rules of conduct so widely talked of by a few who realise their importance,

are taken undue advantage of by many and great scandals result ; simply because unprincipled men adopt them only outwardly and make them mere tools of prey.

The very word *rajas* means 'pertaining to luxury' -- material comfort, then how can it be associated with anything like *tyag*—renunciation, which is quite the reverse ?

Allegorically, *Swaraj* may also be taken to mean 'Self-control' as 'Own kingdom' is also controlled by self ; if it be taken to mean *Self-control* as it has been made to apply, especially when Mahatma Gandhi again gives his message to the country in so many words in the Young India dated the 3rd April, 1924—"I have no desire for the perishable kingdom of earth. I am striving for the Kingdom of Heaven, which is *Moksha*," the whole proposition becomes irrelevant, because—

(*a*) It is the material control of the country and its belongings that India yerns for.

(*b*) To control India, means only to control it materially, for the term 'Spiritual control of India' would be meaningless, so long as India means a country with all its physical belongings and the spiritualists inspired by the spirit of *Tyag* are not interested in controlling any country and its belongings.

India can have a few people who may be highly spiritual, but being universalists with the motto : "*Udar chittanantu wasudhaiwa kutumbakam*", they would not be particularly interested in India much less in possessing and controlling it.

At best a country can be controlled or governed by materialists with some spiritual tendencies, but not by

entire spiritualists who having completely renounced the world would be *Sanyasins*. They would not even particularly associate themselves with any country, much less govern the same. In other words they would have no desire for the perishable kingdom of this earth and would be striving for the Kingdom of Heaven, which is *Moksha*.

(c) If the people of this country want only *Self-control*, they can go to Hymalayas to practice *Yoga*—meditation, leaving the country for the Western materialists to govern. There will be no struggle at all as the problem would be immediately solved. Let Indians practice Self-control, renunciation and soul-force on the banks of the Ganges in the forests ; and let the ruling Western materialistic nation fulfy exploit India and get twice as rich over it.

If the original meaning of *Swaraj*—own kingdom, is accepted, the whole edifice of the present Indian National Movement, which lays stress only on *Soul-force*, falls to pieces as inadequate.

Is the main object of human life to only provide ordinary food and a coarse loin cloth for himself ?

The idea of spirituality as widely preached here, instead of being supplementary to materialism, is entirely antimaterialistic ; as if one who lives in this world like an ordinary human being is entirely incapable of being spiritual; or the possession of materialistic things were a disqualification for spirituality; or renunciation were possible without any possession ; and if so and the object be to gain the *peculiar* spirituality of this description, *i. e.*, devoid of all

material civilization, curtailing all human wants as far as possible, then why not do away even with *khaddar* and retire in deep forests to live on wild roots and herbs etc! Some would say that clothing is necessary to cover the nudity; but why not knock off this notion from the head altogether, when it is certain that it is not the sense of shame which is responsible for the introduction of clothes, but *vice versa*.

Moreover, a little deep thinking would show that in the first place it is impossible to lead back the whole of humanity to the pre-historic ages; and even if it were, the life would be reduced to the most primitive stage to begin over again from the time when humanity knew of nothing but filling the stomach with anything that came in its way, slept under trees and ultimately passed away like the rest of animals to make room for others, without having the slightest notion of spirituality.

Again, according to the teachings of Sri Krishna, it is not the outwardly giving-up of the material things which forms the first step towards spirituality, but it is the giving-up of the cravings, the incessant indulgence in, or the intense desire for things material which forms a stepping stone to spirituality. This, in itself admits the pre-existence of a fully ripe material age.

Hence, it is possible that one may be thorougly disconnected with, or deprived of the worldly things, as practically all animals to a great measure are, and yet may not be in the least spiritual. *e. g.* many so called *sanyasins*, who being totally unfit to fight the battle of life take to the yellow garb in uter dispondency; while a man steeped in the worldly luxuries may possess a very highly developed

spirituality, just as a king fully satisfied after a banquet may have a less desire for eatables than a starving begger who had not even a sight of food for days together ; or like a lotus that stands day and night in the midst of water and is yet ever detached from it; or why, like Sri Krishna himself, the brilliant author of the Bhagwat Gita, who though ever surrounded by the *gopies*—damsels, was still an exemplary *yogi*. Thus, the whole thing lies in the spirit and the way in which one is attached to the world, and not in the attachment or detachment itself.

The non-violent methods are recommended, because no violent methods can be adopted by the people of this country in their present degenerated and subjected condition ; and therefore the effect of the *forced* non-violent methods will be the same as of the forced celebacy, and will entirely fail to cultivate any soul-force ; nay, on the contrary they are likely to cause a further depression. Similarly, the charity would lose its charm and would have no ennobling effect at all, if it were done under compulsion, as a discharge of some debt, or with some selfish motive, *e. g.* to make a well, chiefly for the use of one's own labourers, or to serve as an advertisement of one's seemingly noble and benevolent disposition which may help the donor, at a later stage, in entrapping the public mind in the snares of his selfish schemes ; or if the amount forms only a part of the possessions dishonestly and unduly acquired.

The outer form may be made up as much as desired, but the Self—Conscience—can not be cheated and the sensation of a deep dejection is bound to follow and cast its gloom on the situation which might be hard to improve.

If an Indian regarding himself a British subject stands under the British flag, it may arouse his aspirations to some extent, but nothing more than hypocricy and sheer dejection would result under the shelter of the so-called Indian National flag, which as a matter of fact has no moral significance and therefore no existence what-so-ever.

Hinsa is generally understood to mean killing—the separation of the body from the Soul, which comes about even naturally in due course of time. The destruction is not possible, only the form may be changed, as body —matter, is indestructible to the material scientists, and Soul—spirit—is also indestructible according to those who have made a special study of the subject, as the authors of world-famous *Upanishads* say :—

"*Ya yenam vaitti hantaram yashchainam manyate hatam ubhau tan na vi janito nayam hanti nahayyate na jayate mriyate wa kadachin nayam bhutwa bhavita wa na bhuyah.*

Ajo nityah shashwato yam purano na hanyate hanya mane sharire.

Nainam chhindanti shastrani nainam dahati pavakah, na chainam kledayantyapo na cha shoshayati marutah."

—He who thinks it to be the killer and he who thinks it to be killed, both know nothing. It kill not, is not killed. It is not born, nor does it ever die, nor having existed does it exist no more. Unborn, everlasting, unchangeable and primeval, it is not killed when the body is killed.

Weapons do not pierce it, nor does fire burn it. Water can not drown it and wind no more dries it.

In short, in this universe, every thing is composed of the self-same element—Energy or *Barhma*—call it what you will, for even the so-called matter has been scientifically proved to be only a form of Energy.

Talking more or less physically, the Powers of realization of the one kind are not the matters of exact study for the other, owing to the different ways of reception and expression Ordinarily, man can detect the feelings of his own kind and to some extent also that of the lower animals, which are similar to him. Later experiments in plant physiology have shown that some plants feel more pain than some animals when hurt, but ordinarily man does not detect it owing to their methods of expression being totally different from that of his own and that they live practically as much as animals. Even to the naked eye and gross intellect they seem to perform all the functions of a living organism ; and there are many organisms existing, about which it can not be said with certainty whether they belong to the vegetable or animal kingdom. The fact of their not bawling out like man, when hurt, is no proof of the absence of pain, when there are many lower animals that conduct themselves like vegetables when cut into pieces ; while there is no doubt that vegetables are as much killed as animals when cut into pieces.

When even vegetables live and *hinsa*, in this sense of the term, is a sin and man wants to avoid committing sin, what is he to live upon ?

It however does not follow from this that man should be tracherous and cruel hearted, but that the great biological law of 'Self-preservation,' based on the fact of the

lower being the food of the higher, must work in the struggle for existence and the survival of the fittest, especially when in Nature another law of 'Preservation of the weaklings' is also equally at work.

The ancient Indian standard medical works prohibit the use of certain kinds of meat in particular cases and there are found ancient books on the cookery of meat. Injunctions are found in the ancient Hindu *shastras*—code of law—to the effect that *Brahmacharies*—celibate students—and *Sanyasins* should avoid meat diet, the former owing to its being sexually exciting and the latter for its unsuitability in the old age. All this tends to show that meat was not generally eliminated as a part of human diet Nay, there is distinctly a mention of animal sacrifice at the *Yajnyas*—certain Vedic rites—and other ceremonious occasions, in the ancient scriptures of the Hindus.

Many a great men of India's past glory, who seem to have studied and known the Laws of Nature, and are worshiped to-day as gods, like Rama, went freely for *shikar* and killed thousands of *Rakshasas*—devils—on the battle field without the least pinching of the heart; *Yogiraj* like Lord Shri Krishna, the brilliant author of the *Bhagwat Gita*, which containst he very essence of the highest spiritual culture, himself persuaded and compelled Arjun to fight on the battle field against his own kith and kin, by which th usands of people were killed; and so on.

From the above it must be concluded that the meaning of the term *Hinsa* has to be taken certainly in the spiritual sense where it means the 'Killing of one's own Self'—conscience, which is done by practicing

hypocrisy and fraud and being untrue to one's own Self; and which if done, can not be made good by any amount of penance. It is for this reason that it is said that " Blessed are the pure at heart ", and so much stress is laid in the ancient *dharmic* literature on the preservation of the Self, as also mentioned on the opposite page.

The number of men who could realize and practice such high principles of life, is very small even in the spiritual age. Then, how is it possible and assumed that every one in this country, especially in the present times of its complete down-fall, is capable of cultivating and practicing soul-force, with no moral basis, extreme poverty and the terribly increased grabing propensities, with little hope of getting anything in the near future for want of competency, strong will and character to find the way or make it, chiefly owing to no education of any sort, much less moral ?

But strangely some leaders like Shriman Pt. Motilal Nehru still think that 'the people of this country want no education of any kind unless *Swaraj* is attained', while some like Mahatma Gandhi maintain that ' if the daily observation that many men abuse their education, and very few make good use of it, is true, it is proved that more harm has been done by it than good; and therefore education either, elementary or higher, is not required for the main thing'

If no education of any kind is needed, it only means that man instead of progressing onwards, must go back to the lower animal stages out of which he has evolved, for what is after all without education that differentiates a man from animal! Nay, according to the ancient Hindu

thought, a person devoid of education (the knowledge of the alphabets, being only a preliminary stage) is a mere burden on earth, for animals serve some useful purpose, while a man without education is perfectly useless.

The right education is like a torch, which throws light on all the paths and leaves it to one's own discretion which to follow and its fruit —knowledge, which is universal should be imparted with a thoroughly unprejudiced mind on the most liberal lines ; and the object should be to turn out men and women, who may be able to co-operate with eath other in their emotions, thoughts and actions and serve each other to the greatest extent in their own interest and therefore also in the interest of humanity.

Hence, education is a power and if the result of imparting the same (more or less only to the extent of being able to read and write, and that too only to a few), has been bad, it only means that its receipients are wicked at heart and the education provided lacks the moral side to purify their hearts. If some become bad after getting a little education, it may be due to its littleness and to the fact that they formerly could not exhibit their wickedness for want of the power or the ways and means which could be directed to plot and execute their evil designs; and not that they were necessarily good at heart, for a really good-hearted man is he, who can not be bad even if he has the power and opportunity to be bad.

An ignorant man is often a better man morally, for he might be really good at heart or his wickedness may only be in the latent form, but the problem is to produce wise and clever people of a high moral tone, which can be accomplished only by imparting the right education.

If some Indian leaders have realized all this, it is all the more reason for them to rectify the short comings of the people by formulating and executing a proper scheme of education, rather than to give up the struggle like cowards and to mislead the people by saying that no education is required at all.

The idea of Nation-building is certainly a sectarian idea, worked with a view to equip oneself better materially, for spiritual culture which is more or less an individualistic affair, hardly needs any co-operation. On the contrary it puts up the world-renunciation and seclusion as a congenial and essential condition for success, to be achieved through deep meditation and other *yogic-kriyas*. Narrow mindedness, pride and prejudice are the chief features of even a healthy *Nationalism*, which is equivalent to 'Favouritism to one's own clan', *Patriotism* ever proclaims "*Right or wrong My Country*" Then, how can the leaders who mean to lead the people on the path of spirituality ask them to form themselves into a nation ?

The spiritual school of Hindu philosophy believes in the theory of re-incarnation according to which a person born in a particular country might have been born in any other country in his previous lives, and may still be born in any other country in his future lives ; and as according to this theory all these lives form one continuous chain of work, his love for humanity must have a much wider circle and he must embrace more universal and unfattered ideas of life and its mission than entertained even by the most liberal minded nationalists. Then how can the leaders who advocate *Soul-force* recommend their

followers to work with any narrow-minded *national*—sectarian—ideas. especially to cultivate Soul-force ?

The word Non co-operation is totally uncalled for, when already there are no Indian officers in charge of the administration of the country. If the idea is that the people here should not do the subordinate work for the rulers and the individuls of the ruling nation, it is impossible to carry it out, when the people are poor and greedy and the rulers are rich and mighty, and therefore can easily get more men at their bidding than required to carry out their orders either by offering a little temptation of money or honour, or even by giving a mere threat; and there are no Indians to engage the armies of the poor people in any work, for want of honest and large scale enterprises in the country.

It was observed in the non-co operation days that the Government work went on quite smoothly inspite of all disturbances, for which the Indians themselves suffered, while even the small private enterprises suffered for want of good workmen at reasonable wages. Another reason which accounts for it is, that as a rule Europeans, inspite of being often hard-task-masters are also good pay-masters ; and are comparatively more considerate in the dealings with their subordinates than Indians The main reasons of the people to prefer Government service even at a little less wages, may be enumerated as follows. No capital needed to start work. No high grade special education required More dignified than any private service. The same pay. if not more than a man can command outside. Fixed hours for work of a comparatively much less responsibility. Punctuality and

regularity in payment of the wages. Privilege of all holidays, privilege leaves and sick leave etc., with concessions. Allowance for extra work. Automatic increment of pay and grades. Rights to pension etc. Maintenance of due self respect and authority in the limited circle of the equal or lower officers and in the public at large, according to the position and standing. Reception of the Government honours and titles etc., and last though not the least equal chances if not greater, to get the tips and bribes etc, from the public, who can not but must deal with them.

And quite right too, why should not then the people work for the Government, especially when they have no other alternative and the starting of any independent business offers none of these advantages but on the contrary entails many troubles and risks ? The latter is certainly condusive to the welfare of a country and also maintains the up right spirit of independence, but this the slavish mentality of the most Indians does not appreciate.

If an Indian is given a less pay than a European of the same status, it is because of the assumption and a right one too, that the standard of life maintained by the former is much lower than the one maintained by the latter. It is pointed out that the former has no social expenses, can live in a small house in a congested part of the city and owing to the joint family system could also draw upon other members of the family for help; while the latter must bear all club expenses, live in a bungalow, maintain a conveyance and even send his wife and children every summer to a hill-station, and has none to fall back upon ; and last though not the least, he is their own man to claim favours in these days of party-politics and racial

antagonism. Moreover the Government knows very well that the employees, especially Indian and of the lower ranks, would be open to tips and accept bribes etc., from the public, even if they be liberally paid ; then why to waste more money by paying them high wages ? And yet the British Government in India can boast of the highest paid men in its service.

The result of giving the rash, strong-headed and *peculiar* ideas of equality to the labourers has not much improved the condition of the aristocratic class, for the latter having financial resources could hold out the struggle and come out quite victorious ; while the former were obliged to yield and accept even lower terms.

The Non-co-operation movement has made the ignorant masses extremely rude, hot-headed, rash and anti-disciplinarians, and given them totally false ideas of equality. This has completely smashed in the embryonic stage what little efforts some people were making to assimilate the ideas of specialization, division of labour and co-operation, which form the very foundation of the magnificent edifice of the material civilization of man, and as a result the trade conditions are at present altogether dislocated in this country to the great disadvantage and proverty of the people themselves who have acquired quite wrong notions of life.

Again, if it excites the feelings of the rulers, as it has perhaps already done to a certain measure, and prejudices them against the people, it would not only make the situation of the dependent people still worse but render them incapable of taking any progressive steps for a long time to come.

A man devoid of courage and man-hood can never be a passive resister; and as the people in this country possess neither courage, nor man-hood, the passive resistence will not be a success in the present degenerated condition of the people. Moreover, the Western nations who have drunk the wine of materialism and are fully intoxicated by it, are not likely to pay much attention to the passive resistence of their subjected race, for the psychology of a passive resister is like that of an obstinate begger, who if at all successful in teasing a person may get a piece of stale bread thrown at him, but he can never expect to paralise the man of possessions.

Hence, it is unsound to think that much would be gained by observing such a half-hearted passive resistence and only by a few, much less to expect that the Western materialistic rulers would leave the country with bag and baggage.

It is generally said that the Europeans have corrupted the Indian officers, but perhaps just reverse is the case.

It is found that the officers newly come from Europe are generally more honest than their Indian subordinates.

The people here having no moral basis whatsoever, are widely open to temptations, which they can not resist. Bribery is therefore a common game played in this country. If the officers accept any bribes, these are the Indian people who offer bribes, which is a greater crime. Most of the subordinates in different offices are Indians. Whenever bribes are offered to the higher officers, they are generally arranged through their subordinates, who first have their own share, or often manage to do the unduly needful act quite by themselves only for a much smaller amount or

tip, without referring the matter to the higher officers at all. Those who have some experience of the Court work would readily bear a testimony to it and also explain how humiliating it is for a gentleman to conduct affairs especially when the matter concerns the staff of a lower rung of the ladder.

Even Indians like to have their cases tried by European judges in preference to the Indian, because the former are often more reasonable and just and less open to the temptations of bribery etc.

People consider it safer to live and conduct their business in the British territories than in many Indian states.

The business morality of the Europeans, in general, is decidedly better than that of many Indians. In this country a man goes to by apples and if he turns his head a little, he should not be surprised if the grocer puts in a rotten apple in the basket ; a child is sent to purchase a loaf and he is given a stale one; Indian manufacturers often show one kind of samples and supply quite the other. A European is invariably quoted a higher price than an Indian ; while the time and energy wasted in higgling haggling with the vendors, on the false prices told by them is too common to be mentioned here. Nothing like this is experienced in the Western countries.

Whether the majority of the people of this country are spiritual, can be known atonce, when one finds that they are lacking even in business honesty, while strictly speaking they ought to have had no desire to do any business what-so-ever.

Strangely, it is considered very easy for the masses who would tell a lie only for two pice, to cultivate Soul-force, without any previous training whatsoever. Why, I have found the best of the Indian leaders lacking in the spirit of *Satyagrah*.

The people here often complain that Englishmen do not meet them on an equal footing, but do French, Russians, Germans, Americans, or as a matter of fact would any descent foreigners care to mix with the average Indians, situated as they are in their social life? Do the complainants themselves mix with men, who are their own flesh and blood, but are inferior to themselves in point of education, or manners, or even as regards their social status? Do they accord the same treatment to their illiterate and poor brethren who toil day and night to make their lives comfortable as they would do to a cleanly clad gentleman or a lady? No, and it must be so, for the world is evolutionary and different individuals stand on the different steps of a long ladder of human civilization. It would not only be impossible that they should all hold their hands together, but it would also be unjust. This however does not mean that they should have no mutual sympathy and be daggers drawn at each other at all times. Society is a huge organization, in which classification and division of labour, is indispensable. Each individual does what he is capable of doing for the achievement of the common goal of human happiness. If one therefore be not temporarily fit for the society of the better individuals, he should atleast not be despised; and he too in return, recognizing his own short-comings, should try to better himself by the example of those who

may be superior to him in any respect, rather than to bear a revengeful attitude towards them.

Is it not a matter of daily occurrence that one finds to his great regret that even many well-to-do Indians, nay even their women-folk are wanting in cleanliness and refinement of manners ? Is it not a lamentable fact, that a second class compartment freshly vacated by an average Indian family, especially if they happen to be Marwaries a rich Indian community, is full of husks of *Bhuttas* and *Gannas*, inviting thousands of flies ? Is it not a common scene to find an average Indian second class or even first class passenger often mistaken for a third class passenger, until he produces his green or white ticket ? How can such people expect the cleaner lot to associate with them on an equal footing ?

It is by no means meant hereby that the cleaner lot, is justified in despising them, but certainly the former can not afford to be dragged to the level of the untidy especially when the latter think themselves to be superior by far and are bent upon holding to their ways.

One is shocked to discover the reason of not welcoming an Indian youth as a resident member in good families in England, or as a matter of fact wherever the fame of the Indian students had spread in Europe, when it is found that many of them who went there for educational persuits and were therefore looked upon as perfect gentlemen, were not ashamed of giving out their false positions as Princes etc., living only in a simple style and played such dirty tricks that even an association with them was considered unhealthy for the young ladies of the family. No wonder, that some of them misbehave to this extent

when they never see the face of a woman in their own country and look upon her as a mere instrument to satisfy manly passions; and their present so-called civilization has permitted them to throw a wicked glance at every neatly clad young woman who hails them with a smile.

It is not meant by this that the Western civilization has no weak points, but this, that those who know them as a black spot should not rub their shoulders against it, when they go to white wash themselves. But on the contrary, it is unfortunately found that sometimes instead of assimilating any good points of Western civilization many young men return home with just the opposite of them.

Again, so many Indians are educated and treated in the families there as the sons of the family; one should like to know how many European children can expect to receive such a treatment in India at the hands of Indian families?

If the Indian leaders were convinced of their non-co-operation movement, preaching passive resistence to the extent of Civil-disobedience and believed in the exchange and barter system of commodities for the bare requirements of life, why they did not burn away the Government currency notes in their possession and take a vow never to use any coin or money in any form, which is the chief agent of materialism, particularly when they preached the people to altogether avoid materialism and take to mere Soul-force, which according to the Indian leaders wants no material back-bone. But strangely, on the contrary Mahatma Gandhi put up a collection of rupees 1,00,00,000 from the public as a condition to

obtain *Swaraj* (Self-control !) within three months, when the public inspite of its past sad experiences of the Indian leaders, very courageously and generously subscribed only within a short time and placed Rs. 1,20,00,000 at his disposal, in good faith, but in vain.

It is suggested that if owing to any reason, the said object was not to be achieved, the aforesaid amount of Rs 1,20,00 000 ought to have been refunded in due faith. If not, at least the same with the permission of the donors, could have been kept in the safe custody of any bank. Even at the usual low rate of interest this fabulous amount would have given a permanent princely income of Rs. 60,000 per month, which alone would have sufficed to gradually build up the people of India into an exceedingly efficient and prosperous nation in due course of time if the same could be judiciously spent in practically following up a well thought out scheme, befitting to the times and situation of the country and its people, with a definite and tangible object for India's systematic advancement. But, alas ! Nothing came out and such a big fortune slipped out of the fingers to bring only increased proverty and misery for the poor and ignorant people of India and it would naturally become impossible atleast for some time, to collect even comparatively insignificant amounts, however genuine the object of the leaders might be.

Passive resistence is not a thing for those who can not resist temptations. Moreover, the people here have to be made duly ambitious to progress and right methods have te be taught to them to achieve success.

The want of such a scheme is chiefly due to the lack of the honest and sincere desire on the part of the various self-interested and notoriety-seeking Indian leaders, who sit on their false dignity and take pride in avoiding all discourses on the very subjects for which they are said to have sacrificed every thing, and which are so earnestly placed before them. Nay, they even adopt a golden silence to maintain their own point of view.

The process of mental evolution may well be compared to a sum of multiplication, the slightest mistake in the beginning of which leads the mathematician farther and farther away from the right conclusion, the more he proceeds with it. A little mental slackness is apt to take the '*Effect*' for the '*Object*' which if done, the whole of the scheme worked out, is bound to be misleading; not only this, but it may become directly harmful, if when formulating even its object and the suitable means for achieving the same, consultation be taken at every step with people who are utterly ignorant and therefore incapable of throwing any light on it; just as a medical man may do more harm than good to his patients, who are devoid of any medical knowledge, by following their advice in writing out the prescriptions for them.

The drawing up of a scheme always requires a greater mental competency than the act of carrying it out, just as the selection of the ingredients, their composition and proportion in a prescription is more difficult than its compounding and actual administrating to the patient who may be utterly ignorant of its composition. Thus those engaged in leading the country to a progressive and a happy end should undoubtedly possess the necessary intellect and the sincerity of heart to accomplish the great task.

Just as one fetches a match and strikes it and the light is produced, similarly if one were to acquire knowledge and bring it into action, the freedom—happiness—would follow. It is seen in everyday life, that the more educated and cultured a man is in his ideas and actions, the more free he is. Solid and constructive work is done by educating people to realize their responsibilities in life and discharging them properly, *i. e.* to awaken in them the sense of duty would bring them much nearer freedom and happiness, than the course of agitating them with empty cries for it. Hence, no freedom can be gained unless real progress is made.

(3) The question of cloth like that of every other commodity *has* to come into commercialization. It can not escape competition, and therefore the people have to go in for it, taking the price and the quality into consideration, and not through sheer patriotism, *i. e.*, prefering the inferior country-made coarse cloth to the machine-made smooth and soft fabric, even at a higher price. Such extra philanthropic and ultra-sectarain patriots may be very few and can not support an Industry, much less solve the economic problem of the country, which lies only in the good and cheap production of the articles of the daily requirement

That the spinning may be taken up as an essential programme of the house-hold, out of the cotton grown in the cottage compound in the Twentieth century, is as ridiculous and absurd as the whims and fancies of a lunatic or the day dreams of a somnambulist.

When on the onward march of humanity so many departments of life have sprung up, and each one of them is so complex as to make the life a composite whole of so

many inter-dependent factors and the refinement consists in their harmonious coordination, even the question of refined food has become so complicated an affair that no human being can help taking assistance of the market, even for the simplest meal, for which it is necessary to have ingredients, like flour, rice and vegetables, salt and spices, *ghee* and milk, and fuel etc., the production of which being beyond the capacity of any individual, *have* out of necessity to be the marketable commodities. Then, how is it possible to entertain any luxury even in the line of food, not to talk of clothing and other necessaries of life depending for all only on one's own self? The suggestion that cotton used for spinning should be grown in everybody's compound, falls to the ground atonce, when every Indian is not a land-lord, possosses neither the time and skill nor the desire to grow cotton, and Nature has not gifted the mother India with a suitable soil to grow cotton on every inch of it.

If the idea of being self-contained is to be practiced to the extent that one should go about in a loin-cloth rather than to take help even from a man of his own clan and country, it would mean that every body should be for himself. There should be no specialization, division of labour or co-operation; and no progress of any kind should be made. Under the circumstances the work of nation-building is impossible; while the universal brother-hood should ever remain a hip-word.

If the message of *charkha* is essentially meant for the ignorant village cultivators, who waste their leisure hours in idleness and are incapable of doing anything better than mere turning the *charkha* at the sacrifice of their

bona fide work of adopting the modern ways of improving the land and bringing the agriculture at least to the pitch of the Western standard by taking to the latest methods, the product of their labour, *i. e.*, *khaddar*, should be sinfully avoided by the intelligentia, so as to allow the former a full benefit of their labour. If the aristocracy begins to put on *khaddar*, what would become of the more expensive textile-fabrics as silk and embroidery etc., manufactured in India ? In fact the price of *khaddar* made by the peasants will go up with the restricted supply and the increased demand, especially among the aristocracy, who could pay away any price for it ; while the price of silks and embroidery etc., can never be expected to come down to the level of ordinary coarse linen. This must leave the poor villagers in greater difficulties than ever by compelling them to stoop down to the necessity of buying the European mill-manufactured cheap cloth, if at all available to cover the nudity or to remain naked.

Even in the textile department therefore, if the mother India has to succeed in cheaply and decently clothing her 33 crores of children, it will be only through the working of the labour-saving giant machinery, and not by the use of the *charkha*, which must only remain a happy memory of the arduous industry of the ancestors of humanity.

(4) If the most primitive and crude country-life of India is to be regarded as a true picture of the Indian civilization and culture, it can not be anything enviable. The fact that every other civilization came out of it and will also ultimately be reduced to it, while this can not be reduced to anything lower, only proves it to be a civilization of the lowest order and not of the highest ; just as the clay out

of which a mansion is built, and to which the same is reduced after destruction, can not for this reason be regarded superior to the mansion.

The progress made by humanity consists in producing more of intellectual giants than the physical, *i. e.*, in training and cultivating especially the mind, which has to be done to some extent at the expense of man's physical powers, but to produce physical wrecks would also be by no means a recommendation, for a healthy mind must have a healthy body. The physical degeneration without any appreciable cultivation of mind must provoke the educationists of the country to better the system of education, rather than to condemn education altogether and advocate the cause of ignorance and illiteracy, which can never help any human being in rising above the level of animals, not to talk of attaining that highly developed stage of human civilization, in which alone happiness of both mind and body can be achieved.

If here and there the result of the intellectual progress of humanity has not been satisfactory, the fault does not lie in the progress itself, but in its application. The misapplication of the numerous scientific inventions in committing murders, thefts and other shameful frauds, does not in the least condemn the science, but its unjust application; and the remedy consists in improving the morals of the people by imparting them such education in which they are deficient. Knowledge is power ; it is a sort of light which might be used for a good cause or otherwise ; but to cultivate good thoughts and to provoke a person to make a good use of his knowledge, lies also in the province

of education, under the head of *Moral Philosophy*, a subject which is rarely included in the course of a science student.

In the progressed state of materialism, the wants naturally increase, but so do also the means of supply; and it is for the intellectual class to so organize and control the labour and capital of the country as to maintain an equilibrium, without giving the least cause of complaint to either, and harmoniously working to march on towards the material prosperity of the country, which alone can be a true basis and a stepping stone to spiritual progress, leading on to eternal happiness—the goal of humanity. It would therefore be very improper to make the people adopt wrong lines, simply because it is much easier for the time being and also shoves the blame on the other party *e. g.*, the idea of Soul-force among the common people too crude to follow it, has evoked the spirit of idleness, which backed up by their selfish nature and ignorance has resulted in a great mental dejection, cheating and material poverty, while the dose of Non-co-operation with those from whom they had yet to learn so much, has kindled in the people a fire of false pride and they have begun to consider themselves second to none. Thousands and thousands of them are simply rotting because no body would have any thing to do with them and they themselves are good for nothing; and goodness only knows what will be the fate of the younger generation, which instead of learning something useful, is leading the life of a vagabond under the banner of the unknown and undefinable dictum of *Swaraj*. Can such a situation ever bring happiness in the country; and can those who have already been and will be the victims of

this fatal movement, ever forgive its originators, supporters and propagandists ?

Struggle is always a necessary accompaniment of life and the keener it is the greater is the chance for progress, provided the intelectual class be competent enough to lead it to a successful end. Struggle there is even in following the wrong lines, but that struggle must necessarily prove fatal.

Civilization is certainly that mode of conduct which points out to man the path of duty. But, Duty—*Dharma*, *Kartavya*, that which ought to be done—depends entirely on minutely studying the existing situation, knowing the exact requirements ; and accordingly fixing a goal, not of too high a standard, to be comprehensible by the people for whom it is meant, as it could always be fixed higher and higher according to their needs as they advance, till it leads to the ultimate goal of humanity—eternal happiness—realized by the leader, constantly keeping apace with their working capacity to achieve the same.

It is then and then only that a suitable path of progress—*Duty*—can be chalked out, which would be entirely different under different circumstances, as pointed above. For example, if A—a particular section of humanity—situated at Dehra Dun—the starting point of humanity—has to reach Columbo—the ultimate goal, what he should do—Duty—would be quite different from that of B—another section of humanity—situated at Bombay—a stage of human civilization, who also has to reach Columbo. Evidently A would first have to reach Bombay by rail, while B would have to proceed to Columbo by a steamer. Consequently, the guide—leader—may first ask A to reach

Bombay by suggesting suitable means within his easy reach, instead of vainly describing to him the way to proceed from Bombay to Columbo by sea, without telling him first how to get to Bombay, which would only confuse and unable him to do anything, who never having been to a sea shore, can not realise how he could travel by sea. Similarly, it would be useless to relate to B the suitable means of travelling by rail who has perhaps already come from Dehra Dun by rail, and therefore could better be at once directed to proceed to Columbo by suitable means. It is however necessary that the guide—leader—should have a full idea of all the routes from Dehra Dun to Columbo, so as to be able to chalk out suitable plans of procedure—*Duty* for each, according to the situation and the working capacity of each traveller, which may also be duly increased as he proceeds on-ward and tell him of the different stages *en route* to look upon them as his goal one after another, than to put before him too high and therefore incomprehensible and inadequate ideals of life to his utter loss and disappointment.

As the possitions occupied by people in the West and the East are diametrically opposite, it stands to reason that the suitable ways and means also for the grogress of both of them must be different or rather diametrically opposite.

A careful study of the '*Situation in the East*', especially that of India, would carry conviction that it is the *material* advancement that people want here badly to solve the bread problem ; while the people in the West, need *spiritual* enlightenment to remove the evils of pure materialism.

Mahatma Gandhi rightly thinks and says " The Westerners are shrewd people and I therefore believe that they will cast off the evil. They are enterprising and industrious and their mode of thought is not inherently immoral. Neither are they bad at heart. I therefore respect them."

It is therefore a great mistake to puff up the degenerated and idle millions of India with the false idea that theirs is the civilization at present, which could teach a lesson to others and to interpret their inability to progress for want of the right ideals and proper methods of work, into a beauty and thus to set them back by thousands of years, to start life over again.

Nay, they are not only taught to boast of being at a higher stage of civilization than the literate and the progressive people of the Western countries, but to have nothing to do them. Under the circumstances one can only remind the people here of Bhartri Hari's following beautiful lines and wish them good luck :—

"*Yada kinchijnyoham dwipamiva madandhah samabhawam,*

Tada sarwajnyosmityabhawadawa liptam mama manah ;

Yada kinchid kinchid budha jana sakashadawagatam,

Tada moorkhosmiti jwara iwa mado me vyapagatah."

Large cities are places where more people meet together and harmoniously work together on the principles of specialization, division of labour and co-operation to achieve their common goal—happiness. They are therefore most welcome as great centres of practical work.

Even the sanitary arrangements are much better in the scientifically laid out modern cities than in dirty villages, where the atmosphere is simply choaked with bad and offensive smell near the living quarters, though there may be only a few of them. Again, other vices of theft and robery etc., are not greater in large cities even under the loose condition of the law and order, taking the large population into consideration ; but the situation can be greatly improved by judiciously handling the same. Moreover, if the people are more honest in the villages, it is not so much due to their purity of heart as to the ignorance which also compells them to be innocent to a certain measure.

It is all very well to say that there should be no lawyers to help thousands of men out of the false and fraudulent charges brought against them by incredulous and dishonest people steeped in selfishness. If there is more mischief existing in the country, more corruptions of bribery taking place every where, it is a reason to frame *stricter* laws and to more efficiently supervise their proper execution, and introduce proper reforms into the people to improve their morals, than to let loose the reins of law to enable the rogues and rascals to trouble and disturh the good and the innocent all the more.

The so-called Congress courts would prove thoroughly inefficient to meet the situation, especially when they too would not be free from corruption of under-hand dealings, for want of better men. Moreover, the clients will not be satisfied with the judgments of these so-called courts, which could neither exercise any moral influence nor apply any physical force to prevent mischief, which in consequence

of the increased unemployment, poverty and on the top of it the inculcated head-strong, rash and false ideas of equality in the masses would become rampant in the country, resulting even in a large number of criminal offences, to try which they have no authority whatsoever.

Medical men have ever been looked upon as the most learned men from times immemorial, as they came to man's rescue when all other agencies failed; and it is on this basis that even to-day, the academic degrees in all branches of human knowledge conferred on men of sound education are styled as Doctor of Philosophy, Doctor of Science, Doctor of Literature, Doctor of Laws, Doctor of Divinity, and so on

It would be a height of cruelty to apply no remedies to cure the diseases which come to men also through heredity, *i. e.*, for the wrongs not committed by themselves but by their ancestors. Even if a disease is the direct result of a slight carelessness or a misdeed on the part of a man himself, it would be very improper not to make any efforts to cure the disease and to let him suffer under its developed influence simply to teach him a lesson, if he at all manages to survive, or to let him be killed by the disease. It would be even more unwise to say "Let the millions of India suffer for ages together and take a good lesson or altogether perish because they have not behaved themselves rightly" and on this ground to make no efforts to uplift them.

The value of a science is rightly appreciated by one who is helped out of his difficulties by its aid. This, applies more particularly to the medical science, the praises of

which may be heard from the victim of a serious disease whom it has saved from the jaws of death.

It is perfectly idle to say that there should be no railways and the facility of locomotion is the cause of famines. On the contrary, the railways are the only convenient means of providing food materials and other necessaries of life from their sources of over-production, to the places where they are badly wanted and therefore help in relieving famines. That they cause greater exchange of thought through bringing the people of all shades of ideas together from all parts of the country, is not a matter to be regretted over, for it is on this fact that the whole fabric of material prosperity is based. They afford a chance to people of putting through their good and noble schemes and plans in a comparativeiy much shorter period and on much larger scale than would have been otherwise possible. Some also no doubt succeed in carrying out their evil design with the same ease and rapidity. This, however is not the fault of the railways, but of the people who use them ; and it is for the leaders of a country to improve the situation by properly introducing the necessary reforms among the people to improve their morals, than to condemn the work which is already done in the right direction.

The same applies to the post offices, as they do away with the necessity of personally going over long distances at a great expense for trifles, allowing the work to be done at the cost of only a penny.

The modern printing presses are a great boon to humanity and have to be principally thanked for the wide spread literacy in the Western countries by supplying

cheap literature to the masses, and thus form the root cause of all progress. Some undesirable literature is also no doubt produced, but for this the authors are responsible and not the printing presses.

The introduction of the highly specialized labour-saving and large scale machinery is a necessity in India to profitably utilize her inexhaustible raw materials and to give employment to the millions of her poor people, who are starving to-day for want of work; especially when it is neither necessary nor possible that so many millions of people should be engaged in the agricultural work, much less in the production of hand-spun and hand-woven *khaddar*. The people of this country are already called the 'hewers of wood and drawers of water' and it would be no improvement to designate them as the 'weavers of *khaddar*'.

If the leaders are aware of the defects of the lifeless industrialism in the Western countries, let them guard against those defects while developing the Indian industry, by devising and applying the proper remedies.

It is no use trying to argue in the wrong direction by saying that there should be no education because some make an ill use of it; there should be no science, because some have used it for the destructive purposes; there should be no large cities, because there are a few thieves in them; there should be no railways, because some carry out their evil designs through them; there should be no post offices, because some letters cause misunderstanding; there should be no printing presses, because a few criticisms on the popular views are also printed in them; there should be no large scale production,

because the articles of daily use would become cheap and easy of possession ; there should be no machinery, because some labourers are under-paid ; there should be no progress made, because with the invention of the new articles the human wants would increase ; or in short there should be no material or spiritual progress, because both have some draw-backs; or in a word, nothing should be attempted because nothing is perfect.

Similarly, it is absurd to argue that there should be no lawyers, because some are self-interested; there should be no doctors, because some are selfish ; there should be no businessmen, because some are dishonest; there should be no *Sanyasins* because some are only rogues; there should be no leaders because some are notoriety-seekers; and so on.

If some lawyers take up false cases and try to justify them or if some doctors try to prolong the diseases in their self-interest ; are there none among the Indian leaders who create party politics in their own interest and knowingly mislead the people by preaching the principles which they definitely know to be wrong, or never carry out themselves.

On the contrary, if a lawyer has taken his honorarium and tried his utmost to uphold the cause of his wronged client; if a doctor has charged his fee and done his level best for his patient; if an *Acharya* has accepted his *Guru Dakshina*, and imparted an adequate learning to his disciple ; if a manufacturer has taken his profit and supplied the goods contracted for ; if a businessman has taken his percentage and done the transaction settled upon ; if the ruler of a country has levied taxes on his subjects and given them the necessary comforts and

protection ; and if a leader has travelled first class, taken his full remuneration and lived a princely life at the public expense and put the people on the right track of peace and progress ; it is quite honourable and that is enough.

The good done is not vanished by taking the due remuneration for it, but the trouble begins when more money is taken from the public than due, and not only an honest and sincere response to do the work is lacking, but misery is directly increased among the people owing to the selfish and incredulous ways of the leaders concerned.

It is maintained that 'If a doctor charges his fees and cures a patient, where is the nobility of his profession.' Bnt a question may be asked, 'If the leaders collect fabulously large funds from the public and uselessly spend it mostly on themselves or in carrying out their own fads resulting in the increased trouble in the public, where is the self-sacrifice ?'

If hospitals are institutions to propagate sin ; it may be said that there is no institution which may not be misused. Temples are places of worship, but they entertain a lot of corruption ; nunneries are places of morality, but they become the hot-beds of sexual vices ; many charitable institutions have become the victims of their so called *Honorary* Presidents and Secretaries, etc. ; similarly the political institutions in the hands of the incredulous leaders have become a source of great expense and trouble to the masses of India.

It does not follow from this, that every thing should be abolished, but that measures should be devised and adopted to suitably remove the defects and short comings.

Where there is light, there is a shadow. Such things will always happen as long as there are to be found incredulous leaders and the ignorant people. "The way to save the pot is not to keep it away from the danger point, but to bake it so that no stone would break it" says Mahatma Gandhi. Society covers her face with pearl powder and rouge, like a harlot and means to be beautiful for ever. The artist must not becurious to see what lies under the enamling. When people take blindly to material or spiritual civilization, they come under its scorching flames, believing to be all good and completely ignoring its complementary factors which are essential to maintain that equilibrium which is an enential condition for man's supreme happiness.

Therefore if any civilization, material or spiritual is at all desirable, the standard of living will have to be duly raised. In other words, it is the standard of living which constitutes the measure of a country's standard of civilization; the 'plain living and high thinking' only meaning a life totally engrossed in deep thinking at the expense of all luxuries, and not a total absence of the articles of luxury in a country, compelling even a luxuriously inclined person to lead a beggarly life.

It is all very well to despise the Western civilization and to pacify oneself by saying that it is materialistic and therefore undesirable, like a jackal who called the higher bunches of grapes sour and quietly went away; but one should remember that just as there can be no simplicity without sylendour, no mercy without power, no charity without possession, and so on, similarly there can be no spirituality without having the force of materialism at its

back. It is however no use simply aping the Western ways of life wholesale, but if the leaders are clever people the material civilization must evolve in this country assimilating all the good points of the Western people.

Hence, it is to be admitted once for all, that if there is going to be a civilization of any kind, either material or spiritual, it has to be obtained only by degrees through honest and patient labour of ages together and not by momentary excitements through platform platitudes.

Pleasure follows pain and pain follows pleasure, as day follows night and night follows day; and in Nature, according to the Law of *Karma*—action and reaction—the theory of evolution and involution is constantly at work, both in the physical and mental—material and spiritual—spheres of man. Hence, the optimistic theory of the *Vedantists* that whatever happens, happens according to the Law and is for the best; and yet it is the duty of man to reach the goal by the shortest route constantly bearing in mind the high ideal; not to be affected by disappointments on his onward march on the path of progress. and to ever maintain full hope, judicious enthusiasm, self-confidence, perseverence, a cool head and a warm heart, so necessary to achieve success in life.

It is this philosophy which enables a man to willingly put in his constant, continuous and untiring efforts with an iron will to achieve the goal, looking upon all ups and downs in life as mere ups and downs on the hilly track leading to the ultimate goal of life—Eternal happiness—and disposing them of with a cheerful smile on the face.

Such men believe in *nishkama karma*—selfless work. They are men of definite ideas with adamantine

integrity and a ceaseless desire, energy, and ingenuity to achieve the success, and each one of them possesses the necessary strength of character to stand by his own convictions and enters the world with the words : " I shall find my way or make it", believing—

" *Udayati yadibhanu pashchime digvibhage,*
Prachalayati yadi meruh shitatam yativanih ;
Wikasati yadi padmam parvatagre shilayam,
Nabhawati punaruktam bhashitam sajjananam."

—The sun may rise from the west,
A mountain may move, fire may become cold ;
A lotus may bloom on the peak of a mountaneous rock,
But the word of a gentleman can never be changed.

And, " A man with a conviction is a social power equal to ninety-nine without one". They live in the world, but are not *lipt*—attached—engrossed—in it, as described by Shri Krishna, and possess the spirit of renunciation to the extent of believing—

" *Dhairyam yasya pita kshamacha janani shantishchiram gehini,*
Satyamsunurayam dayacha bhagini bhrata manah samyamah ;
Shaiyya bhumitalam dishopivasanam jnyanamritam bhojanam,
Ete yasya kutambino vada sakhe kasmadbhayam yoginah."

—Whose father is forbearance, forgiveness, mother ; peace, wife ; truth, son ; kindness, sister ; self-control, brother ; the whole earth, bed ; four sides, clothes ; Nector like knowledge, food ; tell me O friend, what fear exists

for *Yogies*—engrossed in one object—with a family like that.

Such men are capable of taking the most reasonable duties in life on their shoulders and therefore are quite fit to guide the people in their own special subjects.

They are bound to succeed in their mission in life, if spared for the due period required for its carrying out. They either put an end to the work they have taken in hand or are themselves removed from the stage by the cruel hands of Nature according to some strange law in work, before it is accomplished, for they fully believe and act up to Bhartri Hari's words—

" *Prarabhyate na khalu vighna bhayena nichaih,*
Prarabhy avighnavihita viramanti madhyah ;
Vighnaih punah punarapi pratihanyamanah,
Prarabhyachottamajana na parityajanti."

—Nothing is even begun by third ratemen for fear of obstacle, middle-class leave half-done when thwarted by difficulty ; but the first rate men never give up what they have once under-taken, howsoever repeatedly baffled by troubles.

They prefer to go to the grave than to live and see their missoin in life suffer for want of mere application. It seems that Nature is with such people, for before they breath their last, they infuse the spirit of their mission into the minds of some enthusiastic people who might have come in close contact with them and such a ferment in the masses in general that their work is pushed forward perhaps more energetically after their death and is finally accomplished one day. If success is not attained

even with the accomplishment of their mission, it does not show that the movement set up by them had ceased to grow, but that the conditions and circumstances changed more rapidly than its workers, *i. e.*, their successors probably did not fully grasp their mission or carry out adequate changes to keep it apace with the necessity of the times, with the result that the whole thing sometimes appears absurd in the eyes of the ignorant masses who have neither the capacity to understand their ideals nor possess any definite historical information to realize the necessity of starting such movements by such men.

5. The question of *unity* is a mere dream in the present degenerated and grossly self-interested condition of almost every individual in India. The unity demands a much wider out-look, a definite common cause, the necessity of which must be keenly felt by every single individual; capacity to work, honest dealings of the people at least among themselves to establish sufficient mutual confidence to start and carry on any progressive work; a well thought out and progressive scheme of definite nature with a tangible object, captained by a leader capable of convincing the people of the practicability and utility of the scheme by the force of argument to enable them to carry it out with full conviction and due self-confidence.

None of these essential features exist in this country, nor is there any special feature fore-telling their existence in the near future.

On the contrary, the interests of the people in this country are as much divided as might be expected under the present degenerated condition, being entirely indivi-

dualistic and those too are mostly centred round the ordinary requirements of the day as food and clothing etc.

More people fight on monetary questions than on religious principles. They have no means to subsist and therefore cannot fix their attention on anything but extremely selfish. What to talk of the Hindu and Mohamedon relations which have been bad enough for centuries together and have become much worse since the leaders made an attempt to improve them only *superficially* by bawling out *Hindu Musalman ki jai*—victory to Hindu and Mohamedon—without first preparing the ground by making up their differences; the relation between Mohamedons and Mohamedons and especially between Hindus and Hindus; nay, even between brothers, father and son, husband and wife are not as they should be, for the simple reason that none looks to one's own duties and always fights for the rights, when he has none as a matter of fact, and thus forms a bitter enemy for the whole life even for the sake of a slight difference of opinion on any single point, to make up which there exists neither the broad point of view nor the spirit of tolerance to enable to them work together in harmony at least for the common cause.

The people here therefore form a most heterogenious mass, with each one not only possessed of intense selfishness, but a jealous, cunning and even deceiptful attitude towards the other. Under such conditions it is perfectly idle and ridiculous for the people to say '*Home rule is my birth right*', when it is the right of none but the deserved to rule a country, and not of any undeserved and dishonest slave.

Such people can hardly think of building themselves into a nation and that too all at once, much less to practice the high principle of self-sacrifice for the good and happiness of others. The charity must begin at home, and they must first provide for themselves and in an honourable way, before they can think of providing for others ; and it is for the Indian leaders to thoughtfully lead the people of India onwards on the path of righteousness in their interest and therefore also in the interest of humanity at large.

Conclusion.

Under the sweet name of '*Peace and Progress*', the Congress has been undermining the very principles of freedom and prosperity.

Hence, it should be the duty of every peace and progress loving man, much more so of a well-wisher of India, not only to cut off all connections from this movement, but to make a positive effort to completely root out this misleading and therefore most harmful institution, known as the 'Indian National Congress'.

Only well disciplined and good citizens wide-awake to the importance of the peaceful conduct of a Government, can be expected to help in the administration and be governed by a law of words ; but not the illiterate brutes, who neither recognize any ethics nor possess any decency and therefore have to be controlled by a stick like a flock of sheep, nay, a band of wolves. Jail is no jail for those who have lost all sense of self-respect and look upon it as a mere feeding place maintained by the Government for the culprits, whose health and work are properly looked after by physicians of repute. Confinement which is the greatest punishment for a free minded person, is no

punishment for those whose slavish mentality makes them feel it as a place of shelter. They are just like a cage-bird that again enters the cage if set free, as it has no idea of freedom and is therefore afraid of it, being always dependent. For an ill bird of this type, caning and roding seems to be the only remedy, howsoever inhuman it might look.

Some Western statesmen have already begun to think and realize that is not only their self-interest, but a bounden duty to gorven India, especially in its present degenerated condition, as Marquess Curzon of Kedleston very rightly remarked in the House of Lords on 26th of February, 1924, while discussing Lord Oliver's statement on Reforms :—

" The idea that India is at this stage of her evolution ripe for self-government, is an idea that can not be entertained by any thinking man either in this country or in India itself, and if that idea be prosecuted, if an attempt were made to hurry the pace and to give something like self-govenment to India at this stage, believe me and I speak here from knowledge that not only would any step be ruinous and disastrous to your government in India, but it would plunge India back into the misrule and anarchy from which one hundred and fifty more years ago we rescued it, and above all, the section of the Indian people who would suffer most would be the great toiling masses, the millions, the hundreds of millions, for whom the agitators care very little but who find almost their soul, their protection and salvation, in the existence of British Government in India. We ought not to yield to violence or obstruction in any form."

Hence before anything can be done, the out-look of the people here, especially of the leader class, will have to be widened, and suitable means will have to be provided to make them earn first a comfortable and honest living.

Harish Chandra.

In response to the above I was granted a brief interview, in which for want of time Mahatma Gandhi expressed his desire to go through a synopsis of the 'Present Indian Nationalism' if I could prepare and place it before him, for to his great regret he had none about him so competent as to be able to do this task. He remarked that such a synopsis would be very interesting and instructive for him. I submitted that if he cared for my style of writing and could convince me of his views, I would be prepared to take the whole burden of his office on my shoulders, as a secretary, but for the present would deem it an honour to call on him at the Satyagraha Ashram on my way to Dehra Dun to learn what effect the perusal of my synopsis had left on his mind. This brought the characteristic smile of approbation on his face and I took his leave. Accordingly, I sent him a synopsis of my paper with the following *Registered Ac. D.*, letter from Bombay on the 28th May, 1924 :—

" Dear Sir,

With reference to our yesterday's conversation at Juhu and your desire, I beg to enclose herein a synopsis of my paper '*The Present Indian Nationalism*' (Original already sent to you on the 23rd instant) to enable you to first grasp the main points in a short time.

It is impossible to support the statements in a synopsis by lengthy and convincing arguments, but as you yourself said, the synopsis might induce you to read through the original paper.

Unless the leaders make time to fully convince a few earnest men who insist to remain true to themselves and be prepared to carry on the work whole-heartedly on being fully convinced, how is it possible to make a success of any movement ?

I may mention that for the last seven years, I have been trying to understand matters from various Indian leaders, but I have found it impossible to induce them to explain the very cause for which they are said to have sacrificed everything. On the other hand, some have made quite contradictory and absurd statements; and their evasion to discuss the matters further has made me and many of my friends to even doubt their sincerity.

It is most necessary that a problem be fully discussed and considered, especially with one who thinks that it has not been done so, before any solution or plan of work is suggested and I hope and trust that this will induce you to go through the matter with me in detail, after reading the original paper, if for nothing else, to convince me and to take me as a sincere worker in the cause you evidently have at heart.

On my way to Dehra Dun, in a few days, I shall with pleasure break my journey at Ahmedabad to ascertain what effect this letter has produced on your mind.

Meanwhile with best respects,

Believe me, Dear Sir,

Yours sincerely,

Encl. A synopsis. *Harish Chandra*

Sabarmati
30 U 24

Dear Sir,

I have your synopsis. I have read it. But I am afraid there is no meeting ground between us. I should despair of convincing you of the correctness of my position & experience will either undermine you or me. I would therefore suggest your not taking the trouble of coming here.

Yours sincerely
M K Gandhi

While I was eagerly awaiting the pleasure of calling at the Satyagrah Ashram, Sabarmati, my enthusiam was suddenly damped by the receipt of a post card in Mahatma Gandhi's own hand-writing, published on the opposite page.

Being already unsuccessful in inducing other Indian leaders to give any satisfactory explanation of the movement, I could persuade myself with considerable effort to send him the following letter on the 5th June, 1925, instead of a full reply.

"DEAR SIR,

I am in receipt of your post-card of the 20th ultimo, and without making a full reply to it, I consider that there is a very good meeting ground between us, so long as both have the good of the people at heart and surely there can be only one best way to improve the situation, and that way is to be found out by calmly discussing the various ways. If our views differ so much as to be quite opposite to each other, there must be some fundamental mistake which should be corrected without delay.

If you are despaired of convincing me of the correctness of your position, I am confident of being able to convince you of my view-point, only if you afford me an opportunity of doing so.

I hope this would induce you to seriously take up the subject with me when I call on you in a few days, for I am not in the least prejudiced and my sole object in discussing the situation with you is to see that your great influence on the people and your untiring capacity to

work should lead you to success, which I think you so richly deserve.

Meanwhile with best respects,

Believe me, Dear Sir,

Yours sincerely,

Harish Chandra."

The above letter was not replied, but still I called on Mahatmaji at the Satyagrah Ashram, as intimated to him. The attitude of his Secretary was not at all courteous, when he said " Why do you want to discuss matters with Mahatmaji ? Evidently your object is to become a leader, and if so, the best way for you is to *first* concur with Mahatmaji in whatever he says and to start working in your own town. Gradually when you have some following, you could afford to differ from him on some point. Some would still follow you and you could then make your way further, as the occasion might be". But, I quietly remarked " You do not know, there may be some who may be for the matter of fact than for your sham leadership." It was with great difficulty and on my giving an assurance of not asking any questions, which having already fully explained my view-point I had hardly any to put, that I was allowed a short interview. Mahatma Gandhi adopted a golden silence and naturally feeling the awkwardness of the situation and to break the ice, I said " May I have a look round your *Satyagrah Ashram* ? ", where upon he ordered his Secretary to take me round and when I returned after seeing the *Ashram*, he was good enough to converse with me for a few minutes on the subject of my paper '*The Present Indian Nationalism*',

which I incorporated in my following letter sent to him under a *Registered* cover on 14th June, 1925 from Dehra Dun :—

"DEAR SIR,

In continuation of my letter of the 5th instant I took the liberty of calling on you on the 9th instant at your Ashram, inspite of your suggestion of my 'not taking the trouble of coming there', and making no reply to my above mentioned letter.

During the conversation you said ; "Perhaps you could convince me of your view-point, but I am very busy and have no time. Moreover, I have so much advanced with my scheme that I cannot withdraw and all my time is taken up."

Under the circumstances I am obliged to make a full reply to your post-card dated the 30th instant, which I was simply shocked to read.

You think there is no meeting ground between us, but I think there is one so long as both have the good of the people at heart, and surely there can be only one best way to improve the situation, and that way is to be found out by calmly discussing the various ways. If our views differ so much, there must be some thing fundamentally wrong, and the fundamental mistakes being the most dangerous, must be corrected without delay.

You seem to think that if two persons differ in their ideas, they should make no attempt to make up the difference in quest of truth, but go on blindly persisting in their own ways until one is fully ruined and realizes his mistake through the bitter experience ; none need take advantage of the wisdom or experience of another ; there

should be no healthy consideration of the problems of life in a calm and quiet way ; and every one should be so over-confident of his views as to consider himself beyond any correction. Nay, the very idea of leadership would then disappear, not to talk of formulating the people of a country into a nation. My shock is great as I was told by many who had the honour of knowing you personally, that if I ever met you I would find you quite different from other Indian leaders, who were mostly self-interested. You say you should despair of convincing me of the correctness of your position ; but realizing this, should you not be eager to meet a person who considers himself capable of convincing you of his point of view; and if not, is it not the attitude of an extremely prejudiced mind saying unto itself 'Right or wrong, I am I !' Does not such an attitude of mind also contain the germ of contempt and hatred for others ?

I think everybody is within his rights to dispose of himself in any way he likes, but if one enters the field of public work taking its great responsibilities, one cannot but bear a calm and considerate head over his shoulders. You say 'Experience would undeceive you or me', but I may tell you that if I am undeceived, the destruction would be limited to me alone, as I am not a public worker. But if, God forbid, you are undeceived, thousands and hundreds of thousands of the poor, ignorant and even innocent people of India would be hopelessly ruined with no prospects of any betterment in the near future, for they have been taught and they have learnt to adore you as their leader and guide. But to maintain that prestige lies with you. Certainly, it can not be maintained by adopting

the policy of the 'golden silence' and evading, or even bluffing every inquiring mind that approaches you to understand the suitability and the adaptability of the doctrines, so staunchly advocated by you. Nay, if you permit me to be plain, that prestige is fast loosing grounds, as also must be clear to you, from the open criticisms of your ideas and the attitude of mind, which have begun to be published of late in those very papers that filled columns after columns in praise of your ideals and the life you led in accordance with them.

You may not care to consider the proposition in a calm and quiet way with a private individual like me, but rest assured that you would not escape the whole-sale public criticism of your ways and ideals, which will be flung at you when the people are awakened from their deep slumber of holding you as their god and blindly following your fanciful dictates.

It is said of great men that their real friend is an antagonist who stimulates the mind by his strong but sane and thought provoking critcisms, than a mere flattering fellow who renders the mind inert and fills it with false pride—the sure road to ruination. But how is it Sir, that you do not wish to discuss matters with one who differs from you. Then, is it that a discussion if at all possible should take place between men who agree with each other ?

On my request to pay my respects to you at your Ashram on my way to Dehra Dun, you very kindly and hospitably suggested 'my not taking the trouble of coming there.' But as I had heard much of the liberality of your views and heart, I called on you.

According to your good-self one of the duties of an editor is to fearlessly expose and suggest the remedies, as mentioned in your book *Hind Swaraj*—The Indian Home Rule. You also preach the doctrine of truthfulness. Will you therefore be good enough to publish in your "Young India" my paper on the 'Present Indian Nationalism' or at least such parts from it as would clearly and honestly depict the views I hold, and also offer any criticism that you may think necessary. Should you be good enough to do so, I shall be glad to know of it at an early date and eventually also to get a copy of that particular issue.

Needless to mention that in the interest of *Satyagraha* the aforesaid paper and the correspondence that has taken place between us, will appear in the 'Lion of Literature' with any criticism or otherwise that may be received from you.

I remain, Dear Sir,

Yours sincerely,

Harish Chandra"

Not a word is heard from the great Mahatma since then.

THE CONGRESS INDEPENDENCE MANDATE AND THE SEQUEL

Having discussed the subject of the Indian political movement in full details with its leaders, there is hardly any need to narrate the present political situation, which is the result of only a more vigorous application of the wrong principles of the movement. Still, a reference to it may not be inappropriate, and more particularly to what the Government attitude seems to have been all along, and what special measures it has adopted from time to time to improve the people and to suppress this harmful movement to save the innocent masses from its woeful consequences.

The Congress Independence Mandate.

Curious and the misnomer of an 'Independence Mandate' passed by the Indian National Congress at its 1929 session at Lahore, gave a sudden push to the Non-co-operation movement, which had become dormant ever since the tragedy of the Chouri Choura affair in February, 1922 when referring to the barbarous massacre of the police, Mahatma Gandhi said " It is impossible to dissociate myself from the diabolical outrages of Chauri Choura."

Demand for Dominion Status.

The deliberations of the Liberal Fedaration in the self-same year 1929, resulted in an empty cry for the Dominion Status, without first considering the fitness of the people for it. But, in presence of the more spicy bait of the '*Complete Independence*' offered by the Indian National Congress, it did not find favour with the agitators and was consequently drowned in the wilderness.

The Civil Disobedience Campaign.

The 'Independence Mandate' brought Mahatma Gandhi once more into prominence and a host of other mushroom leaders followed suit. A '*Passive Revolutionary Campaign* 'was organized and the course of *Civil Disobedience* was widely preached in the garb of the '*Non-violent Non-cooperation.* But practical application of the doctrine of the *Passive resistance* was rightly interpreted by many as *cowardly obstinacy*, and it naturally led some hot-blooded young men to adopt severely violent and terribly harmful measures. The worst and the most cowardly act of some of the leaders of this campaign has been to incite the innocent, home-loving, *pardanashin*—confined to the four walls of the house—ignorant but highly respectable ladies and to push them to the front to bear the police attacks and to hide themselves behind these poor creatures. It is a thousand pities that under this unstratagic move some of the finest Indian ladies have been openly assaulted, molested, out-raged and heavily sentenced. But, strangely, all Civil Disobedience and the spirit of *Satyagrah* end with the sentence, which they quietly bear under the orders of the self-same Government. Perhaps they fear that the result of disobeying jail regulations would entail incessant corporeal punishments. And, it is equally strange that the Government should maintain a 'B class' and an 'A class' for such political rebels and provide them with home comforts. This may prove a curse of the British rule in India.

Taxation laws and the Picketing of shops and Universities.

To meet the growing expenses of the material civilization and management of the country, Government must tax the people.

The average taxation, in India including industrial profits, comes to Rs. 6 per head per annum and the actual demand of the State upon the land works out at about 5 per cent of the gross produce, while it amounts to nearly 17 per cent in Japan.

The much agitated salt-tax was in operation even before the British came to India and in those inexpensive days it amounted to as much as twelve annas per annum per family, while in these days of high living it works out nearly at annas three per head of the population per year. The manufacture and control of this essential commodity of human consumption by Government ensures it purity, which saves the people from various diseases.

The duty on liquor etc., tends to lower its consumption and at the same time causes an easy collection of funds from those who are bent upon wrecking their fortunes over it.

Strangely, the movement led the people not only to boycott the industrial, commercial and even educationa linstitutions, on which mainly depended the economic and social progress of the country, particularly in the absence of any better institutions, but to actually picket them *i. e.*, obstruct also others from deriving any benefit from them. The picketing of the liquor and cigarettes etc., without realizing the danger of their excessive use under a sly, has persuaded many buyers and vendors to invent hypocritical means of conducting the business, leading to the worst moral degradation, or doing it under the protection of the police, which has often led to lawlessnes, breach of peace, serious put-breaks of disorder, cold-blooded murders,

and other hideous crimes camouflaged as *'nonviolent non-co-operation'* or *'passive resistance'* by the agitators. This instead of enriching the people and lowering the taxes, has resulted in further unemployment caused by the slackness of business owing to the boy-cott and every-day *Hartals*—closing down of the markets, empty cries of *'Inqilab Zindabad'*—Long live revolution, gorgeous but wasteful processions and the consequential unnecessary and unhealthy excitements, leaving the people still poorer and more miserable ; and on the top of it burduned with a tremendous enhancement of taxes to maintain *extra* police force and authority to control the situation.

It is a pity that many of the misguided young men and women as picketers have been seriously beaten by the police and sent to jail, and have thus totally ruined their future carriers.

The non-payment of the revenue—*kar*—to Government, is bound to lead to the confiscation of the properties, lands and the tilling rights etc., by which again the poor will suffer. Instead of getting any *freedom*, the millions of India's primitively innocent sons and daughters may have to put in years of penance under the iron rule of the British die-hards for the sins committed by only a few of India's so-called leaders and liberators.

A deplorable Legacy.

For some time the world has been passing through an economic crisis, which has caused a tremendous fall in the price of practically all commodities, especially agricultural. This has particularly effected India, where the

major portion of the population depends on the sale of the agricultural produce.

At such a juncture, the out-break of the Civil Disobedience movement, besides proving a source of the most hideous crimes and murders, has caused a great set-back among the people, in so far that it has thrown a good many out of employment and brought heavy losses of profit to almost every firm, which means that the purchasing power of the country for grain and other agricultural products is further reduced. It has paralysed all the industrial and commercial centres of India, resulting in a complete loss of confidence. No one in these conditions wishes to enter into new contracts. Shop keepers and retailers do not wish to lay in stocks, and as a result, for example, the cotton mills of Bombay cannot dispose of their cotton goods ; many mills had to close down causing further unemployment and the consequential troubles; and the mill-owners' inability to purchase Indian cotton, which seriously handicaps the cotton growers. Not only this, but the Indian economic stagnation must effect the whole world, so long India owns one-fifth of the world's population ; the world-markets look to India for the supply of their raw-meterials; and the Indian farmer, in turn depends entirely on the world-markets to convert his surplus product into money. In fact, India is not such a great loser by the foreign imports as she is made out to be by the agitators, so long she makes quite a bit by her export trade in raw-materials, although she would undoubtedly be a distinct gainer and make much more if she handled her raw-resources herself and were to export the finished products instead. But this,

the agitators do not evidently seem to desire as, for example, they obstruct the mills in Bombay to consume the home produce of cotton by substituting the primitive, inefficient and wasteful methods of hand-spun and hand-woven, coarse, dear, ugly, undurable and therefore uneconomic *khaddar*. If the mills principally use foreign cotton it only suggests the need of introducing the latest scientific methods of cotton plantation and not that the mills which have been introduced her eafter decades of hard labour should be abolished ; or that even in the export trade these are mainly the foreigners who take away the lion's share of the profits, should call forth the Indian businessmen to study the problem more keenly and come better prepared in the market with large funds than to condemn the *business* altogether and thus help the foreigners to ultimately get the Indian raw-materials for a mere song to a still greater loss to the poor cultivators, and to themslves.

In short, one cannot do better than to quote the most thoughtful words of His Excellency Lord Irvin, "Every thinking man must regret that in the struggle for constitutional advance, the true objects for such advance should be forgotten and defeated, for no change of Government can bring any real profit to a country, unless it can be expressed in terms of well being for the masses of the population. Under the strain of the general economic sweep passing all over the world and the Civil Disobedience movement India may be left to meet the new constitutional conditions, so crippled in material resources as to be almost fatally handicapped against any chance of successful progress. This is the deplorable legacy that the Civil Disobedience might leave for India."

The British Administration in India.

It is by no means advocated that the British administration in India has reached perfection. Like other human institutions it has also its short-comings. Yet, as Sir L. F. Rushbrook Williams says in the '*Moral and Material Progress Report for 1922*', "The theory that the Indian masses are ground down by the exactions of an extravagant Government, though a favourite theme of eloquence in the newspaper press, will not hold water for a single instance in face of the facts. Despite the high salaries paid to her officials, India probably possesses at this moment the cheapest administration in the world." Again, Rev. J. C. Blair, recently wrote to Mahatma Gandhi "I have lived among these 'dumb milons' for forty years and looking back over those years and comparing the ryot's condition to-day with what it was then, I can honestly say that I find the village people in a much better condition now, both materially and physically, than they were in 1890 when I came to India. The cultivators are more industrious, more thrifty, more self-reliant and happier now than then. Even in years of scarcity the Government have tought them to be so self-reliant that the cultivators are usually able to tide over the difficult period by means of the supplies of grain and fodder accumulated in good years, with the help given them by the Government. I have found no discontent among the villagers. The rank and file of India's people, the 'dumd millions' whom you refer to, I have found as happy and contented and even prosperous as the ryots in other parts of the world, and I have travelled far."

The conditions are so dissimilar in Europe and India that any analogy would be grossly misleading. For example, the money-income of a peasant cultivator, which is used as an instance by the agitators, who enlarge on this theme in their attacks on British administration, may be reminded that in the first place there is no reliable data available to estimate any satistical value or the average income of the people of India as a whole. Again, the money-income of a peasant cultivator, who lives in his own dwelling and subsists on his farm produce, is not a reliable and trustworthy index of his standard of living. The economic status of an Indian cultivator may be low as judged by the European standard, but the idea that the Indian villages are inhabited by the miserable specimens of humanity is *absurd*. The Indian Army is largely recruited from the peasantry and those who came in contact with the Indian soldier in the Great War, can testify to his physical stamina.

The basic cause of India's poverty is deeply rooted in her long-standing and age-worn so-called religious and social customs, and her deficiencies to meet the changed conditions and requirements of her increased population.

The problem is indeed a gigantic one and is also difficult of solution, in face of her dogged prejudices to stick to them even *outwardly* as long as possible. Every time one tries to up-lift India economically, he runs into a custom that staggars in the face. Some of them may be given here as an instance :—

1. *Fragmentation of the belongings*, arising from the ancient laws of inheritance, and necessitated chiefly by the intolerance of the modern and progressive ways

of living, especially by the elderly people ; and helped out by an inordinate love for litigation. A case is on record in which a cultivator's land was distributed over 200 fields, which by the process of subdivision had become too narrow to be ploughed cross-ways.

2. *High expenditure on ceremonies*, as marriages, births, deaths, *Shradhas*—feeding the departed souls through priests etc., each one of which frequently costs more than a whole year's income of the family, and often leaves the party in heavy debts.

3. *Indebtedness to money-lenders*, especially to meet the self-imposed and useless expenses of various so-called religious ceremonies and social customs and the ensuing wastage of funds in fruitless litigation to avoid or delay the discharge of the debts so incurred.

4. *Ravages of wild animals and birds etc.*, causing an enormous loss to the crops etc. In India the religious objections to taking life, secure to these marauders an immunity found in no other part of the world. Black rat, the sacred vehicle of the god Ganesha, is not only a source of plague, but consumes grain to the value of Rs. 18,00,00,000 every year, not to talk of the pea-cock and monkey etc., who enjoy even greater privileges on religious grounds. The damage to the extent of Rs. 20,25,00,00,000 is done to the crops by insects and pests every year. Then, there are wild pegions and pigs etc., which have their share in the loot ; and last though not the least to be mentioned are the locusts etc., which do incalculable harm to the fields. The sham attempt in the name of cow-protection, *i. e.*, to help the useless animals to wander aimlessly as carriers of desease until removed by the merciful hand of

Nature, is another obstacle to the agricultural prosperity of India. It is estimated that no less than 1,40,00,000 of cattle in India are of no enonomic value. If the average life of these animals be taken as six years, each would consume fodder worth over Rs. 100.

5. *Practice of hoarding the precious metal and the uneconomic custom of blocking cash in jewellery etc.* If one were only to take into account the enormous quantities of gold and silver imported into India, during the last 30 years, which comes to the value of Rs. 6,00,00,00,000 and Rs. 5,25,00,00,000 respectively and to this fabulous amount adds the huge stores of the precious metals previously hoarded in the country, which would run up to hundreds of millions of pounds, it would be difficult to reconcile the theory that India is a poor country. If only a fraction of this colossal hoarded wealth in the form of dead waste, or even a part of the huge interest, its equivalent value in money would recurringly fetch every year, be devoted to some productive purpose, a marvellous stimulus might be given to India's economic prosperity.

6. *Meaningless occurrence of the present day caste-system,* leading to all sorts of empty inter-communal disputes involving an enormous waste of time, labour and money ; and on the top of it the existence of as many as 6,00,00,000 of human beings as 'untouchables' whose very presence within a distance of 64 feet would cause pollution of a high caste ; perhaps an equally large number of 'unapproachables'—known as *Brahmins*—extra-high castes—that hold a sway over the rest of the population ; and another astonishingly large number of the so-called *Sadhus*—saints—and beggers etc.,—parasites of the

society ; Mohamedons, who consider themselves entirely separate ; idlers, illiterate, inefficient and crippled men, women and children ; political agitators ; and criminals etc., which if deducted would hardly leave a population equal to that of Great Britain, only in number, and not even a fraction in proficiency.

When prompted by natural sympathy, His Royal Highness the Prince of Wales on his visit to India, deliberately went over and mingled with the crowd of 'Untouchables' that was watching him from afar, the Hindu Nationalists around, were struck with horror and furry. It is a fact that these miserable sons and daughter of India known as the 'Depressed classes' actually presented an address to His Royal Highness at Delhi, requesting him to convey to His Imperial Majesty their petition that they should be raised to possess the *ordinary* rights of humanity, which were denied to them by their own fellow-country men, if any scheme of Self-Government was to be considered for India. Again, an eminent Indian, Sir M. Visvesvaraya, K. C. I. E., ex-Dewan of Mysore once wrote : "Social distinctions exist in every country—distinctions based on wealth, birth or occupation. No country outside India has, however, a social system which cuts at the very root of human brotherhood, condemns millions of persons to perpetual degradation, makes people hyper-exclusive, magnifies religious differences and disorganises society."

What the Government has done.

After protecting from the attacks of foreign nations, the establishment and maintenance of peace and order and the administration of a progressive policy in the general

welfare of the people of a country, should be the supreme duty of the rulers.

The proper administration and control of a vast country like India with an area of 10,94,000 square miles and a woefully ignorant population of over 32,00,00,000, steeped in different so-called religious and social prejudices, and holding diabolical interests, is by no means an easy task, especially under the terrible difficulties imposed by the absence of any co-operation on the part of the intelligen tia, whole-sale opposition of the yapper-class followed by direct hostility on the part of the ignorant masses, to any question of reform, suggested or executed by the Government in the intererst of the people themselves.

The difficulties of effecting social reforms in any Western country have been formidable enough, but in India they are ten times greater for want of the powerful associations of private citizens, which in every Western country play so great a part in the moral and material welfare of people. On the contrary, the work of reconstruction and development has been repeatedly retarded by agitations, which have been fruitful of evil and barren of good. It is a blessing that still a vast majority of the people of India have no concern with the revolutionary movement. The great majority of the caste Hindus have no sympathy and the leaders of 7,00,00,000 Mohamedons —a minority but an important community—have openly condemned this movement. The President of the All-India Depressed Classes Conference, representing many millions of the victims of social oppression in India, held this year at Amraoti, said "We will not only denounce his (Mr. Gandhi's) movement, but will side with

the Government for the maintenance of law and order... The movement will end by making us sink still deeper in the quagmire of untouchability."

A dispassionate examination of facts, would show beyond dispute, that the contagion of the movement has spread mostly in the common people and particularly among those who have been more interested in self-aggrandizement than in those who are the real benefactors of India. However, the material condition of the masses seems to have steadily improved, and to save that improvement from a great set-back, and to keep it going, the peace must be secured at the *first* instance and at any cost.

Like other human institutions, the Government of India may have, at times, blundered and followed mistaken policies, but the agitators have never proposed a substitute for the present system of administration. "Produce your scheme", said Lord Birkenhead ; it remains an unanswered challenge. None can deny that the presence of the British has been instrumental in securing India from external aggression and it is but truism to say that the presence of the British is a boon to the enternal peace of India—*a country of hopeless communal differences, although to* maintain it the Government has had to spend and is still spending an enormous amount in the up-keep of the police and the military.

The British protection is so much valued by the people here that in fact the bare suggestion of England leaving India unprotected and free to her devices, would cause panic throughout the country, and the services of British soldiers in providing protection for the law-abiding in times of unhappy communal differences which too often

manifest themselves in insensate out-breaks of violence, constituting India's one of the most serious problems and equally deplored by both enlightened Hindus and Mohamedons as well as the British officers, have been duly acknowledged by grateful Indians. The Somersets were entertained by Indians after the riots in Agra ; a British Regiment was presented a shield by Hindus after the terrible Moplah rebellion with its concomitants of unspeakable out-rages and massacre ; ice and refreshments to British troops were freely served by Indians during the grave communal disorders at Rawalpindi in 1926 ; in the same year in Calcutta riots, only the British element in the police force was capable of inspiring confidence ; and in 1924 at the Delhi blood-shed, it was reported that wherever a picket of British infantry was posted, neither party dared to insult each other and respectable men and women felt safe as soon as the British soldier came within sight. Indeed, the law-abiding people of India, who form the overwhelming majority, have reason to be grateful for the protection they enjoy under the existing regime, both from the troubles of the disturbance of peace within the country and the potential foreign invasions across the borders.

The defence of India costs a good deal, being Rs. 66,05,00,000 for the current year, but the internal trouble created through thoughtless agitations and occasional attempts made by the *Swarajists* to side the enemy, is likely to enhance it all the more. In the year 1919, it became necessary to employ a force of 3,40,000 across the Indus on a front of 1,000 miles to meet the Afghan attack. Sir Charles Monro, then Commander-in-Chief,

with great difficulty and reluctance sanctioned the retention in India, for the purpose, of the British troops who had been fighting in Mesopotamia and were anxiously awaiting demobilization, and they secured the tribute of Sir Charles to the spirit desplayed in shouldering the additional burden.

Then, there is the British Navy with enormous expenditure to save India from the over-sea attacks.

For the maintenance of internal peace, there is the police and for the administration of justice, there are Courts of Law. But see in whatever department you may, it cannot be denied that the European element is capable of giving greater confidence and satisfaction to people of all communities in India.

Of the great mass of humanity in India, 25,80,00,000 are dependent on agriculture, whose welfare must necessarily be of supreme importance to the Government of India.

It is sometimes said by way of criticism that the financial resources supplied by the Government to deal with such a large of area of land and the great mass of humanity, have been inadequately small in certain departments, but any one possessing even an elementary knowledge of the working of the various departments must admit that the small amounts of money expended on them have given almost miraculous results, as would appear from a few following examples and that it is impossible, unwise and even risky to carry out the first experiments on any larger scale:—

1. *Agriculture.*—Dr. Cotton, then Agricultural Adviser to the Government of India, states in the 'Review of

Agricultural Operations for 1927-8', that at the close of the year there were 1,00,00,000 acres of land under improved cultivation, but since then it has grown over 1,20,00,00,000 acres.

Crop-improvement constitutes only one branch of the Agricultural Department, which alone has added at least Rs. 15,00,00,000 annually to the income of the cultivators, while the cost of the Department is under Rs. 1,50,00,000 per annum. In a recent year 23,48,000 acres of land were sown with improved varities of cotton. 5,00,000 acres of this area were situated in the Bombay Presidency, where the new varities gave a return of Rs. 15 per acre on quality alone. In the Punjab there were 60,00,000 acres of land under American cotton, which brought to the grower an additional revenue of well on towards Rs. 3,00,00,000. In Madras, the introduction of Cambodia cotton enabled the ryot to secure Rs. 150 to Rs. 200 per acre from land, which formerly yielded only Rs. 40 to Rs. 60 per acre. The increased value of the improved varities of wheat crop on 14,00,000 acres of land was estimated at Rs. 20 per acre, giving a total equivalent to more than Rs. 3,00,00,000. Even greater benefits are promised by the new types of sugar-cane that have been introduced.

The Department has to face many difficulties with regard to the improvement of the breeds of cattle and their protection from diseases. The poor quality and scanty milk-yield of the ordinary inferior Indian cow reacts prejudicially on the public health, especially of the children, and the weak bull constitutes a notorious draw-back to the agri-cultural prosperity. The Hindu veneration for cow, is

an obstacle to the extripation of the bovine diseases, as it prolongs the existence of such animals to a great harm to human life and consumption of a good deal of fodder urgently needed for useful cattle. However, the Department deserves credit for having produced cows which instead of giving an average of about 800 lbs., of poor milk, during the period of lactation, would yield five times that quantity of rich milk, and much stronger bulls for the farming operation The introduction of Ayrshire bulls have brought cows which yield as much as 12,000 lbs., of good milk. The task of improving the entire stock of the inferior Indian cattle, which runs well over 15,00,00,000 heads in British India alone, is admittedly a stupendous one and requires enormous funds and care in opposition to the religious prejudices, but the success already achieved has decidedly enhanced the material prosperity of the country.

The work done by the entomologists to save the damage done to crops by the insects and pests etc., cannot be overlooked.

The Department is also gradually introducing new fertilizers, more efficient implements for tilling the soil and new types of wells and water-lifts etc., which are bound to produce a whole some effect on Indian agriculture.

Yet, when Sir Mohamed Habibullah, a Member of the Government of India, recently delivered a speech on agriculture, a newspaper which is regarded as the mouthpiece of a leading Indian politician, ridiculed the idea that the Reforms announced would be of any benefit to India and remarked that the expenditure on the agricultural improvements had been a dreadful waste. And, when the present Viceroy fore-shadowed an intensive agricultural

policy, the leaders of the *Swaraj* party commented that the new Viceroy was about to come out with some agricultural scheme and divert their attention from the real object.

2. *Famine, India's curse of the past.*—From times immemorial the people of India have been subject to grave economic evils, resulting from the vagaries of the monsoon rains, and droughts, and the ravages of animals and pests etc., causing terrible famines through the failure of crops all over India. These marauding armies or bands of free-booters inflicted untold misery upon the peasantry. As a result of the suffering caused by the great famine of 1630 - 31, many families took poison to escape from a life that had become unbearable ; while some men were afraid to go out on roads lest they should be murdered and eaten up. The troubles of the unhappy people were too often accentuated by the presence of the rival armies, that barred the way of bringing in grain for their relief, if at all possible. The establishment of internal peace, with the British rule, mitigated the attacks of the free-booters and rival armies, but the dangers of floods and droughts remained, owing to the vagaries of Nature beyond the control of man, as a result of which the great famine of the nineteenth century occurred.

However, since then the Government have considerably strengthened the resistance of the people to famine by introducing here the finest irrigation works in the world to water the fields in the dry weather, bringing in copious harvest to avoid famines, and to drain off the flood water during the monsoons, thereby minimising the loss to the crops ; and the cheapest railway system which enables the

people to get grain from other parts of the country during famine, as well as serves as the means of transporting their surplus produce to more profitable markets during the normal time of the crops.

As a result during the last twenty years the country had two most severe droughts ever recorded, yet the number of deaths from want of food have been almost *nil.*

3. *The blessings of Irrigation.*—The great canal irrigation works constructed by the British and Indian Engineers are atonce a source of profit to the cultivators whose fields are duly irrigated. Before 1886 when the construction of these works began, nearly 90 per cent of the cultivable area of land was wholly dependent on an uncertain rain fall.

Since then, in the Punjab great desert wastes have been converted into a fertile land and the Province has thus been saved from the peril of famine. In fifty years an increase of over 75,00,000 acres of land area was irrigated by canals in the Punjab, which meant an extra production of crop to the value of Rs. 60,00,00,000 during the year 1919 only. Now, the Punjab Canal Colonies alone cover a land area of 50,00,000 acres, yielding crops to the value of Rs. 30,00,00,000 every year. Owing to the extention of irrigation, the value of the wheat exported from the Punjab increased from Rs. 4,50,000 to Rs. 15,00,00,000 during the last forty years, which has gained the reputation of being one of the greatest wheat producing centres in the world.

When the whole of the irrigation projects contemplated in India are ready, the actual area under irrigation in each year will be nearly equal to the area of Great Britain.

The great barrage scheme across the Indus at Sukkur in Sind alone will command an area of 75,00,000 acres and regularly supply water to a tract of land, now lying barren waste, equal in extent to the cultivable area of Egypt.

A great famine was experienced in the United Provinces of Agra and Oudh during 1907—8, but thanks to the proper system of irrigation, which has secured the situation since then.

4. *Railways, Posts and Telegraphs.*—To-day India possesses a railway system of 40,000 miles, constructed at a cost of well nigh Rs. 9,00,00,00,000 with the lowest rates and fares in the world; and the fact that over 62,00,00,000 passengers travel by it every year, is a distinct proof of the readiness with which the people avail themselves of the transport facilities provided unto them. Besides, they are extremely helpful during the days of famine in supplying provisions to the needy and also serve as a mean of quick transport for the military in times of disorder or war.

In 1918-19, owing to the wide-spread failure of monsoon rains, not a Province in India remained unscathed, and the trouble synchronized with a period of abnormally high prices, largely due to the effects of the war. The loss of grain was estimated at no less than 2,00,00,000 tons and the price soared high as never before. Besides, owing to the high world-price of raw-cotton, the poor people in those days of hard famine had to go even without clothes. The Government resorted to vigorous measures and boldly faced the situation by importing 2,00,000 tons of wheat from Australia and manufacturing *standardised* cloth, which could be sold at a low figure.

The posts, telegraphs and telephones etc., have made themselves useful in various ways beyond description.

5. *The Co-operative Credit Societies.*—Over twenty years ago Sir Frederick Nicholson, on behalf of the Madras Government, brought these societies into existence in India. They sounded a death nell to the village usurer, who often charged 40 per cent interest on his advances ; burdened his victims with a compound interest; added to his gains by false accounts and sometimes even usurped the good cultivable land for a paltry sum of money once advanced to the extreme poverty and misery of the peasantry. These societies, consisting of the villagers themselves, have been able to provide the cultivator with the financial help he actually needs at a nominal interest, and they have further checked the extravagant and improvident habits, as of drinking and gambling etc., among their clients, which were encouraged by the village usurer in his own interest. The success of these societies can be gauged by the fact that according to Mr. C. F. Strickland, I. C S., there number has swelled from 8,000 to 1,10,000 since 1912, who remarks that " A membership of 45,00,000 and a working capital of about Rs. 1,12,50,00,000 are only the first fruits of the harvest which will cover the land."

Then, there are societies which sell agricultural implements and machinery, distribute seeds and breed cattle on a co-operative basis. They have given a new out-look on life to the villager and are responsible for arousing his interest in education and sanitation. They have also stimulated him to acquire habits of thrift and industry, which are of incalculable value.

The habits of thrift are beginning to show themselves up. There are over 26,00,000 small depositors in the Post Office Savings Bank with nearly Rs. 30,00,00,000 standing to their credit. The steady and a rapid increase both in the deposits and the depositors in recent years bears testimony to the security felt by the people in the Government.

6. Mitigating the Unemployment Problem through organizing Industrial Labour.—Inefficiency and the unskilled nature of Indian labour are at the bottom of the low wages, which however prove very expensive in the long run. In the 'Report of the Royal Commission on Labour', conducted under the distinguished chairmanship of the Right Honourable Mr. J. H. Whitley, M. P., Mr. James Hindle, J. P. and Mr. M. Brothers of Blackburn state "The number of operatives per loom or spindle employed in India, is four times as great as that considered necessary in Lancashire. The Indian textile operative lacks skill, stability and stamina of a Western labourer. The Indian textile mills have a sixty hours' statutory working week of 10 hours per day, but the operative is not engaged continuously, time being allowed for prayers, bathing, and smoking etc., so that each operative's productive labour could not be assessed at more than 8 working hours per day." "Wherever we saw industry', they continue, 'organized or managed by European firms, there we saw both native labour and housing conditions under better circumstances, than in almost any district where labour is run by native employers." The Buckingham and Carnatic Mills in Madras, have long enjoyed the reputation of bestowing care in the welfare of their employees.

Again, the British India Corporation, which comprises a number of important mills in Cawnpore and a mill in the Punjab, under European management, has done a good bit to amiliorate the deplorable condition of the Indian labour, though inefficient. "The work', wrote the Directors in a pamphlet, 'represents a frank and practical recognition of our responsibility for the welfare of the many thousands of the people who co-operate in the productive activities of this Corporation." The quarters of the Corporation accommodate as many as 6,000 families and provide all sanitary arrangements, dispensaries, schools, play-grounds, lantern lectures, widows homes and washaries etc., with efficient *free* service for the inmates. Then, there is a Provident fund and a Co-operative society for the benefit of the employees.

The Government of Bombay have built as many as 16,000 quarters with all sanitary fittings, out of which only 11,000 have been occupied.

The houses owned by the mills in Bombay are better and cheaper than those owned by private individuals, but strangely the people have a tendency to crowd together and live in insanitary conditions.

It is not necessarily poverty that causes many Indians to live under such unhealthy conditions as would be regarded highly unsatisfactory and objectionable in the West. Many wealthy Indians live in a single room with their whole family under most insanitary conditions.

The legislation for the benefit of the industrial classes includes a Factory Act, a Workmen's Compensation Act and a Trades Union Act etc. The employment of British

capital in India, as in the Jute industry of Bengal and the Tea gardens of Assam etc., has helped materially to strengthen her economic position.

7. *Up-lift of the Depressed Classes.*—The representatives of the Depressed Classes in Bengal and Madras, who gave evidence before the Lee Commission declared, that the improvement in their position as a community had been due to the British Government and chiefly through the European services, and that they feared that if those services were reduced, they might lose what they had already gained, and urged that every step taken towards the '*responsible Government*' should be accompanied by every 'conceivable caution'.

8. *Public Health and Sanitation.* - Lt.-Col. Graham, I. M. S., Public Health Commissioner with the Government of India, said in his evidence before the Linlithgow Commission "In the matter of Public Health, we are atonce up against the rooted prejudices of a highly conservative congeries of people in whom, in many instances, religious practices enter largely into domestic affairs, especially in regard to illness and nutrition." However, the great service rendered by Government to mitigate the disease by maintaining so many cheritable hospitals, dispensaries and research institutes and educating public opinion by conducting First, aid, Child-welfare, Boy-scout and Girl-guide centres etc., is obvious.

9. *Education.*—The task of providing Primary education for the masses would by no means seem to be an easy one, if one considers that the area of British India is 10,94,000 square miles and its population is 32,00,00,000, of which 22,20,00,000 are country people living in some

1,99,000 villages. Putting aside differences of language, religion and caste, the provision of even elementary education would mean a huge expenditure and an army of trained teachers. Moreover, the truth is, that there has never been a 'Popular cry' for education, and that is why compulsion is being tried in a number of Provinces that children shall not be removed from schools at a tender age.

However, the 'Moral and Material Progress of India' mentions that the total number of girls receiving education in recognized institutions is nearly 20,00,000 and that there are now 1,20,00,000 pupils under instruction in India.

Then, there has been a demand for the Universities, although the graduates turned out by them with machine-like regularity have not been able to achieve what they wanted. But, the subject being transferred to the Indian Ministers in different Provinces, the Government of India may not responsible for the education imparted.

10 *Finance.*—With regard to public debt India's position is such that England may well envy. According to the Controller of the Currency in India, the total interest-bearing obligations of the Government on 31st March, 1929, amounted to Rs. 10,74,00,00,000, of which over Rs. 8,72,00,00,000 were represented by productive assets, principally railways. Taking into account the each bullion and securities held on Treasury accounts, the total obligations not covered by assets amounted to Rs. 1,70,00,00,000. These figures may be commended to any one who thinks that India is burdened with public debt. Sir Basil Blackett, then Finance Member of the

Government of India remarked, that the individual Indian investors had been buying India stocks in London, which might be regarded as the *first* step towards India's becoming a creditor nation, and is an illuminating proof of the care with which India's finances have been administered.

In short, there is no denying of the fact that on the whole the condition of the people in India has under gone a marvellous change in the past half a century.

The Yappers' Struggle for Freedom and the Government Attitude.

To cut the long story short only a few facts may be cited from the time of the great war, during which it was found necessary to take special precautions to suppress the activities of the *Revolutionary* party, which taking advantage of the difficult situation of the war, had greatly increased its ill will towards the Government and committed a series of hedious crimes and cold-blooded murders. Since the necessary powers given to the executive by the 'Defence of India Act' would have expired six months after the declaration of the peace, the Government had appointed a committee under the chairmanship of an English Judge Sir Sidney Rowlatt to investigate the position and recommend any legislation that seemed necessary to take its place. This disclosed not only the orgy of crime and violence committed by the dangerous and desperate element amounting to almost incredible barbarities, but showed what attempts they had made to call forth the Bolshevists to join the rebellion, how the feelings of the young had been enflamed by poisoness propaganda carried on in schools and colleges and that the criminals were so successful in terrorising the

potential witnesses that it was almost impossible to obtain convictions in the Courts. In Bengal alone 311 outrages had been committed between 1906—18 and out of the 1,000 persons accused, only 84 could be convicted. Some of the most dangerous anarchists that had been arrested under the Defence of India Act, would have been released at its expiration and there was solid reason to believe that they would size the *first* opportunity to resume their criminal activities.

The Rowlatt Committee, therefore, made definite suggestions to the Government for meeting a grave danger to law-abiding people ; but the political agitators came with vengence, and a campaign of irresponsible mendacity was launched forth. The masses were assured and threatened that the Act would enable the police to arrest any three Indians who were seen talking together, it would authorise the Government to deprive the cultivator of his crops and land, and to levy taxes on the ceremonies attendant on marriages and deaths.

Mr. Gandhi appeared on the scene when the bill was still under discussion. He declared that if the bill became a law, he would, until the same was withdrawn, with his followers take a pledge which ran "We shall refuse civilly to obey these laws and such other laws as the committee to be hereafter appointed may think fit, and we further affirm that in the struggle we will faithfully follow truth and refrain from violence to life, person or property." But, far from being conducted on peaceful lines, his struggle soon developed into an unrestrained violence ; and in the Punjab into an open rebellion If Sir Michael O'Dwyer had permitted himself to panic after the Amritsar

riots, a bloody revolution would have started in the Punjab. Mahatama Ghandhi then admitted that he had done wrong and wanted to suspend the passive resistence, but it was too late.

Apart from other evils inflicted upon India by the Punjab out-breaks, the belief that the country was given over to disorder, led to an attack from Afghanistan followed by the heavy expenditure on the Afghan war and the deaths of many British and Indian soldiers on the North-West Frontier were a part of the price paid for this insensate agitation.

Still the Government measures to suppress the rebellion on the Frontier were pointed out as 'intolerable oppression', by the yappers, and the lesson had not been learnt.

Soon after the terms of peace with Turkey were concluded, Mahatama Gandhi joined the Mohamedan extremists who were desirous to carry out an intensive agitation on behalf of the Turks. This combination led to a fresh non-cooperation campaign, the propounders of which sought to dig up the foundations of the British Government; and Mahatama Gandhi was the *first* to promise their deluded followers, 'self government and complete independence' for India within one year, only if a crore of rupees came forth and some people just took to the movement. A fortune of over a crore of rupees so courageously subscribed by some enthusiasts only within a short time soon vanished in the smoke of the movement itself, as the latter was strongly condemned by some responsible Indians. But before it was doomed to failure, it had done grave injury to thousands of India's peace-abiding people with out-breaks of violence all over the country, of which

unfortunate children and young students who had been induced to give up the schools and colleges were the special victims.

At Chauri Choura in the United Provinces, volunteers carrying *Swaraj* flags attacked the police-station and murdered 21 police-men and a small boy-servant of one of the officers. The hopeless constables were battered to death ; their bodies were soaked in oil and burned. At Bombay, on the occasion of the Prince of Wales' arrival, unoffending Europeans, Indians and Parsees were done to death by rioters ; 83 policemen were injured and in the suppression of the disturbance 53 rioters were killed. The Indian Police have been much accused of corruption and cruelty. There can be no doubt that in their zeal to secure convictions by covering the loop-holes and manoeurring the technicalities of law they must some times be committing even perjury, which is a horrifying idea. But, it must be said to a policeman's credit that though poorly paid, abused with the finger of scorn pointed at him, his evidence viewed with the most insulting care by the majority of tribunals, he none-the-less would not hesitate to die in the last ditch for the sake of the salt he has eaten of his master. No one can attack his loyalty to those he serves The Indian Army is as loyal as the police. Sir William Vincent, then Home Member of Government of India, said in the Legislative Assembly in January, 1922, that during the last year the military had to be called out for no less than 47 times. His Excellency Sir Harcourt Buttler, Governor of the United Provinces, declared at a Darbar at Lucknow, in December, 1921, that the subversive movement had failed "But with each successive

failure' he added 'they have sown wider the seeds of racial hatred and the spirit of lawlessness. The resuts cry out against them and their works. Their hands are dripping with blood, and cries from ruined homes and ravished women have gone up to Heaven."

One of the most disastrous results of this fanatical movement was the rising up of the Moplahs of the Malabar in 1921, who incited by Mahatama Gandhi's Mohamedan associates, rose in rebellion against the Government and committed dreadful atrocities on their Hindu neighbours. Dr. Annie Besant, who visited the victims camps, wrote "The misery is beyond description. Girl-wives, pretty and sweet, with eyes half-blind with weeping, distraught with terror ; women who have seen their husbands hacked to pieces before their eyes, men who have lost all, hopeless, crushed, and desperate. I have walked among thousands of them in the refugee camps . Mr. Gandhi would have hostilities suspended, so that the Moplahs may sweep down on the refugee camps and finish their work !" What a sacrifice, the great Mahatama was moved only to impose on himself a period of fasting as a penance, but the catastrophy could not persuade him to abandon a course of conduct, which he must have known well, would inevitably cause fresh out-breaks and renewed blood shed.

Sir Malcom Hailey, then Home Member of the Government of India, while speaking in Legislative Assembly in 1923 of Mahatma Gandhi's political activities, declared that Mr. Gandhi "has done more than any man in his generation to disturb the peace of India; he has done more to hamper its constitutional and political advance" and remarked in another impressive speech

"I feel that before the bar of history he (Mr. Gandhi) will have to meet even graver charges than those for which he was indicted. I have said before that I do not attack his character, he may be a saint, or a visionary as you will; it may be that he was seeking no personal gain or material advantage from the agitation which he had organized. If you will he was fanatical and misguided rather than a criminal in the ordinary sense. Nevertheless, history will undoubtedly hold him morally responsible for the results of his teaching, and deem him culpalbe for his share in leading an undisciplined and inflammable population into disorder For myself, I wish to use no harsh words regarding his recent career ; but with all the virtues he may possess, he appears to me to be a man avaricious of power and unconscionable in the means he adopts to attain his ends."

It is incredible that an attempt should have been made once again in 1930 by Mahatma Gandhi's disciples to create serious trouble on the Frontier. Nothing, indeed, could more strikingly illustrate their dis-loyalty to the Crown and the wanton indifference to the wel-fare of their fellow countrymen and to the safety of their lives and property.

The necessity of providing protection to the North-West border is of an urgent demand. "The road to London is through Kabul and India" declared Lenin, and the penetration of Central Asia by the Bolshevists, attended by ruthless massacre, has synchronized with their efforts to foment revolution in India itself. In dismissing the appeal of the revolutionaries, sentenced in Cawnpore in 1924, the High Court of Allahabad

remarked in the judgment " Violence and destruction of property were to be encouraged and conflicts to be precipitated. At the propitious moment resources and armed help were to come from 'the Universal Revolutionary Party', *i. e.* the Communist International." The conspirators, as the Honourable High Court pointed out, had over looked the strength that would be arrayed against an enemy bent on the destruction of the upper and middle classes, Indian and British alike. But there was no mistake as to the object of the instigators of the revolutionary plot. " In the event of the over-throw by force of the British Government, the revolutionaries proposed to sweep away all Indian political groups and labour organizations which did not come into line. The power of upper and middle-class Indians was to be destroyed by taking from them all that they possessed."

Sir Manekji Dadabhai Member of the Council of State, remarked that the revolutionary movement of the anarchists and communists that had been lying dormant for some time in India, was again revived at the opportunity offered by Mr. Gandhi's reckess Civil Disobedience campaign, which was in turn intensely fomented by the most dangerous preachings and activities of the former, supported from foreign sources, particularly the stealthy supply of arms and ammunitions; and the art and materials of the manufacture of explosives etc.

A heart rending description of many a foul barbarities and unspeakable crimes that ensued this thoughtless movement was given in a book by Sir Sankaran Nair, a Nationalist polititian and a former Member of the Government of India.

The late Mr. E. S. Montagu, Secretary of State for India, in the Coalition Government, made a declaration on the 20th August, 1917, that " The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India as an integral part of the British Empire", which laid a basis of the much demanded constitutional Government for India, especially by the Congress leaders until 1928, and conducted with the co-operation of India's own people. In persuance of this Government of India Act, 1919, the present Central Legislature and the Provincial Councils were brought into existence.

The fountain-head of the Government of India is the Secretary of State who represents Parliament and its supreme authority. In India the executive head of the Government is the Governor-General in Council, but he is subject to the direction of the Secretary of State, and he can also under certain circumstances act against the opinions of the majority of his Council. The Indian Legislature is composed of the Governor-General and a Council of State and a Legislative Assembly. Generally speaking, a Bill does not become law until both the Council of State and the Legislative Assembly have passed it. But in emergency the Governor-General can override both these bodies and pass essential legislation himself, subject to the approval of His Majesty in Council. The Governor-General has also the power to make the Council of State and the Legislative Assembly debate again

rejected Bills, and if some enthusiastic member of either body proposed legislation which in the opinion of the Governor-General affected the safety or tranquillity of British India, the latter would veto it. With regard to Budget it is submitted to both Chambers, and the Legislative Assembly can vote upon it with the exception of certain reserved matters ; but where they have refused or reduced grants the Governor-General, if he thinks them essential can proceed to act as though they had been passed, and he can, where he thinks it necessary, for the safety and tranquillity of British India or any part thereof, authorise the spending of money without the sanction of the Legislature. The Government has not the majority in the Indian Legislature, but that does not really affect it, because as its responsibility is to the English Parliament it can act in defiance of adverse votes.

The paramount difference between Dominion Status and 'Independence' is that Dominion Status involves alligience to the British Crown, represented by a Governor-General. This wonderful damocratic effort at solving a problem, which in truth did not exist at the time, save in the bemused minds of the solutionists, is a source of continual wonder and admiration, not untinged with amusement, to the outside world, and a continual cause of irritation to those in the country where this amazing experiment has been tried. Power remained exactly where it was before, but its exercise depends more than ever upon the personal predilections of the ultimate authorities. A scheme of this kind is an insult to the intelligence.

An Indian political agitator, who delivers a thundering good speech or writes a wonderfully inspiring article, talks

of civilization and culture in a high flown fashion, with quotations from great authors, ground in only to shield his real ignorance of the subject matter of his theme, thinks no end of himself and his ego, which he considers to be something superhuman.

He calls upon the youths to rise and slay the oppressor, inciting armed rebellion indulging in a general orgy of abuse, and trumpeting sedition. He is arrested, a sensation is created. He is brought before a magistrate and charged with a series of offences under the Indian Penal Code. The Crown is represented by counsel whose fees commensurate with the deginity of his client. Then begins the fun. Two courses are open to the accused. He can administer a *riposte* to the Crown by employing an expensive counsel with a bitter tongue, or better still, he can refuse to plead, as an Indian not acknowledging the right of a British Court to sit in judgment on him and keep sitting in the dock and grinning defiance at the judge. This evinces suppressed murmurs of admiration and little in-takes of breath, as the Crown gazes upon the martyr, who is actually aware of the atmosphere of the hero-worship. The judge or the magistrate, poor fellow, affects a stern judicial dignity, reminiscent of the best Drury Lane melodrama court scene. If there are counsels on both sides, there is the customary dog fight according to Queensberry rules. If there is only one counsel, the trial takes half so long. But the result is always the same. The accused is found guilty and heavily sentenced. There is woe and lamentation. The law has exhibited its majesty and now follows the turn of the Executive. The next move is with the Government. Ever since Mr. Lyod George dis-

covered that the word 'gesture' can be used to disguise a surrender to *force majeure* or to wrap up a political bluff, no Government can resist making gestures. The Executive therefore makes its gesture, the accused is pardoned and that ends the game. But the whispers of the crown "Look, the Government have been weak again; they have staged another farce; our hero is a real martyr who laid his life for the Mother-land" goes round the country through reckless newspaper propaganda, which accounts for the yappers' disproportionately enormous hold on the public attention, not only in India but also out-side.

It would be interesting to know how many seditionists of the thousands who have been convicted have served out their sentences and what special treatment and home-comforts are provided for them in 'B' or 'A' classes according to their position and status. This make the agitator a spoilt child, for a political fanatic can not fail to be a coward for his ambitions, the safety of his own skin being always his prime consideration. Even an Indian state subject Mahatma Gandhi—the apostle of political agitation—started his compaign in British India. Perhaps he knew too well that the states would not put up with all that.

The Government in this country should adopt stricter measures of law, especially to deal with the political crimes and baseless newspaper agitation, to nip the mischief in the bud. In fact, the political agitators should be treated with greater severity than ordinary culprits and not so respectfully and leniently as the highly honoured political prisoners of great chivalrous character and

intrinsic merits, sometimes captured from the enemy's quarters and the press should be given less liberty to agitate by publishing one sided, exaggerated and sometimes even false statements ; while the maintenance of an effective propaganda based on facts, reason and equity would ever prove condusive to the public peace of mind.

Again, can the yappers translate their words into action ? No, for the 'men of the sword' have their own idea of power though they are less clamant than the men of words.

This Act of 1919 further lays down that the action of the Parliament in such matters must be guided by the co-operation received from those on whom new responsibilities of service will be conferred and by the extent to which it is found that confidence can be reposed in their sense of responsibility.

The inauguration of the new Constitution meant a great step towards the goal which the adocates of self-government had placed before themselves. Yet, at the very ont set Mahatma Gandhi and his allies in the Congress sought to wreck the Reforms. The 'non-co-operators' made frantic efforts to prevent candidates from coming forward for election to the new legislative bodies, and voters from exercising the franchise. Intimidation was freely resorted to, election meetings were broken up, candidates were threatened, and even religious sentiments of the people were excited to persue the boycott- These tactics, however, failed and the elections were duly held. Then, some of the notoriety-seeking Congress leaders manoeuvred to get themselves into the Councils, though under the oath of alligience and yet with the specific and

openly declared object of wrecking the Councils and boasting of their high principal of *Satyagraha*, and also shoved in some low caste, illiterate and thoroughly primitive and ignorant persons in order to ridicule the whole show. Still, the port folios of Agriculture, Public health and sanitation, Education and Industry etc., were transferred to be in charge of the Indian ministers, who in no way handled the problems any better. The budgets had to be 'certified' by the Governor General and the Governors were compelled to take over the 'transferred' subjects from Indian Ministers.

When the Montagu-Chelmsford Report was under consideration, the non-official European community, strongly criticised certain features of the scheme then put forward, and the correctness of their criticism has been up-held by the train of events that followed. But once the new Act was passed by the Parliament, they announced their determination to co-operate in working it, and since then one of the aims kept prominently before the Council of the European Association is the fostering of a relationship of cordiality and co-operation with those Indians who are working constructively for the good of India, and they have followed that course.

In 1928, Shriman Pandit Moti Lal Nehru, as a leader of the Swaraj Party in the Lagislative Assembly, put forward the Nehru Report and asked for a discussion of the Indian National Demand, giving a constitution for the Dominion Status, at a Round Table Conference, concluding that if the same was not accepted *in toto* by the 31st December, 1929, the Congress would declare 'Independence'.

The " *Tribune* " published on 12th June, 1930, "The Congress idea of 'Dominion Status' was embodied as far back as 1928. It provided for the 'Domination Status' of *Brahmanical* Hinduism, and it was repudiated decisively by the great Moslem minority, the Sikhs, the untouchables and others. Needless to say, that as regards the Ruling Princes and their States, the Nehru Constitution was not worth the paper whereon it was written.

When that failure was evident, what did the Congress do? Far from being sobered, its extremism became blinder. It flung the helve after the hatchet. Last Christmas all previous proposals were superseded by the Lahore programme. What did it propose?

It rejected all compromise and all reason. In the name and under the flag of 'Independence', it proclaimed 'Dominion Status' for the privileged castes of Hinduism. It made no serious attempt to conciliate the rest of India. A motion congratulating the Viceroy on his escape from murder was only carried by a small majority on a big vote. Dr. Kitchlew proclaimed that nothing purer could be imagined than murder with a political motive. With incredible folly, the President, Jawahar Lal Nehru, mocked and threatened the Ruling Princes as puppets whom the advancing tide of democ-acy would sweep away. With equal folly, he announced that when this triumph occurred, the Bolshevic precedent of repudiation of debt would be swept away and British capital confiscated. Later and elsewhere, Jawahar Lal declared that his own principles were those of Socialist Republicanism for India as a whole. Never in the world, not at any time nor any where, has been known a more complete catalogue of

political and financial anarchy than the programme promulgated by the Congress leaders at the Lahore Congress."

It may be that the sterility and evil of some of the ideals which Indians, like Europeans of the immediate past, proclaim as the highest, can only be shown by experience ; or that all must go further to the chaotic, critical or turning point, before the work of integration can begin. " The truth to which perhaps the West is just awakening, is that the ideals of ' Independence and Freedom ' they are now proclaiming, are inadequate to the needs of the modern world writes Mr. Norman Angell, M. P., in the "*Foreign Affairs*" 'None has ' independence ' and none ' freedom ', in this age of machinery and interdependence.

The thirteen colonies rebelled, because they were taxed without representation. But to-day all nations are heavily taxed without representation. A decision is taken in Washington with reference to, say, the Federal Reserve Policy, and half the businesses in Britain are penalised, and a hundred thousand operatives within a month or two are thrown out of work. These semi-starving British thus thrown on the dole are politically quite ' free and independent.' It would be more to the purpose, if we had devised some machinery of co-operation in which our interdependence were frankly recognised, and by means of which liberation from economic helplessness and chaos were achieved even though at the price of the surrender of some of the quite worthless political sovereignty.

The "*Irish Statesman*" writes " We have passed away from our passionate selves, and are coming slowly to our intellectual selves. We will not be altogether safe until a

new generation, better educated than the present, comes from the primary, secondary and technical schools and the universities to manhood and brings better-equipped brains to bear upon the problems of their country."

In fact, a reasoned friendliness on terms of give and take is replacing the traditional sense of selfish isolation and antagonism. There are few Irish farmers to-day, who do not realize that their market is across the Channel, that the poverty of that market means their poverty, and its prosperity has reactions in their own land.

Self-government has undoubtedly promoted the political and economic education of Irish people. But, those best qualified to judge the Irish situation say that the old passion of the Irish for political abstractions is dying in the disillusionment of 'independence' as a solvent for the day-by-day problems of life. It is indeed argued by the more realist type of a Nationalist that only by revealing, through actual experience, the unworkability of 'pure nationalism', can the building of the inter-national house begin.

If we have to come, after our orgies of nationalism, to co-operation and integration, in which each must acknowledge obligations to the other, is it not wisdom to cut out the intervening stage and build now on the foundations and materials we have got, the house which we shall ultimately have to build on no-better foundation, and with material just as difficult to gather and to handle? It will, however, be some time before the age-worn spirit of narrow Nationalism gives way to the new ideals of broad 'Universalism'. But, this is how the wave of

spirituality would gradually enter the materially advanced countries of the West.

If and when India achieves 'independence' she will be, situated as she is, faced by vast problems of the working together of hostile religious groups and castes, and deeply seated evils like untouchability and child-marriage etc., buttressed by religious prejudices and undeveloped agriculture and irrigation etc. Unhappily the problem which would confront the Indians would be infinitely more complex and difficult than that which confronted the Irish.

In such a super-human task common sense would indicate that a useful part might be played and a valuable contribution made by the presence of a few trained experts in government and administration, produced by the nation which has, when all criticisms are spent, done the best with that democracy which it is the object of India to establish. The very fact that such servants of India would be foreign, should not be, as nationalism asserts it is, the one thing to disqualify them. It is precisely the element that the Indian situation would need.

That evil tradition belongs, happily, rather to the past, though the damage may have been done. If it was an evil thing, as it was, not less evil will be done by Indians if they allow their demands to be determined by the psychology which it has bequeathed ; and if the memory of this caddishness impels them to refuse to face facts which lie deep in the problems more economic and social than political, her case in the near future, should be considered as doomed and her place in the new politics of the world-organization, completely lost, before it is achieved. But, India has first to solve her internal problems, which

are entirely social and economic, and acquire her identity before she can dream of dabbling into the problems of international interest and universal or mutual benefit. Still, if she is wise she can avoid much misery and unhappiness. Suppose, what is unthinkable, the Labour Cabinet could adopt the suggestions embodied in the Nehru Report. What then ? It would mean total surrender by the Labour Cabinet to the Mahatma, the Nehrus and the rest who represent the claims of a bourgeois minority to a racial and religious domination. If such a surrender were possible, what good could it do ? None. If would mean in India not pacification, but convulsions, worse confounded than ever

However, the British Government, after eliciting public opinion in this country and abroad, conceded that demand and expressed its desire to discuss the Indian problem with the chosen representatives of India. Particalarly, as this was also provided in the Government of India Act of 1919, that within ten years of passing that measure by the Parliament *i.e.*, in 1927, a Royal Commission would be appointed to enquire into the working of the Constitution embodied in the Act, and to report as to whether it might be desirable to extend, modify or restrict the degree of the responsible government existing in India. And, with a view to afford Indians an opportunity of taking part in this momentous enquiry, Sir John Simon formulated a 'joint' free conference', comprising of the members of the Commission and an equal number of the members of the Indian Central Legislature, over which he himself presided. How attempts were made by the thoughtless agitators to boycott this body and what joyous demonstrations of a welcome reception and a hearty send

off were accorded to its members by inaugurating a series of black flag processions with mottos and yells 'Go back Simon', 'Down with Imperialism' and 'Long live Revolution' etc, followed by *Hartals* and lawlessness all over the country, is not unknown to those who were eye witnesses to these scenes

On the Simon Report, which is regarded as one of the few documents of British statemanship that would go down in the history, '*Daily Herald*" said "It is by no means unanimity alone which has ensured such a reception, it is the magnitude of the work done, the strict fairness of the mind displayed and the clear sincerity of the author's desire to open a new stage in the progress towards the ultimate goal which British statemanship marked out in 1919." While, the "*Week-end Review*" remarked "The *neutral world has judged it very differently than* the Nationalist India. The chief American and French papers particularly recognize the careful honesty with which every part of the situation has been examined and the judicial temperament displayed in the exposition of much that might have tired tempers of the investigators Britain can go forward with Indian task confident that she has the moral support of the foreign opinion."

It is not an easy matter to criticise so eminent a statesman as Sir John Simon, whose historic speech at the time of the great strike was the apotheosis of his lawyer mind.

On return from England, His Excellency Lord Irvin, made his famous announcement on the 31st of October, 1929, in which he declared that in view of the doubts expressed both in Great Britain and India regarding the

interpretation to be placed on the intentions of the British Government, in enacting the Statute of 1919, he was authorised, on behalf of His Majesty's Government, to state clearly that, in their judgment, it was implicit in the declaration of 1917, that the natural issue of India's constitutional progress, as therein contemplated, was the attainment of Dominion Status. His Excellency further stated, that when the Simon Commission and the Indian Central Committee, associated with it, had submitted their reports, and when His Majesty's Government had been able, in consultation with the Government of India, to consider these matters in the light of all the material then available, they would propose to invite representatives of different parties and interests in British India and representatives of the Indian States to meet them, separately or together as circumstances might demand, for the purpose of conference and discussion in regard both to British India and all-India problems.

But, the Congress now declined to accept the offer and the move was received with contempt by men who are now preaching '*Independence*' for India, which caused some controversy in England.

Twenty-three years ago, the greatest democrate and Liberal statesman 'Honest' John Morley, then Secretary of State for India, a man with genuine sympathy for humanity, without distinction of race or colour and hatred for all imperialistic exploitation, remarked in the House of Commons "There is, I know, a school who say that we might wisely walk out of India, and that the Indians would manage their own affairs better than we can manage affairs for them. Anybody who pictures to himself the anarchy, the

bloody chaos that would follow from any such deplorable step, must shrink from that sinister decision."

"How should we look in the face of the civilized world, John Morley once asked a meeting of British electors, if we turned our back upon our duty and sovereign task? How should we bear the smarting stings of our own conscience when, as assuredly we should, we heard through the dark distances the roar and cscream of confusion and carnage in India?"—that vast Oriental sub-Continent which from generation after generation the splendid British administrators have been civilizing and serving for 250 years.

Britain's responsibility to India is, therefore, far greater to-day. Britain inherited an Empire and took its continuance for granted, but if she proves herself unworthy of administration, that inheritance must slip through her fingers.

It may be remembered that India is the main-stay of the British Empire, without which it must collapse, first economically and then politically, 20 per cent of Britain's trade revenue being derived from India alone.

The foundation of the British Dominions over-seas was laid, when the marriage of Charles II, brought to Britain the island of Bombay as his wife's dowry. Without India, Britain could not annex and Govern Singapore and the Malay States. Without these, she could never have held Australia and New Zealand; nor could she have ever built up the immensely valuable British market in China, based upon the Crown Colony of Hong-Kong.

How can then the yappers expect Britain to deliberately cut assunder the central link in the world-wide chain of the

British Common Wealth of nations by granting Dominion Status to India, specially since the Imperial Conference of 1926, 'Dominion Status' confers not only the rights to maintain an army and have diplomatic relations with foreign countries, but is now admitted to imply 'full freedom', leaving the Empire unhindered, and that is exactly what the Indian Nationalist agitation means to bring about; and the continuous grim news of British soldiers murdered, faithful police clubbed to death or burned alive, women and children huddled into forts, fleeing by train, or molested on roads, the great frontier fortress of Peshwar for days together in the hands of the revolutionaries trying hard to lure the wild tribes across the Afghan border into an invasion of the Frontier provinces, the law openly defied, the Union-Jack trampled under foot, stores of smuggled weapons found and more arriving, and many loyal regiments of the Indian Army incited to support Mahatama Gandhi's revolutionary movement. These are not dramatic, unreal incidents in some picturesque cinema film, but deadly threats to the lives and well-being of British subjects, not only here but also in Great Britain.

An impartial authority Mr. Coolidge, the ex-President of America, declare donly recently that "The British Empire guarantees Indians, order and stability—the first requisites in working out their own destiny." Self-Government, he said, could not be conferred by one people upon another, but must be the outcome of gradual growth through many stages and long and painful experience; and that the Indians would acquire Self-Government when they were educated and equipped for it.

It therefore seems strange how under the circumstances, the semi-Socialist Viceroy, Lord Irwin, could issue a fresh proclamation, renewing the fatuous and impracticable so-called pledge of Dominion Status for India.

The promise of Dominion Status ought not to have been confirmed but cancelled. If any promise at all, it was not unconditional. *Co operation* was the vital condition of the historic principal of progress towards full responsible Government, enunciated at the outset in 1917. It takes two to keep even a bargain. This condition has never been fulfilled. On the contrary, the Government are released from theirs by the open proclamation of the intention of the Indian Nationalists to secede at the *first* opportunity, which they would find atonce if Dominion Status be given to them, for it means much more than did the 'Self-Government', vaguely held out in 1919 as an ultimate condition for India, by the late Mr. E. S. Montagu, the young Jewish banker who so disastrously obtained responsibility for Indian affairs during the war.

The Montague-Chelmsford scheme for 'Indianising' the Government of India was itself a concession to panic. These 'reforms were rushed through Parliament in the hope of creating 'a favourable atmosphere' for the Amritsar Congress of 1919. But, though they were accompanied by an amnesty for hundreds of robbers and even murderers the anti-Government spirit at Amritsar proved of unprecedented violence.

The Indian revolutionaries gathered there, even carried a motion for the recall of Lord Chelmsford, the Viceroy, who had so unthoughtfully attempted to propitiate them.

Britain had so much on hands in that historic year of the Peace Treaty that these things passed almost unnoticed.

But, the Montagu-Chelmsford 'reforms' were not intended to be more than an experiment, as it was *expressly* provided that after ten years they would be examined into by a Commission.

What its members saw in India, is a matter of common knowledge. That they were mobbed and even assualted has importance only to themselves. But, full opportunity was given to them in India of seeing how the admission of Indians to a predominant share of local government had degraded the former high standard of administration. Political graft, the bamboozling of ignorant voters, departmental confusion, and oppression of the poor have followed on this *first* instalment of the transfer of Governmental authority to a small minority of sharp-witted, self-seeking and divided Indians.

As a political theory 'Indianisation' may make a genuine appeal to many stay-at-home political reformers in Britain or elsewhere, but what about the Indian masses to whose affairs it is applied? They are entirely without understanding or need of political philosophy.

Sir Michael O'Dwyer, a life-long authority on India, thus enumerated the great racial and religious sections of the people of India who would bitterly oppose the exchange of the King-Emperor's rule for that of an Indian oligarchy :—

Indian Princes and their people ...	72,000,000
Moslems	70,000,000
Mahrattas	6,000,000
Buddhists of Burma	12,000,000

Indian Christians	...	...	4,500,000
Aboriginals ...	...	...	10,000,000
Untouchables ...	...	...	60,000,000

These make up a huge majority of the population of the Dependency, who definitely and desperately desire that the British administration of India, which alone ensures them justice, shall continue.

To call this Indian agitation 'nationalist' is a ludicrous misuse of the term. How can Indians, specially the Hindus, speak of an imaginary 'nation' of India, when 60,000,000 of her people are regarded by the Hindus themselves as creatures less than human ?

These so-called 'untouchables' are scattered throughout the length and breadth of the land. They are believed to be the descendants of some primitive race, and until the British came, were the slaves of their Hindu masters, whose fore-fathers mixed with them promiscuously, with the result, that the present Indians cannot take pride in their purity of race as Aryans, according to their own *Shastras* —scriptures.

They are still kept in deliberate degradation by the very men, who are claiming to be made the masters of India. Can British Trade Unionists feel genuine sympathy for caste-ridden Hindus, who treat most of their poorest class of manual workers worse than a British working-man would treat a mongrel dog ?

These 'untouchables' are deliberately denied education by their Hindu brethern. They may not possess or read the Hindu scriptures, or even enter a temple, or send their children to school. The 'untouchables' may not draw

water from public wells, so that their sufferings in time of drought are dreadful. They may not even set their foot in a court presided over by a Hindu judge. If they want justice, they must wait outside and state their case through an intermediary.

They dare not seek shelter at an inn, or use a dispensary, or enter a shop, or even walk along the public roads. They are allowed to work only as scavengers and removers of night-soil. They are supposed to exude 'distant pollution' from their out-caste bodies. The high class Hindu would not only throw away food, across which the shadow of an 'untouchable' had fallen, but he would have no scruple in killing the man or woman, if he could do so without punishment under the British Law, for the religious crime of approaching him.

India is a great ethnological exception. It is the land of cowards and heroes, tall men and short men, liars and lovers of truth, assassins and warriors, all in distinct groups, all speaking different tongues, worshiping different gods, eating different foods and mutually contemptuous and intolerant of one another's opinions.

Are British to hand over these oppressed wretches to the fanatic cruelty of their fellow-countrymen ?

Sir Reginald Craddock, with forty years of experience in India, said in his book 'The Dilema in India', that if Dominion Status were granted to India, followed as it must be by complete independence, the immediate result would be that "The Afghan and the tribal warriors would pour over the great plains of the Punjab, and the Sikhs would be up to dispute their old conquests with the Pathans of the

borderland. The business of the great cities would stand still in awe and amazement, and the credit so long built up by the British peace would totter and crash in the panic. The great princes and chiefs would raise their standards and collect their forces ; and the soldiers of the Indian Army would flock to their banners each to each as they belonged. The Nepalese would think that they must not be left behind, and rich Bengal would be the common theatre of countless invaders. The Moplas, like hill torrents, would flood over peaceful Malabar, bringing death and desolation to the helpless Hindus, Sikhs, Mahrattas, Rajputs, and Mohamedons would be locked in the death grapple for the mastery over the lands that each claimed."

H. H. Aga Khan, one of the most cultured and well-informed men, not only in India, but in the world, said *"Generations must pass before India is a nation"* The Maharaja of Burdwan who rules over 8,'00,000 Bengalis, wrote recently *"I cannot imagine any other India at least for a long time to come, but a British India"*. " It would be well' he added 'for the British public to realise how very different an Indian electorate of to-day is from a British constituency. In fact, so different are they, that to draw comparisons between them would be useless if not mischievous."

An attempt was made in June, 1930, by Sir Tej Bahadur Sapru and Mr. M. R. Jaykar to negotiate peace terms between Mahatma Gandhi and His Excellency the Viceroy, with a view to afford Mahatma Gandhi and his party a chance to represent the Congress at the momentous Round Table Conference, at the suggestion of Mr. Slocombe, special correspondence of the " *Daily Herald*" London, but it fell

through, and the " *Statesman* " commented " ... it is plain from the terms (Mahatma Gandhi's) that they were such as could only be offered to a beaten enemy and such as most victors will, have great delicacy in placing before the defeated ... ". Reviewing the political situation at the farewell banquet given to His Excellency by the Members and Ministers of the Punjab Government at Simla on September, 29, the Viceroy said " ... I do not think I exaggerate when I say that the reply amounted to a total and blank refusal to face facts. It put forward demands which made discussion impossible and which could be explained only by a desire on the part of those concerned to reject any reasonable proposal that might lead to peace ... That Conference will include no representatives of one important political party in India, and I confess that the refusal of that party to endeavour to make their contribution to discussions of such far-reaching consequence, seems to me to betray a tragic lack of foresight and bankruptcy of statesmanship. But while deploring that wiser counsels have not prevailed, I do not think there can be much doubt on whose shoulders must rest the blame for the present position of affairs."

However, India rallied to the side of the Government a number of Liberal politicians, who had for the time being associated with the more extreme element, and it was welcomed by leading representatives of the Indian States. Accordingly, His Highess the Maharaja of Bikaner remarked at the opening of the Imperial Conference on the 1st of October, 1930 " In spite of all that has happened and is happening, India does wish to remain within the British Common wealth. The Princes and the

subjects of the Indian States, whose interest I have the honour to specially represent, of course, retain their undimmed loyalty to the King-Emperor and attachment to the Empire ; and I venture to say, that a great majority of the people of British India are, I firmly believe, desirous at heart that their country shall occupy an honourable place in the British Empire."

But, Mahatma Gandhi and his friends emphasized their difference to the demonstration of good will made by the Viceroy and the British Government ; and they were in no way deterred from launching a compaign of law-lessness, rioting and savage murder in the country. In order to justy his reckless proceedings, Mahatma Gandhi asserted that if those who condemned his action could realize 'the torture of the starving millions of India, the slow, lingering deaths brought about by forced starvation, they would risk anarchy and worse to put an end to that agony which will not end until the existing rule and spoliation are ended.'

Consequently, the early part of 1930 witnessed serious disorders in the Bombay Presidency ; riots in Calcutta, Madras, Delhi, Karachi, and Peshwar ; and the necessity for proclaiming Marshal Law in Sholapur. The outrage committed by 'armed passive resisters' all over India, involved serious crimes and cold-blooded murders.

A bomb was thrown in the Assembly but fortunately no life was lost, although a few were seriously injured. Some mischief-makers disseminated false and exaggerated reports of the disturbances at Peshawar and of the general political unrest in India, with a view to stir up the war-like tribes of the North-West Frontier, which it successful would have had dire results for India.

The last, though not the least and the most deplorable and shameful of all the crimes arising out of this suicidal movement, was an attempt on the august person of His Excellency Lord Irvin, the most benevolent and peace loving present Viceroy and Governor General of India, although of late practically no Viceroy escaped an attack on his life. This, made Mahatma Gandhi only to own that the news 'made a sad reading' but again he characteristically added that ' the fight could not be suspended.'

At this juncture it may be interesting to narrate how Mahatma Gandhi—preacher of non-violence in name, but in practice apostle of anarchy, pilgrim of hate, and harbinger of bloodshed—himself became a rebel, as published in "*Amrit Bazar Patrika*" dated the 19th October, 1930. "Rudeness of a Political Agent changed Mahatama Gandhi from a well-to-do non-political young Indian barrister to a rebel against British authority in India. This is revealed in a new edition of his autobiography (Mahatma Gandhi: His Own Story, Messrs. Allen Unwin, 12s. 6d.) He had returned from London, where he graduated in law, to his home at Rajkot, and was asked by his brother to go to the English Political Agent and plead on his behalf. The brother was accused of having given wrong advice to the Rana of Porebandar. Gandhi had met Political Agent in England, and had been received by him on friendly terms. Reluctantly he accepted his brother's commission, and went to the Agent's house. He was treated with great rudeness, and when he begged the Agent to hear him out, a servant was called and Gandhi was practically flung out of the house. 'This shock' says the Mahatma 'changed the whole course of my life.' The book

includes a frank, though not sensational, account of the author's youthful struggles against the shares of the flesh. —Daily Herald."

Some are inclined to think that the present system of Government in India, which is founded on the Montagu-Chelmsford reforms, is a freak and has been proved to be a failure. Is it a pricked bladder, a burst air-ball, a frace or a huge joke ? To a great extent it is, for only a rotten or rotting Government can entertain revolutionary cries in the country. The game is well over ten years old and was perhaps invented by some bright young man during Lord Chelmsford's regime, or more likely, the patentee is a lawyer, as lawyers are the only people who make money out of it, for without changing the power it has changed its grip on the unruly. Any way, it was a great mistake to have thought of introducting any reforms, allowing them to supercede the old system, when every reason put forward tends to show that the only possible Government for such a land is autocratic Government. Akbar was a great ruler, who had gained India by firmness and justice. In his time, it is said that a child could walk with a bag of gold from Delhi to Bombay and be unmolested. The child would be lucky to get as far as the city boundaries to-day. The Government seems over-confident of its power and has thus allowed itself to be bullied by tolerating the incessant agitation of the yappers, who have organized a bloody revolution in India and are administering its slow poison into the youths of the country to the great calamity of the peace loving citizens; and it has still permitted a great majority of the rebels to remain unconvicted, providing special facilities and

home-comforts to a few of those that are convicted. Under it's peculiar administration, the yappers thrive and enjoy a comfortable satisfaction, filled with the belief, that Great Britain no longer backs her loyal servants like the late General Dyer, who was without exception convinced that by his seemingly ruthless action at Amritsar he averted a terrible catastrophy and whose conduct was openly approved by a judge of the English High Court, but was sacrificed subsequently on the alter of Democracy, or common funk, which ever it was ; and that the trust worthy cannot be trusted because of the incessant clamour of the yappers in the ears of the authorities.

Even if it were good that the present system of Government should be scrapped, is there a statesman to be found today in England with the courage necessary to restore the system that was superseded ?

Only the British and the people of India together can get back to the well-tried system of Government, which existed before by the war. Under its organization, the Indian Civil Service, with its allied departments of Public Works, Public Health, Forestry and Education etc., was the envy of the world and an example in the Imperial administration A couple of thousand British officials, the cream of Britain in intellect and character, gave impartial and efficient rule to an area containing almost exactly as many people as Europe, but divided by such impassable barriers of castes, religions, languages and such other differences of mentality as Europe even in its most primitive ages never knew.

To take a Mohamedan view, Mr. Muhammad Sharif of Amritsar remarked in the "*Pioneer*" the other day,

that the progress of a country depended on the following points :—

1. To protect the country from outward attack and internal rupture.

2. To adopt means for the financial and commercial prosperity of the country.

3. To spread education ande xpand other beneficent activities.

4. To have due regard for the rights of the minorities and to protect their interests.

5. Freedom to exercise the right of vote.

6. Individual liberty in the matter of religion

Against these six important items that go to establish the future prosperity of a country, the Congress has now waged a war in the following manner :—

1. The Congress demands that the military expenditure should be reduced by one-half straightaway, whereas it continues to incite the population to a campaign of lawlessness and open violence. In this way, the country cann o be safe either from external attack or from internal outbreaks of violence

2. The boycott of foreign cloth and other foreign goods is hardly condusive to the financial and commercial prosperity of the country. No country can do without foreign trade. Even Russia has failed to lead a life of commercial isolation and is now rapidly entering into treatics with the foreign powers for the expansion of trade.

3. Educational progress is being undermined by the boycott of schools and colleges. The campaign for the

non-payment of taxes is sure to affect the other beneficent activities.

4. The Congress has proved its indifference to the problem of the minorities. By its various pacts and schemes it has shown that it is not prepared to protect their rights.

5. Individual liberty has been undermined more than once by the campaigns of picketing Picketing in front of polling booths indicates that the Congress is not prepared to allow anyone to exercise the freedom of vote

6. Vigorous campaigns of social boycott on account of political differences interfere with religious freedom.

All this proves beyond a shadow of doubt that the Congress which is rightly declared by the Government to be an 'unlawful assembly', is oppossed to freedom in the country.

However, the loud cries of the Indian political agitators, did persuade some serious minded statesmen in England to consider the so-called Indian Demand (for the vast majority of the people in India have no concern with the revolutionary agitation) and to express their opinions, only a few of which may be cited here. While discussing Lord Oliver's statement on Roforms in the House of Lords, on the 26th of February, 1924, Marquess Curzon of Kedleston made a wise, selfless and the most practical remark " The idea that India is at this stage of her evolution ripe for self-government, is an idea that cannot be entertained by any thinking man either in this country or in India itself, and if that idea be prosecuted, if an attempt be made to hurry the pace and to give something like self-government to India at

this stage, believe me and I speak here from knowledge that not only would any step be ruinous to your Government in India, but it would plunge India back into the misrule and anarchy from which one hundered and fifty more years ago we rescued it, and above all, the section of the Indian people, who would suffer most would be the great toiling masses, the millions, the hundreds of millions, for whom the agitators care very little, but who find almost their soul, their protection and salvation, in the existence of British Government in India. We ought not to yield to violence or obstruction, in any form", whose sincerity in the cause of India is amply shown by the words he spoke to the Arch Bishop of Canterbury while on the sick bed "I hope it will be recognized hereafter that I at least had a passionate desire to do justice to the millions of India"; the most thoughtful recent utterance of Earl Russel to the effect that the 'Independence Mandate of the Indian National Congress' was 'Foolish' and the 'Demand of Dominion Status by the Liberal Federation' was 'Impossible'; and the Rt. Hon'ble Viscount Rothermeyer's exhortation in "*Daily Mail*" dated the 16th May, 1930, concluding "Our duty is not to argue with the base *agitators but to govern*", *to which it might be respectfully* added, that 'Dominion Status' by which some Indian agitators curiously mean 'Full Freedom', should not be given to India, especially under the present tendency of some of her people towards lawlessness, hostility and ill will towards the Government, even in its ordinary sense, although some of the individuals attending the Round Table Conference might be found quite civil and deserved of it.

What the Indian agitators want, is to force or rather induce Britain to hand over India to the tyranny of a Hindu

oligarchy, which would be the most jealously exclusive and the most shamelessly corrupt, the world has ever seen. This would not bring peace to India, but only oppression, extortion, civil war, slavery, famine, epidemics of disease, and in the end, foreign invasion. Are the yappers right? No, and Great Britain cannot afford to turn her back upon her duty and compound with her open enemies, to such a cowardly betrayal of a great trust as would blacken her fair name for ever.

The people of India should therefore be made to realize *atonce*, more than the British, that those who assert that India is fit for Dominion Status are merely indulging in idle prophecies, based on insufficient material and are impelled merely by the wish to please the self-incited mob and thus become notorious in the country. If India does not realize this soon; a brave, self-confident and autocratic British statesman does not come to hold the reins of the British Government in India; and the present chaos continues, then discontent will grow and lawlessness, clamour, riots, and murders will fructify in India, for revolution will be openly preached louder than ever. Those who disagree with the system of Government will throw bombs and the democratic Government will reply *only* with 'special enquiry committies and reports'. The fact is that the yappers cannot be silenced without guns, although the majority of them would fly away from a child with a pop-gun, but the Demacracy would not allow their use to be made on a few insinuators of the rebellion, although it may after along enquiries sanction under Marshal-law a whole sale massacre, mostly of the innocent, when it is *too late* and the real offenders have taken to heeds.

The Rt. Hon'ble Mr. Winston Churchill strongly criticised the Government's record, especially in handling the Indian affairs and said "But no proposal for Dominion Status for India would pass even in the present House of Commons". Marquess of Salisbury, the leader of the Conservative party in the House of Lords, rightly observed in a meeting at Rochester, the other day, that "The people said that Britain was pledged to do this or do that. There was no pledge; there was a purpose, a purpose expressed by the British Government that it would lead India in the path of self-government, provided they seconded its efforts and showed themselves worthy and capable of exercising self-government". In another meeting of the House of Lords on 28th May, 1930, Marquess of Zetland pronounced his verdict that the arch-instigator of opposition against British Rule, Mr. Gandhi, had not only undermined the respect for Law, which was a great injury done, but he had caused many people in Britain to doubt the wisdom of further concessions and even to urge a drastic curtailment of those concessions already made, although His Lordship advised the Government not to heed such counsel of despair, but to advance steadily and firmly; and so on.

The Indian deligates who left India to attend the Round Table Conference, on the 11th November, 1930, could not escape a hearty send off, headed by a procession of black flags, in the midst of the cries of shame, with *Hartals* observed all over the country and outrages and murders to continue; and a prophecy of a similar reception in Great Britain.

Under the circumstances, it is hard to say what the decision of the Round Table Conference would be, and how the same would effect the destinies of India. At any rate, as Mahatma Gandhi said " Britishers are shrewd people and they are not bad at heart ", India may rest assured of her future greatness in the hands of Britain.

PART V

THE SOCIAL STARVATION

1. The Hollowness of the present Indian Social structure.
2. The Sex-Problem.
3. The Ways of Thinkers and Reformers.

THE HOLLOWNESS OF THE PRESENT INDIAN SOCIAL STRUCTURE

"*Here we have the curious spectacle of men quoting Shelly on the unity and oneness of mankind, of people preaching universal brotherhood and equality who are yet tramelled by prejudices, unreasonable conventions, caste considerations and who combine in them the symbols at once of an ante-deluvian and the most modern culture*"

It is a matter of common belief in this country, that the Western civilization is something quite opposite to the present Indian rigmarole of a so-called civilization; and the one barrier that stands in the way of progress of the Indians, is their reply 'Even the West with all its civilization is not happy and therefore it is no use aping it'. Certainly, it is no use aping any body blindfoldedly, but they forget for the time being that if the West is unhappy, it is so, on account of continually following certain factors of its civilization and altogether neglecting others that are indispensable to keep up its equilibrium, while the present India seems to be unhappy for want of civilization of any kindas a matter of fact. Can to-day's India boast of even a trace of the civilization and spiritual-culture of the ancient Aryans? Can the best of her sons honestly partake the righteousness of their ance-tors and boldly assert that they look upon the discharging of their *Dharma* or *Kartavya* - Duty as the sole object of their life, so clearly shown by the scriptures and the lives of their fore-fathers? Nay, far from it, they are not even ashamed of vainly

designating themselves as the sole inheritors of that civilization, possessors of that scripture and successors of that people.

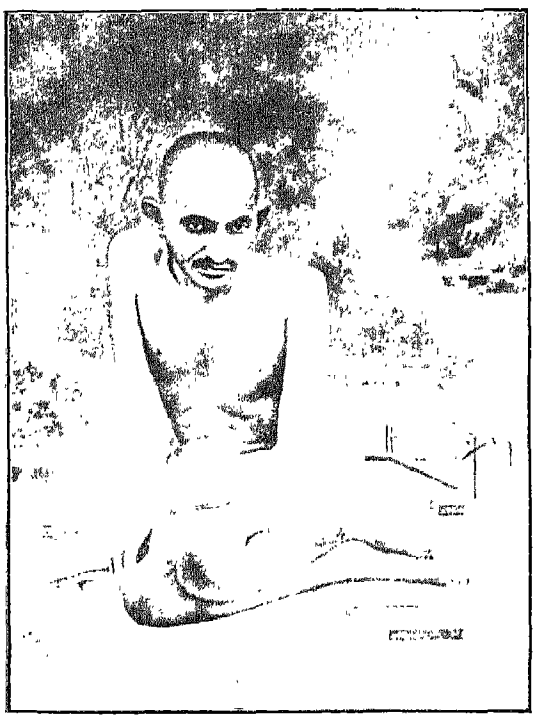
A cultured human being is certainly an improvement on animals, which consists in an alround education, gradually developing a keen sense of duty, character and the so-named higher ideals, ethics and emotions of man, as a human child is capable of assimilating facts from Nature and drawing conclusions from them through his unique power of imagination in quite a marked degree.

Those endowed with a keener intellect—cultivated power of imagination—have devised certain rules of conduct for the progressive, smooth and peaceful working of the human society in the interest of the individual as well as communal happiness, every single member of which is supposed to stand at a certain stage of civilization and possess the adequate sense of responsibility with a will and character to discharge his or her duties.

The Greatness of the Aryan mind.

Undoubtedly, the ancient Aryans were possessed of a great mind. The idea of greatness when applied to mind, is significant of something all comprehensive—relating to all phases of mind under the different conditions of time and space—and yet possessing the highest thought translated into action through a strict, but just classification of the Kingdom of God Almighty on this earth and its peaceful progress towards the great ideal—Realization of Self.

This is what the Aryans seem to have achieved in the past, both in the line of thought and action.



Mahatma M. K. Gandhi

Some of the reasons why it has become difficult to conceive a true picture of their greatness to-day are:—

1. That the general standard of the people being very high, their literature was very solid and concise.
2. That their stand point being practically unknown, it is difficult of conception.
3. That being poetically inclined a good deal of their literature has been allegorically written, which becomes difficult of right appreciation, owing to the absence of the corresponding mythology and a correct idea of their mode of life and expression.
4. That their language itself being highly adapted to poetry, is full of puns and words conveying meanings sometimes as many as several hundreds.
5. That their language being very old, has undergone transformations to the extent of becoming more or less ambiguous at the present day.
6. That a great deal of their literature is lost in the fathomless abyss of time and has been destroyed by its narrow-minded opponents from time to time.
7. That a good deal of trash has been added to their literature from time to time by the selfish and unenlightened lot, which is not always easy to be detected.

However, whatever remanents of their literature are available and intelligible, make a deep impression on a cultivated mind of their high attainments in both the physical and mental spheres.

It is neither possible nor expedient at this moment to go deeply into the details of the isolated beauties of the

Culture of the ancients, but an idea of the greatness of their mind may easily be formed, just by a glimpse at only a few of their following thoughts and actions :—

1. *Philology.*—Sanskrit. Panini's system of Grammar is the most ingenious and perfect. The language is extremely rich in vocabulary, most natural and scientific in its tone and character. It is highly adaptable to prose and poetry, allowing an exquisitely beautiful and precise expression of the most delicate thoughts of different shades, merging one into another, and yet in a concise form.

2. *Poetry and Darma.*—Meghaduta and Shakuntala of Kalidasa have made a mark in the world of dramas, and rightly enjoy an unrivalled position as to the beauty of both thought and expression.

3. *Philosophy.*—The highest *Advait Philosophy of Vedant*, is absolutely unique and unsurpassable. It is of an entirely Aryan origin and is so highly metaphysical and yet so simple, but its beauties have hardly been perceived even by the best philosophers foreign to this land.

4. *Social Structure.*—The classification of humanity into four classes, *Brahman*, *Kshatriya*, *Vaishya* and *Shudra*, according to their *Guna*, *Karma* and *Swabhava*; and the four divisions of human life, *Brahmacharya*, *Grihastha*, *Banaprastha* and *Sanyas*, according to the different stages and situations of life are undisputedly final; and the duties assigned to the members of each sex in the interest of human happiness, depict perhaps the only satisfactory way. Their character could be judged by the life of the *Satyavadi*—truth sayer—King Harishchandra and that of the administration of justice by those in power, by the fact

that several kings voluntarily surrendered their dominions to the Maharajadhiraj Shri Ramchandra, of their own sweet will on the *Kar*-system, at the time of his coronation.

5. *Science.*—The rudiments of sciences, like Astronomy, Mathematics, Engineering, Chemistry, Physics and Medicine etc., have been found to be deeply rooted in the past. The descriptions of *Vimana*—aeroplanes—and *Agni bnna*—fire arms—etc., and the remanents of the recent architecture, as the Madura temple, Qutub-minar of the celebrated King Prithivi Raj (finished by the Moghals) and the Iron Pillar of King Dhava at Delhi, have surprised the best of the modern scientists.

6. *Religion.*—Emotional interpretations of the doctrine which is all along *Vaidic*—pertaining to Know ledge—has been put in terms, which are intelligible to those standing on the different steps of the ladder of human civilization and therefore observing the one great phenomenon of the Universe from stand points quite different from each other.

7. *The greatness of mind.*—Equally great place of honour has been given to the thinkers of diametrically opposite thoughts and ideals, as theists and atheists : and the appointment of Shrimati Vidyadhari as a judge by *Brahmachari* Shri Shankaracharya in a discourse held between Pandit Madan Mishra and himself, and her giving the verdict against her own husband, clearly shows how broad minded they were, what a high conception of duty they had and how literally was it translated by them into practice.

Researches into the Culture of the ancients are as valuable and important as they are difficult of accomplish-

ment, and one that would take upon himself the hard task of dabbling in to them, should be throughly undaunted, capable and self-reliant holding a cheerful mood even in times of adversity.

The Conduct of Life, Rites and Ceremonies.

It is observed in every day life that even the members of the same family, not to talk of a society, are so different in the matter of ideals, the ways of their achievements, tastes and inclinations ; and the fact wants no proof that the majority is not of the right type, being impregnated with ideas and therefore full of actions that make them worse than beasts. Some are quite conscious of the demands of civilization, but are directly inclined towards mischief, which they never fail to practice as far as opportunities permit ; and to this end make every ill use of their cleverness of whatever sort it might be. If they happen to be good, it is not because they are really good, but because they cannot find an opportunity to be otherwise ; or perhaps they are only gaining confidence for some greater mischief which they might be planning. Whether punished or escaped, they bear a guilty conscience, which ever pricks and deprives them of at least inward peace and happiness, making them more and more miserable day by day. They are horrible sinners and even their shadow brings a good deal of physical calamity on the poor innocent people upon whom it is cast.

Surely, the rules of conduct cannot be the same for such people as for those that are good by nature and can not be bad even if they wanted to be. The impositions for the evils that have vanished must be removed and the

growth of new evils certainly requires remedies, calling for reform and new legislation from time to time.

A minute study into such rules of conduct will show that they are principally of two kinds; one suited for the material age and the other for the spiritual. The keener law-givers of humanity went to the length of dividing the bulk of humanity into distinct classes, according to their merits, actions and inclinations and framed so many laws and bye-laws as to fill volumes after volumes. Under this fabricated net-work of socialogy, they also dictated how these different classes could be kept clean of the undesirable associations and imposed good many restrictions, which owing to the corruptions of the society and the present disorganization of the whole system, not only look but have actually turned into absurdities.

Leaving apart the question of the origin of the various customs, rites, ceremonies and festivals etc., observed by different sections of humanity, which is a matter of earnest research, especially in cases relating to the civilizations of the past, buried in abyss of time, there is one common feature that almost all of them are celebrated in commemoration of some great deed or person. It is, therefore, opportune and interesting to study the desirable effect, which their due celebration could bring about on the general progress of mankind, for they are all social functions, and as such besides affording an opportunity of inter communal pleasures, expressing mutual sympathies and exchange of thoughts, the manner of their celebration constitutes a measure of the height of the civilization of the person and his times in whose commemoration a particular rite, ceremony or festival is observed, as also that of the

people by whom it is observed. Like every thing else, also the idea of entertainment and amusement, differs a great deal with people of different ideas and situations in life. For example, the people of refined taste and culture would prefer to have at such occasions, recitations of prose and poetry, a little innocent music perhaps also followed by a dance, other intellectual recreations, light topics and dainty refreshments; and above all a special attention would be devoted to the neat and good management and a perfectly civil conduct of the whole programme. On the other hand, the people of crude taste with primitive ideas, being not only incapable of, but also indifferent to all elegance, would have such rough and coarse amusements, vulgar talks, abusive music and the like, as are looked down upon as something intolerable and therefore highly objectionable in a refined society; and there is a general lack of manners and good behaviour, though a certain amount of cleanliness may be observed in some matters. Being brought up under entirely different conditions of life and therefore being differently constituted neither of the two would appreciate the other, but as humanising consists in radically differentiating oneself in such matters from the lower beings, the followers of civilization invariably aspire to go higher and higher in them. Again, in the first place a society, especially of conscientious people, always represents only what is best in the people of whom it constitutes, as none likes to appear shallow in the society of whatever sort it may be; and the rites, ceremonies and festivals etc., being social functions, including as they generally do, the elite of the society, also give the cream of the current civilization. Hence, inter-communial gatherings at such

occasions can be of great advantage, if people meet with the common object of bettering their lives and having innocent amusements. The advantage can be double fold, if such social functions were often held in Research Institutes, for then they would also throw open a vast field of work for the thinkers not only to investigate and find out their origin and object, which have become obscure and meaningless, but would also keep a proper control on the methods of their celebration within limits and to the point; and the people thus might gradually be able to benefit themselves more by their celebrations in due from and with due object in view. To phoo-phoo and utterly neglect the old festivals, as also other rites and ceremonies, would be as unscientific and improper as their wrong celebration, *i.e.*, without any knowledge of their origin and object, owing to which they not only fail to produce the desired effect, but also sometimes prove a regular nuisance.

The question of finding out the origin and object of a particular festival, custom, rite or ceremony and giving it a proper form becomes still more difficult when the same has passed for ages through the hands of illiterate people with little idea of doing things in a suitable manner; each repetition resulting in an absurd addition, alteration or a part elimination. For example, 'To blow off a man standing on a chair!' How interesting it sounds as long as it is not known how this can be accomplished. It can be done in a very simple way. Take a lighted candle and bring it near the face of the person to be blown off and blow the flame gently into his face. The man in fear of catching fire is bound to jump off the chair. How ridiculous does

it now appear! Now suppose, this very treat takes the form of a ceremony after sometime in the hands of ignorant people, who once saw it being performed and causing roars of laughter, and assumes the stereotyped form that a man should stand upon a chair and the other fellow should bring a lighted candle near his face, when the former simply gets down. Do you think that such a clumsy performance would make any one laugh? Can any one at that time easily trace out its origin? No, and so is the case with most of the rites, ceremonies, customs and festivals etc. They all become ridiculous and lose their effect as soon as wrongly or shabbily done or even repeated before the same set of people over and over again, if composed as mere puns, enigmas or play-things.

The Growth and Fall of the Indian Aryans.

According to Mr. B. G. Tilak, the original home of the fair Aryans was in the Europe Asian or Eurasian side of the Arctic regions, some time 7,000 B. C. Being all by themselves and therefore free of any racial prejudices, both the sexes met, ate and drank together; freely made love or flirted, danced and sang together; and made themselves merry alround, after usual debates and deliberations on the welfare of the society.

The colour-prejudice seems to have crept in them and stayed with the desire to maintain their purity of race, ever since Bharat of the Rig-veda, a mighty king of the Surya Vansha, in which King Harishchandra—the truth sayer, King Dasharatha and King Ramchandra were born, and after whom *Bharat-khand*—India - is known, invaded this land of the aboriginies, Dravidians, Mangolians, Negros, Nagas and Sarpas known as *Dasyus* in the

Rig-veda and *Rakshasas*—cannibals etc., and migrated into the Kashmere and Punjab, ages ago, from where they spread themselves all over, as also in the Western countries.

It may be of interest to note that Ila's son Pururawa, whose name is mentioned in Rigveda, came from the Himalayas and became the founder of Chandra Vansh, when an *Apsara*—free maid—presented him with a son Ayu. His son was Nahush, whose son Yayati was a mighty king. He had five sons, Puru, Yadu, Turvash, Anu and Druhyu, by Shukra's daughter Devayani and an *Asur* —Pasee—girl Sharmishtha. Out of them, Puru flourished the most, in whose family later on King Shaivya's daughter Sammata's son Dushyant was born. His son Bharat was a powerful king, in whose family Pratip was born. Then came Shantanu, whose son Vichitravirya had a son Bhishma. Bhishma gave up his kingly rights in favour of Vichitravirya's two sons Dhritrashtra and Pandu by Ambika and Ambalika who married him only on this condition. Dhritrashtra was blind, so Pandu came to the throne. Pandu went to the forest on account of ill health, so Dhritrashtra's son Duryodhan became the king ; and the great war of Mahabharata started when Pandawas, the five sons of Pandu came from the Himalays and demanded their right to the throne, but Duryodhan did not recognise them. Wasudeva and Shri Krishna were in the family of Yadu. King Bhoj, Shakuni, Jarasandha and Kansa were in the family of Anu and Druhyu.

According to Rig-veda, the Aryans originally consisted of only two classes of people, *i. e.*, *Brahmans*—those devoted to learning, and *Kshatriyas*—those bringing *shikar*

and giving protection. The former possessed a pure white complexion and the latter a reddish white. Both were tall and well-built people and possesed the characteristic sharp Aryan features of arresting beauty, oval face, broad fore-head, typical high nose, large blue or brown soft eyes, symmetrical teeth, thin lips, tapering chin, smooth skin, golden hair and fine intellect. They were undoubtedly the finest specimens of humanity. When they migrated in India, some of them had to take to agriculture etc., and were thus exposed to the sun, which developed in them a yellowish tinge and they looked of a beautiful golden hue. They were called *Vaishyas*, and the *Brahmans* and *Kshatriyas* mixed with them freely. A contact of the Aryans, particularly the *Vaishyas* in their agriculture operations, with the aboriginies of India, who were treated as slaves, and whose girls they sometimes married, introduced a dark tinge in the Aryans of India with the accompanying change in their cast of features, as the aboriginies were dark complexioned people and possessed a stunted body, round face, narrow fore-head, flat nose, small black eyes, high cheek-bones, thick lips, heavy chin, rough skin, thick or curly black hair and pigmy intellect. Still, they were very handsome, possessing a beautiful smoke-like hue, as *Indivar* or *Dhumak* flower and not black as of the aboriginies, and were styled *Shudras*, who served the other three classes of the Aryans.

Thus, the complexion of *Brahmans* of the ancient Indian Aryans was *Shubhra*, *Karpur-gour*—pure white ; of *Kshatriyas*, a mixture of white dnd red ; of *Vaishyas*, a mixture of white, read and yellow; and of *Shudras*, a mixture of , white red, yellow and dark.

So strong was the colour prejudice that the merit of a person was judged by his complexion and he was accordingly treated in the society. It was maintained that a person of a *Brahman's* complexion was devoted to learning; of *Kshatriya's*, a warior ; of *Vaishya's*, a trader; and of a *Shudra's*, a servant. These classes, or castes were known as four distinct *Varnas*—colours. And, actually the person with the complexion of a *Brahman* was devoted to the intellectual sphere life ; of *Kshatriya's* to defensive, offencive and administrative ; of *Vashiya's* to agriculture, industry and trade; of *Shudra's* to personal service of humanity, possessing a great spirit of fellow feeling, self-denial and sacrifice.

It is interesting to find in the Ashramwasi Parva, Adhyaya 25 of Mahabharata, the following description of the introduction of the Pandawas to the *Rishis*, by Sanjaya, when they went to the forest with their family to meet Dhritarashtra : "This, fair as pure gold, with a high nose, large bright eyes and tall built, is Yudhishthir. On his side is Vrikodar, who is as fair as molten gold, and whose shoulders are well built and high, with long and solid arms. On his back stands smoke-coloured brave Arjun, whose shoulders are raised like those of a lion and whose eyes are large as lotus. Those two are Nakul and Sahadev, who are unparalleled on this earth for their beauty, strength and good behaviour. This is Draupadi, with eyes like lotus petels and the beauty of whose body can be well compared to a blue lotus. That is the pure gold complexioned Subhadra. That is dark Ulupi—a Nag girl. This is Pandyaraj girl Chitrangada, whose complexion is fine as a *Dhumak* flower. This, white as a garland of jasmine, is Jarasandha's daughter and the beloved wife of

Sahadev. This, dark as *Indiwar*, is the second wife of Nakul. And this one, like the molten gold complexion, is Uttara, with a child in her arms."

Ashwapati was a king of a marked beauty and valour King Poras was so robust and handsome that Alexander was surprised at him.

It was believed, as also remarked by Bhrigu, that by nature, the *Brahmans* were chiefly endowed with *Sato-guna* —the quaity of being simple as truth, *Kshatriyas*, with *Rajo-guna*—the quality of being luxurious and famous—and *Sato-guna* ; *Vaishyas*, with *Tamo-guna*—the quality of being shrewd—and *Rajo-guna* ; and *Shudras*, with *Tamo-guna*.

According to Chhandogya Upanishad, when the boy Satyakama Jabal was asked by the teacher about his *Varna*, he said " My mother does not remember who my father was." On hearing this, the teacher atonce remarked " When thousands of people tell lies, and you speak the truth, undoubtedly you must be born out of a *Brahman*." So great was considered the influence of the *Varna*.

These traits were developed generation after generation through heredity and constant associations. That the child of a *Brahman* should enter *Brahmacharya*—educational carrier—at the age of eight years ; of a *Kshatriya*, at eleven : and of a *Vaishya*, at twelve, only shows what an important part heredity and the environments played.

The marvel of this wonderful classification was so perfect, that every individual could be treated under any of these four *Varnas* and a fifth *Varna* was neither required nor possible.

This general classification under the four *Varnas*, also greatly helped in specialization, division of labour and co-operation, which forms the back-bone of every civilization.

Surely, no one could be *purely* a *Brahman*, *Kshatriya*, *Vaishya* or *Shudra*, so long as every one possessed the special traits of each *Varna* to a more or less extent and did something intellectual, defensive, commercial and of service, but was naturally designated to belong to the *Varna*, the special features or faculties of which he showed to the greatest extent.

There was no question of a person of one *Varna* being more sacred than that of the other, as each one had his own importance in the social system, which bound the society into one complete whole. Still, as intellectual heads, the *Brahmans* were greatly respected by all.

It was supposed that heredity, birth and envioronments helped one a great deal in shining out even in his own *Varna* as the four *Varnas* came to be recognized as four distinct classes or castes . But, as the *Kshatriyas* and *Brahmans* also could not help being attracted by the opposite colour, they began to frequently marry the *Shudra* and even aboriginies girls, and the purity of the ancient Aryan race and with it also the rigidity of the four *Varnas* was greatly disturbed, and it became difficult to distinguish each one of them by the *Varna* ; although the colour prejudice—the desire to maintain the purity of race—and with it the distinctions among the various castes that had sprung up, through these inter-marriages, increased day by day. For example, when Karan came to take-up the bow and arrow in Draupadi's *Swayambar*—

winning the bride by the performance of a feat—she said 'But, I shall not marry this *Sut*', as *Sut* was considered to be of a mixed race and therefore low. So much so, that owing to too frequent a contact of the *Vaishyas* with the *Shudras* and the aboriginies during their work as well as socially, the former also began to be looked down upon by the *Brahmans* and *Kahatriyas*. At any rate, it was considered a disgrace to socially mix with the *Shudras*, who were not allowed to collect wealth and were often given old clothes and remanents of food to live on, just like the aboriginies that were treated as slaves by the Aryans.

Kshtriyas were very fond of physical culture. Shri Krishna and Balram were great fighters, and Bihm was no less, who was capable of knocking down a mad elephant only by a hand fist. Jarasandha maintained Hans and Dimbhak, who were well known boxers and King Virat had the reputed wrestler Keechak.

Since the social system propounded by the Aryans allotted no such *Karma* to woman, as would form the basis of any *Varna*, and as the spirit of service and sacrifice was highly developed in the fair sex, it was established that a woman had no *Varna* by herself and that if she had any at all, it was *Shudra*, but no woman was on this account reckoned inferior in the society. On the contrary, a woman was considered to belong to the *Varna* of her husband or the people, with whom she spent her life, although hereditary traits were still there to exercise their own influence. However, Manu said :

"Striyo ratnanyatho vidya dharmah shoucham subhashitam,
Vividhani cha shilpani samadeyani sravatah."

—Ladies that are jewells, wisdom, knowledge of duty, good advice, cleanliness and sweet words should be accepted from everywhere.

Not being allowed to enter the struggle of existence, in order to retain her finer feelings, a woman did not come much in contact with the world out-side; and Manu futher laid down :

"*Pita rakshati koumare bharta rakshati youvane,*
Rakhshanti sthavire putra na stri swatantryamarhati."

—Father takes care in girlhood, husband in youth, and son in old age; a woman does not deserve to be left to herself.—It was, however, grossly misinterpreted later on by the selfish people to mean that 'a woman does not deserve to have any freedom.'

A woman was highly respected, so much so that she was actually worshipped, as Manu himself asid :

"*Yatra naryastu pujyante ramante tatra devatah,*
Yatraitastu na pujyante sarwastatraphalah kriyah ;
Shochanti jamayo yatra vinashyatyashu tatkulam,
Nashochanti tu tatraita vardhate taddhi sarwada ;
Jamayo yani gehani shapantyapratipoojitah,
Tani krityahatanieva vinashanti samantatah ;
Tasmadetah sada poojyah bhushanachhadanashanaih,
Bhutikamairnarairnityam satkareshootsaveshu cha."

—Wherever women are respected and worshipped, there do gods come and enjoy,

And wherever these are not respected, there every action remains fruitless ;

Where good ladies live in sorrow, that family soon comes to ruination,

And where these see no sorrow, that thrives well always;

Where the disturbed mind of the ladies utters a curse, there everything is destroyed as if by magic,

Therefore men desiring happiness, should on every occasion, visit and entertain them with ornaments, clothes and eatables, etc.

The ancient Arayns divided the life into four *Ashrams* —compartments of twenty-five years each The first being *Brahmacharya*- student life, preparation, both physical and mental for a house-holder's life and may extend up the age of twenty-five, thirty-six, forty-eight or whole life ; second, *Grihastha*—house-holdere's life, the period of action, observed for twenty-five years or whole life ; third, *Banaprastha*— preparation for retirement observed for twenty-five years ; and fourth *Sanyas*—ascetic life, life of a meditator or a great thinker, detached from the world, from which he may qietly depart any time without feeling the pangs of separation or sorrow. In fact, *Sanyasins*— ascetics—had no fixed place of abode and did not mix much in society, much less with their own relations etc. They generally met a natural death in some beautiful forest and their bodies were also disposed of in a natural way, to hardly anybody's knowledge.

A little consideration would show, that the things were so arranged under these four *Ashrams*, that the younger generation, with new ideals and advanced views, rarely came in contact with the people of the older thought and generation, especially the near relations, as father and uncles etc., which removed all chances of any misunderstanding, allowing a full play to the individuals of all stages,

young and old alike, to do what each thought best. For, if a man *A* after completing *Brahmacharya* settled at the age of 25 years, by the time his son *B* becomes of 25 years and enters *Grihastha*, A would be of 50 years and preparing for *Banaprastha* ; and when *B* comes to the *Banaprastha Ashram, A* would be of 75 years and entering *Sanyas* ; and by the time B enters *Sanyas Ashram, A* would be nearing 100 years of age and departing from this mortal world. B was of course always free to go and meet his father occasionally and take his valued advice and the benefit of his worldly wisdom in different matters. This also helped the joint family system, which was maintained as a great blessing under one master, with every member discharging his or her duty, according to the strict social laws of the ancient Aryans.

It will be observed that *Grishastha Ashram* being a life of action, was the most important and formed the source and the main stay of the rest of the three *Ashramas*, as Manu said :—

"*Yatha nadeenadah sarve sagare yanti samsthitim,*
Tathaiwashraminah sarve grihasthe yanti samsthitim."

—Just as all revulets and rivers go and rest in the sea, so do the inmates of all different compartments of life find their resting place in the life of a house-holder.

Among the ancient Aryans of the Arctic regions, where they were all by themselves, there was, as is natural, no institution of marriage, which seems to have developed in them on the basis of sheer colour prejudice against the aborigimies of India, with whom they came in contact since they conquered this country and migrated into it.

Mahabharata, Adi Parva, 122 Adhyaya, mentions that *Rishi* Uddalak's son Shwetketu, being annoyed at his mother's hand being cought by a *stranger*, established the institution of marriage, for the first time, in that, that he laid down an injunction that it would be sinful for a married man or woman to hold a sexual intercourse with any woman or man except his wife or her husband.

The growing prejudice against the aboriginies on account of the colour, imparted a great incentive to the institution of marriage, which restricted the sexual relations of the Aryans with them.

Again, the cultivated man's relations with a woman, which had to be essentially different than the promiscuous ways of a primitive man, and being the source of the future generation, needed a special attention, developing into the institution of marriage—peculiar only to the Aryans. With this institution man and woman, who were allotted special duties under the newly built social organization, according to their biological situations - man as a producer and woman as a preserver—were allowed a full play of their thoughts and emotions, by getting into an alliance with each other according to their *Guna*, *Karma* and *Swabhawa*—attributes, actions and inclinations —and on the principles of hygiene, heredity, engenics and the process of selection, in the interest of the race culture, leading to a highly talented, well built and refind progeny ready to meet the increased demands of the progressive civilization. This institution therefore formed the buttress of the society, laying the foundation of a palatial edifice of the Aryan social structure. However, Manu, the ancient Law-giver of humanity, still admitting the

brute in a man, recognized eight different forms marriage, when he said :—

"*Brahmo daivastathaiwarshah prajapatyastathasurah,*
Gandharvo rakshasashchaiva paishachashthashtamodhamah."

—*Brahma*, offering a well decorated girl with money and belongings to an invited educated gentleman.

Daiva, offering a well decorated girl to a gentleman engaged in some great work.

Arsha, offering a well decorated girl in consideration of some property etc., for some great work.

Prajapatya, offering a well decorated girl to a gentleman with the words "Do thy duty unto each other."

(Instead of the last three, *Kshatra* was introduced as *Kshatryas* were opposed to the idea of accepting an *offer* of the bride.)

Kshatra, winning a bride, who garlanded the bridegroom, on performing a certain feat. Sita was won by King Ramchandra, on his breaking the *Dhanush*—bow. Draupadi wedded the five Pandawas, on Arjun's striking the arrow in the eye of the turning golden fish placed in the sky, while looking at its reflection in a pond below. Mitravrinda was taken by Shri Krishna, on performing a similar feat.

Gandharva, alliance by mutual consent of the parties concerned through courtship, the choice being left generally with the lover—bride, who garlanded the beloved—bridegroom,—*Swayamvar*. Shakuntala accepted King Dushyanta. Damayanti married King Nala.

Asur, taking a girl of one's own choice by offering money, jewellery, elephants, horses and property etc.,

or at the highest bid. Shalya's sister Madri was taken by Pandu by offering pearls, rubies, diamands, emeralds, jewellery, clothes, elephants, horses, cows, lands, houses, and property etc. Kaik-yee was owned by King Dasharatha, on giving away practically half of his kingdom.

Rakshas, carrying away a girl forcibly by breaking through the house or killing her people. Subhadra was taken away by Arjun by force under the advice of Shri Krishna, who said "If *Swayamvar* is allowed to be performed, goodness knows upon whom her choice may fall". Amba, Ambika and Ambalika, the three beautiful daughters of the King of Kashi were brought by force by Bhishma, who marrired Ambika and Ambalika to his father Vichitravirya and allowed Amba to go away on her assuring that she had already given her heart to King Shalwa.

Paishach, removing an unconscious, drunken, asleep, terrified, unprotected and helpless unwilling girl or a married woman, by a trick, force or stealth, Sita was removed by Rawan under a pretext, when she was unprotected.

Out of these different forms of marriages, naturally *Ghandharva* marriage became popular in the Aryans who settled in the Western countries, with no colour bar, while the *Brahma* marriage took root among the Aryans, who invaded India and settled here, with a strong colour prejudice, of course with good many rites and ceremonies etc., attached to them in their proper and degenerated forms.

Among the ancient Aryans the children were known after the name of the mother, naturally as the mother

could be identified with certainty. Consequently, even so late as the time of the Mahabharata, Pandaws were known as *Kounteyas*. The property was also naturally vested in the fair-sex, who of course managed the house-hold.

But, as *Kshatriyas* grew more fond of a male child, whom they gave preference on account of their military profession, the idea of having a son became deeply rooted in the heart of every man and woman ; and the custom of *Niyoga*—procreation in the absence of or with permission of the husband, by his brother, a man of his *Varna*, or any *Rishi*, so as not to contaminate the *Varna*, became rampant. King Shantanu's Naga wife Matsya-Gandha gave birth to Vyas *Rishi* by Parashar *Rishi*. Brigu's son Richeek had married a Gadhi's daughter. Gadhi had no son. Therefore Gadhi's wife *i. e.*, Richeek's mother-in-law asked Richeek for a son. Richeek's wife also asked him for a son. Hence, Richeek gave *Brahma-tej Charu* to his own wife and *Kshatriya-tej Charu* to Gadhi's wife. While eating, the *Charus* were inter-changed between the mother and daughter, with the result that *Kshtriya-like Brahman* Parusharam was born to Richeek's wife and a *Brahman-like Kshatriya* Wishwamitra, to the Gadhi's wife. Dhritrashtra and Pandu were the sons of Vichitravirya through *Niyoga*, by Vyas *Rishi*. Vidur was also Vichitra-virya's son by his *Dasi*—maid-servant—by Vyas *Rishi*. Dhritarashtra was blind, so Pandu came to the throne. Pandu fell ill and went to the forest, without leaving any issue, so Dhritarashtra's son Duryodhan became the ruler. Pandu's two wives, Madri and Kunti gave birth to five sons Pandawas, in Pandu's absence through *Niyoga* by gods, who lived in Himalays and

came to Hastinapur after the death of Pandu and demanded from Duryodhan, their right to the throne, which was refused as Duryodhan did not recognize Pandawas as the sons of Pandu, while Yudhishthir asserted "This (*Niyoga*) is the custom of our fore-fathers," as mentioned in Adi Parva, Adhyaya 195 of the Mahabharata; and this dispute resulted in the great war.

With the male-child having come to prominence, the children began to be known after the name of the father. King Ramchandra was also known as *Dasharathi*. The property also began to be vested in the male child. But as the bride, as a preserver, could manage the house-hold much better, the custom of handing over the keyes of the house and terasury to the bride at the time of the marriage, with the following words, is still observed; and it is she, who actually does all the management of the house:—

"*Yatha sindhurnadinam samarjyam sushuwe vrisha,*
Eva twam samrajnyehdhi patyurastam parety."

—As the powerful sea has gained majesty over all the rivers,

Similarly, you be the queen and hold sway on your husband's house.

As woman had no *Varna*, it was recognized that a girl may marry any man and the children will bear the father's *Varna*. For example, a *Shudra* girl Matsya-Gandha's son, Vyas *Rishi*, by Parashar *Rishi*, was most honoured among *Brahmans* and was highly learned.

But, as they had to deal with a large number of local aboriginal tribes, against whom they maintained a strong colour prejudice, they soon discovered that according to this

very old rule, if their own girls married men of the lower or contaminated castes or of the aboriginal tribes, the children would gradually be classed as aborigmies. This was a horrible idea to them. Therefore they laid an injunction, that a man of a higher *Varna* may marry a girl of a lower *Varna*, but a girl should not be allowed to marry a man of a lower *Varna* than that of her own. In other words, they would take the girls of the contaminated castes and aboriginies into their own homes, but would not give their own girls to the contaminated castes or aboriginies. Thus, a *Brahman* was free to marry a *Brahman*, *Kshatriya*, *Vaishya*, or *Shudra* girl ; a *Kshatriya*, a *Kshatriya*, *Vaishya*, or *Shudra* girl ; a *Vaishya*, a *Vaishya* or *Shudra* girl ; and a *Shudra*, only a *Shudra* girl.

This too however, was discouraged, particularly as the question of the most hated aboriginies was involved, by allowing to the children of such *Anuloma* marriages, as they were called, firstly only one-tenth of the rights and later on none at all. It gave rise to a great quarrel and to settle the dispute, the children begotten of the *Anuloma* marriages were classed into altogether separate castes. Thus, the children of a *Brahman* by a *Shudra* girl were regarded as *Parshavas* ; and of a *Kshatriya* by a *Shudra* girl as *Ugras* ; but as a *Vaishya* was allowed to marry only a *Vaihsya* or a *Shudra* girl, his children were regarded as *Vaishyas* ; and the result was that even *Vaishyas* began to be ignored by the Aryans, who called themselves *Dwijas*. and a *Brahman* was not allowed to marry a *Vaishya* girl, and if he did, the children would be *Vaishyas* or *Ambashtas*.

Inspite of the strong colour prejudice and such strict legal restrictions, many people married Naga girls, especially the Chandra-wanshi *Kshatriyas.* Arjun married a Naga's daughter Ulupi. King Shantanu was married to Nishad's daughter Matsya-Gandha. Shri Krishna had many Naga wives. Vichitravirya was married to his *Dasi*—maid-servant.

Pratiloma marriages *i e.*, a girl marrying a lower caste man, were considered even worse. The children of a *Kshatriya* by a *Brahman* girl, were *Sutas* ; of a *Vaishya* by a *Brahman* girl, *Vaidehaks* ; and of a *Shudra* by a *Brahman* girl, *Chandals.* The former two, being the children of the *Dwijas* were, however, not considered so bad, but the *Chandals* were regarded absolutely untouchable and unworthy of being kept in the towns. A legislation was passed that they should live out-side the city and the work of cremating the dead bodies was given to them. They were styled *Varan-sankars* about whom Bhagwat Gita said: " *Sankaro narkaya kulaghnanam kulasyacha* "—Intermingling necessarily leads the family and the destroyers of the family to hell—and the kings used to take special precautions to prevent their growth. This was a limit in colour prejudice and the fear of becoming a *Varna-sankar* greatly checked the *Pratiloma* marriages.

The promiscuous mixing-up of the sexes could not, however, be stopped and the strict observance of the *colour-bar* by the society, broke up the Indian Aryans into many socially isolated castes. Even *Brahmans Kshatriayas, Vaishyas* and *Shudras* began to marry only in their own respective castes.

But this new custom, being introduced too late, could not be maintained, as the original *Varnas* had been already inter-mixed, the point arose that every *Brahman* was not worthy of being called a *Brahman*, for among the *Brahmans* too there were born many a dunces, unscrupulous people and rogues ; while in *Shudras* there existed many who were certainly better than their own caste fellows and even as good as a *Brahman* should be. It therefore began to be recognized, that instead of following the old rule of *Varna*, which had lost its beauty and become sham, the classification should be based on the *Guna*, *Karma* and *Swabhava*,—thoughts, actions and inclinations—of the each individual concerned. Accordingly it is mentioned in the Vana Parva of Mahabharata, that King Nahush, who was condemned to *Sarpa*—Naga clan—said to Yudhishthir " If you give a proper reply to my question, I can release your brother Bhim, who inspite of being a pure *Kshatriya*, is at present under my control." There upon Yudhishthir agreed and the king enquired : " Who should be called a *Brahman* ?" " He alone is a *Brahman* in whom are found the attributes like, truth, peace, mercy, charity, hard-work, and the sense of duty " replied Yudhishthir. But, Nahush was not satisfied and he again asked " If truth alone causes *Brahmanship*, then if this and other attributes like truth charity and the absence of anger etc., be found in a *Shudra* ?" " If a *Shudra* has these attributes and a *Brahman* does not possess them, then that *Shudra* is no *Shudra* and that *Brahman* no *Brahman*" retorted Yudhishthir. Still, the king urged " If you dispose of the *Brahmanship* only on the

attributes, then why this question of *Varna* at all?" on this, Yudhishthir remarked.

"*Jatiratra mahasarpa manushyatwe mahamate,*
Sankaratsarwa varnanam dushparikshyeti me matih ;
Sarwe sarwaswapatyani janayanti sada narah,
Vagmaithunmatho janma maranam cha nrinam ;
Idamarsham pramanam cha ye yajamahetyapi :,
Tasmachchhilam pradhaneshtam vidurye tatwadarshinah ;
Krit krityah punarvarna yadi vrittam na vidyate,
Sankarastatra rajendra balawan prasameekshitah."

—O, Sarpa ! the chief caste these days is the species of man, for owing to the social inter-course of different *Varnas*, the original *Varnas* can not be distinguished. This is what I under stand. People of all *Varnas* procreate in all *Varnas*, and naturally the birth and death is common to all. Besides, '*Ye yajamahe*'—those who act—is the authority of the Vedas, which shows that the enlightened recognize *action* as the chief thing in life. What is the use of even a pure *Varna*, if the conduct of life may not be good, for in these days the mixed *Varnas* seem to be predominating. Therefore, if formarly the *Varna* pronounced the conduct, now a days the *conduct* must determine the *Varna*.

Even in the times of Tulsidas, when the Indian Aryans had got sufficiently mixed-up with the original coloured tribes of India, he said :

"*Wadahin shudra dwijan se, ham tum se kachhu ghati ;*
'Janahi Brahma so vipravara,' ankh dikhavahin danti,"

—*Shudras* discuss with Aryans in a great fury and demand, 'In what way are we less than you' and looking

with rawthful eyes, they continue 'One who knows *Brahma*, deserves to be called a *Brahman*."

Thus, at the same time, one was supposed to have changed his caste—*Varna*—with his traits—*Guna*, *Karma* and *Swabhawa*—attributes, actions and inclinations ; and it gradually came to be recognized that "*Janmanajayate Shudrah, sanskarad dwijochyate*"—Everyone is born a *Shudra* and takes to the *Varna* according to his attributes. Consequently, some Chandravanshi Kshariyas became *Brahmans*. King Pratip's son Devapi became a *Brahman* by practising meditation in the forests and made a *Sutra*. Kanwa was born in the family of a *Matinar*, but became a *Brahman*, and his progeny was also honoured as *Brahmans*, some of whom were seers of the Vadic *Suktas*. Matsya Gandha's son Vyas became a *Rishi*. Wishwamitra, the son of a Gadhi's wife, by her son in-law Richeek, became not only a *Brahman*, but a *Brahmarshi*—the most respected saint among the *Brahmans* and sages.

The blind *Rishi* Deerghatama's wife Pradweshi wanted to leave him, so he introduced the custom that a woman should have only one husband and not re-marry even after his death The latter part of the custom was, however, not common at the time of the Mahabharata for Damayanti, who was most faithful to her husband, got prepared to re-marry and all the important kings assembled in her *Swayamvar*, with great eagerness to be accepted by her.

Gradually with the equilization of the number of men and women in the society, the institution of marriage and with it the *Patibratya*—faithfulness on the part of the wife —became customary and prominent. Sita, Draupadi,

Damayanti and Savitri etc.. were highly devoted to their husbands.

This custom gained popularity also among the Aryans of the Western countries, for a Roman historian writes " Some German women take only one husband for the whole life, looking upon him as the sole object of happiness in life, and love him the most. '

At one time the exclusive love for the husband became so intense and customary that many a women became *Sati*—burnt themselves alive with the dead body of their husbands. Sulochana became *Sati* with Meghnath son of Rawan ; Madri with Pandu, and several wives of Shri Krishna with him. The second wife of Katiyas, a military commander, took great pride in becoming *Sati* after a good deal of dispute with his first wife, who was pregnant. Rani Padmani became *Sati* with Rana Bhim Singh of Chitour, etc. But being apparently too cruel and ghastly in practice, this custom was greatly discouraged, strictly forbidden and ultimatly abandoned.

Regarding *polygamy*, the Vedas say : " Just as serveral *Rashnas*—strings—could be tied to a single *yup* peg, similarly several women can be maintained by a single man." Naturally, this idea must have persisted, as a man is *polygamus* while a woman is *monogamus*, and especially when there were more females than males in the society. King Dasharatha had three queens—Kaushalya, Sumitra and Kaikeyee. Pandawas had several wives, besides Draupadi, who was common to all the five of them ; Yudhishthir had Devaki, Bhim had Shishupal's daughter and another lady, Arjun had

Subhadra and Chitrangada, Sahadeva had married Jarasandh's daughter and Nakul too had another wife. Duryodhan had hundred wives The daughters of the kings of good standing were called *Pat-ranis* after marriage. Wasudewa had eight Pat-ranis. Vichitravirya had two. Pandu had two. Shri Krishna had eight such *Pat-ranis*, besides 1600 wives.

Polyandry, was also in practice and may have been more frequent when there were more males than females in the society. Draupadi had five husbands.

Apart from this, there were *Veshas*—keeps—and the old custom of *free love* was prevalent and illegitimacy was unknown. The children born out of *free love* or begotten through *Apsaras*—free maids, *Dasies*—maid-servants—or *Gandharvas*—fine art lovers—were taken into the fold by the Aryan society; and some of them no doubt turned out to be the best specimens of humanity. Shakuntala was born of an *Apsaras* Mainika by Wishwamitra *Rishi*. Astik was the son of a free Naga girl by Jaratkaru *Rishi*. Yadu had four sons by four free Nagla girls, who conquered different provinces of India. There were also *Veshyas*—prostitutes.

Mahabharata says, that the women of Madra Desh (Punjab) live with men of their own sweet will and as they themselves like; they are very playful and even drink freely. Pandu's wife Madri was from Punjab and was exceedingly beautiful. Kaikeyee was married by Dasharatha at a great expense, only for the sake of her bewitching beauty.

Many women were highly educated, as Gargi, Wachaknavi, Sulabha and Draupadi etc. For many centuries

even after the period of Mahabharta, every girl was enjoined to learn 64 different subjects, including reading and writing, vocal and instrumental music, dancing, painting, embroidery, dyeing, tailoring and dress-making, bird-taming, flower-gardening, love-making and sexual physiology and hygiene etc., as mentioned in Vatsyayana's Kama Shastra—Sexual Laws.

Some did not marry at all and led the free life of a *Naishthik Brahmachari*—monk. Bhishma, who gave up his kingly rights in favour of the sons of Satyavati, who had put forward this condition before marrying Bhishma's father Shantanu ; and in order that his own son may not claim the throne from her sons Vichitravirya and Chitrangada, Bhishma took a further pledge never to marry in his life. Sulabha remained a *Naishthik Brahmacharini*—nun, as she could not get a suitable husband.

But, the marriages took place on puberty. Manu says ;—

" *Trinshadwarsho vahet kanyam hridyam shodah-warshakim*"

—A man of thirty should marry a loving girl of sixteen.

It is also clear from the *essential* condition of the marriage ceremony, which as ordained by Paraskar, Goubhil and Shounak *Grihya-Sutras*, could be performed only after the bride had cleansed herself of the menses by a bath and in the early part of the night on which she desired conception.

Kunti had already given birth to a child—Karan—before she was married. When Subhadra was taken

away by Arjun, she was fully grown up. The same was the case with Uttara, who gave birth to Parikshit only a few months after her marriage with Sahadev. Draupadi was most bewitchingly beautiful at the time of her *Swayamvar*.

Moreover, this is supported by the custom that the girl to be married should be *Bhogya*—worthy of Sexual inter-course · and that a married couple lived together the same night. Harsha's sister Rajashri met her husband the same night she was married. Shukra's daughter Devayani was married, when she had attained puberty.

Among the ancient Aryans there was no custom of *Pardah*—veil. But owing to the colour prejudice, it was introduced among the *Kshatriyas*, who wanted to protect their women from the gaze of the aboriginies, that sometimes took them away by force or stealth Shakuntala used *Avaginithan—Burkah*.

Gradually *Pardah*—veil—from the lover became a game of hide and seek with many delicacies meant especially to increase man's amativeness through the concealment of woman's attractive parts and his endeavour to view the same.

But, *Pardah*—veil—especially as observed among the Hindus is a farce. It is observed generally from the people of the house-hold itself and those who are intimately known and are respectable than from the strangers and the menials. So much as, that it is considered sinful for a grown up son to sit in seclusion with his own mother, and for a grown up daughter, with her own father. The young ladies, are very escorted by the menial servants, rather than relatives. This may have become customary, as

the so-called respectable persons have perhaps proved to possess worse character than the menials and to have taken undue advantage of their close acquaintance or relationship. Any how, it has done no end of both physical and mental injury to the fair sex and also to young men, in general, whom it has tought to throw a wicked glance at every *Pardanashin*—veiled—woman and to intensely desire to possess her, for even with the veil on, she does not refrain from attracting his attention by the tinkling sound of her ornaments, gait or sprightly gestures, etc. Again, if the *Pardah* be given up, its full advantage can not be taken, owing to other social evils present in the Indian society. A Mohammadan Chief is said to have remarked "Well in my tribe there are many strong young men with nothing to do. When, through the benevolence and wisdom of the English, India gets Home Rule, I am prepared to guarantee, that in my territory, at all events, there will, at the end of twenty-four hours, be not one Hindu money-box nor one Hindu virgin intact."

A woman was kept free of the *Ashrams* as well. The only *Ashram* recommended for her was the *Grihastha Ashram*—house-hold or conjugal life. It was openly declared "*Asanskritayah kanyayah, kuto lokastawanaghe*'—Where is salvation for a woman that does not enter the conjugal life?" It seems, as if woman was given perfect freedom from all the worldly cares and anxities under the supremacy of man and the social organization set up by man. Her only object was to lead a happy and peaceful life, provide immense joy and pleasure to man by her congenial and elevating company, which being

fatigued and worn by the worldly cares, he needed and deserved ever so much ; to willingly assist him in whatever he did by being one with him at heart and soul ; and to reward him by presenting him a likeness of his own in the form of a healthy and befitting off-spring.

Too much sexual restrictions, however, laid down by the institution of marriage and the gross mis-application of the high ideal of marriage among the inferior specimens of humanity, gradually gave rise to increased amativeness, lust, perversed sexuality, prostitution, and unnatural crimes; most harmful licentious and obscene literature, pictures, songs, dances and symbols etc.; corruption even in religion through repugnant phallic worship, as *Shiva* and *Parvati* imaged in the state of copulation, which is worshipped by every man or woman from infancy up, and the devil of a *Brahman* priest explains to each individual in private, as to how it came about and thus satisfies his sensuality at the cost of the complete ruination of the younger generation; horrible mal-practices, as of dedicating the virgins to the temples, marrying them to *Thakurji*—stoney image of a god—whereby the lustful *Brahman* priest could freely satisfy his carnal desires, or of sending every bride to spend her *first* night with the *Brahman* priest and thereby to obtain sexual purity and his sensual benedictions etc. ; unutterably shameful and vulgar mis-interpretations of, or additions in, certain parts of the *Vedic* scriptures ; taking a lot of meat under the pretext of animal sacsrifice to a godess and drinks etc., under a similar obligation, in order to excite sexual passions, and worshiping a man or woman's sexual organs by members of the opposite sex, followed by congregations, as among

Vam-margies, for promiscuous sexual intercourse between couples mated out by a game of chance, *e. g.* by a man picking out any one of the *Cholies*—breast suspenders—lying in a pot and having its owner as a partner, which often made couples consisting of highly objectionable parties, as mother and son, father and daughter, and brother and sister etc.; venereal diseases; illegitimacy; and the idea of forced sexual chastity, especially on the part of the woman, even by locking up her vagina.

This, especially the last, caused a revolt among the educated young ladies, who began to lose faith in marriage and attach themselves to men simply through the tie of love, which was more sacred to them than the devilish priest's meaningless nuptial ceremony They specialized in fine arts and adopting the part of the *beloved*, held their own courts with all allurements, in which men of light and leading were simply drawn as forced *lovers* to pay their homage, with their hearts pierced by Cupid's merciless arrows and entangled in the snares of love cast by these skilful enchantresses. The difficulty of securing a woman, highly inflamed the amativeness in young men and the ancient high ideal of love, instead of exercising an ennobling and elevating effect, unfortunately became the dumping ground of envy, jealousy, hatred, hideous crimes and even shameful murders in many cases. The young ladies became un-married wives and un-married mothers to the great chagrin and chastisement of the people of the older generation, who introduced child-marriage, preferring uneducated child-brides for their little educated child-bride-groom, as a remedy. But, this dug away the very foundation of the palatial structure of the

laudable social system of the ancient Aryans, which was solely built on the *Grihastha Asharam*—house-holder's life—of which a highly educated, accomplished and conscientious woman was the main stay. Thus, the *Mother of Humanity* being dragged down from her high pedestal, only dwarfs with blasted ideals are born, who being fit for nothing, only wish to gain everything by mere hypocrisy and blacken the fair name of their ancient Aryan fore-fathers.

There are 2,68,00,000 widows in India, of which 33,54,684 are of 15 to 35 years of age and 15,139 of below 5 years; and 6,67,000 are prostitutes. These are only a few of the undesirable products of the evils of the child-marriage, which apart from prematurely destroying the youth and health of the couple, is chiefly responsible for bringing forth weak, diseased and even crippled children and the extraordinarily high rate of infant mortality in India, which is 19.4 per cent as compared to that of 7.5 in England.

Accordingly in 1929, Rai Sahib Harbilas Sarda, with the support of the Government of India, succeeded in carrying through the legislature a Child Marriage Bill, which provides that the age of marriage shall not be less than fourteen and the age of consent not less than sixteen. This measure, received the assent of the Viceroy; Mahatma Gandhi showed his approval by declaring in so many words, that child-marriage was sapping the vitality of thousands of the most promising boys and girls, it was bringing into existence thousands of weaklings who were born of immature parents, it was a fruitful source of the appalling child-mortality that prevailed in Hindu society; and Miss. Katherine Mayo, an American writer, dealt with

the question in her book 'Mother India' with an unprecedented frankness and supported it; but an orthodox Hindu still maintained that the raising of the age of consent in regard to child-wives would *disintegrate Hindu society* and since then it has been utilized for anti-Government propaganda.

At any rate the fact is plain that the promiscuous inter-course of the sexes among different *Varnas*, castes and aboriginies, which greatly effected the stature, cast of features and the colour etc., of the Aryans, could not be avoided. The daily increasing restrictions exercised to stop it, according to the self-same rules of the ancient Aryan society that laid so much stress on the *colour-bar*—inter-mingling—only multiplied the already existing large number of castes and the caste-differences. Not to talk of allowing an inter-caste marriage, even an association as little as in eating and drinking together was disallowed between the members of the different castes. It is therefore not surprising, that to-day in India there are no less than 2000 castes among the *Brahmans* alone. According to Rai Bahadur Lala Baij Nath, there are 469 sects of only *Saraswat Brahmans* in the Punjab, *Kshatriyas* are divided into 590 sects, and *Vaishyas* and *Shudras* are grouped into a still larger number of sects, not to talk of the thousands and hundreds of thousands of miner castes. All are full of false pride and prejudice, each one considering itself superior than the other on the false notion of noble birth, developing utter hatred and contempt for the other, in promoting which of course, the fast degenerating 'self-interested' *Brahmans* played a leading part by misinterpreting the ancient literature, or adding

to or eleminating from it certain parts to siut their selfish ends and thus made their pile in the growing ignorance, as they were still held in high esteem on account of their falsely preaching the doctrine of 'high birth' and vainly claiming themselves to be of the 'highest birth', which in the absence of possessing any *Brahmanical* attributes, was their only dodge. This sapped the very essentials of the Culture of the ancient Aryans, leaving their unfortunate descendants in a plight so sad as was never experienced before.

One observes this deplorable situation of the present Indians and pities them in the name of their fore-fathers, who were the founders of both material civilization and spiritual culture and have been recognized as the Law-givers of Humanity, even by some of the greatest critics of the non-Aryan origin as well as of the modern West.

Let therefore the worthy sons and daughters of the present India, behave in such a way as to atleast set aside the blame rightly laid at their door to-day by Mr. William Archer, in the sense he means it, in so many words: "Barbarians, Barbarism, Barbarous—I am sorry to harp so much on these words. But, they express the essence of the situation. There are of course many thousands of individuals who have risen above it (barbarism), but the plain truth concerning the mass of the (Indian) population—and not the poorer classes alone—is that they are not civilised people."

One barrier in the way of the progress of Indians, is the want of moral courage even in many of those people, who have received their education in the Western countries. They are convinced that a free exchange of thought is the

only way to progress and that both man and woman ought to play an equal part in the social life of the country, yet one finds that they not only try to peacefully avoid all opportunities to put their convictions into practice, but allow themselves to be influenced into utter inactivity by those very people, whose ways and ideals they adversely criticise. They advance the argument that India is not yet fit for all that and the women-folk of this country are not enlightened enough to deserve any freedom ; nay some even say, that they do not know how to behave in a society, while others assert, that no trust can be reposed in the stronger sex and therefore the women-folk, ignorant as they are, have to be kept away from their contact." This cuts them at the very root, when a question is asked " Does India consist of individuals, and if so, are not even a handful of them advanced enough to freely exchange their ideas and chalk out a definite line of procedure for themselves ? If their women-folk are not enlightened enough to deserve any freedom, is it not the fault of those very people who put forth this argument ?" Some would say, that their wives are not of their standard. Granted, that there is hardly any difference between the wife of a *Chaprasi*—peon—and that of a professor, except in so far that one has to content herself with ten rupees per month, while the other gets several hundreds, but whose fault is it ? Being staunch believers in caste system, why did they join their lot with women, whose ideas did not come up to their own standard. If their excuse is, that they were married in their infancy ; very well, what efforts are they making to enlighten their wives now, and what new avenues of enlightment have they thrown open

for their children, the master of whose destinies they profess to be, according to the prevalent family custom. If they can repose no trust even in such people of their own country, who are brought up in the same stmosphere as they themselves have been, and being educated to their own standard, are supposed to be of their own mentality, it only displays the mental they themselves are made of ; and one has every reason to ask them to better themselves at the *first* opportunity by trying to mix in any society that would care to make them at least into gentlemen.

The people here often complain that Englishmen do not meet them on an equal footing, but do French, Russians, Germans or Americans, or as a matter of fact would any decent foreigners care to mix with the average Indians, situated as they are in their social life, apart from being mixed-Aryans.

Is it not a matter of daily occurrence, that one finds to his great regret that even many well-to do Indians, nay even their women-folk, are wanting in cleanliness and refinement of manners. Is it not a lamentable fact, that a second class compartment freshly vacated by an average Indian family, especially if they happen to be *Marwaries*—a rich Indian community—is full of husks of *Bhuttas*—spikes of grains—and *Gannas*—sugar-cane—inviting thousands of flies. Is it not a common scene to find an average Indian second class or even first class passenger often mistaken for a third class passenger, until he produces his green or white ticket.

I was shocked to discover the reason of not welcoming an Indian youth as a resident member in good families

in England, or as a matter of fact wherever the fame of Indian students had spread in Europe, when I was told that many of them, who went there for educational pursuits and were therefore looked upon as perfect gentlemen, were not ashamed of giving out their false position as Princes etc., living only in a simple style, and played such dirty tricks that even an association with them was considered unhealthy for the young ladies of the family. No wonder, that some of them misbehave to this extent when they never see the face of a woman in their own country and look upon her as a mere instrument to satisfy manly passions ; and their present so-called civilization has permitted them to throw a wicked glance at every neatly clad young woman, who hails them with a smile.

It is not meant by this, that the Western civilization has no weak points, but this, that those who know them as a black spot should not rub their shoulders against it, when they go to white-wash themselves. But on the contrary, it is unfortunately found that sometimes instead of assimilating any good points of Western civilization, many a young men return home with just the opposite of them.

Once I was invited to dinner by a strict vegetarian and orthodox Rai Bahadur, belonging to the same caste in which I am born, but he realized his difficulty when it was too late, although to his knowledge, I had been to Europe and I neither believed in the present caste system nor ever followed its restrictions from childhood, yet its members mixed with me, both in private and in public, as they had not out-casted me and I too had no need or occasion to give-up my caste. He was said

to perform his three hours' one legged prayers, feed the *Brahmans* and support a good many religious institutions. He was therefore known as a very pious person and always appeared with a boldly painted multi-colour caste-mark upon his fore-head. When I reached there, I could see the predicament in which he was placed, and so I remarked that although I had no caste scruples myself, I was not interested in shaking any body's faith or belief and would take no offence in dining in any way he liked me to do. This, brought a smile on his old jewish face, as he blurted "Yes, you know our caste restrictions. You are my brother, but if you do not mind I would get a chair and a table laid out for you, just by the side of my *Chouka*—dining floor, wiped with earth and cow-dung—as I think this would be more convenient for you." "Yes, certainly', I retorted, 'for then I need, neither put on a *Dhoti*—a loin cloth—nor take off my shoes." The dinner was nicely served, but we had not gone far with it, when the servant brought drinking water in a tumbler and while placing it in the Rai Bahadur's *Chouka*, he allowed it to touch the ground with his fingers still on it. This, made my host jump with an alarm and he left his food, abusing the poor fellow for having polluted his meals. The Rai Bahadur was however calmed by the cook and we retired into a lavishly furnished drawing-room. During the conversation, I enquired the old chap if he would tell me his private affairs. "Oh, yes" he replied instantly, as he took me by the arm into his adjoining retiring-room, luxuriously furnished and decorated with many nude figures and paintings etc., and I began "I am told you keep your *fifth* young wife confind to the four walls of strict *Pardah*—veil—but

you are madly in love with an old and a rather plain-looking Mohamedan prostitute. You have not the courage to call her at your house and you do not even visit her house to avoid being seen in that locality. You have therefore hired a small, old and broken house in a remote and secluded corner of the city, which could not be suspected as yours, and you meet her there at an unearthly hour after mid-night, when none could expect your visit in that dirty and filthy locality. There of course you take all kinds of meat-cutlets and drinks, and kiss her as you satisfy your carnal desires with her. It may be alright for an irresponsible and unmarried person with no caste scruples, but when all this does not pollute your caste, I wonder how can it be polluted by a servant placing a tumbler of water in your *Chouka* with his fingers on it." " Yes, that's true,' replied the old fellow as he lay low in a chair ' but you know, in our caste and society one can not do anything *openly*; and surely I am not expected to give up my pleasures for the sake of this *sham* religion. My dear fellow, we live in this world but *once*, so enjoy, eat, drink and be merry, and have the life's worth."

Do the complainants themselves mix with men, who are their own flesh and blood, but are inferior to themselves in point of education or manners or even as regards their social status. Do they accord the same treatment to their illiterate and poor brethren, who toil day and night to make their lives comfortable, as they would do to a cleanly clad gentleman or a lady. No, and it must be so, for the world is evolutionary and different individuals stand on the different steps of a long ladder of human civilization. It would not only be impossible that they

should all hold their hands together, but it would as well be unjust. This, however, does not mean that they should have no mutual sympathy and be daggers drawn at each other at all times. Society is a huge organization, in which classification and division of labour is indispensable. Each individual does what he is capable of doing for the achievement of the common goal of human happiness. If one therefore be not temporarily fit for the society of the better individuals, he should at least not be despised; and he too in return, recognising his own short-comings, should try to better himself by the examples of those who may be superior to him in any respect, rather than to bear a revengeful attitude towards them.

Some say, that there are no Aryans in India at all. However, according to Mr. Russell, out of the four main classes of people, mixed-Aryans, Mongolians, Dravidians and Negros, inhabiting the present India, the Aryans are mostly to be found in the Kashmire, and Punjab; Rajputana, United Provinces and Behar have mixed-Aryans and Dravidians; Bengal and Orissa have mostly Mongolians and Dravidians, except some high castes who are Aryans; Cylone, Madras Presidency, Hyderabad, Central Provinces and Chhota-Nagpur have Dravidians; Western India, Gujrat, Maharashtra, Kokan and Krug have an admixture of Dravidians; and Baluchistan, Assam and Burma, contain Irani and Mongolians respectively.

But all this is perfectly idle and of absolutely no avail, as the great majority of the Indians to-day can boast of the Aryan blood in their veins, a little purer than that of a Negro. While, their brethren who separated and settled in the Western countries of the Continent and

Great Britain etc., had no chance of mixing-up with any non-Aryan people and therefore possess as pure an Aryan blood as is possible. The question of *Varnas*—castes—or caste-restrictions, perhaps never developed in them or gradually vanished as not required by the existing conditions, although the four main classes do exist in a more or less un-noticed form, which mix with each other as the occasion might demand ; and a good many strange customs and ceremonies were also developed in them while going through the different stages of civilization. In America, however, there being Negros etc , the idea of colour-bar did arise and develop ; and a good many Europeons also maintain the colour prejudice and strongly object to socially mix with the dark races on terms of equality, especially the English with Indians, as they think that owing to such a close political and commercial contact, there is a great danger of their getting mixed-up with the present mixed-Aryans of India.

It will be observed that the colour-bar is against the Indians as a community, as well as against the Anglo-Indian or Eurasian community, though not so strong.

How can one expect the cleaner lot to associate with the mixed races on an equal footing !

But, by no means are the cleaner lot—Europeans—justified in despising the people of the mixed races, although certainly the former cannot afford to be dragged to the level of the untidy, especially when the latter think themselves to be superior by far and are bent upon holding their own ways.

Yet, the Europeans have no right to mal-treat the coloured people or the Indians, howsoever illiterate the

latter might be. It is really painful to hear things as an Indian said to Mr. Bevan the otherday "I am incapable of objectivity in judging the uses and demerits of the British connection. Surely much good has come out of it. My own life has been richer and more adventurous and fuller for it. But when I think of the British in India, I always see a drunken, rough soldier who entered our house and whipped my aunt, or a customs official—probably a Eurasian—who hit my father for being in his wife's way on the pavement. That such things can take place, is enough for me to condemn a relation which has developed along many contradictory paths."

Nevertheless, it must be maintained that had there been no colour-prejudice to restrict the social promiscuous mixing-up of the cream of the insignificantly small number of the English, who traded with over three hundred millions of the fast degenerating mixed Indian-Aryans, including aboriginies and gradually invaded India, the Europeans would have greatly depreciated in their purity of race and proficiency only within a few generations, like a few drops of syrup that would lose their sweetness if pured in a tumbler full of water, without of course doing any good to Indians whatever. And perhaps, the time has still not come to remove the colour-bar in general, although the Europeans may freely mix with the enlightened and cultured Indians.

It is no doubt very difficult for an European to have intimate social relations with nine Indians out of ten. This is because, whilst an Indian may call upon him and luncheon with him and his family, still he may not expect that warm reception and hospitality at the Indian family table ;

and the wife of an European may visit his wife and him, but his women-folk treat the European gentleman as though he were the worst kind of potential criminal. The Indian ladies lurk in *Pardah*—veil—and an European gentleman is not permitted to look upon their faces or to hold a converse with them, save in exceptional circumstances; while an Indian gentleman—Rajput, a nobleman of ancient lineage and perfect breed—takes it an insult to be refused admittance to a club, of which some ill-bred, jumped-up little whipper-snapper of an Englishman is a member, or by a young lady to dance with him, even though she may have already been previously engaged for that dance by someone else.

Still there are heaps of Europeans who treat Indian students in Europe as their own sons and daughters and provide them all home comforts, but one should like to know how many European children are entertained with that care and affectionate regard in Indian families in India? Why, so many Europeans have given their daughters to Indians in marriage, but how many instances are there in which Indians have given their daughters to Europeans, or even done justice to their European wives. While on the contrary, from the racial point of view, and therefore also from the ancient Aryan point of view, the Europeans should have objected to give their girls in marriage to Indians, while Indians should consider it an honour to give their girls to Europeans, because obviously Europeans deteriorate as Aryans by giving their girls to Indians, while Indians would greatly improve by marrying European girls or giving their own girls in marriage to Europeons; and if the progressive Indian, taking advantage of this charitable attitude of the individual

European mind, properly mixes-up socially in the Europeon society, he or she could soon imbibe the European attributes like a drop of water put into a tumbler full of syrup.

A broad-minded universalist like Mr. Norman Angel, M. P., greatly discourages colour-bar, as Yudhishthir did, when he says "What we are confronted with here is a question of status—pride, dignity, a revolt from a position of inferiority which the Indian as an individual, not India as a political unit, has been made to feel in his contact with the English element in India. The spiritual roots of India's revolt are largely—much more largely than any Blue Book or official document can possibly indicate—a revolt, a natural and justifiable revolt, against the colour-bar or the native-bar. No 'law and order', no material benefits, nothing that could ever be offered on the material side, will ever reconcile the normal human being to the acknowledgment of that kind of inferiority."

Again, in his book "Ethnos the Problem of the Race", published by Messrs. Kegan Paul, for half-a-crown, Sir Arthur Keith rightly declares that mankind has to face the great question 'What must I do—Bring race-building to an end and have eternal peace or permit Nature to pursue her old custom and have—as a natural consequence—war ?, He believes that man's only means of escape is by transforming his nature so that the world's population become members of one tribe.

In no people are race instincts, race prejudices, race determination so strongly entrenched as in the hearts of the Englishmen, in whom 'such feelings are difficult to arouse, but once aroused the effect can be cyclonic.' "I

am convinced' concludes Sir Arthur 'that de-racialization is possible...fifty generations of breeding should take a eugenist a considerabe way towards the desired goal"

Art and the necessity of its revival in India.

Cultivation of art is one thing that should go a long way to help the educated Indians to advance in the right direction and bring them nearer to the much needed material prosperity.

Art has been defined as practical skill guided by certain rules, *i e.*, human skill as rival to Nature, but not inconsistent with Her. This skill may be exhibited both in words and action ; and the origin of each can be traced back to thought—a well directed and matured thought. Can the expression of every matured thought be termed art, in the sense it is meant here ? Is there any art in solving arithmetical sums or in tackling the tough problems of meta-physics, in which matured thought finds an expression to a no less degree ? No, art is an expression more of human feelings than up-heavals of the human faculty of reasoning. Can the expression of every feeling be regarded as art ? Certainly not, for then, even a calamity stricken person, crying at the top of his voice, or the one destroying a beautiful fortress of his enemy, would be accomplishing a piece of art ! So, the art consists in applying human skill to every thing aesthetic and demands a certain order of rythm in it to stir the heart, like a deep philosophical discourse, the arguments in which have to be placed in a certain way, if it should at all appeal to a sensible head. Its study involves a minute exploitation and a delicate handling of every thing fine ; and truly it is

well depicted as Fine art. All jumbled-up notes, high and low, give rise to a sweet melody as soon as a certain rythm or order enters them ; a zig-zag scribble on a piece of paper is converted into a beautiful design, when its small bits are arranged in a particular order and are repeated at regular intervals ; and so on.

It copies Nature to the extent of causing a deception and yet, being fed by human fancies, it finds fault with Her to a degree that the ideals painted by it are never achieved by Nature. In fact, as Ruskin says " That which has the highest number of highest ideas is the highest art" is true. Art and its appreciation in a people constitutes a measure of the height of their civilization.

Like civilization, every age has its own art and it can always be classed under the two main heads, *i.e. Realistic* —a true representation of Nature—and *Idealistic*—conventional. Both may in a way be compared to the two main heads of civilization—material and spiritual—and every one of its highly finished piece may be ranked in one department or the other, according to the predominance of the realistic or idealistic factors possessed by it. Each has its own beauty, but the more the two features are blended to produce a harmonious effect, the more would it be nearing perfection.

The age of materialism is bound to have and appreciate the Realistic art, as is the case with the modern West, which at the same time accordingly recognizes beauty as only objective, *i.e* , in the thing itself ; while in the spiritual age, Idealistic art is likely to advance and fetch recognition, looking upon beauty as subjective, *i.e.* in the one who perceives it. The stand point is practically the

same as expressed by the learned philosopher Dr. Riehl at the University of Berlin, when he says "It is not this that the things are made as they seem to me, but that I am so constructed that I cannot grasp them in any other way than in which I do, *i. e.* they reveal more of my character than of their own". In a very advanced stage of materialism, the art is likely to be reduced to mere photography etc., which deal only with figures and practically no ideas; and in a highly developed spiritual stage, it is bound to be reduced to mere out lines, conveying good many ideas and possessing no objective beauty what-so-ever, as is the case with many of the old relics of Indian architecture, (for they alone could survive through this great span of time) which have been placed in different museums and art galleries, both in and out of India. No wonder, that some of the Western critics have found them unnatural, wanting in good taste, depicting only scribbles of the primitive stages of mankind, and so on ; until a man like Havell came to their rescue and said "The whole of modern European academic art-teaching has been based upon the unphilosophical theory that beauty is a quality which is inherent in certain aspects of matter—a quality first fully apprehended in the ancient world by the Greeks and afterwards re-discovered by the artists of the Italian renaissances...Beauty, says the Indian philosopher, is subjective, not objective. It is not inherent in the form or matter, it belongs only to spirit, and can only be apprehended by a spiritual vision. There is no beauty in a tree or flower ; or in a man or woman, as such. All are perfectly fitted to fulfil their part in the cosmos : yet the beauty does not lie in the fitness itself, but in the Divine

idea which is impressed upon those human minds which are tuned to receive it. The more perfectly our minds are tuned to this Divine harmony, the more clearly do we perceive the beauty, and the more capable we become, as artists, of revealing it to others. Beauty belongs to the human mind; there is neither ugliness nor beauty in matter alone; and for an art student to devote himself wholly to studying form and matter with the idea of extracting beauty therefrom, is as vain as cutting open a drum to see where the sound comes from." Mr. Havell further says "The poet-priests and chieftains who composed the Vedic hymns and expressed their communings with the Nature-spirits in such beautiful imagery, were great artists, who gave to India monuments more durable than bronze; and already in the Vedic period, centuries before the Hellenic culture began to exert its influence upon Asia, India had conceived the whole philosophy of her art. These were the Vedic poets who first proclaimed the identity of the Soul of man with the soul of Nature, and laid claim to direct inspiration from God. *Vak*, the Devine Word, they said, took possession of the *Rishies*, entered into the poet's mind and made him one with the Universal-Self. This idea of the artist identifying himself with Nature in all Her moods is really the key-note of all Asiatic art, poetry, and music.

Indian art is not concerned with the conscious striving after beauty, as a thing worthy to be sought after for its own sake; its main endeavour is always directed towards the realization of an idea, reaching through the finite to the infinite, convinced always, that through constant effort to express the Spiritual origin of all earthly beauty,

the human mind will take in more and more of the perfect beauty of Divinity."

It is with such ideas that the old Indian masters prosecuted their study of art. Philosophy played a great part in the lives of the people and so did it in the art. What the philosopher conceived through his deep meditation—the unity of Self and the Universe—was sung by the poet and painted by the artist. Mr. Percy Brown says "An Indian artist is a philosopher first and an artist afterwards." It is the inspiration of the Divine thought that permeates the ancient Indian art, which is convential to a very high degree and a symbolical and idealistic depiction of the highest order of the ideas contained in the Vedic and other mythological literature. Its right appreciation is, therefore, impossible unless sufficient light be thrown on the ancient literature. To appreciate art is to be a half artist and an artist is always the product of a very high culture, both physical and mental.

Most perfect art being a harmonious combination of both materialistic and spiritual ideas, naturally those who already stand high in materialistic art, are likely to achieve it as soon as they are capable of giving it a spiritual tinge, and not those who are quite blank in either departments of art and have to begin again their *a b c* of the materialistic art.

However, India being the Land of Philosophy and ancient glory, those who understand its beautiful literature, can throw a good deal of light on the subject.

To revert to the question of fine arts, it may be said that out of the seven, three, *i.e.*, Poetry, Music and Painting, are the chief ones, the essence of which may be traced

in music alone. Both according to the ancients and the enlightened moderns, a person devoid of this, could hardly be placed on the same level even with some lower animals, nay, even with some herbs and plants, which have since recently been discovered to possess a certain aesthetic sense and are known to be pleasingly effected by good music, while the love for it in some animals, as deer and snake etc., is proverbial from times immemorial.

Apart from being entertaining and recreative after hard work or study, music seems to be instinctive among mankind. In some, craving for this is almost irresistible, while there may hardly be a person whose strained nerves will not be soothed by soft melodies.

It is, however, true that also music, like every thing else, needs cultivation to appeal to men of culture and there is no wonder that people of different tastes appreciate different kinds of music. One kind of music may not be pleasing to every one, but at the same time any particular taste may be acquired to a certain degree, if a little time and attention be devoted to it. Naturally, one cannot and perhaps also need not appreciate music to the same extent as any trained musician would, but the fact of being utterly ignorant of it would also by no means be a recommendation in any society.

Unfortunately in this country, for happily it is not so in the West, good many young men are led astray only for want of good music in the society, as owing to the present funny customs of the people, an ennobling and elevating art like this has fallen into the hands of mostly prostitutes, who have to be called to almost every function,

simply because the so-called respectable women do not know music and men cannot do without music. Endless lectures have been delivered from the platforms of various social reformers to do away with *nautch*—dance—and music, because it is curiously said to have an ill-effect morally, but a little thinking would show that it is not the music or dancing that has the undesirable effect, but the association of the weak minded with the people in whom unfortunately this art finds itsef to-day. It has been so much monopolised by them, that among many people it is considered a bad taste, especially among the fair-sex, to be able to sing and dance, while among Europeans it is looked upon as a great compliment.

It is, therefore, obvious that the introduction of good and light music in families, for every one has neither the time nor the talent to master the highly complicated classical music of any description, will not only bring peace and happiness into many homes, but it may also prove a real benediction to some measure as a check to moral degradation.

In fact, what applies to music applies equally to all fine arts to a certain measure.

In a good drama all fine arts are fully and harmoniously represented and therefore any attempt to develop this, is bound to lead to a systematic and gradual development of all fine arts in due course of time. It means to judge the height of the civilization of the people and their times, whom it concerns, while its performance itself constitutes a measure of the standard of the people that take part in it. It aims at the depiction of the past and the present with a view not only to suggest and chalk out

a programme for the future, but actually illustrates the truth of the contemplated ideals. Therefore in addition to recreation the effect of a drama is alround educative, especially as the whole life of a hero or heroine is shown in a few hours in a glaring contrast with an undesirable person, thought, action or condition ; while the pen of the dramatist has tactfully touched up the loop holes, if any, bringing forth effectively only what he wants, and the artful ways of the actors and actresses make it entirely natural and realistic in its effects. Sometimes, of course, dramatists also write by a mere stretch of imagination, but every thing remains so convincing and life like.

Scenes and sceneries with all the light effects and gorgeous dresses make it picturesque. The introduction and the ingenious placement of a littile farce at intervals, helps the audience to quietly bear the after effects of some of the most tragic scenes and provides ample opportunity to laugh and grow fat.

In short, every little thing on the stage goes to make one complete chain of jovial success. It is a well known fact, that in Europe all the latest styles in fashion, good manners, etiquette as well as the chastity of tongue are given to public from the stage ; and in this country also in ancient times, the *Apsaras*--free maids—and *Vidushakas*—clowns —were considered indispensable factors in *Darbars*— king's courts --which were the emporiums of every thing good, and until recently the people of India are said to have associated with concubines only to cultivate refinement and learn good manners.

Of course, many blame the drama, calling it demoralising, vulgar and so forth, but they should remember that no

good can be forcibly brought to light without depicting some thing bad by its side ; and as beauty, especially according to Indian philosophers is more subjective than objective, a person always takes things in the light in which he is capable of taking them and improves upon them accordingly, the defect may therefore be more reasonably assigned to the audience than to the art.

Merit as well as the effect of a drama are doubly increased, if the persons appearing on the stage are respectable. It is well known that in the West many renowned actors move in high circles and the best of Lords take pride in marrying the known actresses for the love of art.

Over and above all this, an amateur drama has the beauty of closely impressing the plot on the society, in the acting of which, its members can take a part themselves. By doing this, they get an ample opportunity of cultivating art in themselves and also derive more pleasure than is perhaps obtained by merely looking at the stage from a distance.

It is possible that in the beginning the amateurs may have to learn a few things even from persons, otherwise undesirable, but they should remember what the great Chanakya has said "*Nichadapyuttamam vidyam*"—acquire knowledge even from the lowest—and should not avoid association with the so-called undesirable, like some of the so-called social reformers and platform speakers, whose aim it is to lift up the low and degenerated members of the society, but without ever giving them a minute's chance to improve by coming incontact with their own

elevating society. One wonders at times, what strength of character such reformers should possess and what amount of practical good can be expected out of them, when they themselves are afraid of their own character being spoiled by associating with those pitiably miserable specimens of humanity, among whom, lies their field of work. No, 'The gem shines by its own inherent light and the lighted candle instead of being itself effected by darkness turns the very darkness into light' and so must be the sterling character and moral influence of every individual worthy of being called a gentleman, who bears an enlightened head over his shoulders and a warm heart within his breast to reconcile the sufferings of humanity by his personal example and service.

Besides this, the cost of equipment in an amateur drama is brought down to the minimum, for almost every thing is made and provided by the amateurs themselves and is the result of their own tender feelings of art, in doing which they learn different arts and being rejoiced by their pleasures, the more they indulge themselves in them, the more they help and advance the cause of art, which in turn cultivates refine in them and gradually makes them into thorough gentlemen of high order.

Any how, the only way to get out of the stagnant pool, in which even a good many of the so-called educated people of India are standing to-day, is to gradually associate as gentlemen and ladies in respectable places, where there should be a bunch of the selected flowers of the society, both European and Indian, and to gradually introduce such reforms into their own homes by their personal examples, as they might be convinced of, by the mutual

exchange of thought, to shower a perpetual rain of peace and happiness.

Will the dream be realized ?

At this stage Mr. S. C. Mookerjee's dream in his "Decline and Fall of the Hindus" in which mother India spoke to him as follows, may be well repeated :—

"The matter that is troubling you is the root of all evil in India which you do not seem to have been able to solve. Just think, is it not the want of sustained energy to remain indignant at the wrongs one section of your people get from another section of your own people ? And why are not such wrongs put down with a heavy hand by the sufferers themselves ?

Look at Benares and other places of pilgrimage. Are they not sinks of iniquity ? Is that the Hindu ideal to-day to pander to the grotesque ? What virtue is not slaughtered in India through indifference, callousness, want of keenness in peoples, souls to see the right and do the right, to have the right done by dying if need be ? In the name of good taste, compromise, toleration, patience, 'no business of yours', vice is allowed to triumph.

Cleanse your land of iniquities of your own doing first. That task is laid on *you*. Swindlers and deceivers and cheats in every sphere, be it in religion, art, literature, politics and market-places, in people's every-day dealings, in trade and commerce and business, should not go unpunished.

The people of light and leading, of wealth and position and influence in every country are the trustees for the whole country and much is expected of them. Such

personages in your country are either sycophants or permit sycophancy to be practised upon them. Such personages are worshipped in India but not right principles. The worshipper and the worshipped are both on the wrong road. They that have must sacrifice their all, if need be, for those that have not any. In India sacrifice is needed, martyrdom is needed at the hands of those that lead and teach the people.

Your religious practices, social usages, have become debased, being devoid of truth. *Brahmanism* is the religion of truth and sacrifice, and that is the *Sanatan Dharma*. Do your *Brahman* priests preach it—do your teachers teach it? Your teachers do not know, and without spiritual insight they cannot know the meaning of *Varnashram Dharma*.

Shakti puja is not the worship of a black goddess, with hideous rites as practised amongst you Your rational *Shakti* lies deep in the bosom of the submerged woman-hood of your country. Hence the old time symbol painters painted that *Shakti* as a naked woman with a naked sword in hand and in deep sea-blue colour. She is your goddess Kali. The figure at her feet is the symbol of the pretentious and lying *Brahman* priesthood, which she must trample upon and crush, wielding her naked sword of truth to vindicate her rights. Don't let that day dawn amongst you when the soured and distracted woman-hood of your race will be forced to rid the land of a lying and pernicious priest-hood actually with open sword in hand.

Learn to recognize that women are human and have rights. Their surrendera nd enslavement to a lying priest-

hood and its noxious teachings have effected your ruin, sapped your man-hood and your power of judging right from wrong. Your impulse to do the right, which under social terror you refrain from doing, is like a flash of lightning which only reveals the depth of darkness in which you live, the moral cowardice, the spiritual depravity which you have made your own.

Your man-hood cannot be strengthened unless the *Shakti* comes from your woman-hood which can't be made strong unless its girl-hood is strengthened. Girl-hood is the most sacred flower of every race, but with you girl-hood is shocked, slaughtered and debased by the premature lustful touch of man.

Let your girls grow up in the sunlight, amidst truthful surroundings, uninfluenced by lying priests. They would grow up to be women, fit to be mothers of men—fit to impart that *Shakti* which would make you men. Men are not being born amongst you but worms and vermins, because false teachers have encouraged you to deflower the virginity in girls, who should never be touched with loveless lust.

Better that you should abolish the sham respectability of marriage from amongst you than that your race should go on sinning against humanity under the cover of marriage. By your unholy marriages, by getting premature children amongst you, you are committing race suicide.

Your race is blind enough not to see how despicable it has become before the eyes of all humanity, let alone the eyes of God, Who certainly has not made you Hindus

His favoured licensees, that His sacred and secret laws of generation should be violated and trampled upon by you without your getting retributive justice for it.

Beware of the terrible laws of *Karma* that are already crushing you out of existence. The *Karmic* laws are no respecters of persons or races. There have been many extinct races before in this old, old world, and you can form some idea of it from the necklace of human heads round the neck of your black goddess. Each head represents a race, and in this respect your old time sacred artist has not done badly. He knew and understood something of the Laws of Nature. But your teachers!!

Karmic law insists that there shall be the 'Rule of Justice, Rule of Right Principles' in India, and progress made along those lines. The quicker you can wipe out by sacrifice your religio-social sins which hold you far more strongly than iron fetters, the speedier would your progress be.

The most advanced must help and up-lift the down-trodden. Obnoxious religio-social rules which keep those that are floating afloat, sinking deeper those that are sunken, must be swept away—no matter what it may cost, no matter what the suffering be to individuals or classes.

India is being re-made in the crucible of Nature to be the befitting vessel for all Humanity, not for the selfish ends of any particular nation or race. There must be an end of that narrow idea of nationality and the demands of Humanity must triumph. Intense suffering must precede the dawn of the idea that 'Ye are all brothers

in India'. Cleanse your own homes by the light of the spirit of Humanity, by the light of that idea that 'Ye are all brothers in India', irrespective of colour, caste or creed."

THE SEX-PROBLEM

The institution of marriage, which was introduced for the first time among the ancient Aryans by Shwetketu, when the hand of his mother was cought by a stranger, has been long accepted by the civilized world as the only right and just method of sexual union and is therefore observed as strictly as possible among all the advanced sections of humanity.

But marriage—a proper marriage *i. e.*, according to one's merits, actions and inclinations, is the ideal of the highest men of culture, in whom ethics, the sense of responsibility, *i. e.* the spirit of discharging one's duties even at a self-sacrifice, implicit obedience to the voice of conscience and a strict adherence to truth and honesty in all transactions of life, besides an alround general education, are developed to a very high pitch; and it is observed that even many of these, inspite of taking all conceivable precautions, fail to reap the most desirable fruits of marriage that are far more than an absolutely harmonious, peaceful and all progressive life for those that enter into such an alliance.

It is not a bond which might be tightened from without, with threats of law or society, but one that ought to find its links in the unbreakable chains of the mutual response of love—inner affection—from within, based on the deep sense of duty and an unshakeable character to bear it out in all ups and downs of life. It is a matter of extreme responsibility for the man as he takes on his shoulders the full responsibility of a woman; and a matter of absolute

confidnce at the risk of a complete self-sacrifice on the part of the woman who fully entrusts herself to a man.

It is so highly ethical in its nature that the slightest pressure from without will disturb its equilibrium ; and of course as such, it can never be administered among those that are not up to it ; and not at all by the force of any society, threats of law or caning and birching.

Yet one finds, that marriage as it stands to-day, is nothing but a bundle of *Don'ts* to be immediately retorted by a slap of law on the face, if slightly neglected, even when the other party has ceased to be a dutiful husband or wife. A real marriage ought to have no physical ceremony. But, the modern marriage consists of ceremonies that are not only social or strangely even *religious*—for one should like to know what religion has to do with it—but further have to be actually legalised to safe-guard the interests of the parties, in case one turns out to be false or outrageous. Alas, the hearts of a young couple which were to be mingled for ever into one by the delicate fancies of true love, have to be tied and held together by the strong and unshakeable fetters of law ; the life of the young couple which was to begin in good faith and hope, is founded on the structure of doubt and selfishness ! As highly ennobling an emotion, as love has unfortunately sown the germs of intense hatred, envy, and jealousy, which have given rise to hideous crimes, amounting to a murder and made life a regular game of hide-and-seek, lies, hypocrisy, quarrel, discontent and unhappiness, particularly for the woman. What is it all due to ? Certainly, the gross mis-application of the high ideal of marriage among the specimens of humanity, which are far below the

standard, is wholly responsible for it ; and the strictness of law in dealing especially with men clearly shows that they are more vicious and therefore apt to take a greater undue advantage of the ignorance, weakness and even innocence of women, as also of their unreserved sacrifice in full trust. And society ! The society holds the self-fabricated doctrine of man's superiority over woman, and shamefully tries to suppress her even if she be right and attempts to throw dust into the eyes of the judge, if law came to her aid. Ah, Society ! Thou hast become the course of human socialogy !

The popular but wrong idea inculcated, by the so-called teachers and the parents into the minds of the young, that it is the paramount duty of every one to beget children and marriage finds its need and justification *only* in the discharge of this duty, is open to a good deal of criticism, when a moment's reflection is cast on a few following points :—

1. Does every section of humanity need propagation equally and at all times ? No, because to a large measure it would depend on the social conditions of the society. For example, during the recent war Germans are said to have officially impregnated even their nurses, taking charge of all the so-called illegitimate children—the product of free love ; while Mahatma Gandhi thinks that let India first take care of the population she already has, rather than to manufacture more slaves to add to her misery !

2. Are the principles of eugenics, that are indispensible for race-culture, taken into account in thousands of the so-called marriages contracted every day ? Nay, even the

ordinary sex-fitness and health point of view is often sadly ignored. The result is, that many young men get married to women that are sometimes barren, possessed of sex-perversion or even altogether devoid of the generative organs, and their so-called husbands have naturally to seek the company of other women, as prostitutes etc., in a dishonourable way which makes it a crime ; and the latter if not under a strict medical control or carelessly indulged in without proper scientific or hygienic precautions, transfers gonorrhœa or syphilis of a virulent type, which once contracted is very hard to be completely shaken off. Such men transfer the contagion also to their unfortunate wives or even to other innocent but sadly ignorant or misinformed young women, whom they might entice to satisfy their passions. This is to say the least, for sometimes even the wives of other people are molested by such men, which being adultery, a much greater crime, is also severely punishable under law. Even in case no venerial disease is contracted or transferred, sometimes impregnation results, to hide which an abortion is brought about in a stealthy manner, for this also being a great crime is severely dealt with by law. At other times, rapes are committed by such men, which again is a very serious crime, rigorously punishable by law. The cases of the marriages of unhealthy young women are rampant, which hasten their death and if they leave any progeny, it soon succumbs or lives for a while, but miserably.

Similarly, sometimes men having weak semen or even those suffering from a partial or complete impotency, are married to very passionate women, whose fates are at once

sealed; for in the latter even a thought of satisfying their passions in any other way, is sure to bring about a life-long exile not only from their so-called husbands, but also from the whole society; nay, even the men who once met them stealthily and swore of their ever lasting love, now turn their backs at them. The situation is very serious and leads to corruption of the worst type behind the veil, ensuing in the horrible sins of causing abortions, spreading venerial diseases and ending in other scandals that cause much physical pain and mental agony. Cases of the marriages of unhealthy men are quite common, which hasten their death and if any progeny is at all left, it soon succumbs or lives for a while, but miserably. Strangely, even the widows of such men find trouble in getting married and if not re-married they either must contain their passions or be exposed to all the dangers of the society, for instead of pitying them and helping them, it laughs at them, ridicules and even tries to corrupt them. Is it not a shame?

How strange, Hindu marriages are not contracted between the couples of the same *Gotra*, or near relations on the principles of eugenics, but pretty often actually diseased blood is brought to react together, giving much feebler and worse results.

3. Are there no marriages of people who already have children; or rather do married couples lead no sexual life after they get a few children? Nay, on the contrary it is found that some married couples do not wish to have any children at all, and there are certainly so many who do not wish to have more than two or three children. They often seek medical, mechanical or even chemical means of

preventing conception even at the cost of their health, especially of the so-called beloved wives; but do not refrain from the sexual act. Disorders in women, due to the sexual over-indulgence on the part of their husbands, much against their wishes, are well known to the medical world; and yet the stern law, that means to spare no one, itself stands dumb founded in such cases against men who should be punished for committing a rape on their own poor wives, because it has already made the parties set their hands and seal the matrimonial document and hence can find no flaw.

4. Are there not men who inspite of being married have an illicit connection with other women; and are there not also women, though less frequently, who have an illicit connection with men other than their husbands?

5. Has the institution of marriage and its whole-sale application, been successful in dissuading people from sexual excesses or even still worse and most shameful and brutal un-natural crimes? No, it has given birth to its sister institution, *i. e.* prostitution. Oh! How shamefully selfish of men to have corrupted and ruined the lives of thousands of women by forcing them to lead the life of a prostitute by holding a complete social boycott against these poor creatures for no greater fault of theirs, and still holding the closest social intercourse with them where their own interests are involved. This is what has made prostitution a real immorality and an un-pardonable crime against the prostitute. She can under no circumstances be guilty to the same extent as her so-called lovers who first take undue advantage of her weak situation and then not only ridicule her, but create an apathy and a regular

trouble for her life through a complete social boycott. As the strictness observed by the husbands and the society in general is much greater in case of women, who are also more ignorant and misinformed about sexual matters, naturally much wrong is done to these poor folks by men in a more stealthy manner; the benevolent human society having provided no public institutions for women, where some medical control might be exercised, as it has done for men, though in rare cases.

6. Are there not many married couples that vainly long for progeny, but cannot get any owing to certain sexual disorders; sometimes inborn but often due to the parents' or teachers' neglect of their duties while bringing them up; or owing to some derangement caused in the reproductive organs through their own follies; or even due to the lack of full knowledge of the sexual science, which prevails to a much higher degree than is generally believed?

7. Are there not so many people, especially men, who have had a sexual intercourse before the marriage.

8. Have children of free love been always considered illegitimate, as Karan, and Shakuntala etc.?

9. Is not the institution of marriage based on the absolute condition of man's as well as woman's complimentary qualities developed to the same extent; and yet on the existence of certain affinity or attraction in them towards each other with regard to their merits, actions and inclinations, to cause their proper co-operation in life? How far does the present system of education realize the importance of this fact; how far has it succeeded in

accomplishing the young up to it; and again how far is it practically taken into account while contracting thousands of the so-called marriages every day? Does not Manu's permission for men to marry women even of the lower classes, show the greater necessity of man's realizing and discharging his duties, as a prime factor in marriage; and do we not find in the present day society that man has shamefully degraded himself in comparison to woman, and is also the main cause of her down-fall?

10. Has not the percentage of happy marriages been very small even under the best conditions of human society and Manu, the ancient Law-giver of Humanity, prescribed eight different kinds of marriages among the *Dwijas*, *i. e.* the educated, alone? What is the present percentage of happy marriages? It is microscopically small and it is hard to say that the institution is a success.

11. Do not married couples sometimes secure separation and also manage to get out of the clutches of law by some hook or crook?

12. Does nature procreate men and women exactly in the proportion of one to one?

13. Does the man get no sexual appetite after the wife becomes pregnant? He does, and often torchers her, if not adopts other sinful ways.

14. Is it not a fact that biologically man is polygamus, while woman is monogamus; and that she also becomes polygamus under certain conditions?

15. Does not the institution of marriage itself allow polygamy, as for example King Dashrath had three wives; and also polyandry, as for example Queen Droupadi had

five husbands? It is common even to-day in some countries.

16. Is it not a fact that a man is capable of producing many more children than a woman can bear?

17. Is it not more in accordance with the law based on biological fact that 'Man is the producer, while the woman is preserver'; that the property etc., should go to the daughter rather than to the son; and that the mother labours more for the children than father, should have a prior right and claim on them? Have not the children been known after the names of their mothers as, Kaunteya etc.

18. Is it not easier and also more certain to determine the mother of a child than the father, especially under the system of polyandry?

19. Has society done anything for the thousands of people, especially women, who are unhappy and miserable through the present so-called marriages?

A highly cultured person has definite ideas about everything, and character which must be his indispensable quality, with the spirit of being true to himself, do not permit him to deviate from anything which he holds to be true, just and appropriate in his life.

A poet's idea of beauty, love, marriage and everything else is widely different from that of a farmer; and so are also the view-points of life, taken by each. One lives more in the world of ideas, in which his imagination wanders, while the other lives more in the world of materials he beholds around himself; one has an incessant craving for things ideal, the other is satisfied if he can

get just the ordinary ; in other words, one is fine and the other is crude. A farmer, or perhaps a still more primitive man, would be satisfied with almost any kind of woman, but it is very hard to satisfy a highly cultured man, who fully knows that only those persons who excel the masses in any particular thing, which may either be an acquired one or may have been present as a natural endowment, are considered superior and also well deservedly achieve success in this world ; although it is observed that the persons of such exceptional qualifications generally have their weak points as well, or the one least developed looks as such in comparison to the highly specialized one. For example a very truthful and straightforward person is often found of an easily excitable temper; a well educated person of strong character, of so definite views as to be sometimes called even obstinate ; an exceedingly good-looking person, of a bit delicate constitution and a slightly coquetish nature ; an extremely wealthy person, of rather careless and wasteful habits ; and so on. In short, it may not be an exaggeration to say, that the so-called all round good man is generally of average qualifications and the only strong point about such a person is that he or she has perhaps no great vice. He does not care much for such people and is therefore prepared to put up even with a little draw-back, if he can get a person with the corresponding merit to the extent of being called a qualification and is to his taste ; and goes so far as to believe what the great Chanakya said :

" *Wishadapyamritam grahyamamedhyadapi kanchanam,*
Neechadapyuttamam vidyam striratnam dushkuladapi."

—Necter should be taken out even from the poison, gold from filth, knowledge from the low, and the jewell of a woman even from a bad family.

For he recognizes marriage only according to the merits, actions and inclinations.

A few very advanced ones possess such an extremely analytical mind and the power of comparing facts and judging them so accurately in the balance of justice, as not to bind themselves for their life long period, for all matters, with any one even for any one special excellence and merely for allaying their sexual passions, which generally exist in them in a rather subdued form, owing to their complete absorption in their subject of thought. Such people were termed *Rishies* or *Yogies*—immersed in one thought—and led the life of a perfect ascetic and sometimes satisfied their passions, like Vishwamitra, who was uncontrolably prevailed upon by passion, on seeing Mainika, a wonderful fairy, with the result that Shakuntala was brought into existence.

One need not go far to seek the most unpleasant issues of the present day marriages all over the world, as scarcely any home is absolutely free of them; if there is any happiness at all, it is so microscopically rare, that from the point of view of humanity, the game does not appear to be worth the candle; and it cannot be said with due confidence, that the problem is so ved and the present condition of humanity is anything like satisfactory with regard to questions relating to the sex.

The problem is to bring about as many happy and prosperous marriages in the real sense of the word, as

possible, and to provide some suitable means of sexual-gratificaton, for those who are not of that high standard, which is the stepping stone to the consummation of a proper marriage; more particularly, so that they may not vitiate the high circle encompused by the institution of marriage.

By a close study of literature one finds that in such highly ethical ideals, the effect of forced celibacy has been something very undesirable, leading to all sorts of unnatural crimes; and even wilful long life celibacy is condemned by the ancient thinkers, for it is like a too well preserved fruit of a tree that finds its end only in complete destruction. Other ways of satisfying human passions, as prostitution, etc., have their own draw-backs and they are of little use in propagating the human race, which is a problem of no less importance.

There is so much ignorance prevailing even as regards scientific prostitution, *i. e.* regarding the physical and chemical ways and means to be adopted to satisfy the lust with the least amount of harm, owing to which thousands have ruined their lives. In some countries the law has quite noble-mindedly prohibited prostitution, though the act can be only vicious rather than criminal, as the prostitute stands unattended in life, but its accompaniments often make it a crime, and certainly so, against the wife to whom the momentary lover is pledged for life. But, it has not been successful in checking or even in properly directing the sexual impulse of the people. On the contrary, it has more or less done away with the class known as the 'prostitute' without checking the private prostitution, and by that it has perhaps allowed a major portion of the society to be secretly corrupted, in a more or less un-noticed manner,

which evidently has more serious results, in so far that there can be no scientific or even medical control on the sexual abnormalities and diseases, which are extremely contagious and once acquired are very hard to be completely shaken off; while there can be no question of making an attempt to check or remedy their evil effects under such circumstances, as the working out of such remedies requires a very free and minute investigation and a judicious introduction of the results even in the suffering class of people, which evidently the law will not permit

In the countries where the law is more free on this point, such investigations are sometimes carried in the midst of the public that first finds a subject of vulgar jest in such investigations and ridicules at them, but gradually so well adopts the results achieved by the scientists that instead of feeling ashamed, it takes pride in openly deviating from and even challenging the so highly ethical an institution as marriage. But, under such circumstances are born a few open-minded scientists that say 'What credit is there to the scientists if they have devised the means of converting the whole of this earth into a piece of gold or incubating hen's eggs, when they have not been able to ameliorate the woman's suffering of ten long months' pregnancy and child-birth, by at least developing a human embryo, if not creating a human life, in a scientific laboratory '; and perhaps to many it would be a surprise that there are actually scientists, who are engaged in this most difficult but also most worthy investigation.

The one system means to entirely do away with all other sex-relations except the ideal—marriage—of which

thousands cannot even dream, not caring at all for what happens behind the scene; while the other, looks into the matter of fact and remedies the situation as best as possible, leaving the ideal for those that can adopt it. In other words, shall we say that 'one *means* to be nice, while the other *is* nice as nice can be!', but the critic will add that 'one points to the ideal, while the other puts a drop-scene before it.'

Ignorance of even elementary sex-knowledge is unfortunately very great in people, especially among the highly cultured young ladies.

How many innocent, but sadly ignorant and misinformed people, especially young women, are led astray by vicious people, who approach them in all simplicity, every time under a new pretext and with a peculiarly uncommon attraction, and leave them quite uncared for, to rot for the rest of their lives? Their number is simply shocking, and their condition is pitiable as pitiable can be, but the so-called human society takes pride in condemning a woman who has been wrongly enticed by a man, rather than the man who has enticed and wronged the poor woman. Nay, the society would even condemn a person who would go to her help and offer her a shelter. In other words, the society in all *seeming* reverence for the woman, though it ever recognizes the born superiority of man, to whom it is always partial, upholds the cause of and sympathises with the plunderer, and crushes and despises the one who is plundered; cases out of number are known in which the poor innocent, but ignorant women have been made the victims of unprincipled men, and

I often reflects with pride how a little timely advice given in a philosophical way has saved the lives of some from a complete ruination.

That women are not well respected even in the West, will be clear from the following article taken from the "*Daily Mail*" :—

" Mr. January Mortimer, a student of femininity, yet marvels at a discovery he has just made—that women envy men! But I, who have known thousands of women, have never yet met one who rejoiced in her sex ; most of us make the best of a bad job. And I have yet to find the woman who does not bitterly, and sometimes spitefully, resent it.

Why, *who* would be a women ?

The trouble begins in the nursery when uncle brings Jack a pump and Jill a doll. But Jill wanted that pump. Of course she *takes* it, but that does not alter the fact *that it was given to* Jack, because he was a *boy*.

From that day forward rivalry is intense. Jack, because is a boy, may go to the village to buy sweets; Jill must be accompanied by a governess.

Jack is excused the tedium of dessert at luncheon ; he may take his apple in to the garden and bite into it. Jill must have hers peeled and quartered and eat it 'like a lady.'

Jill may walk round the golf links or down to the river and be father's mascot ! But Jack at the same age, is instructed in the use of club or rod, for the sooner a *boy* learns these these things the better.

Instances such as these are too numerous to quote, but by the time Jill is twelve, her heart rages against man-hood in general and her brother in particular. For she had been forced to forego all the real joys of child-hood, not because she is not strong enough, but because she is a girl.

The fences that are raised around her are not really to protect her or to make her happy, but to make her adhere to the conventional standard of manners in order that she may please Adam.

In her 'teens Jill gets a little of her own back.

Within strict limits she is allowed, or takes freedom. She may play lawn tennis, or golf and dance with boys of her own age. And provided there is a party, she may go on the river. And, with no elders to be displeased, she makes it abundantly clear to Jack that she can play games or manage a boat as well as *he* can.

But the triumph of 'flapperdom' is short-lived. When hardly out of her 'teens, Jill, unless she has a private and a sufficient income, is faced with the real problem of life.

She must either find a career or get married.

And there lies woman's grievance. Oh, it is all very well to say that all careers are now open to women and that two women are M. P.'s, one has been called to the Bar and one luky school-mistress is offered £ 1,500 a year !

For the *one* woman who may earn £ 1,500, how many men earn a like sum. And again *equal* opportunities, how many women could qualify to do those £ 1,500 a

year jobs in the office, counting house, or other sphere ? And how many are kept out because Jack, the man, *must* come first. We cannot have women taking the men's jobs !

Please be very sure that I, a woman, am not complaining. I am glad that some women, at least, are now permitted to climb to the top and prove that Jill can paddle Jack's canoe sometimes. I fully agree that when there is lack of employment Jack must come first, and Jill, seeing no other career open, must make the best of a bad job, seizing woman's weapon, ensure the only other career—marriage.

Yet, what a pity women should embrace the best career in the world, that of a wife and mother, because they *have* to. How often that must spell insincerity and unhappiness.

Yes, I wish I had been born a man ! For although Adam politely stands aside to let me pass first, through the social doors of life, he yet closes the doors of independence and development !

'Eve will never forgive Adam for being made *first* ! "

The above article also show how little the division of duties based on the biological situation of man and woman have been understood and practised in the West, where women have to strive for even mere existence under the superior management of men, who mean not only to take on themselves the responsibility of the women's life but also to guide it towards the ultimate happiness of the civilized.

In the East it is equally bad if not worse.

A good deal of distinction is made between the treatment accorded to a male and a female child. The

birth of the former is looked upon as a blessing and something auspicious, and is, therefore, celebrated with all sorts of festivities and merriments; while that of the latter is viewed as a regular course and is sometimes even treated as such, but they know not that there would be no beloved sons without the daughters. From the very first day a female child is looked upon as a foreign possession, and is consequently, looked after with practically no interest, owing to the short-sighted selfishness and lack of the sense of duty. Every possible economy is exercised in bringing her up and it may not be an exaggeration to say that she is sometimes made to live mostly on the remnants and the rejections of her brother. To spend anything on that which will improve or cultivate her mind, is out of question and from the very moment she comes to her senses, every effort is made to suppress her intuitive desires and feelings. Her chief occupation is to look after her brother or other male members of the family; and in spare time to engage herself on such trifling matters of the household as picking *dal*—pulse—and peeling off the vegetables etc. When no care is taken to teach her even manners, while she is young, hardly anything can be expected of her, when she grows up into a woman. In some families the girls are taught to do the household work and also to read and write a little; but instances, where a good deal of attention is devoted to their education and an effort is made to accomplish them in fine arts etc., can he counted on fingers. Among them also, the cases are not rare in which the girls can escape the evil effects of the European system of imparting education to the female sex on the 'mannish' lines.

It is considered a bad taste for a young lady to do her toilet well, dress herself smartly, to bear a smiling face, and even to be hospitable to guests and friends, not to talk of uttering any kindly words to them. This can only lead her to break off from the family as soon as a bit educated and enlightened, and to lead a free life.

A prostitute's three years old innocent child with the sweetness of an angel, who would have adorned any home as a fairy queen, if properly educated and trained, was refused admittance on the grounds of 'respectability' in a Hindu educational institution, maintained on public charity expressly for the purpose of imparting *free* education to the poor and needy, even when the mother was ready to deposite all her expenses, dowry-money and jewellery etc., and was further willing not to be given out as her mother, if the contrary would cause any evil influence upon the growing child and to have nothing to do with her in future, only if she could hear her daughter prospering in life. Consequently, this promising child was said to had been welcomed by a Christian missionary. It may be mentioned that the mother had hailed from a high *Kshatriya* family, but being widowed at an early age and therefore neglected and harrased by her own people, was once enticed away by a rogue and being left by him in a helpless condition, was compelled to lead a life of shame, particularly as the society though responsible for her corruption would not provide for her on any condition.

It is remarkable, that she still considered herself a member of the Hindu society, which shamelessly and unhesitatingly accepted her charitable donations.

Another young lady admitted in a Hindu girls' school, was expelled simply because she truthfully told the authorities that she did not know the name of her father, but was fortunately taken up by a non-Hindu institution. But even on this, the Hindu girls' school authorities could not help grumbling, as if they longed to see such truthful souls totally uncared for and altogether perished.

On the other hand a male child is looked upon as an heir-apparent and representative of a family, and is accordingly treated with great foundness and affection; but as the parents and the relatives, especially the female members, are illiterate, he soon cultivates obstinate habits and acquires the name of *'spoilt child'*. Unkindly treatment and too much restriction, followed by unnecessary check to fulfil even his trifling and childish desires, divert the thoughts and intellect of the growing lad towards mischief ; and encouraged by the undesirable company of equally spoilt playmates, he begins to contrive and exercise means to do things stealthily and tell lies to deceive his parents or guardians with a view to to escape their scoffs and scoldings. Their education is sadly neglected and when grown up they are fit for nothing, not to talk of taking the responsibility of the lives of women and children and guiding them to a happy end.

A young lad who is a physical wreck and possesses a corrupted mind with wrong notions of life, holding woman as a mere tool for statisfying manly passions, gets married to a timid, and uneducated girl of a village barber's choice, through a selfish *Brahman* priest, as a minor member of a joint Hindu family. Early in the morning before he can complete his sleep, he must come

down to the *Baithak*—sitting room—and have his morning sleep in it. On awaking, he must have his wash in front of his elders, have his tea or refreshments there and sit there whiling away his time, or go to shop. At twelve he must have his mid-day meal with his father and uncles etc., in the *Chouka*—wiped dining floor—served by the grand-mother or the high caste *Brahman* cook and come along with them immediately to the *Baithak* to play cards with them or take an after noon nap, if he so likes. At 4 o'clock he may have a glass of *Bhang*—an intoxicant—tea or other refreshments there and go again to the shop or for a drive, to the club or cinema etc., in the company of his friends. On return to the *Baithak*, he must have his dinner there with the same old fogies, which consists of *Puries*—fried bread—and vegetables etc, and can therefore be served by any servant in the *Baithak*. Then, he must play cards with them or listen to their idle gossip, or keep on dozing there till all have retired to their bed rooms upstairs. He then proceeds to his own bed-room in an expectation to meet his young wife, but must be disappointed as she too can not come away till her mother in-law and other elderly ladies of the family, have locked the kitchen, talked away all the politics of the day and retired to bed. When she comes at last, both not having even seen each for the whole day and holding highly enflamed carnal desires by reading immoral books or hearing lude jests among their elders during the day, are naturally led to the most harmful sexual over-indulgence. But, before he wakes up in the morning, he finds that she has gone to the kitchen side to sit and await her mother-in-law and others, to show as if she had been

sitting there the whole night through. He too, must hurry down to the *Baithak* and toss down to sleep there to show his father and uncles etc., as if he had never been to his bed room. The result is, that generally within a couple of months of the marriage, the couple looks enimic, horribly pulled down with hollow cheeks and sunken eyes. He show signs of nervous debility and she develops some female trouble. The effect is undoubtedly more on the girl-wife, who is ill-fed, remains in-doors in strict *pardah*—veil—and has no exercise, no fresh air and no recreation. It is considered undesireable to go out in the company of ones own wife and no other respectable lady would think of going out with him. All this tend a youngmen to be an easy prey of the prostitutes etc.

This particularly applies to well-to-do families, who live in big cities. They have to be short-lived and any progeny if at all left, must only hasten the decline and down-fall of the Hindu race.

In contrast with this, in Europe a well-built, strong, robust and educated young man of independent ideas and profession, marries a healthy and accomplished young lady of his own choice, and the parents of both the parties take pleasure in seeing the young couple immediately settle in a comfortable new home of their own. The young man is awoke in the morning with a gentle kiss by his wife, who bears a smile on her face and hails him with a 'Good-morning'. The wash is ready and after he is dressed they have their tea together. They both go out for a walk or drive and have their break-fast together, after which he goes to attend his office or business, whatever it may be, and she attends to her house-hold duties. She

sends him luncheon if he does not turn up, and goes to help him in his business or to fetch him home. Then, they have their after-noon tea, go out for a walk or drive, or to club or pictures, or to meet friends. In the evening they have their dinner followed by a little music, dance and other entertainments among themselves or in the company of their friends, parents and other relations etc. It is nearing eleven or twelve o'clock by the time they both retire, and tired as they are by the whole days hard-work, both fall asleep. This avoids sexual over-indulgence. There seems to be a good deal of truth in the fact, that amativeness was at the minimum when humanity knew of no clothes, had no notion of the false morality and both the sexes lived together a natural life. The result is that a young couple after marriage generally improves in health. They eat and live well and leave a strong and healthy progeny to thank them and be proud of them.

In fact human nature finds its highest expression in the mutual respect and appreciation of the opposite sex.

People generally seem inclined to hold the wrong end of the stick. The philosophical situation clearly shows, 'that we are so constructed that we cannot grasp the things in any other way than in which we do', but the people say that 'this is such and such and that is such and such'; many think that the introduction of clothes is due to the sense of shame, but this is exactly what is not true, for as a matter of fact, these are the clothes that have brought the sense of shame; and so on. Similarly, many people hold the sexual act as something sinful. A married man holds it with his wife! It is not sinful. But, as

soon as he holds it with a woman other than his wife, it becomes sinful. So, it is not the 'sexual act' that is sinful, but the '*breach of trust*' that he commits against his wife, to whom he is pledged for life. It is the breach of trust'—untruthfulness—that is the greatest immorality. Because the so-called marriage is the *only* sex-relation formally recognized by the society, sexual relation with any woman is wrongly looked upon as immoral, even in the case of a couple that wifully engage themselves in the sexual act, are quite conscious of, and fully prepared for its consequences, and neither of them is pledged to any human-being for life.

That, it is quite possible to correct the notions of the people through a scientific and logical treatment of the subject, is well supported by the fact that the thousands of years of wrong belief in the masses that the sun went round the earth, has been totally up-rooted and quite reversed by the earnest and constant efforts of some astronomers, who had first to give their lives for making such a statement.

In this whirl-wind of progress, high ideals are talked of as mere playthings and unfortunately their application is made so universal, regardless of the capabilities of the people among whom they are applied to their great sorrow, and anything slightly different from the general code is so terribly condemned that hardly any avenues seem to be open for an average being, who is not up to the high standard of civilization required by the ideal of marriage, but has also passed through that primitive stage, which would throw him into the category of animals, or for the one too highly developed to be bound by such restrictions and bindings. Sexuality being the most

powerful natural instinct, next to eating, and at the bottom of the very human existence, cannot be altogether dispensed with ; and the necessarily artificial—unnatural—life of man has rendered it impossible for him to adopt the plain and simple solution of totally doing away with the sex-question on the basis of mere '*instinct*' as is the case with animals.

This is the whole problem and the situation demands and needs a solution.

The justification of the problem finds in one sentence and that is '*We* have made the rules of the human society for our own good and it is *we* that carry them out. So, we have every right, nay, it is our fore-most duty to suitably alter them, at any moment we find them fallen from the right path. Not only this, but as the human progress is evolutionary and the people standing at its different stages creep into the section of the society—which is not meant for them—leading it farther and farther away from the ideal by wrongly sticking to the form than to the spirit, it always becomes necessary to weed out the wrong, in order to bring it nearer to the ideal which is invariably of real peace and happiness.

The situation opens out a very wide vista of thought for a sincere man to work upon, but the most astonishing and pitiable part of it is, that even the modern scientists have not been able to fully get over their social prejudices to thoroughly investigate into this problem of vital importance to humanity. But, one may remind them, that the society must always accommodate itself to our requirements, and not *vice versa*. The shoe must fit our foot, for surely we are not going to cut our foot according to the shoe!

To quote an authority, the "*British Medical Journal*" says "Recent painfu. disclosures have, among other results, raised an important question, which in the present stage of opinion, can be most readily discussed in the pages of a medical journal. We refer to the complete ignorance regarding the sexual organs, and the sexual functions, which is permitted, and indeed, seduously fostered by the ordinary education received by boys and girls in this country. Not only does our school system provide no information on these topics which so vitally concerns the happiness of every individual, but the slightest illusion to the subject is apt to be rigorously prohibited, and perhaps branded as obscenity. The result is that there is a great deal of ignorance on these questions, and a still greater amount of half-knowledge, which is more dangerous than either total ignorance or the fullest information.

We have the authority of Sir James Paget for the statement that some men grow up, and even marry, in complete sexual ignorance; and, that while this is rare in the male sex, it is extremely common among cultivated and refined women. The decent veil which we conspire to throw over everything connected with the reproductive function serves, beyond doubt, some useful ends and we trust that the English people will always be characterized by their delicacy of thought and expression in this matter. But, we are convinced that this secrecy, this conspiracy of silence, has gone too far and it is productive of serious results. We object, in the first place, to it as unnatural. That our educational methods and social practice should permit men, or more frequently women, to marry without knowing what marriage involves, is not merely unnatural,

but may be the cause of much matrimonial unhappiness. Parents and school-masters act as if innocence could last for life, and as if knowledge were a crime.

But a more serious, because infinitely more common, evil is the objectionable mode in which sexual knowledge generally gets access to the mind. Instead of being conveyed in some plain and matter of fact manner, it is too often gained through the corrupting medium of lewd jest or obscene print. At the most emotional and plastic period of life, when new instincts are swelling up and cause great mental disquietitude, we withhold from boys and girls the knowledge which Nature is instinctively trying to impart, and we leave them to grope their way in darkness or to seek illumination from some unhallowed source.

Why do the young so often regard an obscene work or print with such a fearful but irresistible interest? Not from mere depravity, as we so often assume, but because they are thus unconsciously asking for information which they have a right to possess, and which we are conscientiously bound to supply in some form which will enlighten the reason without inflaming the imagination and exciting the passions. Sexual knowledge is not wrong, its tendency is not necessarily injurious; but our mistaken methods of secrecy have undoubtedly the unfortunate effect of stimulating the imagination to the highest point. We know the baneful fascination of forbidden fruit, not because it is sweet or pleasant, but simply because it is forbidden. This is a notable trait in human nature, but in our attitude toward sexual questions we have disregarded it, or rather acted in direct contravention of it.

The sexual function is naturally powerful ; but we have enormously increased its attraction to the young by labelling it as forbidden fruit.

There is an aspect of the question which cannot be over-looked, especially as recent revelations have thrown a lurid light upon it. It has been abundantly proved that young girls are often entrapped to their ruin in the most utter ignorance of sexual questions, and of the physical significance of the act to which they are enticed. This is surely a lamentable instance of propriety over-reaching itself. Innocent ignorance is always attractive but if it be the means of luring the innocent victim to her doom, it is surely more dangerous. How, then, is the girl approaching sexual maturity to be made acquainted of the solemn facts of the creative act, and guarded against associating them with the base impulses of passion ? We commend this question to the consideration of our readers. In this respect also the mothers and the teachers have a very solemn duty, and it is opportune to ask how, when, where and by whom it is best performed.

Nay, even the physician is embarrassed by the prevailing purgery of the almost superstitious avoidance of the plain facts of sex on the part of the general public. Dr. Bernard S. Talmey, a celebrated authority admits in so many words 'The purgery and obscenity of certain victims of a diseased imagination and perverted moral sense have succeeded in distorting our judgment upon questions of sex in such a way, that any desire for scientific information has become inextricably confused with ideas of prurience and impropriety. Matters pertaining to the generative functions are, as a rule, excluded even from

treatises on physiology. But for the anatomists and alienists, nothing would be known about the physiology of normal love. The zealots wish to persuade us that the population of the earth increases by the stork method. Even the physician who is often called upon for advice about things pertaining to the physiological phase of sex prudishly ignores the mightiest of human instincts which is so intimately related to human weal and woe. He is conversant with the sexual question by virtue of his anatomical and physiological knowledge and he is well aware of its hygienic, sociological and ethical importance. But when he is to furnish enlightenment on psychic or pedagogic questions of sex, he is embarrassed because of a lack of knowledge of sex psychology.'

Some of the wordly-wise will say that there is much that is 'not nice' even in this rough outline of the subject but the facts themselves are 'not at all nice' and an investigation is not taken up for its 'niceness.' Truth is often stranger than fiction. Indeed the world would be startled if it were told the degree of ignorance and misinformation, directly false knowledge regarding the subject of sex-life on the part of men and women—particularly on the part of the young women.

The policy of withholding vital information—the conspiracy of silence—has worked out almost unbelievably evil results in many cases. The refrain of each case is 'If I only had know, if I had only known!' And this indeed is the main necessity of a thorough investigation in the problem of sex and the purpose hoped to be accomplished by the publication of the results, is the dispelling of ignorance and false knowledge on the subject of sex and

bringing in the scientific and correct knowledge instead, so vitally concerned with the physical and mental welfare of the people.

On the contrary this theme of 'not nice' forcibly presents the lessons most needed by men and women to-day in order to dispel the ignorance and false knowledge caused by a slavish bondage to this false notion of 'niceness'. There are many things in life that are 'not nice', and it does not remove these things to merely refuse to look at them or to deny their existence On the contrary, the true and the only way to remove them is to look boldly at them, even though a shudder of horror may pass over one at the sight—and to look at them long and steadily enough to be filled with indignation and disgust that they should have been permitted to exist at all; and the next step being the action towards removing these things from human life by rational education and corrective measures, based on a very sound and systematically worked-out plan"

It may be mentioned here that the study of sex is properly attended to from the very child life in Dr. Chandra's Scheme of Ideal Education.

I know many will blame me even for giving a frank expression to my views on the subject, but this is the least what may be expected. The fear of public remarks combined with lewd jest and vulgar talks, cannot dissuade an investigator from doing his work, for he knows the internal structure of the present day human society too well to be taken in by it. To him the society is like a harlot, that covers her face with pearl powder and rouge and means to be beautiful for ever. The artist must not be curious to see what lies under her enamelling: and strangely, or

rather cunningly, its true picture is often most horridly avoided by those who know it to be most true. Here lies the cancer. 'It is an ill bird' they say 'that fouls his own nest.' True, but what should be said of the one that seeks to cleanse it ?

The need and justification of considering the sex-problem, will become apparent to those who read these pages with an open mind and without prejudice or pre-conceived false notions regarding its undesirability, merely on the grounds that none has attempted such a thing so far. Let me inform such of my readers and also to the great encouragement of the great scientists, in the words of Dr. Robert A. Armitage, an authority on the subject of sex "No longer are the functions and processes of sex are discussed only by those who see in them merely the subject of vulgar jest and obscene associations. In these latter days the subject of sex has already begun to regain its natural place in thought, writing and expression—the criminal silence—regardlng it has been broken, and sanity is beginning to reassert itself."

I take my stand with the scientists—those true benefactors of human society, who toil life long, under the reproach and mal-treatment at the hands of those very people for whose emancipation they sacrifice their own lives. If any information is at all available even on the subject of sex, one has to be thankful to these scientists and their further attention and co-operation is cordially invited, to work out this most important problem, in the right solution of which alone lies the emancipation of the whole human race.

Having made a special study of the psychology of sex, and most of the available up-to-date literature on the subject of sex, and feeling that I had something very important to say, I have undertaken to systematically and frankly treat this subject at length in a book entitled:

" SEX-PROBLEM AND ITS SOLUTION "

It consists of :

1. The High Ideal of Marriage and its Gross Misapplication among the Inferior Specimens of Humanity or The Need and Justification of considering the Sex-Problem.

2. The Reality in its Relation to the Universe.

3. From the Lowest to the Highest Forms of Life, with special reference to the Development of the Sexual Instinct and the Physiology and Psychology of Sex.

4. Thoughts and Scenes of Love.

5. Secrets of Sexualogy.

6. An Insight in Obstetrics.

7 Dr. Chandra's Scheme of Ideal Sex-Union.

It lays stress on race-culture and is highly ethical, but it does not lose sight of the problems a modern man has to face in life and aims at the emancipation of the peculiarly situated woman's position under man's self-chosen but co-operatively acquired predominance, through implicit trust on her part and its breach and arrogance on his part, by awakening him to his self-imposed duties, or her redemption to seek her own interests as best she can; contains copious examples to support what is right and spares no scientific and social suggestion to remedy the undesirably common and ever-increasing sexual deformity.

inefficiency and perversity, and the most horrible and shameful unnatural and social crimes ensuing therefrom. Indian standpoint—A special feature !

HELP THE AUTHOR IN COMING TO RIGHT CONCLUSIONS BY CO-OPERATING WITH HIM TO REALISE HIS LAUDABLE AIM

Read any Western book on Sex-problem and see how freely and truthfully men and women have contributed their sex-experiences.

WANTED: Men and women, willing to assist in solving the minute details of sex-psychology to be incorporated in this great work of vital importance and immortal benefit to humanity, to give-up their false shyness and to *confidentially* write their true and genuine sex-experiences—desires, obstacles and symptoms etc.—also with a view to take a friendly preliminary consultation and advice.

WRITE TO DAY !

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THE WAYS OF THINKERS AND REFORMERS.

The different stages of human civilization on which different people or individuals stand, the necessity of uplifting those that lag behind the standard, its realization and an effort to devise and introduce proper means into the society by narrowing down the ignorantly widened gulf between the ideal and the practice, or to place new ideals before the people, constitutes the work of the thinkers and reformers. As such, it must necessarily be concerned with the spread of proper education and the practical application of the doctrines and the teachings acquired through it. Hence, after a good system of education is evolved, specialization, division of labour and co-operation are the necessary factors to bring about the desired result, but the conservation and due expenditure of the human energy, which is grossly hindered from development, abundantly wasted and highly misapplied, is an item that cannot be over-looked.

The importance of energy is shown by the fact, that the solitary meditations of the most wonderful philosophic brains of humanity as well as the restless efforts of the keenest material investigators tend to conclude that *Energy* is all in all and the so-called matter is but a form of the self-same *Energy*.

Here, however, we are concerned only with the energy possessed by a human being and the amount of wastage it undergoes in his ordinary course of life.

This, needs an exact analytical definition of a human being, his energy and the wastage.

1. A human-being is a being like the rest of zoology, save and except that he possesses some extra-ordinary power in his brain cells which renders him capable of relatively comprehending the different phenomena of Nature as they appear to him, combating with them to the self-esteemed standard of his self-fabricated and therefore an entirely arbitrary and artificial civilization, and yet in accordance with the laws of Nature. The effect of his continuous struggle to achieve it, specially the material end, has weakened his frame and constitution to the extent that to-day he is physically the weakest of all the animals of his size and his child is the dullest of all the kids born. But perhaps this slow growth equips him better for the grasp of the spiritual knowledge, which alone can quench his eternal thirst and therefore grant him an eternal peace through the realization of Self which is perhaps the aim of his life and does not require much of physical strength, although the way to it may and perhaps does lead through the steps of materialism.

This would, properly speaking, exclude many human-looking forms from the category of human-beings, as they could be more appropriately classed among the top-most animals, whose lives are quite natural and the standard of civilization, the one provided by Nature herself, and therefore also attainable through the natural instinct. This reminds one of the humorous words, the king of the Western philosophers—Emanual Kant—uttered in his discourse with a naturalist "I can quite uuderstand the natural classsification of the biologists pertaining to zoology, but I wonder what fool has put man and man into one class, when one man differs from another, more than a horse

from a monkey. It would have been a pardonable mistake, if they had classified the latter two in one class, but their putting man and man in one category, is an error and a sin beyond my conception."

2. Energy would naturally mean man's power to attain his aim.

3. Wastage would be anything that goes to diminish that power, either directly, *i. e.* by causing obstacles in its growth, or indirectly, *i. e.* by mis-applying the acquired or cultivated energy.

Now, the point in question is, how much of one's initial energy is kept away from growth, squandered in combating against hindrances that rarely touch his path at all ; and what a major portion of his well stored but limited energy is mis-applied, *i. e.* applied in the direction in which it is a pity to do so and is therefore directly sinful, for what greater sin or injustice could a man do to himself and his kind, if he does not do the thing he *knows* to be right for his personal as well as communal gain. Just a glance into the real state of affairs will show, how little time one gets to do the *real* work he is capable of doing and how much is left undone in his province for want of proper concentration, attention and application, for which he alone is best fitted.

An idea of this gross wastage of human energy is simply shocking, when one considers for a moment the fact that one-fourth of the shortened life of man—owing to his compulsorily un-natural and fast ways of life—is spent in building him up into a human-being, if at all done satisfactorily ; three-fourths of the rest, is so-to-say wasted

in sleep, up-keep of the body and mind and satisfying his un-naturally increased desires, both physical and mental; one-half of the rest by old age, if he at all survives to see it; leaving the other half for the earnest work of his life. The passions of an earnest human-being, who is full of vigour, has learnt to realize the responsibility of his life in achieving the aim, the way to which is as clear to him as day, know no bounds, when he finds to his utter dismay that even in this short span of time at his disposal, he cannot go sufficiently long way on the path, leading to his goal, owing to the petty but constant disturbances, which would not have existed at all if the system of building-up the beast of a man into a human-being and his right placement in the sphere of his work, *i. e*, the 'system of education' and its practical application in life, had been well considered and adopted. The want of humanity, which consists in systematizing things one-self and helping others to do the same, is responsible for a good deal of the wastage of human energy. It finds its cause in the want of true moral education and its practical application in life, the imparting of which alone in fact makes a man into a human-being and can therefore be the only remedy of this wastage

The idea gives him an immediate relief and he wonders at 'what is and what might be' and he cannot but make a serious attempt to conserve this most valuable piece human energy, the key to which lies only in a true moral education.

The mis-application of human-energy is very great. One often finds highly talented men engaged in ordinary but indispensable work, which could easily be done by

any man of average intellect, but for want of finding one of a good moral tone and responsible nature, have to be personally looked after. Why, in this country, where unfortunately the moral standard is very low, one has to personally attend the work of buying even vegetables etc., himself, for neither the green-grocer nor the servant could be trusted for a few annas. How very annoying it is for a man of high intellectual attainments, who has no time even to talk to his own children ; and what a relief he would find in the news that things of much greater responsibility are automatically done in the West, simply because the people could be trusted for such trifles and much more. Here, you engage a carpenter, and the whole day you have to tutor him to handle his tools and watch his movements lest he may spoil your work, waste the whole time with his hubble-bubble or run away with your screws etc. What an awful waste of time for a designer ; and so on. On the other hand, instances are not wanting where actually ignorant men of no responsibility whatsoever are found struggling hard for ends which they could never achieve. Careers of good many a gem of humanity are simply marred for want of coming in contact with proper men to take an advantage of their capabilities or fill-up their deficiencies, and a few are totally ruined by the undesirable co-operation with men, that are throughly dishonest and worse than beasts in their behaviour.

How the ways of the thinkers and retormers differ and how the desired effect of the contemplated reforms, based on specialization, division of labour and co-operation may be attained, is well illustrated by the following example:—

Once there lived a distinguished scientist, a specialist in carrying researches, and another equally great propagandist, a specialist in *effectively* spreading information in the public. The former was a man of highly cultivated tastes, led a life of seclusion in the midst of luxuries provided by the latest scientific inventions so as to be absolutely in touch with them, was of an easily excitable temper, had only a few friends and was constantly engrossed in his deep thoughts and work to the great chagrin of his wife and children, whom he hardly ever attended; while the other was a man of many-sided general information, led a social life in the midst of all kinds and classes of people whom he studied and kept spell-bound by his clever and spicy discourses, offered help and served in every way, was of an extremely gay temperament, had a large circle of friends and was constantly busy in social engagements. Yet, both these were great friends. The propagandist was very receptive and the serious minded scientist could explain to him his latest discoveries only in a few words, which the former made popular in the masses until they were practically worked out on a large scale and adopted and used in every house-hold. Thus, with specialization, division of labour and co-operation the slow and tedious work of pushing forward the human civilization went on at an appreciable speed.

Every great work is, no doubt, the work of *one* man, who as a genius is extremely rare and irreplaceable. He cannot stand, or rather made to stand. the disturbance caused in his deep line of thought by an attempt to popularize it in the masses, so that the society may derive its full benefit, for it is not only knowledge, but its *application* that leads one to salvation from sin—the practice of

ignorance—to eternal happiness. In fact such disturbances have often shattered the work of the geniuses, and surely much more would have been achieved, only if they could concentrate their sole attention to their own sphere of work, leaving the rest in full confidence with others, better fitted to accomplish it. The edifice of reform is always cemented by the blood of a few martyrs—earnest thinkers and seekers after truth—solely devoted to its cause and erected by the intelligent and *practical* men, who being convinced of it, lay themselves like bricks and mortar to complete the structure.

Yet, there is nothing like perseverance and one should always bravely tread his path and constantly bear in mind :—

Say not evils around you
Cannot be over-come,
Let not the sight confound you,
Let not your voice be dumb !

See how the brave have shattered
The rock, that barred their way,
Darkness by light is scattered,
Night all obsorbed by day.

Say not an effort single
Is but of little worth,
Drops that with others mingle
Water the thirsty earth.

Let each but do his duty,
Fighting against the wrong;
Deserts will smile with beauty,
Mountains resound with song.

Why, without perseverance the work of the Equitable Literature Home, in the line of thinking, would have long died out in the severe battle it had to fight on account of the *singleness* of its ideas and a firm resolution and adherence to them in the interest of truth, which it has been doing through its organ :

—VAIDIC JIWAN—

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—A mine of information for seekers after truth—

It contains several tri-colour, half-tone and line-block illustrations, art and poetic competition announcements and many original and unique essays on educational, philosophical, moral, social, religious, scientific, industrial, commercial and art subjects, criticisms, reviews, notes and comments, etc., chiefly in English, but also in Hindi and Urdu. A real presentation volume, highly praised by eminent journalists all over.

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A few characteristics :

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5. It awards prizes on substantial essays and holds art, photo and poetical competitions, etc.

6. It is profusely illustrated and it is a pleasure to go through its pages.

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Prof. Dr. J. C. Stephenson, Ph. D., The University of Oklahoma, U. S. A.—"All the articles are interesting and there is much that ought to be stimulative to the people of any country or nationality and with the good beginning it has made, I wish it every success possible."

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G. F. Adams, Esq., I. C. S., Collector and Magistrate, Dehra Dun.—"The book is very well finished and appears to contain much interesting matter."

The work of the Home would advance a great deal as a thinker, if its other responsibilities be shared by some one

else. With such a person in view and knowing the practical difficulties of 'Reform—in and out' more or less all over the world, specially in this country, chiefly owing to the want of a well-balanced plan of work, and party politics, *first* created and then ultized to gain selfish ends through the most harmful and demoralizing journalistic tactics; it is *contemplated* to start a humorously illustrated high-class weekly, to give a practical shape to the constructive and definite schemes concluded in the above-named periodical, under the name and style:

—CRITERION—

THE HERALD OF PEACE AND PROGRESS

CRITERION as its very name suggests, will serve as the 'standard of judging right and wrong.'

Righteousness will be its watch-word and it will steer clear of all shoals and quick stands to reach the haven as a 'Herald of Peace and Progress', educating the intelligentia and the masses to their rightful duties, fostering a common sister-brother-hood, irrespective of caste, colour and creed, and thus bringing about good understanding among diverse nationalities and creating deep harmony, amity and good will between the rulers and the ruled.

It will awake India from her 'Industrial stupor' of ages and work out her salvation with her own resources under the guidances of technology, on the principles of specialization, division of labour and co-operation, by starting suitable institutions and thereby not only provide an honest living to millions of her sons and daugters, but bring material prosperity to the country

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Tackling also with the cases of other class of workers in the different fields of activity both physical and mental, in public and private services, as well as, independent professions of all grades and ranks, it will champion their cause in right earnest and in the right direction.

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PART VI

THE RELIGIOUS ASPECT

THE SPIRIT OF THE ARYANS.

THE EVOLUTION OF THE ANCIENT ARYAN DHARMA —DUTY—AND ITS FALL.

THE PRESENT INDIAN RELIGIOUS SITUATION.

A PRIZE COMPETITION.

THE SPIRIT OF THE ARYANS

Belief in God does not seem to have constituted the cardinal point among the ancient Aryans. Religion, therefore, in the ordinary sense of the word—that which binds with God—was only a *mata* -line of thought—and as such it was regarded as it stood or fell on the test-stone of the *Tarka Shastra*—science of reasoning.

The cardinal point was *Dharma*—Duty, that which ought to be done, or the universal progressive principle for every man—and a person was regarded *Dharmic*—Dutiful—to the extent the following attributes of *Dharma* were found in him or her :—

"*Dhritih kshama damosteyam shouchamindriyanigrahah,*
Dhirvidya satyamakrodho dashakam dharmalakshanam."
—*Manu.*

—Cool-headedness, forgiveness, self-restraint, absence of theft, purity of body and mind, control on active and sensory organs, self-consciousness, knowledge, truthfulness, and lack of anger; these ten are the attributes of *Dharma.*

The opposite attributes were ofcourse condemned as *Pap*—sin.

A little deep thinking will show, that properly speaking *Dharma*—Duty, that which ought to be done—would depend on three main points, *i. e.*, *firstly* the object in view, *seconly* the stand-point, situation or the capacity to achieve the object, and *thirdly* the environments or facilities present to achieve the object in view.

While determining the *first*, they were confronted with an unsurmountable difficulty, as the highest conceivable

point, aided by the deepest philosophy and practical science, showed the 'One-ness of matter and Energy, man and God'—an accomplished fact—and tended to the spirit of total indifference, idleness and loathsomeness towards any activity, which being certainly most detrimental to man's progressive interests, could neither be widely circulated nor made use of in any way. But it dawned upon them, that the question of its *realization*—the Cultivation of Self—which was by no means an easy matter, placed before man a very high ideal and a definite object, opening a wide field for research and hard-work that would certainly lead a man to what he *actually* is, provided his energies be well developed, controlled and wholly directed to the object in view. So, for all practical purposes they put before the humanity an entirely practicable and achievable object which was to lead a healthy and alround progressive life, doing ones duty to oneself as well as unto others, *i. e.*, watching everybody's due interest and allowing its peaceful fulfilment, and ultimately departing from this world in a natural way, with full satisfaction of having attained one's all due desires and discharged one's due obligations to others, without the least pinching or gnawing of the heart, *i. e.* not having done anything in life that ought not to have been done, and without any sorrow or pangs of separation to oneself or giving a cause to others for his own separation from them.

The *second* depended on one's position or assets and stamina to fight the battle of life. Finding that specialization, division of labour and co-operation was a great factor in human progress, both individual and communal,

they divided the humanity into four *Varnas*—classes—*i.e.* *Brahmanas*—intellectual heads, *Kshatriyas*—warriors, protectors and administrators, *Vaishyas*—Agriculturists, industrialists, traders and providers, and *Shudras*—givers of physical comfort, rendering service of every description ; assigned duties to man and woman according to their biological situations in life—man as a producer and woman as a preserver ; and divided the human life into four compartments, *Brahmacharya* up to the age of 25—the period of preparation, *Grihastha* upto the age of 50—the life of a house-holder or of action, *Banaprastha* up to the age of 75—the period of preparation, and *Sanyas* up to the end life—the period of detachment from the world, which was followed by the physical detachment as well on any day and in any lonely part of the forest, without anybody's knowledge, when the last earthly remains also gave a good feast to the animals of the forest ; and yet left everyone *free* to exercise ones own discretion and to do what he or she thought best.

The *third* depended on the circumstances and environments, in which a person found himself placed and was hard to control. But they did not attach must importance to this, as they thought that a person would naturally begin the course of up-building from his infancy and in the very first period of life, *i.e. Brahmacharya*—student age—form character—a solid foundation—with the spirit of doing his duty for duty's sake, without expectation of any reward, sacrificing every thing for the sake of the principle, which should enable him to over-ride the circumstances and environments; and even if he could not do so in certain cases, he having already imbibed the principle of

Nishkama karma—Self-less work, action without motive —and having done his duty to the utmost, would not brood over it and be practically as content, cheerful and happy as though he had actually gained his desires.

It must be noted that with the change of the object, the *Dharma*—Duty—would also change. But as the whole of the human race was looked upon as one, for *'Udar chittanantu wasudhaiva kutumbakam'*—to the large-hearted, the whole universe is a family—and the object in man's life was fixed for ever at the highest pitch in tune with 'Righteousness', the *Varnashram Dharma*—special duty—in distinction to *Sadharan Dharma*—ordinary duty—also naturally became and was known as *Sanatana*—perpetual—*Dharma* or only *Dharma*.

This sterio-typed *Varnashram Dharma* with a definite code for the conduct of one's life might as well be termed a *Mat*—school of thought—or even *religion*—that which binds a man to God—if the *Self* may be termed God and its *realization*, binding or union, but its impropriety and the misleading character for the masses is plain, for they must *curiously* hold their unimaginable and yet so clearly defined God as something quite different and wholly apart from themselves and can not be satisfied unless they have made an *aimless* attempt to reach him, as if He were a physical spot; surely by any misapprehension, under the *likely* misinterpretations, particularly of the selfish theologians. Explicitness was therefore the chief characteristic of the Aryans.

Although this *Sadharan* and *Sanatana Dharma*, which constitutes Hinduism, is so comprehensive, all embracing, all tolerant, all supreme and universally

applicable, pointing to the irrebuttable and therefore universally acceptable ideal and the essence of all philosophy and science—One-ness of matter and Energy, man and God; yet its *realization*—the cultivation of Self—is entirely an individualistic affair, rather than of a society or a section of humanity.

Under certain circumstances, even the *Dharmic* attributes, *e g.* truthfulness itself which is the most important, became *Pap*—sinful ; and it was ultimately recognized that all intermediary steps taken with an honest conviction as *only* instrumental measures to achieve what had been fixed as the *righteous* object in a particular case, were justifiable, howsoever *Adharmic*—sinful, they might appear in an ordinary course of life. It was firmly believed that that which led to the successful attainment of ones *righteous* object, was his *Dharma*—duty. 'To the pure every thing is pure' or in other words 'To the righteous whatever his conscience dictates or whatever pleases him, is his duty, for nothing will please him but his *Duty*.

It was on the onward march to the natural growth and development of the society and its each individual members to a definite but indefinitely high object, and yet under entire personal freedom of thought and action, that the different schools of philosopy, science, religion and art, were evolved and cultivated to the highest point, where in the cycle of human civilization, the spiritual culture meets the fully grown material civilization, culminating into the zenith of pleasure and happiness.

In other words, they believed that it was only *Self-realization*, attainable *only* through *Self-culture*, develop-

ing the spirit of Self-progress, Self-help and Self-consciousness, that differentiated man from the lower animals. If they stood in need of any thing, it was "*.....Dhiyoyonah prachodayat*"—Let our intellect be propelled to the highest pitch—and they ever strived hard for *Righteousness*—Truth—which was their watch-word, as also beautifully put by the late Rai Sahib Shiva Nath, C. E., founder of the Equitable Literature Home and published in his autograph on the opposite page.

"IF YOU TO THINK OWN SELF" [illegible]

Your best friend is your own inner Self whom you should take the greatest pains to cultivate. Do not care if you lose everything else in doing this, as your best treasure is the Self. Self can only be pleased by truthfulness and implicit obedience to the voice, which you can listen if you pay it respectful attention

यस्मिन्ज्ञाते सर्वमिदं विज्ञातं भवति ।
तं त्वौपनिषदं पुरुषं पृच्छामि तं ब्रह्मविद्यां ब्रह्मणो मूलम् ॥

Do not therefore dull your Self i.e. do nothing that causes the least (कश्मल विक्षेप) grieving of the heart or conscience

Bombay
7-10-13

[illegible]

[illegible]

RISHI CHANDRA PH.D. (Berlin)

THE EVOLUTION OF THE ANCIENT ARYAN DHARMA—DUTY—AND ITS DOWN FALL

The ancient Aryan race of the snow-white antiquity, rivalling her own Himalayas—sacred mother of the Vedas and the Upanishads—on whose breast played the spiritual wave of the highest 'Advait philosophy of Vedant' culminating in an ethico-psychic system of thought, atonce altruistic, all-embracing and transcendental, which revealing the riddle of the Universe leads and initiates the seeker into the mystery of life and death, and takes the form of an unshakeable faith in Eternity, showering upon him the eternal peace and bliss—Thee we adore !

None else could show a greater or a more heroic record than the Aryan race, for taking systematized steps for the uplift of the sordid, selfish, clayey, fleshly and brutish spirit in man and so subdue, shape and polish the animal in him by the infusion of that real light of self-knowledge, self-culture, self-reliance and righteousness as to make him the very image of God.

From time immemorial, she has been beckoning and still beckons to all human children, to come unto her and drink of her breast and find contentment. joy and peace through the pathway of that knowledge, which comes out of practising Universal Love and in devotion to service unselfishly rendered in the cause of humanity.

To the ancient Aryans round the Arctic snows, where it is six months night and six months day, the advent of a ray of the sun, a ray of light from the stars

above, piercing the foggy atmosphere, or a spark of fire even were of infinite joy, gladnessand adoration.

Fire and meat, preferably beef, and the Soma juice—a beverage—were a great necessity for their homes and they were naturally hero-shippers. The fire lit with a great difficulty by the crude method of briskly rubbing two wooden pieces or by means of a fire-stone for *Homa*—imparting heat and light and roasting carcasses of slayed beasts with offerings of songs etc., by both sexes—could not be allowed to be extinguished as far as possible.

At every change of the season, they held *Yajnyas*—communal feasts—in a luxurious style and on an affluent scale, lasting for days at a time, in which both sexes took part, ate, drank, sang, danced and loved together and made themselves merry alround.

From such feelings sprang up the origin of the Vedas, containing praise for the forces of Nature, as fire, heat, light, storm, rain, thunder and lightening etc., and prayers—hearts incessant desires—shaped and moulded by the sense of utter helplessness before the black terror of death through mishaps, pastilence and diseases, etc., and were directed to the self-same forces of Nature, whom they out of reverence addressed as Gods—great ones—and even offered parts of their own food to win over, in their simple way, through the great god fire, that devouvered everything and was constantly by their side.

The idea of God—the great one—is different in every human-being as he stands in the scale of the human civilization, and naturally, 'As a man is, so he prays'. The weak prays the strong for protection and power. The idea of worship—reverence—originated from the ignorance and helplessness and culminated in knowledge and power,

itself; and its realization by the practical philosopher, whom it revealed the eternal truth that he being All-powerful himself was one and the same as the All-powerful. The difference lies only in grades.

A primitive man looked upon the most elementary things and forces of Nature, as fire, water air and electricity etc., as *Devatas*—Gods, great ones—or as Nirukta (vii. 15) says 'Whatsoever or whosoever is capable of conferring some advantages upon us, capable of illuminating things or capable of explaining things to us, and last of all, the light of all lights, those are the fit subjects to be called *Devatas*', and prayed them for his daily requirements, as food, clothes, horses, cattle and wealth, and blessings for his dear ones, and curses for his enimies in a most elementary manner; and worshipped—revered—them with a view to gain their favour by offering them food and drink and other necessaries of life, according to his own taste and standard, leading to *yajnyas*—sacrifices etc.

A little more advanced person, prayed men of higher qualifications and attainment, whom he attributed some godly qualities, as Lords Krishna, and Budha etc., to tell him ways and means of gaining happiness and worshipped them by holding them in high esteem, following their dictates, offering them the best of food, clothes and other presents and rendering them every physical service and comfort etc., leading to hero-worship. After their death, the devotee made their representations by pictures, statues or other symbols and prayed by thinking of them, repeating their names and praises, and asking them for blessings etc., and worshipped them by decorating them nicely, and even feeding them with delicacies, as if they were alive; although gradually this

method of worship improved in as much as he began to offer such nicities and in fact every conceivable article, in their names as charity to the deserved and highly respected men, as *Brahmans* and *Sanyasins* etc., or to the needy, as the disabled and crippled ones, leading to idol-worship in its varied forms.

A deep philosopher, who exercised his faculty of thinking comparatively to a very high degree of complexity and could conceive of even the formless and the absolute in terms of the comprehencible, could not be satisfied with any personal God, who is not transcendent and omnipotent, and is therefore not beyond his scope of analysis. He was anxious to solve the riddle of the Universe and his prayer and worship consisted only meditations. He had practically no worldy desires and did not therefore pray for the fulfilment of his common desires, which he thought he could fulfil himself, but was contented and happy in all the phases and conditions of human life, focussed all the forces of Nature into One—Energy or *Brahma*, call it what you will—and was all the time inspired with a ceaseless desire to dive deeper and deaper into the glorious manifsetations of that Energy and quench his eternal thirst for Knowledge in that fountain of truth, to which he only espired to reach one day. His constant meditative mood led to the idea of the one-ness of God-Almighty, which to him—being Himself and yet Unknowable—was practically nothing, and he was not concerned with such a God in any way, beyond following the Laws of Nature which he learnt from Nature Herself, and moulding his own life in accordance with them to attain Self-realization. But people, ignorant as they were,

formed their own ideas about the God-Almighty, prayed and worshipped Him in all sorts of ways and for all kinds of blessings, and their different forms of prayers, worships, anticipated rewards and punishments etc., mixed up with all sorts of customs, rites and ceremonies etc., of the primitive stage of man, gave rise to the different so-called religions.

A true scintist—practical philosopher—went to the length of actually analysing every natural-Element and Law, including himself. His main questions were 'Who am I?, What is this Universe?, What exists in reality? and What are their mutual relations?' and his attempts in solving them, led to the different 'schools of philosophy' until he was dis-illusioned by the school of the 'Advait Philosophy of Vedant' that *he* was not different from that eternal Energy, which was all in all and the *only* entity that exised. It dawned upon him that he was mistaken in holding the Creator *apart* from the created, which were in fact *one* and the same ; in other words that this Universe or Creation was nothing but a manifestation of the self-same Energy and that matter being only a form—aggrigate—of Energy, nothing was created, but had evolved out of the self-same Energy ; and he sang as follows:—

"Then there was neither being nor not-being.
The atmosphere was not, nor sky above it.
What covered all ? and where ? by what protected ?
Was there the fathomless abyss of waters ?

Then neither death nor deathlessness existed ;
Of day and night there was yet no distinction.
Alone that one breathed calmly, self-supported,
Other than It was none, nor ought above It.

Darkness there was at first in darkness hidden ;
This universe was undistinguished water.
That which in void and emptiness lay hidden
Alone by power of fervour was developed.

Then for the first time there arose desire,
Which was the primal germ of mind, within it.
And sages, searching in their heart, discovered.
In Nothing the connecting bond of Being.

And straight across their cord was then extended ;
What then was there above ? or what beneath it ?
Life giving principles and powers existed ;
Below the origin—the striving upward.

Who is it knows ? Who here can tell us surely
From what and how this universe has risen ?
And whether not till after it the gods lived ?
Who then can know from what it has arisen ?

The source from which this universe has risen
And whether it was made, or uncreated,
He only knows, who from the highest heaven
Rules, the All-seeing Lord,—or does not he know ?"

Rig. 10. 129.

He was dumb-founded in amazement, when it struck him that the great truth he had discovered had reduced the whole Universe and himself into the one and the same single 'Energy' that existed—there being no creation, in fact, there could be no cause of it—a fact which threw all his problems atonce into the oblivion, proving all his knowledge, a knowledge of ignorance and his self All-sense. He would not pray, as he did not know, whom to pray, how to pray, and what to pray ; and he would not

even meditate any more, as the mystery being cleared and his eyes opened, he clearly saw that with all his intellect and meditation he could not go beyond the ultimate Truth —the matter of fact—which was already revealed to him to the extent that he fonnd himself identical with It, and he did not know how to mediatate and what to meditate He only said '*Aham Brahmosmi*'—I am that God. But with all this said and realized, there was nothing for him to do. He was not going to place before himself, much less before humanity, an ideal of 'Nothingness', '*Neti neti*—That isn't It, that isn't It—and follow and preach the 'gospel of idleness', putting a dead stop to all the future growth and greatness of man. He pondered over the matter and it dawned upon him as the great Upanishads say :

'*Andhantamah pravishanti ye avidyamupasate,*
Tato bhuya iva te tamo ya u vidyam ratah ;
Anyadevahurvidyaya anyadahuravidyaya,
Iti shushruma dhiranam yenastad vichachakshire ;
Vidyan chavidan cha yastad vedobhayam saha,
Avidyaya mriyum tirtwa vidyayamritmashnute."

—To pitch-blind darkness enter they who are exclusively devoted to *Karma—Maya,*

Universe, unreality, that which appears ;
But to greater darkness go they that are exclusively devoted to *Jnyana—*
Knowledge, Reality, the Truth ;
Different is the result of *Karma* and different that of *Jnyana,*
Thus have we heard from the sages, who declared it to us ;

He who knows that *Karma* and *Jnyana* are to be
practised together,
By *Karma* over-coming Death—
Universe, drinks the immortal nector by *Jnyana*.

Thus he came to the conclusion that 'just as a learned chemist looks upon diamond, graphite and charcoal as alotropic forms of one single element—carbon—and still treats each one of them separately, so to a deep-thinker the whole *Maya*—Universe—dissolves itself into one eternal *Brahma*—Energy—but he does not confuse one with the other in practical life' and being deeply convinced of the axiom '*Karmanyevadhikaraste ma phaleshu kadachana*,'—Your business is with action *alone*, not by any means with fruit—he reverted to action and laid down a code of *Dharma*—Duty, in the broadest sense of the word—for guidance of man and his up-lift to the highest stage of Self-realization.

Being at the highest stage of mental evolution, which is certainly beyond the physical, it is *only* he—the practical philasopher—who, if any body at all, could be looked upon as 'Perfection'.

Such deep thinkers—practical philosophers or *Rishis*—have been called the 'Law-givers to Humanity,' in so far they have laid down a definite code of *Dharma*—Duty, known as the *Varanashram Dharma*—the duties of the four *Varnas*—classes of people—situated in the four *Ashrams*—compartments of life—which formed the basis of the unique social system evolved and carried to almost perfection by the ancient Aryans, which had reached its zenith when the material civilization had fully grown and

the spiritual wave had just entered, bringing in the happiest stage in the cycle of human civilization.

The full growth of spiritual age with the fall of material civilization—the back-bone—was naturally followed by the down fall of spirituality as well, bringing in its turn the most unhappy period in the cycle of human civilization, through which India is perhaps passing at present.

The priestly *Brahman* as a class, selflessly devoted their lives empirically to the acquisition of knowledge from the hidden store-house of Nature in every sphere, from things seen as well as unseen or occult, by long years of painful meditations, experiments and practices and had thus acquired for themselves a recognized position of being *super-human* in the intellectual grasp and abilities, shining like the heavenly constellations, the *Devatas*—Great ones—and worthy of being prostrated unto and worshipped as *Devas*—Great ones—by the humanity. Their sons, grand-sons and the great-grand-sons ofcourse succeeded them according to the traditional custom of the *Varna*—class—and were held in high esteem by the people, even though not so well-up as their fore-fathers.

It may be noted that the very *Brahman*—the intellectual head of humanity—who was at the root of the most magnificient and glorious social system of the Aryans, has been, through corruption, the cause of its complete down-fall.

In his fast degenerating state, the already greatly depreciated *Brahman* in *Varna*—colour—cast of features and intellect etc., owing to the ancestral promiscuous mixing-up with the aboriginies and being well detached from the

Varna Ashram-Dharma—special duties—lost all foresight, and sought only his immediate gain, which to him now consisted in acquiring plenty of un-earned wealth and providing himself with first-rate food wine and women.

Being clever, he knew how to play the game. The *first* thing he did was to refuse to teach the people, who still held him in high esteem and looked to him alone for light and leading, by calling them too low to have a peep into the sacred books; and thus created an open and unrestricted field to play mischief with his equally degenerating and stupified victims.

He soon discovered that the preachings of the different schools of philosophy, culminating into the Advait philosophy of Vedant, with its unique conception of *Brahma*—Energy—espying unity in diversity ; the cardinal principles of *Sanatana Sadharan—Dharma*—perpetual, ordinary Duties of man—*Varnashram Dharma*—special code of duties for man according to the four classes and the four compartments of life, based on his inclinations, thoughts and actions, as laid down by the ancients ; or as a matter of fact even the idea and the form of praying and worshipping the one Almighty God, which consisted in mere concentration and meditation, as practised by different religionists—*Bahumatanuyayi*, the followers of different lines or schools of thought or faiths or in common terms, the different conceptions of that which bound man to God—were of no earthly use to him.

Therefore, as a shrewd man he impressed on the public mind the need of praying and worshipping the different gods and godesses, according to the mental aptitude of

the each individual, at least as a preliminary measures, on the ground that it was impossible to fix ones ideas on Almighty God, who was inconceivable; and he shut the mouths of a few inquirers by adding 'What does it matter to what *Devata* – god or godess—the prayers and worships are offered, for they must all be ultimately wafted to the great throne of the Almighty who is omnipresent'.

He altered the form of prayer and worship in that, that the deity should be pleased by offerings of nice eatables, clothes, ornaments, money and property etc.; installed himself on the *Gaddi*—throne—as the sole agent of all gods and godesses ; opened temples or shrines with big estates, yielding large and perpetual income, as market-places; and began to unscrupulously rob the belongings of the misguided ignorant masses who were manoeuvred to approach him in great faith, in the form of nice eatables, clothes, ornaments, money and property etc., as *Dakshina* —charity in God's name. He wrote voluminous myths consisting of 18 Puranas and created ten *Avatars*—incarnations—including some well known persons as Rama and Krishna etc., for whom people had already a great reverence, and innumerable curious gods and godesses, *e.g.* god Ganesha with a big elephant trunk and riding on a small rat, without whom no worship or ceremony is ever complete ; the coal-black godess Kali, with a frightful figure, buldging eyes, large canine teeth, protruding red tongue, four arms, holding weapons, freshly cut human head dripping blood, wearing in fact, a wreath of human heads, treading a *Rakshasa*—cannible—and leaning against a tiger upon whom she rode, before whom 150 to 200 young goats supplied by the worshippers, are daily sacrificed in a

most merciless and cruel fashion ; and so on, too many to be named being somewhere in the vicinity of 33,00,00,000.

Reptiles, birds, animals, plants trees and stones, etc., were also turned into gods for the benefit of the *Brahman* priest and the ordinary events and customs and manners of life, as the birth, feeding naming, hair-cutting, ear-piercing, school-going of a child, marriage and death etc., were also *strangely* taken into the fold of *religion*, to be strictly observed by sterio-typed ceremonies attended by the worship of different gods and godesses and rich gifts to the *Brahman*.

He originated the idea of doing everything under the auspices of good stars, to determine which the *Brahman* practised astrology and charged his fee ; insisted on celebrating the good omens and warding off the evil effect of the bad ones, by a special *pooja*—worship of gods or godesses—followed by rich *Dakshinas*—charities —for himself ; and liberally practised black-magic and witch-craft, trying to replace even the science of medicine, by pretending to cure diseases as far as possible, but actually spreading them by the *Tantric* maltractises.

Child-marriage suited him better and he strongly advocated it, as he could easily handle the young couple and make a lot of money by suggesting *auspicious* matches to their respective parents, under the solar system by comparing the birth stars etc. Instead of laying stress on the spirit and reading out the Vedas—books of Knowledge—to the people, he stuck to the crude and grotesque forms of the different ceremonies and ensnared them further into his clutches by repeating to them his self-coined *Kathas*—sacred stories of the different gods

and godesses—vitiating their minds and inducing them to follow his wrong and fanciful dictates. Knowing well the psychology of the people under the social organization set up by the ancient Aryans, he found the members of the fair-sex who were innocent, emotional and ignorant of the worldly ways—specially the widows, whom he invariably advised to stick to the perpetual widow-hood and pass her remaining days in *Pooja* and *Dan*—worship and charity—to be the easier prey and proper victims, as he was sure that with the queen of the house in his clutches, the men would of themselves be gradually compelled to come round to his ways.

Even the ordinary daily routine as bathing and eating etc., were brought by him under the compass of *religion* and the caste-rules were strictly imposed, specially in maintaining a *Kitchen-religion*, that dis-allowed the members of one caste to partake of the food cooked or even touched by the member of another caste, the slightest infringement of which needed a *Prayashchitta*—penance—necessarily consisting of worship and charity to the priest, the magnamity of which was determined by the *Brahman* priest himself, according to the seriousness of the crime, the financial position of the so-called sinner and the greed of the priest. He, of course, made an exception in case of the *special rich food*, as butter-fried bread and vegetables and milk preparations etc., which could be taken though cooked by another caste-man, to ensure *only* good, rich and ready-made food for himself. A bath in the river, preferably Ganges, was interpreted by him as the best absolvant for all worldy sins, provided it might be followed by a handsome *Dakshina*—charitable

present—to the *Brahman* priest ; and he monopolized all the goodbathing places on river sides in India for practising this dodge on his ignorant victims.

In order to induce his victims to pay him as much *Dakshnia*—gratuity—as they possibly could, he freely preached, that they would get twice or even thrice in the next world of what they gave him in this world.

He expected to be well fed and presented with big purses, clothes, ornaments and properties etc., by the people, even when their near relatives died, and insisted on the ceremony of *Shardha* as they called it—feeding the *Brahman* and presenting him with all the necessaries of life in the name of the dead—repeated every year, feigning to absolve the soul of the deceased from this *Mrityu-lok*—mortal world—and the devotee from his *Pitririna*—debt of the dead.

To increase his amativeness, he took a lot of meat under the pretext of animal sacrifice to a god or goddess, and also drinks etc., under a similar obligation ; gave unutterably shameful and vulgar interpretations to some parts of the Vedas or added some such parts of his own ingenious fabrication and produced a host of independent obscene literature, capable of being interpreted in more than one way, if need be ; brought forth the Tantras with all kinds of *Tantrik-kriyas*—sexual operations ; and introduced into religion the most repugnant phallic worship, *e. g.*, Shiva and Parvati imaged in the state of coition, which is wor-shipped by every individual Hindu from his or her infancy up and the devil of a *Brahman* priest has the privilege of explaining to each individual in private as

to how it came about; why the very vagina of woman was made into a sacred symbol, which every orthodox Hindu carried boldly painted in multi-colours on his fore-head, etc.

To satisfy his sexual passions, he encouraged the worship of a man or woman's sexual organs by members of the opposite sex, followed by congregations, as among *Vammargies*, for promiscuous sexual intercourse between couples mated out by a game of chance, *e. g.* by a man picking out any one of the *Cholies*—breast suspenders—lying in a pot and having its owner as a partner, which often made couples consisting of highly objectionable parties, as mother and son, father and daughter, and brother and sister etc.; suggested the mal-practices as of dedicating the virgins to the temples, marrying them to *Thakurji*—stoney image of a god—whereby the lustful *Brahman* priest could freely satisfy his carnal desires; recommended e submission of every bride to spend her *first* night with the *Brahman* priest and thereby to obtain sexual purity and his sensual benedictions etc.; and advocated even *Stri-dan*—the charitable gift to the *Brahman* priest, of ones wife, decorated with beautiful clothes and ornaments and possessed of a handsome property to give her a comfortable living for the rest of her life, whereby he could rob his ignorant victims of even their beautiful and beloved wives; although many a *Brahman* priests are said to have sold the so-gifted wives to their own husbands at fabulous prices, after of course removing all their fine clothes and ornaments and retaining their property, or even to have turned out the poor women after sometime into the streets, quite pennyless and compelled to lead a life of shame.

He cleverly fabricated things to suit his selfish ends and mixed them up with the ancient original text of the Vedas and the other *Shastras*—sacred books—in such an artful manner as to render their detection almost impossible, and whenever an occasion arose, he simply gagged the mouths of his learned and *text-bound* orthodox victims by drowning them in quotations, to suit his own end, from the Vedas and other *Shastras*, by way of 'authority', pretending thereby to throw the responsibility in the matter on the highly esteemed ancient *Rishies* and other Law-givers of Humanity ; and his words " Well Sir, I, as a responsible *Brahman*, have been ordained by the *Shastras* to *only* minister for serving the society as laid down in those ancient and unimpeachable sacred texts, which are obligatory on every Hindu, wishing to remain within the fold of the *Sanatan Dharma* of the illustrious ancient Aryans and thereby to seek his own salvation through the realization of Self, but if anybody wants to be free of the fetters of those texts or the *Brahman* minister, let him go out of the fold of the ancient *Sanatan Dharam* of the great Aryans " carried further conviction and in the fear of being turned out of the Hindu society, they quietly and willingly offered themselves to his exploitations.

The ingenious *Brahman* made a pun even on the term *Sanatana Varnashram Dharma*—perpetual special duties of the four classes of men in the four compartments of life —and interpretted it as 'adherence to one's guild which had existed from the beginning and performance of *Duty*'—*Dharma*, which was nothing more than to regard himself as the top-dog of Hinduism, and to blindly follow his dictates. It has now been clearly established that the genuine

Manu Smriti of the ancient Manu—the Law-giver of Humanity—had been made to disappear and the present Manu, so redolent of the *Brahmanic* superiority, has been redacted, recasted and re-edited several times to suit the *Brahman's* interests. Look at the partiality shown to the *Brahman* in the Manu. 'The very birth of a *Brahman* on this earth is for the better, for he is the Lord of all beings and a protector of *Dharma*—religion,' 1, 99; 'In this Universe whatever there is, belongs to the *Brahman*, who being superior, has the right to possess all,' 1, 100; 'A *Brahman* may feed and cloth himself on the charity of others, yet all these articles belong to him, while others may feed and cloth themselves on their own earnings, yet they should consider to live on the charity of the *Brahman*,' 1, 101; 'Learned or a fool, the *Brahman* is necessarily a *Devata*—great one, worth worshipping—like fire, which may be sacrificial or ordinary, is of course a *Devata*,' 9, 317; 'Giving all the royal-treasury containing the fine money to the *Brahman*, and kingdom in the hands of the heir apparent son, a king should leave this earthly body in a battle,' 9, 323; 'Instead of giving the capital-punishment to a *Brahman*, it is enough to merely shave his head, but others must be subjected to a death sentence,' 8, 379; 'A *Brahman* may be steeped in crime, yet it is not proper to impose on him a death sentence, he may be turned out of the kingdom with all his money and without any corporal punishment' 8, 380; and soon.

Similarly, it is affirmed that the present Yajnyavalka Srimiti is not the work of that ancient Vedic *Rishi* but of some nameless alleged pupil of his, belonging to a

school of white Yajurveda, and as such familiar with the Manu Smriti, the Griyha Sutras of Paraskar, and the Shrout Sutras of Katyayana; and that it has gone through several redactions. The present Ramayana is certainly not the original 'Valmikiya'; especially the Uttar Ram Charit is an interpolation put in there with the ulterior purpose which is at once clear if read between the lines. In fact the whole of the present *Shastric* literature has been put through the same process for the purpose of creating a new 'Paradise on earth' for the *Brahman*, in accordance with the *Brahmanic* pretensions and by the degenerated *Brahman* himself.

Certain portions of the sacred texts were misinterpreted by him to suit his ends and those that could not be managed or were found wholely against his object, were simply omitted and destroyed by him.

He even greatly misinterpreted the teachings of the ancient Aryans, *e. g. Vrata*—resolution to practise truth—was misinterpreted by him into the 'physical fast' of which he flung hundreds on his victims in the name of religion, which must naturally be followed by a good feed and a *Dakshina*—charity—to the *Brahman* priest; and the degenerated people welcomed it, finding it much easier than the *Vrata* ordained by the ancient Aryans. Nay, the very word 'truth' was tempered with by him in that that he called the table on which none had taken food or a food or utensil not touched by another caste-man as *Sachcha*—true—and the remains of the food partaken by even oneself or a utensil out of which one had drunk water and was washed or a table on which even one's own caste-man had taken his food as *Jhutha*—untrue. This gave a

licence to the people to tell as many lies as they liked and yet to consider themselves truthful, so long as they had not broken the caste-rules *openly* and *knowingly*, unless over-taken by some trouble, as the *Brahman* further said 'Apatti kale maryadra nasti' that is under those circumstances it was not sinful to break them, if however a *Prayashchitta*—penance—was performed and the *Brahman* priest was paid his share. From this, people naturally gathered that no *Prayashchitta* even was needed for a sin committed on the *sly*, which further induced them to adopt the hypocritical measures in life.

For the sake of the false prestige, power and pelf the degenerated *Brahman* sold his conscience and went on pandering to the grotesque tastes of the still more degenerated worshippers. In short, 'pay, pay, pay the *Brahman* and you have fulfilled all your obligations in this world and carved out a path for a better place in the next' was his teaching to the people, from whom all education had been ruthlessly suppressed by him, lest they should understand things and break through the yoke of age-long bondage of infamy and superstition, carried by them in his interest.

Self-love, gluttony and sordid vice triumphed, specially among the fast degenerating *Brahmans*, but even this deplorable position of the *Brahmans* seems to have been greatly envied, copied and adopted by many of the so-called religionists, which is perhaps responsible for the existence of the many so-called religions in the world to-day.

The most attrocious cruelty to animals by way of unscrupulous sacrifices held under the self-created so-called Hinduism of the degenerated *Brahman*, in the name of

the different gods and goddsses, costing enormous sums of money, especially on festivals and imposing fearfully strick, demoralising and ruinous conditions on the people, particularly the women-folk and the *Shudras*, reaching a repulsive stage of vice and indecency, caused a general revolt, which ended in the advent of Buddhism.

Lord Gautam Buddha, preached the democratic doctrine of equality, fraternity, morality and rationality, echoing the teachings of the great *Rishi*—saint—Kapil that the existence of a personal God was not provable. He asserted that the humanity need not bother itself about the existence of God, so long as this Universe of ours was governed by the stern and unchanging moral laws, *i. e.* the Laws of *Karma*—action and reaction—meaning thereby, that 'As thou shalt sow, so shalt thou reap'; that the whole Creation is based on the eternal principle of evolution ; that this human world of pain and pleasure is tied up with the ever rotatory chain of Birth and Death; that to escape from this chain is *Mukti—Nirvana*, salvation—attainable *only* by practising *Righteouness* —purity of thought and action—and abstention from drink and blood-shed, which leads to idividual and social degradation; and so on, with the axiom of '*Ahinsa Parmo Dharmah*'—Non-killing in thought and deed is the highest duty—as the essence of Buddhism, which allowed doing harm to nobody—not even to a worm.

Shudras and women being greatly oppressed by the *Brahmanic* thraldom, found solace and consolation in Buddhism, which opened out to them a new heaven and a new earth. Many of them became monks and nuns, devoting their lives for the betterment of the society by

organizing different *Sanghas*—religious groups—controlled by the *Sramanas*—bands of self-sacrificing men and women. The *Shudras* gradually rose to power and became the rulers.

The Emperor Ashoka, during whose reign Buddhism was declared the State Religion in India, was so much effected by its teachings that he disbanded his army in disgust.

Although Buddhism sprang from the bosom of *Brahmanism*, being based on one of its schools of philosophy, its growth nocked the sordid, gluttonous, libidinous and degenerated *Brahman* down on the ground, who being full of fear, envy and jealousy began plotting and scheming against the movement.

According to the Behar Research Society's journal, a *Brahman* Sunga dynasty, which had sprung up in opposition to Buddhism in 147 B. C., came to power, replacing many *Shudra* kings. The Emperor Ashoka, having disrupted the very force, which had sustained him—military—the central Buddsistic power dwindled through want of military power, and with it Buddhsim too, as a religion, was gradually transported to other countries and followed by the revival of orthodox Hinduism, in India.

In 606 to 646 A. D., another powerful King Harsha, was a patron of Sanskrit. He greatly adored the *Brahmans* and brought about a compromise that the Buddhists accepted the *Pavita*—sacred thread—and the *Brahmans* agreed to recognize Lord Buddha as one of the *Avatars*—incarnations. But it was a moral defeat for the Buddhists, involving the surrender of their high principles of 'equality and freedom' in favour of the demoralizing 'forms and

shackles' of the so-called caste-system of the degenerated Hindus.

Hindu kings, like Sens of Magadh and Sasankas of Gour, were under the sway and guidance of the *Brahmans* and were therefore hostile to their Buddhist subjects. Monastries, nunries and *Sanghas* were dis-established and their properties confiscated.

The Rajput kings that followed, were surrounded from all sides with luxuries, wine and women and were greatly flattered by the most sweet-tongued and selfish *Brahman* priest, quoting authority and sanction for all their un-lawful actions, from the so-called ancient *Shastras* and ever-ready to assist in plotting and hatching up their licencious schemes. He soon won them over to his side and demanded the complete destruction of whatever Buddhists were left in India, as a favour, to re-create his so-called *Brahmanism* ; and so was it granted. The kings turned blind and deaf to the ordinary rights of citizenship of their Buddhist subjects, who were left like flocks of sheep without shepherds. Their villages were devastated, homes plundered, women dishonoured, and men and children either banished or slaughtered. They even made the Buddhist *Bhikshus*—saints—offer bloody sacrifices and married the monks to the nuns. All the beautiful white marble and pure gold idols of the great Lord Buddha, with which the country was flooded, were converted into those of the god Shiva, by encircling snakes round their necks and every Buddhist temple was made into a temple of Shiva. The remnants of the Buddhist population were ostracised and boycotted from decent liveli-hood and were therefore forced to take the lowest of the lowly positions.

It is hard to think, from this distance of time, if cruelty, brutality, sacrilege and desecration could have gone further than what it did in disrupting and banishing Buddhism out of India.

This was the sad end of Budhdism in India that wanted to oust the most degenerating so-called *Brahmanism*.

The great Shankracharya, who was a genius, made another attempt to save the people from the clutches of this demoralizing so-called *Brahmanism* by developing his '*monoism*'—a philosophical theory of exuberant beauty and harmony—through his teachings of the Vedanta, which however, was too subtle in its abstractions to captivate the masses. With his passing away, the degeneracy which set in went on careering in full vigour, particularly as his theory of *Mayavad*—illusion—had a baneful effect upon the fast degenerating society, creating idlers and fatalists.

The Hindu masses, ground down by poverty and misrule and nevertheless made a prey to perpetual exploitation, dwarfing their intellect through want of education, and their physique through want of food and sustenance, continued to adhere to their old ways of idol-worship in all sorts of hideous *Tantrik* forms under the priest-dom of the selfish *Brahman*, with the result that extravagance, greed, unbridled sexual licence and strong drinks were unfortunately again re-instatet in the society.

The degenerated *Brahmanism* had constant and severe attacks by other religions as well, as *Islam* and Christianity etc., particulary by the former, nevertheless it did not only survive all, but picked out points from them in its own favour, *e. g.* it accepted many of the Mohamedan *Pirs*—saints—and encouraged the worship of their graves etc., among the Hindus.

It must be acknowledged with due gratitude that only recently Swami Dayananda Saraswati, the learned founder of the Arya Samaj, with his motto that 'It is the *first* and fore-most duty of every Arya to support the truth and up-root the false-hood' rendered an incalculable service to various so-called religions, specially the degenerated Hinduism, by exposing the mischief wrought in their names, although it is a pity that the great Swami's *own* sect—Arya Samaj—too should not be free from certain dogmas, which exist in it though on a very small scale and perhaps do not exploit anybody's purse or belongings to that extent in the name of religion.

More or less the same may be said of the great Raja Ram Mohan Roy and Shri Keshab Chandra Sen, the learned founders of the Brahmo Samaj, and a few others.

Again, the great and self-less men like Swami Vivekananda, inspired by men like Swami Rama Krishna Paramhans, totally ignored the so-called religions and their differences as unworthy of attention, and threw a good deal of light on the teachings of the different schools of philosophy, especially the Advait philosophy of Vedant, to the great enlightenment of the Westerners, particularly Americans, who being in a struggle for the spiritual culture, have certainly appreciated it more than the present degenerated Indians, who must begin over again their *A. B. C.* of materialism and are therefore far from being able to use or even appreciate such high principles. But the strenuous efforts of men like the great Swami, have surely made the Westerners, profound admirers of the ancient Aryan culture, which is as much their *own* as of the Indians. In fact the Westerners being almost pure

Aryans and nearer to the top-most rung of the ladder of the human civilization, have a better claim to the ancient Aryan culture, than the Indians who are not pure Aryans, being greatly mixed-up with the dark aboriginal tribes and are only groping in the dark to find the very first rung of that ladder.

The whole of the intellectual section of humanity cannot be too thankful to the great men, like Swami Vivekanand, for the most useful type of selfless service rendered by them in *once more* pointing to man the *only* way to his emancipation through *Self-realization*.

America has already many a times paid her homage and tribute to the irrebutttably great Vedant philosophy of the ancient Aryans, and here is another one : 'Hinduism invades America '—A study of the amazing adventure of an Eastern faith in a Western land—by Dr. Wendell Thomas, available from the Equitable Literature Home, Dehra Dun, for Rs. 12.

In this book, the learned author says that the presence of *Hinduism* in America in the form of a purely religious organisation 'is due primarily to the desire of certain American Christians for deeper and wider knowledge of the world's religious thought. The Hindu preachers in the United States are not so much missionaries as—inductionaries. The stimulus is American, the response Hindu.'

American Vedantism is a tree of which the seed was Vivekanand. The seed was planted in American soil by the Parliament of Religions and the sprouting plants cultivated by wealthy Americans, especially women of leisure, as in the case of many other cults.

'Vedanta does not appeal to the masses. And as for me, I shall never compromise its truth to make it popular. Even if the masses flocked to my door, I would still continue the intensive cultivation of the individual.' The *Swamies* are true to the Hindu ideal. They avoid propaganda and publicity. They help *only* the earnest seekers after truth, and avoid creating *Mathas*—congregations—much more presiding over them as *Mahants*.

The *Sanyasins* would retard their spiritual development if they devoted their time and attention to the organization and missionary work. They elevate others by their *own* example and the mode of life, and they know that salvation comes not from vicarious atonement or by converting others to a particular faith, but by *Self control* and *Self-culture*. 'The Vedanta centres have done neither community cultivation nor extensive advertising.'

Those who acquire divine *knowledge*, which Vedanta aims at imparting, cannot look down upon any one. They are therefore most tolerant to all schools of thought, based of course on the fundamental principle of 'Righteousness.' But being advocates of truth, surely they cannot keep their mouths shut to the frevolous, misleading and directly mischievious ideas introduced and practised by *selfish* parties under the name of the so-called religion.

The effect of the Vedanta movement on Americans has been that those who accept its ideals become more strictly Hindu in their beliefs than many Hindus in India. And this tendency' explains the learned author 'is increased by the fact that Americans are generally aggressive, single-minded and whole-hearted in whatever they do, so that when they join a Hindu movement, they often want to be

more specifically Hindu than the Swamis themselves, and whereas the Swamis are tolerant of Christianity, their converts often despise the pit from which they were digged, and become violently anti-Christian.'

Dr. Wendell Thomas points out three main reasons for the persistence of the Hindu cult in America. The *first* is, that the ideas presented by the Hinduism being nothing less than a complete and universal summary of all the possible religious principles existing from the the time immemorial, they are natnrally ' all-embracing, all-tolerant, and all-supreme '. A person of any shade of opinion—of course Righteous—must find a place in it, but Vedantism being *only* a branch—school of thought suited *only* to the intellectually highest specimens of humanity—cannot naturally suit every one. Vedantism is therefore highly individualistic and as such it does not require any extensive propaganda or advertising, although the information must reach the needy, who makes himself rather known by his constant enquiries, discourses and efforts to find a solution to his problems.

The *second* is ' the cultivation of the individual rather than society,' which ' fits in nicely with the American post-war mood of reaction from social idealism '.

The *third* is 'the insistence on the essential oneness of the individual with God which is universally satisfying '.

In fact, Hinduism, with its conception of vital evolutionary progress towards Self-realization is just the religion which the West needs to keep it safe from the effects of agnosticism in a scientific age. 'The modern age ' says the learned Doctor at the end of his book, ' has little use for the traditional dualism between the natural and the

super-natural and is moving towards pluralism on the one hand and monism on the other, towards the path of less religion and the path of more religion. Hinduism comes to America to point out the path of more religion '.

The West being materially almost fully developed, is likely to enjoy the happiest stage in the cycle of human civilization, as soon as the wave of spirituality that is struggling to enter, takes hold of the people. The 'monism' of Sankaracharya, in which permeates the spirit of Vedantism, can stand the severest test of rationalism ; and it is hoped that the West, distracted through materiallism, will soon be dis-illusioned and finally see the truth of what is *real* Hinduism – the mother of Vedant Philosophy— finding, peace and solace in the Upanishadas, which Max-Muller described as ' among the most astounding products of the human mind ' and which in the words of the French philosopher, Victor Cousin, contain ' truths so profound, contrasting so favourably with the results of European genius, that we are constrained to bend the knee before the philosophy of the East and to see this the native land of the highest philosophy.'

It is a thousand pities that the degenerated *Brahmanism* has survived all the most severe attacks made on it and come-out triumphant, like a lucky devil or a shameless brute and seems to be ' still going strong ', but as the intellectual *Brahman*—though degenerated and selfish— has himself *rightly* put down as a prediction that until the end of *Kali-yuga*—destructive age, the most unhappy stage int he cycle of human civilization—of which still considerably over four lakhs of years remain, when Vishnu—god of Creation, materialism—would incarnate

himself as *Kali-Avatar*—the path of unrighteousness would not be arrested. It seems to have come out true so far. Let us hope that the reminder of it will not be true; and this can be, if the people make a short-cut and say good-bye to the present degenerated *Hinduism* and with it to all the so-called religions, realizing gradually their 'Duty as man to man and unto ones own-self' and be bent upon discharging the same, although this seems very hard and perhaps would not come to pass until they get out of the most unhappy stage in the cycle of human civilization, by actually starting to develop materialism and thus begin to give another turn to the great cycle of human civilization.

Too easy a gratification, in fact of the world's soft things, which the Hindu society far too readily and in profusion supplied to the *Brahmans*, made the latter lose their head and heaven, with the result that the present day educated and independent Indians—particularly Hindus—who though in a microscopial minority, bear such a contempt towards religion that they do not even care to be told anything about it; while they have hardly any notion what *Dharma*—Duty—means, with the result that even the the pecuniary success is often emulated by a large section of the 'greedy' and the 'needy' to whom education, instead of being a step to higher things, is metaphorically a sharp razor for cutting the throats of people—swindling in such a way as not to come within the purview of the criminal courts.

However, the old-type orthodox Hindus, who are in an overwhelming mojority, must owing to their ignorance still hold the *Brahman* in adoration, howsoever the latter

may have degenerated. It is therefore lamentable that India with her population of over three hundred millions may not hope to get out of the clutches of the degenerated *Brahman* who must still enjoy, as perhaps is the natural law, that the 'unscrupulous-brainy' must feed upon the 'brainless-rich' or as the old proverb goes that 'the fools make a feast and the wise enjoy it', until perhaps the dawn of materialism shines upon her.

At any rate, it is very sad that by the side of the noble picture of our great mother—the ancient Aryan-race—given at the beginning of the chapter, there is another picture of the millions upon millions of her unprincipled, poverty-stricken and miserable hybrid children, contemptuously known throughout the civilized world of today as the Hindus, Gentoos, Hondus, Indos, nay Natives, who stand holding on to her knees, too crippled to take a draught of the rejuvinating nectre from her breast.

THE PRESENT INDIAN RELIGIOUS SITUATION

The so-called Hindu religion of to-day is an inigma and a solution may be attempted through the clues given by its various channels, all of which must lead the seeker that goes up along them to the fountain-head, if there be any yet existing, unless the channels themselves may contain only dry sand and be blind. Perhaps it is both, but if one retraces his steps and goes down the channels, it would be found that they all lead to the fathomless ocean, in which once drowned there is no coming out again. May, the victims of the present Hindu religion or as a matter of fact, of any of the so-called religions, be saved from such a catastrophy!

First Channel—The Caste System.

Great were the corruptions wrought in the ancient fair Aryan invaders of India by their promiscuous inter-mingling with the dark aboroginal natives, resulting in the deterioration of their bodily grace and the mental capacities, especially during the most unhappy stage in the cycle of human civilization, which followed the decay of both the material as well as spiritual civilizations. It was then—that the most beautiful palatial structure of the ancient Aryan socialism was pulled to pieces by its very originator and architect, the great *Brahman*—the intellectual head of humanity—who being degenerated and selfish, fell from his high pedestal of 'Righteousness' into the lowest gutter of 'meanness' disintegrating the people into endless castes and caste-differences. It is therefore perfectly idle for the present Indians to boast of their purity of race and to

fight among themselves on the false notion of the nobility of birth, without possessing any special mental or even physical traits to entitle them a place in any of the four *Varnas*—castes—originally formed by the ancient Indian Aryans, on the basis of the *Guna*, *karma* and *swabhawa*—attributes, actions and inclinations—of each individual, as a classifing measure in view of an all-round progress of humanity in accordance with the laws of Nature and on the principle of the division of labour, specialization and co-operation.

Nevertheless, one finds that the present caste-system with its most ridiculous 'Kitchen-scruples', not as regards the cleanliness of the food, but its preculiar sanctity or *Sachchai*—truthfulness, if it could be so-called—which could be polluted by the mere touch of a person of the different caste, forms the main pillar of the so-called religion or *Dharma* of the present day degenerated Hindus.

And yet, one may be surprised to find that this *Kitchen-religion* disappears in Jaggannath—a place of pilgrimage—where hundreds of thousands of the pilgrims of all castes and creeds, including men, woman and children, 'untouchables' and even the diseased and the sick partake of the 'sacred' rice, as a *Prasada*—boon—of the so-called great god Jaggannath, from the same pot, to which no sane man would join on hygienic grounds. But, this is perhaps done for the convenience of the *Brahman* priest, as he *has* to offer some boon to the innumerable pilgrims that go there to pay him homage, nice eatables, drinks, clothes, ornaments, cash and property, etc.; and thick rice being the cheapest and easiest of cooking has met his choice and he allows the pilgrims to take it from

the same pot as it saves him the trouble and expense of serving it, although he keeps himself miles away from partaking this 'boon' of the great god Jaggannath. Again the sweeper and the *Brahman* daily travel and take their food in the same compartment during their railway train journies. There is therefore properly speaking no question of the detestable so-called present caste or 'untouchability' left in India, violating the caste-rules, but the ignorant must have a ground to fight and to his mind it *still* exists.

This queer notion of the *sanctity* of food has given licence to the non-observance of cleanliness, both as regards its cooking and serving as well as the environments, and it further encourages its victims to tell deliberate lies and lead a hypocritical life.

A relation of mine, who posed to be a great religious man in front of my mother, so much so that he would not take his meals even on a *Chouka*—washed dining floor—unless he had pulled off all his clothes and tied a silk *Dhoti*—loin cloth—around himself, was eating beef-steak and sipping whisky in an European restaurant. When suddenly encountered by me, he threw his nap-kin on the plate and turned his face towards the wall, not knowing what to do. On being reconciled, he said "I am really ashamed of myself, but I can stand no other meat and my physician has recommended me the use of liquor for the palpitation of heart! You know, health is the first consideration' he continued, as he puffed a thick could of smoke from his big cigar 'but you need not mention it to aunty and others, who believe in *Kitchen-religion* and are hypocrits. I am a straight forward man and truth is my religion!!"

Another orthodox Hindu, who was caught in a similar predicament, but was evidently well informed, gave an uncalled-for surmon in so many words: "Beef and pork were not forbidden foods among the ancient Aryans, who made frequent use of *Soma* juice—a beverege—of great rejuvinating qualities. It was only when they invaded India and took to extensive agricultural operations that the economic value of the bull as the tiller of soil and carrier of load, and of the cow as the producer of bulls and giver of milk, which being the source of butter and curd gave rise to innumerable fine eatables, was realized and the cow-sacrifice or beef-eating was prohibited. Since then the *Gawalambha-yajnya*—envolving cow-sacrifice—was also given up. Even to-day cow is brought in a Hindu marriage for sacrifice, according to the ancient custom, but is returned owing to the new rules of the Hindu society.

The Pandawas gave a big dinner to 10,000 *Brahmans* at the time of performing *Ashwamedha-yajnya* in celebration of their victory over the Kourawas, when it is said that the guests were entertained with all kinds of best fruits and vegetables, meat-preparations of hundreds of variety, including pork and deer's meat, and the delicate meat of many kinds of birds, and fish etc, all cooked in *Ghrita*—clerified butter—with may spices etc., and alkoholic drinks of many sorts were freely served.

As a matter of fact, the question of food was based entirely on the dietetic principle. The brain workers—*Brahmans*—took mixed diet, which is undoubtedly the best for them; those on active service—*Kshatriyas*—took plenty of meat and less of starchy food; those

given to sustained long hours of bodily work, as agriculture, industry and trade—*Vaishyas*—took plenty of starchy food and less of meat ; and those given to continued strenuous physical exertion—*Shudras*—took almost exclusively vegetarian diet ; but all took plenty of fruits etc.

Again, a child was given a good deal of nutritious diet rich in proteins and nitrogenous matter; a *Brahmachari*—student—was forbidden the use of meat-diet being sexually exciting ; *Grihasthi*—a house-holder—was recommended a mixed-diet; a *Banaprasthi*—retired person—used to live mostly on vegetarian food, as his advancing age would find relief in it; and a *Sanyasin*—ascetic—lived almost entirely on fruits etc. This was the general rule. Naturally it had nothing to do with a man's ideas or faith and every body was free, nay it was his bounden *Dharma* —Duly—to eat and drink what built his body and health and to live in the way he liked best." But with all his knowledge, he lacked the courage of conviction as is usual with even many of the well educated and enlightened Indians, and was as much of a hypocrit as one could imagine. So, when questioned further, he answered with a cunning and proud smile "Oh well, I am a *true* Arya from *within*, and as such have to accommodate myself to the conditions of my people, who are born and bred in hypocrisy, leaving the *Self* to take care of itself!"

The want of cleanliness, especially with regard to food, is a fruitful source of epidemics in the country, while the absurd idea of its *sanctity*, is the cause of constant friction even among the people of the same caste or sub-caste, of which there are thousands. In these progressive days of the individual freedom of thought and

action', reflected from the West, it is hardly possible for any society to turn-out its member by way of punishment for breaking any of its rules and to put him under the ostarin of *banishment* with no associates or home-comforts, much less for the Hindu society, which is fast dying out, and is practically dead. On the contrary, the false idea of the *sanctity* food or the mockery of the *Kitchen-religion* is responsible for the denial on the part of many of the educated, enlightened and straight forward Hindu youths, to have anything to do with the so called *Hinduism* or to remain under its fold, not knowing of course that through this very vitiated and spiteful *Hinduism* of to-day, they could catch up the thread and trace back the *Sadharan* —ordinary—as well as the *Varnashram*—special— *Dharma*—duty—of the ancient great Aryans, of which who will not be proud ; and thus may themselves reap its greatest benefit and be an asset of great value in enlightening others to share their happiness, which is eternal.

But, it is a pity that such worthy sons and daughters of India are being deliberately turned away from the Hindu-fold by thousands every day, simply because they are *right* and would *not stoop down* to do the wrong, much less be hypocrits, and the blind and bigotted Hindu society of to-day neither understands nor is willing to understand matters in the right light.

Such a degredation and infamy prevails in India and dooms the fate of the down fallen and caste-ridden Hindus.

Second Channel—The Cult.

It is remarkable that the once supreme *Brahmarshi Brahman*—practical philosopher—who had attained

Self-realization through his deep meditations on the Advait Philosophy of Vedanta of his own origin and had chalked out and successfully carried through the unique system of *Varnashram Dharma*—a code of special duties of the four classes of men and of the four compartments of life—for the emancipation of humanity, thought in his degenerated state of *only* preaching to the people the prayer and worship of the innumerable gods and godesses, in the form of idols, by offering nice eatables, drinks, clothes, ornaments and property etc., which he could of course usurp asthe devine priest; and in order to satisfy his carnal desires, had many virgins dedicated to the gods called *Deva Dasies*, whom he talked of phellic worship during religious instructions and gradaully won over for his bed-mates; and exercised endless malpractices.

Idol worship therefore, with all its corruptions, formed the main cult of the present day degenerated *Hinduism* and the temples that infest the whole country, are the chief 'Religions institutions' of the so-called Hindus, who maintain them at a fabulous expense; and naturally the *Brahman* priest gets all he wants, looking upon the temples as *only* shops, with practically no investment but a perpetual source of great income without any risk of loss and the devotees as *mere* fools to be played with as his fancy chooses.

The fallacy of the whole of the present day so-called *Brahmanic* system of prayer and worship etc. is abundantly clear from the fact that no prayer or worship is possible without paying some *Dakshina*—gratuity—to the *Brahman* priest, which debars a poor man from performing it; while the *Brahman* priest keeps *himself* religiously away

from such a prayer or worship, unless it be done as a mere show, to suppress the inquisitiveness of his victims. The roguery of the degenerated *Brahman* in inaugurating this system of prayer and worship is amply borne out by the fact, that he has practically disallowed all the people, especially *Vaishyas*—a rich community—even though some what educated, to have a peep into the so-called *Shastras*—sacred books, containing his own selfish interpolations and writings—by calling them too low and undeserved, lest they might smell his evil motive and for-sake him as a quack or humbug; impressed on them that their chief *Dharma*—Duty—consisted in following the *Shastras*—sacred books—to the syllable, making them *text-bound for all times* and himself of course as the *only* mediator between them and the gods and goddesses. He naturally takes a jolly good care to openly advocate the cause of illiteracy saying " If you educate yourselves, you begin to reason; and if you reason, you deviate from the path of religion, which is quite different and all important ".

Swami Dayanand Saraswati is said to have given-up the cult of idol worship as a boy of only ten years old, on seeing a rat dragging away the sweets from the idol of a god in his temple and the god tolerating this gross insult in utter helplessness.

Some of the educated and enlightened young people of India having seen through the game and not interested in being thus exploited by the degenerated selfish *Brahman* priest are compelled to go without any prayer or worship, as none else is provided by the present *Hinduism*, but are perhaps none the worse for it.

The danger would, however, be great if they also detach themselves from the great ancient Hindu thought, which is highly philosophical in its origin, is all comprehensive and gives the *only* solution to the mystery of Existence and through that leads the seeker to Self-realization—Eternal Happiness. But they are fast sleep, drifting in an anti-Hindu current, with none to awake them and steer their way.

The followers of the cult of the present day so-called *Hinduism* are of course doomed and perhaps for ever.

Third Channel—The Religious Institutions and Reform.

The Temples—These are the places of prayer and worship, according to the *new* interpretation, to favour as many as crores of gods and goddesses, including a good bit of mineralogy, botany and zoology and the whole of the self-fabricated mythology etc., by offerings of nice eatables, drinks, clothes, ornaments and property etc., which ultimately pass into the hands of the degenerated selfish *Brahman* priest, under whose sway this jugglery is conducted to his entire profit, and a total corruption, exploitation and ruination of the ignorant but highly inflamed and fanatical devotees. With the most repugnant ideas of phallic worship, symbolised in highly excitable forms, *e.g.* Shiva the principle god imaged in the state of coition; youthful men and women, married and unmarried especially young widows, constantly coming and going and staying for hours together during the day or night, listening to his amorous *Kathas*—gossips—in the name of religion, and lavishly paying for it; his privileges as a trusted priest and spiritual *Guru*—teacher—to all sorts of liberties; presence of the most beautiful and alluring

Deva-Dasies rich maids dedicated to gods—singing love lyrics as Radha in the name of Lord Krishna and dancing, singally or in chorus, accompanied by acting and amorous gestures directed towards another *Deva Dasi* or himself disguised as Krishna under the pretext of *Krishnalila*—the so-called amorous and playful acts of Lord Krishna; innocent damsels married to stoney gods with none to please and adore but himself—the great preceptor; a host of brides visiting him during the night requesting and emploring him to grant them sexual 'sanctity' and his sexual benedictions; a lot of meat cooked and served by the best of women, in the best of style and with the best of drinks for himself and his favourites and a recommendation of fasts—without a morsel of food or a drop of water—with a further penalty of *Dakshina*—gratuity—for the unfortunate devotees; and so on, no wonder that the temples have become hot beds of prostitution, unnatural crime, and unutterable vice and corruption, leading to the worst type of degredation, both mental and physical.

He of course discourages all education and recommends only his self-compiled literature, describing the all importance of his own school of prayer and worship and the necessity of religiously sticking to the *Shastras*—sacred books—and holding *only* himself as the sole mediator between the devotee and the gods and goddesses and a top dog of the Hindu society, without whom it would not exist and be doomed for ever.

It is lucky that some educated and independent young people do not visit the temples, even though they are branded as 'irreligious and corrupt' by their own orthodox parents and near relations. etc.

Rites and Rituals, Customs and Ceremonies—The selfish and degenerated *Brahman* priest has invented a good many of these, including ordinary functions of life, as the birth, feeding, naming, hair-cutting and ear-piercing, etc., of a child, and marriage, death and *Shradha*—adoring the dead—etc., and he insists on their due celebration as a part of religion, for it brings to him extra good feeds, drinks, clothes, ornaments and property etc., as *Dakshina*—charitable present—the extent of which depends on the purse of the devotee and his own greed. He is very fond of *Shradhas*, as he can have a good feed, money and other nice things presented to him by way of *Dakshina* in the name of *each* deceased relation of the devotee and have the ceremony repeated atleast once *every* year.

A *Jat*—farmer—is once said to have been deprived of his good milch-cow by his *Brahman* priest at the occasion of his father's *Shradha* ceremony, under the pretext, saying " Look here good chap ! I have dreamt that your old man cannot get good milk". The innocent and ignorant farmer instantly gave away the cow, as he had loved his father well; but his blood boiled when some one told him one day, that he was only made a fool of by his cunning priest and he found that his children were left with no milk at all. The farmer thought of a plan and calling on his priest, said "Well *Guru*—teacher—I have dreamt last night that my deceased old man has developed a bad ulcer on his thigh, which needs to be branded with this hot axe", as he flew at the priest with a big red-hot axe. The priest shouted in terror as he bolted from his house, when the farmer quietly untide his milch-cow and brought her home.

A *Brahman* priest had once come to help my father in performing certain *Yajnya*—a kind of worship—as he was

investigating the different forms of worship. The poor man suffered from stomach-ache and retired. Consequently, he was replaced by a 'pot full of water' as ordained in one of the *Shastras*—sacred codes—and the worship proceeded. I, as a boy, wanted to coax the *Brahman* priest, and therefore said, "Panditji, you were presiding over the *Yajnya* in the capacity of a *Brahma*—director-in-chief. Ordinarily when the director of a business is sick or absent, he is substituted by his assistant or any other capable person, but is it not a shame that you should be replaced by the senseless 'pot full of water'? And yet, it has been done as ordained by the sacred *Shastras*. This, to my mind, is nothing short of an insult flung at the *Brahma* by the *Shastras* themselves." It upset him beyond explanation and he complained to my father, who atonce guessed that I alone could have caused all this trouble. So, when called for an explanation, I said "Well Sir, the *Shastras* are quite alright. Panditji only does not understand them. The director should always be a capable person, otherwise he is useless like a 'pot full of water' and man should proceed as he *himself* thinks best." This brought a smile of approbation on the face of the self-conceited ignorant *Brahman* priest, as he carelessly remarked. "You see, after all the *Shastras* can not be wrong."

At another occasion, a *Brahman* priest engaged by my father to perform some worship on his behalf—I wonder if any would be possible—was found to make-water in the place of worship. It shows not only this that he had no faith in the worship, but also that he was too lazy to go to the bath-room and was most dirty in his habits, with no idea of sanitation whatever.

Out of all the ceremonies, he naturally favours marriage ceremony the most, on account of its munificent resourcefulness; and in a very tender age too, when he could more easily handle the couple and their parents to his *own* advantage, as by settling the matches according to their birth stars; compelling them to go through all sorts of pranks in the name of religion; and so on.

Even the *Brahma* marriage—offering a well decorated girl with belongings to an invited educated gentleman—which they say is most prevalent at present in India, although in place of an 'educated gentleman' there is often a playful 'baby-groom' and so is naturally the 'baby-bride,' requires only the presence of the bride-groom, the bride and the bride's father, but still the *Sanatana Hindu marriage* of to day can not be performed unless the *Brahman* priest presides over it; and with the prevailing illiteracy of the parents and mere child-hood of the couple, he as a matter of fact, makes his presence feel compulsory to take them through the ceremony, which being religious must be *duly* performed, and this naturally entitles him, as if it were, to his rightful *Dakshina*. But what is a ceremony after all, beyond a formal exchange of a few obligations between the couple, with some tom-foolery added to it, so as to justify the *Brahman* priest to his *Dakshina*—gratuity. Fancy, even the ordinary conversation, as 'Please take your seat', 'Thank you', 'Here is water for you to wash', 'Thanks, I have got water', 'Please wash you feet', 'Yes, I will wash my feet', 'Have something to eat,' 'Well, thank you', etc., have been converted into the *Mantras*—religious recitations—by the dull-headed *Brahman* priest, who recites them with a dint of pride as he goes on pretending to pass on 'a seat', 'water'

or some 'eatable' as the case may be, even though the couple may be comfortably seated after having taken their bath and full dinner ; the bride must say that she sees the sun, when questioned by the bride-groom even though it may be night as it always is ; and so on. What an absurdity ! What a fall ! ! What a shame ! ! !

In the case of a friend's marriage, where the couple was well educated and enlightened, and yet forced to go through many silly and meaningless customs and ceremonies, the need of the *Brahman* priest was directly questioned according to the *Smrities*—sacred code—when it was owned to be only *customary*. He was not required to recite any *Mantras*—sacred text—as the couple could do it themselves. So it was suggested, that instead of sitting idle, why should not the *Brahman* priest be asked to give out a translation of the *Mantras* in Hindustani so as to make them understandable to every member of the wedding party. Fortunately the *Brahman* was somewhat educated, so he started, and the absurdity of some of the so-called *Mantras* left the *enlightened* members quite aghast. But someone mischieviously remarked, 'Look here *Panditji*—learned gentleman - the couple who is a *Vaishya* should recite the *Mantras*, and you who are a *Brahman* should speak out their translation in Hindustani. What a shame ! Moreover, just think, when every one gets education and comes to know that the *Shastras*—sacred code—do not ordain your presence at a wedding ceremony, and there would be no need for a translation, don't you think that the *Brahman* priest will no more be patronized ? " The Panditji actually stopped translating and began to think. After a while, he said " *We* would recite the *Mantras* and let the couple

translate them in Hindustani.' It was agreed and the ceremony proceeded. Again, another fellow interrupted 'Well, look here Panditji, if you allow the couple to perform the ceremony by reciting Hindustani translation of the *Mantras*, don't you think that after sometime the couples would insist to perform the ceremony in their mother-tongue Hindustani ; and knowing that the presence of a priest is not ordained in a wedding ceremony by the *Shastras*, is he not likely to be altogether ousted along with his *Mantras*, as no more required ? Will it not therefore be better for you to recite the *Mantras* yourself and let the couple go on with the translation, or still better, to try to keep the people in ignorance, as far as possible, so as to maintain your priestdom !" "The greedy Pandit fell in a swoon. He felt indignant and said rather authoritatively. "Well, Sir, if the couple and all you gentlemen constantly interrupt *us* like that, no ceremony can take place. You know it is, a *Dharmic*—religious—obligation and no ordinary 'monkey-dance of the street' that you may do as you like. The old *Sanatana Vidhi*—perpetual method—must prevail. *We* must recite the *Mantras* and the couple should silently go through the ceremony If the honourable guests be anxious to learn the meaning of the *mantras*, they may go to the Dayananada College of the Arya Samaj, for no *Dharma-priya*—religion-loving—*Brahman* is going to tell you *Vaishyas*, what they mean." The party burst into a laughter and as the time was too short, the so-called ceremony was hurriedly gone through, even dropping certain parts by making an *immediate* payment of proper *Dakshina*—gratuity—for them to the *Brahman* priest.

The marriages are frequently contracted between old

men of sixty and seventy and girls of eleven or twelve ; and even between of boys of six or seven and girls of twelve or thirteen ; but they are invariably done under some monetary obligations.

A friend once addressed the members of a rich orthodox wedding party, in which the bride-groom was only a boy of under ten years of age and the six years old 'baby-bride' was lurking in strick *Parda* - veil—somewhere inside the ladies apartments, as follows :—

"In India where the immortal Kalidas had lived and sung of that 'Maid Divine,' weighted with the weight of that budding youth which steals upon one unconsciously —unnoticed even by herself at the mirror—wending her way to that grotto to woo, to worship her Love, her Shiva. and of the loving glance she cast upon him to bring him back from his meditations and his lustless responsive look —burning to ashes *Kama*, the God of Lust—Maids as divine are not given an opportunity in life to-day to woo, to worship their Loves, their Shivas

Long before the weight of budding youth unconsciously steals upon them, their dooms are sealed. The shame and infamy of their deflowerment and ravishment under the licence of the 'religo-matrimonial prostitution,' is as regidly cold and inhuman in its cruelty as can possibly be conceived.

And he who weds the 'Maid Divine', being a boy and of the genus 'Hunter', should be a *free* hunter for a bit in his life. Whether he is married or not by his parents before his teens, his instinct of wooing a woman cannot be smothered. In him the thirst for winning a woman's love never ceases unless he goes through it. Give him a chance to speak to maids of his own rank and let him

desperately but innocently fall in love between his 18th and 21st year. He will be the better for all that.

The *first* maidenly kiss and nothing more, which he might win for himself as the result of all that desperateness, will in after years be to him the greatest prize of his life—Oh ! far greater than your 'Premchand Raichand Scholarship' or the 'Tagore-Law Medal'. His angle of vision as regards things in general and the 'woman eternal' would undergo a healthy and a manlier change. He would be able to perceive the purity hidden deep in eternal woman-hood, it having been faintly manifested to him in that maidenly kiss—his first kiss—which he had won for himself.

The thought of it would soothe him in his struggles in life, save him from many a tempting pitfall, danger and morbid pessimism. The caged bird's perpetual caresses can never be comparable with the moment's touch of a wild free bird, which trusting him had sat on his arm, and pouring out to him its soul's burden in song had flown away free and unpolluted by him. He would then have a far deeper appreciation and respect for his own manhood which he does not now possess, there being a perpetual fight between his natural pure instinct and what he is taught to shun, but which he being a woman-born cannot shun, namely offering his own free homage to woman-hood in the abstract.

If the young men and women of India be permitted to duly mix with each other before their nature is matrimonially prostituted, they would be able to understand and appreciatingly assimilate it as soul-food, circumscribed and fettered as they are all round by social chains. Then they

would appriciate their own highly practical works, as Bhartri Hari's Shringar Shatak, and the wonderful dramatical works of the poet-king Kalidasa, or even the lustless love of the divine pair Radha and Shri Krishna, which no literature in the world can be said to come up to, in style, simplicity, depth, sweetness and grandure, or the well known writings of the English poets, as Shakespeare, Shelley, Byron, Tennyson and Browning etc., and thus acquire for themselves wider human sympathies and be of a greater service to themselves and to the humanity at large.

But to day in India young men cannot meet young women and they do not experience the *first* sprouting, in his or her bosom, of the green leaves of that God of Love which blesses every thing it touches. The *one* reason is that the *Brahman* priest has preferred *Child-marriage* and he must arrange the couples *only* according to the birth stars of each, to determine which he had to be paid his fees etc., and also perhaps a commission from both sides as a shrewd *match-maker*.

This evil system is crushing out the very man-hood and woman-hood of the people. It sucks up the rich blood of the children of both sexes, preventing them from growing up from innocent child-hood into robust, virile but equally innocent adolescence—the bright dawn of the spring in life—a stage of growth they do not know in the Hindu-world of to-day, but which is the corner-stone on which the social fabric of the civilized congregations in the world is built and rests.

To think that in wide India, young men and young women do not fall in love with each other—if at all under

the bondage of premature and undesired parent-hood—or that in wide India there is no room for a young woman to meet his *Shiva* -lover—whom she could fondly adore for life, or for a young man to have the taste of the *first* virginal kiss, which would go surging through his veins and make him a man, is abnormal and unnatural. It brings suffering and pessimism, making a young woman into a disappointed and dejected lost maid with no hope for the future and apt to fall into the arms of any man that gives her a kindly look for the moment, and a young man into the marrow of his earning economic freedom—vulnerable to the first wink of a Bazar-woman.

In this horrible business of riligo-matrimonial-prostitution of the budding youths and the yet tender maidens—*too* tender to bear the strain of a conjugal life—the presiding *Brahman* priest and the parents of both the parties, are, to my mind, like the breakless wheels of a tractor, which must automatically move on, crushing out the lives of the maidens and youths, yet no one seems powerful or morally strong to stop this incalculable evil. The off-spring of such prematurely married couples, are not only physical wrecks and mental effetes, but are wholely wanting in the youthful exuberance and those womanly and manly virtues that are only natural in normal human-beings. No wonder Europeans call Indians degenerates !

An evil like this cannot be remedied by a ' Royal Commission ' or any legislative measure, but must be left to the dawning of that sense of decency and moral courage in the parents, in the presiding priests, and generally to the upward trend of liberalization in the society, if not in some young men and women, who would simply revolt

against the practice of such attrocities on them by the society, nay the very parents and the priests, whose duty it was to protect them from such a shame and infamy, and break through all shackels of the sham rites and ceremonies to embrace the course of Nature open to them and thus come to life once again."

India would not be worse off without these so-called religious obligations

Superstition, sorcery and witch craft.- All kinds of superstitions and mal-practices in the name of religion, as of prostrating and licking from the dirty floor the contaminated blood-stains of the animal sacrificed before Kali—the black goddess—in the hope of getting a male issue ; drinking cows' urine both by men and women with an idea to purify themselves and to cause a comfortable coition ; 'sipping the 'sacred' water dripping from one's own body and the *Dhoti*—bathing cloth—after taking bath in a 'sacred though stagnant pool of water, wherein thousands of men, women and children, diseased and untouchables, bathe with a view to wash off their sins, paying rich *Dakshina*—gratuity—to the *Brahman* priest ; confining the expectant mother in a dirty, dark and ill-ventilated room in order to save her and the new-born babe from the evil eye, giving her the dirtiest articles for her use, as clothes etc., for they cannot be ' sanctified ' if used by her during this period of ' untouchability ', and worst treatment under the care of a filthy old *Dai*—ignorant mid-wife —who sometimes disables her for future pregnancy by causing dislocation of the woumb or some other internal derangement through improper handling, if at all saved from hundred and one mishaps, as infection caused by

inserting a dirty hand into her body or unskilled and painful delivery etc., cursing and treating her with further disregard and carelessness if she happens to give birth to a female-child, who though inauspicious, is sometimes not even allowed to survive, being left some where in a jungle or thrown in a river, and so on, until the child is ten days old and she is once more declared 'touchable' by the *Brahman* priest on receipt of a handsome *Dakshina*—charitable gifts and presents—particularly if the child happens to be a male one ; invoking of good spirits and dispelling the evil ones, involving all sorts of *Tantric kriys*—magical operations—tricks and pretentions etc., claiming to displace the medical science in curing the diseases, but of course in vain. On the contrary, such superstitious pratices are found to permanently affect the weak heart and tender mind of the women folk, who often become a victim to maladies like hysteria etc.; and the various unhygeinic and insanitary practices undoubtedly lead to the out break of epidemics etc.

The indiscriminate habit of spitting on the floors and walls of the houses; sticking cow-dung-cakes on the floors or walls to be dried and used as a fuel; keeping insanitary latrines just at the enternce of the houses; maintaing the dirty and stinking open kitchen-drains; attending the call of nature by children in the court-yards and even by the adults—men and women—on the open roofs or in the streets; and so on, have become so customary that no body seems to raise any objection, although they are certainly responsible for developing and spreading a good many diseases.

The Tirthas—These have been created chiefly by the river sides or anywhere under the name of some famous

persons, as Shri Ram Chandra Lord Krishna, Sita or Radha, etc. where they are said to have come and done something—even setting their feet on the soil being enough to make a temple. The pilgrims must bathe and worship the idols there and naturally at both occasions the *Brahman* priest must be well fed, clothed and paid in coin and kind.

The false, but the highly popular idea inculcated into the minds of the people that a mere bath in the Ganges or any other *Tirtha*—a sacred place—of course followed by a good feed and *Dakshina*—charitable presents— to the *Brahman* priest, is capable of washing away all the sins committed by the devotee, has played a great havock, as it has induced a large number of people to commit all sorts of crimes and then seek the so called redemption from them by a sacred bath.

A respectable *Seth*—rich merchant—made tons of money by selling adulterated *Ghee*—clarified butter. When caught and heavily fined by the Court, quietly remarked, " Well, the fine imposed is but a neglegible fraction of what I have earned in the business " as he proceeded bare-footed and his whole body smeared with the sandal paste, on a pilgrimage, accompanied by his *Panda*—family priest ; and by the time he returned bedecked with flowers, and garlands right up to the tip his nose, he was receiving congratulations from all sides on his great success and people flocked round him to gain salvation by his *mere Darshan*—a sacred glimpse.

Only recently an elderly lady was led into a temple by a *Panda*—family priest—at Ajudhya, a place of great pilgrimage for the Hindus. It was about mid-day, so the *Brahman* priest was squatting down before his gods—Shri

Rama Chandra, Sita and Lakshman—with practically no devotee. As soon as she sat down, the priest said " Mother, you are very lucky to come to this *real* temple of Shri Raja Ram Chandraji Bhagwan—The worshipful King Ram Chandra, our god—for after a *Darshan*—sacred glimpse—here, you need not go to any other temple. But you know, as is the *Punya*—benediction—so must be the *Dakshina*—charitable presents. You must offer some nice sweets to the gods before you have their *Darshan* " and he instantly threw one and a quarter rupee at his *Chela*—disciple—bidding him to bring some fine *Laddoos*—sweet balls. " O wait, please wait Panditji, I will pay for the sweets", interrupted the lady, but he retorted " Never mind Mother, by the grace of gods it is all yours." Instantly the *Chela* dropped in with *only a few Laddoos* and the priest addressing her, began " Well, I wish to tell you Mother, that in this temple, nothing but gold or silver is accepted as a *Bhent*—offering—to the gods. This is your life's chance, so be frugal and say Mother, how much you wish to offer in coin and how much in kind ? " As he was saying this, a fellow of course one of his own men—stepped forward with a petition " Pray, Panditji ! as I am in a hurry, please accept this meagre sum of rupees five and a quarter for the sweets and rupees one hundred and one for Shri Bhagwanji as an humble tribute on my behalf, and I wish to offer a grant of rupees fifty-one every year for three years towards the *Bhandara*—daily free feed to the *Brahmans*"; and a pretty young lady, supposed to be his wife—but perhaps one of the temple maids—almost fell on the *Brahman* priest's knees emploring, " Please Maharaj Panditji, I have nothing to offer to the great gods on my behalf, so pray accept my new pair

of gold bangles and this silk *Sari* and *Choli*—costume—in the name of our great goddess mother Sita." The priest addressed the old lady, "Will you excuse me Mother, if I just note down atleast the *Bhandara* offer in my register, as so many come and make their offerings here that I am likely to forget", as he accepted all the offerings of the supposed pilgrims and winking a glad-eye to the young lady uttered his benedictions upon her "May the gods bless you with a bonny litte boy" as she smiled and blushingly left. Then followed another one with similar offerings and left, and the place was again practically empty. The poor innocent old lady was highly impressed by the pretentions of the clever *Brahman* priest and said "Maharaj, I am on my way home after a long tour and have very little with me to offer to the great gods. I therefore beg to offer only rupees twenty-five for the present and here is rupee one and a quarter for the sweets." "This is very little indeed, but *we* can not say anything, you know, as it is for your *own* benefit in the next world. Well, what about ornaments and clothes for mother Sita and what about the *Bhandara* fund ?" ejaculated the priest, but the lady repeated "I am sorry I can not do any thing more just now" as she took the money out from her bag and passed on to him. But he flatteringly said "You seem to be a great devotee. So, please leave every thing here and have a *special Darshan* of the gods," as he gently pushed her inside the temple room and quietly drew the curtain. On return, she took her bag and other things, as she paid her last homage to the priest and left the temple. She had not gone far, when she discovered that very likely the priest had grabbed the balance of thirty rupees from her bag, while she was

having a *Darshan* of the gods. The *Panda* had of course disappeared.

When I came to know of it, I could plainly see through the mischief of the cunning *Brahmans* priest. I went straight to the temple and threatened to hand him over to the police unless he instantly refunded to me all the money he had cheated out of the innocent old lady. He was much perplexed and refunded Rs. 26-4 which she had given to him and entreated me not to take any steps in the matter. But all the same, he usurped rupees thirty that he had stolen from her purse.

Being more frequently visited by the widows, many of whom were only nominally married to any rich and sickly boy or some rich old Seth—businessman—and are just budding into the age of puberty, or young wives of rich people in search of a male issue or desirous of winning the attention or love of their husbands through special *Puja*—worship and *Dan*—charit—etc., who are shown the need of being ultra-religious ; and with a large number of rogues and hypocrits in the garb of *Sadhus*—saints—many of whom are just budding into youth and are most unscrupulous in offering all kinds of charms and benedictions etc., to the women-folk, besides the *Brahman* priests and *Pandas*—family priests—ever-ready to pounce upon the pilgrims, the corruption is all the greater in the *Tirthas*—sacred places—than in the ordinary cities.

The *Pandas* even claim a hereditary right over the pilgrims, the chronological registers of whose ancestors, they maintain. They make no end of the virtues of a *Go-dan*—giving away a cow in charity—in the name of which they accept even as meagre a sum as five and

quarter annas. They lead the pilgrims, especially the old widows to perform special *Sharadhas*—devotion to the departed soul—which brings them a good deal as *Dakshina*—charitable gifts—besides good feeds; and it is here mostly that they can sometimes succeed in winning a well decorated, young and beautiful wife of some *Seth*—rich merchant—with belongings, as their permanent bed-mate and slave for life, through *Stri-dan*—charitable gift of one's wife—but accepting a *Stri-dan* and then selling out the woman to her husband for only a few rupees, after removing her fine clothes and ornaments etc., is a matter of common occurrence. What a cheek?

The Mathas.—The so-called *Sanyasins*—ascetics—also became enveous of the position and glamour of the degenerated *Brahman* priest, and many of them have opened out great *Mathas*—places of congregation—with similar objects and with similar actions, but with the only exception that instead of having an idol as in a temple, the *Mahantas*—as they chose to call themself, have some sacred books or even the graves of some persons designated as *Pirs*—saints—and the pilgrims inspite of worshipping the the books or the graves are made to worship also the *Mahantas* directly, who ensnare the devotees—especially young women into the nets woven by the yarns given out in the form of *Kathas*—sacred stories—and *Mahantas*—spiritual teachers—thus have their selfish ends served, in the same way as the *Brahman* priests.

The Reform.—As the corrupted 'monarchy' with too much of power and lack of the sense of responsibility was superceded by 'democracy'or the constitutional form of government, similarly, it was thought that the degenerated

Brahman-priestdom, vested with full religious authority and possessed of a directly mischievious mind to gain its selfish ends by misleading and exploiting the people, who deserved to be properly taught and guided by it, should be replaced by *Sabhas*—constitutional bodies—with duly elected members, vice-presidents and presidents, assisted by proper sceretaries and a regular staff of clerks and office-bearers etc.

But like every constitutional institution, the *Sabhas* had their own faults in that that the voters were educated, induced and even bribed to vote for those who were rich enough to afford all this canvassing ; were well up in the tac-tics of holding meetings ; delivering thrilling and sensational speaches ; keeping the audience spell-bound; passing resolutions ; making stirring appeals ; collecting subscriptions, raising funds ; taking charge of cash and properties ; maintaining some sort of accounts; drafting rules, gift deeds, wills and other documents; fighting in law-courts etc.; and last though not the least, carrying through their *Matlab* —selfish objects—*apparently* with the public consent.

A *Sabha*—constitutional body—is therefore in the words of Mahatma Gandhi, like 'a prostitute and sterile woman'. Prostitute because she has no master and is faithless and sterile because she is productive of no good.

The Hindu Herald, Lahore—worte only recently under the caption 'Change our Leaders' :—

"A 'Hindu' who has made valuable contributions to the columns of the 'Hindu Herald' recently, deserves sincere congratulations of all Hindus for the bold step he has taken. We have got to change our leaders, if we have to exist in this province. For too longthe leaders have

had their way and they have bartered the rights of Hindus for transcient personal glory and advancement. What has been the record of the Hindu Sabha during the last five years? What has that institution done for the Hindus, for which they should be thankful? I have not known of any good work on the credit side, though I can recount innumerable deeds which will go on the wrong one. The small junta of self-opinionated leaders have done everything in their power to butter their own bread, while the interests of the Hindus of the province have suffered ignominously. These are hard words, but the time has now come to be blunt. Hard words kill no parsnips and if a stock-taking has to be done, why not make it as honestly as possible? Calling a spade a spade may injure the delicate susceptiblities of our leaders, who have fattened on docile submission so long, but let us be honest by ourselves."

Consequently, all sorts of *Sabhas*, and *Samajes*—societies—with all kinds of selfish motives, have sprung up in the country.

Some have tried to capture the temples and the *Mathas*—places of religious congregations—wherever possible and to bring the *Brahman* priest or the *Mahant* under their own sway, or even to replace them alogether in some cases by installing themselves on the *Gaddi*—throne, but to no practical gain to the society. On the contrary, where formerly there was only one *Brahman* priest or a *Mahant*—religious preceptor—to rob the ignorant devotees, now there is a regular gang of robbers, capable of depriving even the shrewdest businessman of his belongings. The corruption therefore instead of being only a 'one man's

affair', has been well organized on a much larger scale and on a deeper hypocritical basis, with the result that for every ingenious mischief done and exposed by chance or through their own folly, they can cite an authority in the form of a formal 'resolution' passed by the public votes in majority, and safely make a bold statement' 'It is a public institution, maintained by public funds and managed by the public itself, shirking all *Seeming* responsibility. Being a public body one does not know whom to complain of its own or any of its member's untoward action, causing a communal or even a personal injury to the complainant—for who has the interest and time and funds to waste in fighting out a public question, much less a personal, against a public body, who has ample public funds, influence, time, and the nack of fighting cases and bullying the public. Even in the event of a defeat—it can always more easily escape the responsibility, blame or a public scandal, by one member pretending to shove the blame on the other, but everyone can come forward to take the credit, if it can be given for any of its actions.

Hardly anything is ever achieved in this world by the so-called reformers—platform speakers—who are most cowardly; invariably lack not only the courage of conviction but even the conviction itself of what they only pretend to say and do; rarely practice what they preach and always like an empty vessel make much noise and in people where it is not at all required, simply for the love of name and to make a gorgeous living through it at the expense of the ignorant public.

It must be repeated that the edifice of reform is always cemented by the blood of a few martyrs—earnest

thinkers—solely devoted to its cause and erected by the intelligent earnest seekers after truth, who after an unprejudiced and a careful consideration of the various view points of the matter and being convinced of the one, lay themselves like bricks and mortar to complete its structure.

Reform means a great sacrifice in the cause of the people, after the line of action is determined by an intense and prolonged thinking in the right direction. Swami Dayananda Saraswati is said to have approached his great *Guru*—teacher—Swami Brijananda, who though blind, was highly learned, with only a few flowers as *Guru Dakshina*—gratuity to the teacher—on completing his course of studies, with the words "Sire, will yon accept a few flowers from me—your humble and ever greatful disciple—as a mark for my nnbounded respect for you, for as a poor *Brahmachari*—a celibate—I have nothing else to offer." The great Swami was mighty pleased and replied, "Well child, if thou art too poor to offer me some thing of value in the eyes of the common people, thou knowest that I have no eyes for that and I do not want it. But, thou art not poor in what I really want, neither wouldst thou become any poorer by giving it away. Thou hast acquired a store of great learning in my *Ashram*—place of learning—and if thou willest to discharge thy duty to thy *Guru*—whose only hope thou art, pray spread that knowledge among the people who are groaping in the dark for a ray of light, so that blessed with it, they may know their *Dharma*—Duty—and earn eternal happiness by discharging the same." He is said to have there-upon struck his fore-head in despondency and submitted "Well, *Guruji*, this should mean my

Sarwaswa dan—complete surrender. I must close the door to self-progress and should go out in the world on this great mission, with a *complete* self-sacrifice in the cause of the people. So you, who made me a *Brahmachari*, some years ago, also please make me a *Sanyasin*—ascetic—to-day." So it was, that the great, *Brahmachari* Mool Shankar, was given the name of Swami Dayananda Saraswati and he launched upon his mission with heart and soul.

Let us hope that there may be many more like him to lay down their precious lives to free this world from the misery of *Pap*—sin, ignorance, selfishness, greed, untruth etc., which all mean one and the same thing—and point to the path of *Rita*—Righteousness Duty, or Truth, or call it what you will—which is the *one* royal road to eternal happiness.

The Arya Samaj, Brahmo Samaj and Theosophical Society etc.—They have undoubtedly done a great deal of social service by way of spreading education and sanitation in the people and offering shelter, protection and physical service or even monetary help to the needy and deserved, where it was not grabbed by the selfish—ever ready with his mouth wide open.

But, the item of 'social service' is common to all sects and creeds, who unanimously up hold it, giving their approbation with one voice. What have these so-called *Samajes*—societies—done to solve the so-called Religious problem, which was their main function. In the words of the *Equitable Literature Home* 'Every non-sectarian movement started with a view to unite the people, has ended in developing a sect of its own."

This shows that instead of doing any service to the people already divided into so many religions, sects, castes and creeds etc., they have done a great dis-service to them in so far that they have added so many more new sects. The reason perhaps is that none of these societies possesses that broad view-point of the ancient Aryans, which is necessary to bring every shade of thinker under its fold, and yet permitting a perfect individual freedom of thought and action.

I once told a staunch Arya Samajist "I wonder what must you be occupying your mind with, while performing the worship of your unconceivable Omnipresent God Almighy, in the form of meditation every day and for hours together." "Well, that's why I often think that a *Sanatanist*—idol worshipper—with a tangible stoney god before him, must be better off, but I dare not say so openly" he gently whispered into my ears, and I catching the opportunity further enquired 'Is it not a hypocrisy? Don't you think, you ought to defy your creed openly, and go over to the section you consider to be right?." But he said "Sir, it is all very well for you to say so, but look at my whole family who is a staunch Samajist. Do you think I can ever live independently of them or even of their ideas as a social being?" Then he took up courage and continued' 'It is every body's duty to stick to his *Dharma*. Well this is my *Dharma*—religion—nay, it is the religion of my ancestors and I must stick to it, even though it may be or perhaps is somewhat hypocritical. I'll tell you what happened. One day I told my father that I had learnt as an M. Sc. that carbon-di-oxide gas—poisonous for human life—was generated when anything was burnt. So,

Hawan—lighting the sacrificial fire—instead of purifying the air, as alleged by the Arya Samajists, causes its contamination. Moreover if it be the heat that is supposed to destroy the germs of diseases, the room should be made unbearably hot by a big fire alround. Again, it should in that case be performed at the most insanitary corners of the house, as latrines etc., and not on the banks of a river, or in the best ventilated room or an open parlour of the house, where the atmosphere is already pure. But, there are now a days very good disinfectants and germicides available in the market, which could be more effectively, conveniently and also cheaply utilized for the purpose. This argument up-set him so much that he left without a word and did not see my face for several days, although he would discuss with a Sanatanist *Brahman* priest the futility of idol-worship and *Shradha* etc., for hours together and ridicule the idea of phallic worship, and tease him so much that tears would come out of his eyes and the poor fellow would leave in disgust. But father does not like to be questioned *himself*. You know, such is human nature !"

Then, I happened to ask an orthodox Sanatanist one day "I say, as a man of common-sense, can't you see through the motive of the degenerated selfish *Brahman* priest in entailing on you all this tom-foolery of an idol-worship ? Can you, as a sensible man, ever believe that this stoney god can do you one bit of good ? On the contrary, excuse me, are you not helping the cause of hypocrisy in the name of religion, by being a hypocrit yourself ? Do you think, if you worship this stone—god—with a physical form and meditate upon it for the whole of your life, you could

transfer your ideas on the Omnipresent God Almighty, who is everywhere and is above all ? " He replied " That's why I have been sometimes going to the Arya Samaj, though secretly. You know, my uncle would turn me out of the house this minute, if he knew that I associate with Samajists, although I personally think, that they are on the right point. I can never be attentive in my worship, or must I think, I am ashamed to confess, I think of *only* the phallic side of the god Shiva, which I find very improper, at least in a religious prayer. But I must follow my creed and should not be unhappy over it, even if it be hypocritical to the extent of being a *self*-deception. One day my uncle ridiculed the idea of *Niyoga*—procreation in the absence of or with permission of the husband, by his brother, a man of his *Varna*—caste—or any *Rishi*—saintly person —so as not to contaminate the *Varna*—class—to the utter disgust of an Arya Samajist friend of his, who quietly left the place. But you know, when I asked uncle the other day, in all earnestness, to explain to me the mystery of introducing the most repugnant idea of phallic-worship into the religion, he got so much annoyed and irritated that he flung his shoe at me, which I however escaped as I bolted through a window. How curious must be human nature ! "

Again, I remember to have once asked my father " May I know, what you really meditate upon, during your *Sandhya*—worshipful meditations. Surely, you can not be comprehending *Brahma*—God Almighty, and what is in *Brahma* after all to meditate about ? Being a man sensible beyond *idol-worship*, you keep of course no idol before you that you might be concentrating your ideas

upon it. If the prayer and worship is all for self-improvement, as it necessarily ought to be, for surely it can do no good whatever to any God or gods and goddesses, the form and mode of prayer must be essentially different than mere closing ones eyes every morning and evening and reciting the set text—phrases—in a dead language of the sacred books, with ambiguous meanings, often not known at all, much less the one consisting of sprinkling water, scents and flowers etc., here and there with different physical posings and gestures as practised by the Sanatanists." He hesitated for a while and said " Well, to tell you the truth, I have been performing *Sandhya* regularly for the last thirty years, but my ideas have been most scattered. During the *Sandhya*, I often think of my watch, or purse which is sometimes left in the vest-pocket, lest it might be stolen, or of my office work, or of the house-hold affairs and so on, until the time is over and I get up with a hope to concentrate my mind better on the next occasion." This was the truthful answer of a truthful man, and as such it is bound to be appreciated by everyone.

It appears that it is *sheer* prejudice which compells people to adopt an unreasonable attitude of mind, leading to the preverted human nature—hypocrisy or untruth—the greatest of all sins.

The Sanatan Dharma Sabha—This came up properly speaking in defence of the idol-worshipping class of the Hindus under the sway of the degenerated selfish *Brahman* priests, on the opposition created by the Arya Samaj, Brahmo Samaj and Theosophical Society, etc. As such it has strengthened the cause of orthodoxy, sectarianism

and the present *Brahmanism*, up-holding the interests of the degenerated selfish *Brahman* priests.

Apart from advocating the cause of idol-worship, it has introduced and popularized the idea in the people of worshipping the *Brahman* priest *himself*, with the result that every *Brahman*, howsoever illiterate and lowly situated he might be, expects to be respected and revered by the gentry.

An illiterate *Brahman* peon had to be dismissed as a nuisance, for he not only expected every Hindu officer to prostrate before him, but to offer him some money, when he had said the benidictions and given a holy leaf or water.

With the finest ideas of the ancient Aryan *Atithi-satkar*—hospitality—prevalent in the society, the idle *Brahman*, found an opportunity and tagged himself on to people for days and months and years together, enjoying their hospilities, with a view to spend an easy and high life. The inconvenience and unnecessary expense caused, gradually brought down the standard of the hospitality, in that that even a guest began to be treated with indifference, disrespect or insult, until he himself offered to go away, for under no circumstances the host could ask the guest to leave his place.

This, especially coupled with the strict caste-system based on the Kitchen-religion, and the fall of the standard of living with the down fall of the materialism and the habit of tellings lies, back-biting, hypocrisy leading to intrigues and quarrels etc., entirely changed the social atmosphere, with the result that not only it was generally considered degrading to call on anybody without any purpose, but

that even a friendly call began to be interpreted to have a motive behind it. Under the circumstances, not to talk of meeting the women-folk of a friend's family, even frequent calls on friends are likely to be misunderstood, ensuing in a disgust or quarrel ; and it has became proverbial to say. 'Familiarity breeds contempt.' In fact the people have become chicken-hearted and ill-mannered.

A gentleman who was insistingly taken away from a hotel by his friend with the words "You as a gentleman may not remember the great lift you gave me in life, which has made me a millionaire to day, but I can not be so ungrateful as to forget you. It is a pity that you never informed me of your arrival in this city, although I have had several occasions to enjoy your hospitalities. Well, will you now be good enough to grace my humble abode by shifthing there and accepting my humble entertainments." He had hardly been there for two or three days, when he found himself totally neglected, indifferently treated and even directly insulted by some of his people, and he went back to the same hotel, never to see the face that friend again.

A gentleman once asked me to dine with him at his house, but when I went there he was not at home. He, however, met me after several days, and when enquired by the way, said "I forgot all about it, but if you had asked my servant, he might have given you something. I hope you had your dinner somewhere else. Can I give you something to eat now "

It is only at big religious congregations, as Kumbha, etc., that one can see and form an idea how, disgustfully

ignorant, primitive and savage-like, the masses of India are in their dress, customs and manners etc.

The *Sabha* has unfortunately a very large following of the people in the country, who are mostly ignorant and brought up under the chains of orthodoxy.

The Caste and Sub-caste Sabhas.—Hundreds of kinds of *Bahman, Kshatriya, Vaishya* and *Shudra* Sabhas, have sprung up in these days of party-politics as a self-defence. Each develops the staunch spirit of communalism in its own small circle, by *first* pointing out the small differences to its members and enlarging upon their importance and then trying to settle them up, which often leads to quarrels giving rise to splits *only* to the advantage of the party-leaders, causing the birth of numerous others small *Sabhas*. The always preached and eagerly awaited opportunity of amalgamating them all into a well formulated Indian Society, never comes ; and perhaps it will never come, if the work be carried on such ultra-sectarian lines, sowing the germs of prejudice and hatred into the hearts of the people among themselves.

The Cow Protection Sabhas—These generally give protection to the barren, disabled and sick cows under insanitary conditions, while good animals and even many of the sick and carriers of diseases are found rambling in the streets of every large city or village, causing nuisance and feeding themselves on leaves and papers etc., recklessly thrown on the pavements by the customers of the sweet-meat shops.

A big Cow Protection League had collected large funds by making sentimental desplays of a poor and sickly calf on public platforms and almost the whole of it was said to have been invested in fine big plots of land. When

no money was left for feeding the poor animals, one of its prominent members showed a spirit of great sacrifice by purchasing the best plot of land from the league for only a nominal price.

At another occasion, the Secretary, refused to look into the conditions of a poor *Gwala*—dairy-man—who had huddled up about a score of milching cows with their calves in a small shed erected on a dung-heap by means of bamboo sticks coverd with the dung-cakes to be dried and sold as fuel and almost a tank of urine inside, full of swarms of insects and flies, etc. The poor animals were simply crammed in with no room to sit and were literally covered with dirt, inviting thousands of flies. The *Gwala* used to extract every drop of milk from these ill-fed wretched cows by blowing into their vaginas, which practice often rendered them barren. When the milching season was over, he could not afford to feed the dried animals ; moreover he had to make room to bring in fresh milching cows. These poor animals were, therefore, offered by him to be sold at less than half price, and none but only the butchers came forward to buy them. His religion, rather the love for the animals whom he had served so long and who in return had supported his family, sometimes hindered him from selling the cows to a butcher, and so he sold them to a Hindu broker, who assured him on oath that he would not make them over to the butcher. This was however a pretext and the *Gwala* also knew it fully well, but it saved his religion. It may be mentioned that the conditions of the European managed slaughter houses are much more sanitary than those of many the Indian Dairy Farms.

The Orphanages—The mania of putting up palatial buildings for the poor orphans, whose parents lived only in thached huts and who perhaps themselves would have to revert to the same style of living after they are discharged, at the sacrifice of that which would enable them to earn an honest living for life, if proper utilized to train them as artizans, is as much absurd as it is the waste of public funds. A retired and a pensioner friend, who had accepted to work in an orphanage at Rs. 75 per month, posing a great sacrifice, while he could not be offered more than Rs. 40 elesewhere, was found to stealthily sell to his own advantage the orphanage rashans and coal etc., with the result that the poor children were ill-fed and went without a bath or had to take a cold one in the severe winter season.

The Rishi-kulas, Guru-kulas and Brahmachari Ashrams etc.—Any number of these have been started in the country, under the patronage of each sect or clan, in which large amount of public funds are expended from year to year on palatial buildings, equipments and staff etc., in the name of education particularly religious, on antideluvian lines, of course always fanning the fire of pride and prejudice among the people. Many of them have not been able to scour much on the side of the general or special education, perhaps for want of proper scheme and equipment and the unduly strict routine of life imposed on the *Brahmacharies*—celibates—which is unsuited to the modern progressive times. The sinful avoidance of any sex-information in a scientific way, has often led the ignorant *Brhamacharies*, budding into youth, to sexual purversity and the crimes connected with it.

What these institutions have gained on the religious side, is an inigma, for inspite of so many *Snataks*—

graduates—coming out every year, the question of ambiguity of the meanings of the *Shastras*—sacred books—stands exactly where it was ages ago, which is the main cause of split and strife in the present day Hindu society, that is too ignorant prejudiced, and narrow-minded to read and assimulate facts of life from elsewhere.

The learned founder of the *Equitable Literature Home*, had once thought of establishing a *Brahmachari Ashram* —a school for the celibates—on strictly *Vedic*—ancient Aryan—lines, but he had to give up the idea in disgust, when he did not get any boys from respectable families and the few begger *Brahman* boys that came in and were admitted, were found to be already married and to have come away from their homes after quarreling with their wives or parents, to lead a life of free luxury and idleness at the institution, being thoroughly disinclined to learn anything. They were hardly ten to twelve years of age, but were awful liers and thieves. With such a progeny of *Brahmans*, the orthodox India may not hope to make much advance.

It must however be mentioned that the educational institutions, like the Dayananda Anglo-Vedic Schools and Colleges of the Arya Samaj and several schools and colleges maintained by the Brahmo Samaj and the Theosophical Society, have rendered a great service to the cause of education in India, perhaps as they have been working more according to the need of the times, imparting good morals to the students and developing their character; although they have not done any thing special in the religious field.

The Abala and Vidhawa Ashrams.—They are meant for helpless women, who are turned out by their husbands at the slightest provocation or have left their husbands on account of their merciless treatment, or ingnorant young widows and women who get in a family way, as a result of free love, but have been wise enough not to cause an abortion and therefore been abondoned by their homes and societies. They are invariahly managed by some Samaj or Society, according to the orthodoxy of its own clan, owing to which the most deserved women are often denied a shelter and pushed away to drift on the ocean of life and tossed by its waves until snapped by a shark or drowned in its fathomless abyss. Owing to the undue strictness exercised on the inamates to compel them to lead an unnatural life or sometimes due to the presence of a good deal of corruption among the men themselves who control the institution and all sorts of intregues, many go wrong or are even forced to lead a sexual life against their wishes.

A good-looking young lady who had admitted herself in one of such institutions in a fit of anger, is said to have found her life miserable, as she could not maintain there her sexual chastity and even her own people found it hard to take her out of that institution, owing to the intricacy of its all sorts of laws and bye-laws and the unwillingness on the part its managers to release her.

Again, a well-to-do friend who wanted to marry one of the widows of such an institution, could not succeed in fighting out the tactics of its managers, who had known this gentlemen for a long time and had called him purposely to marry her, as they had found him to be a very desirable person and the young widow too had agreed

to the proposal, simply because one of its authorities who was also a big donner, got *personally* interested in her.

They do not do any special religious work, but the maintenance of such an institution itself is regarded by the society as a charitable act.

The trend of the society is so corrupt and immoral that even a private gentleman finds it difficult to render any help to any deserved person, much less to a destitute young woman

Other educational institutions as the Kanya Maha-vidyalayas etc., impart fairly good education to girls. The can not, however, be easily found fault with, as owing to strict *pardha*—veil—the out-side world knows very little about the life of the inmats and the girls do not enter any professional carriers, but what religious training they impart, is a mystery.

The Benares Hindu University.—One of its high officials had very nearly snatched away the whole of the self-earned palatial property and cash etc., of a gentleman, in the name of religion, by creating embittered feelings against his only son, on false grounds, but fortunately the mystery was cleared before this malicious object was gained and the property was saved.

The All India Hindu Sabha.—The chief religious body of the Hindus took undue possession of a big plot of land belonging to the author by misrepresenting, that the same was gifted away by his learned father, the late Rai Sahib Sheo Nath, C..E. for some proposed religious institution,

which never came into existence and consequently it was taken over by the *Sabha* from Pandit Dev Ratna Sharma, the Secretary of the proposed institution, who also happened to be the Secretary of the *Sabha*, and was since then lying practically idle, to be only occasionally cultivated.

After repeated fruitless requests of over eleven years to hand-over the possession of the land, on the grounds, that the price of the land was paid by the Rai Sahib as shown by the Bank's receipt, though the registration was not done, within the few months that he lived away from the station before his demise; that the proposed institution was *wholly* a suggestion of the Secretary who had induced the Rai Sahib to start the same; that being unduly influenced, the Rai Sahib had instructed his Bankers, who were also the proprietors of the land, to register the land in favour of the Secretary of the proposed institution, but this concent as shown by the Rai Sahib's subsequent letter to the author, was withdrawn by the Rai Sahib on reading some undesirable pamphlets—'Pandit Deva Ratna's illicit connections with his seemingly adopted daughter' and 'The black deeds of Pandit Deva Ratna'—about the Secretary; that no gift deed was written or executed; that the sale-deed was written by the Secretary himself without the knowledge or permission of the Rai Sahib, though alive; that if the land was at all gifted by the Rai Sahib, it was revoked by him in his last letter to the author; that the Rai Sahib had also instructed the Secretary of his changed plans; that the sale-deed was registered nearly 8 months after the demise of the Rai Sahib and was objected to by the author; that the

mutation was done 3 years after the registration of the sale-deed and was objected to by the author ; that the proposed institution, the objects of which were dictated to the Rai Sahib by the Secretary, never came into existence; that the Secretary had no authority to transfer the land to the Hindu Maha Sabha ; that the land was lying practically idle or occasionally cultivated by the Secretary, perhaps to his own advantage ; and so on, to the author, who was the sole successor and legal heir to the Rai Sahib, a suit was brought against the Secretary and the Sabha through Mr. M. L. Mehta, Advocate, Dehra Dun, in an open Court of Law.

Finding some legal difficulty in holding possession of the land in the absence of any duly executed 'deed of gift' in their favour by the Rai Saheb, the Secretary took shelter under the false statement that it was the *money* which the Rai Sahib had gifted by means of a letter, which was however lost, and that the land was purchased by the Secretary himself, with that money. In order to show an authority, he summoned Rai Saheb's letter to the Bank, but it only established that the price of the land was paid to the Bank by the Rai Saheb, and that no money could therefore have been gifted with a letter to the Secretary as alleged. The land was, therefore, handed over to the author with the costs of the suit and the learned judge mentioned in the course of the judgment... "In that letter, he (the Rai Saheb) definitely said that he had been influenced by Pandit Madan Mohan Malviya to make a rough draft regarding the proposed Ashram and by Pandit Dev Ratna to purchase some land in Dalanwala, but that he had written to them that they should

have nothing to do with his affairs. He further said, that Pandits had disappointed him and that he had found them unscrupulous, vain and greedy."

In contrast with the above mentality and action of the so-called *Sanatan* spiritualists with the specific object of spreading *Sanatana Dharma*—highest duty—by personal example and service, it may be intresting to note that a materialistic European business firm of motor-engineers, Messrs. G. Mc'Kenzie and Co. (1919) Limited, Cawnpore, *refunded* an amount of the decree obtained by them actually in a Court of Law against the author, *as soon as* they were disillusioned regarding the facts of the case.

This speaks volumes of the business honesty of the Westerners against the 'religious honesty' of the Indians, and even according to the precepts of he latter, *Yato dharmastato jayah*—where there is truth, their lies victory—the former must triumph while the latter must sink to that fathomless abyss, from which there is no coming out again.

In bygone days the Chinese and Greek travellers that came in contact with Indian dealers, gave them generous certificates for truthfulness, honesty in dealings and credit for keeping up the word of honour if once given. To-day the degenerated Indians bring forward false witnesses in almost every case, be it civil or criminal, or even *religious*, and the attempts on their part to support such cases by means of fabricated books of account and other forged documents, have come to be styled as 'characteristic of the Indian people'—once pure and noble—and this cannot but be recorded in sorrow and shame.

One could write pages after pages on the manifold ways adopted by the degenerated selfish *Brahman* priest and other similarly inclined people to ruthlessly exploit the society and bring about its down fall through horrible corruptions, only to serve their own selfish ends.

But the object being only to show a picture of what is actually happening in the name of religion, baring of course the honourable exceptions, especially to those interested in devising and applying the means to remedy the situation, whatever is given out with a sense of shame and sorrow from the author's personal knowledge and experience, would amply suffice.

It may appeal to some that we are all children of one God—Laws of Nature—who is beyond all flattery or tricks. If a person obeys the laws of the king, but does not know him, he would be jolly side better than a fellow who flatters the king but breaks his laws. If one obeys the laws and also knows the king, although it would make no difference in his daily life, it is perhaps better. A righteous person needs no religion and religion is useless to the one who is not righteous.

But to propogate this idea in the people and to make them realize it to the extent that they might put it into practice, means a course of a good character forming education—Religion—the imparting of which is by far more difficult a task than of prescribing it; the proportion being the same as in merely saying a thing and doing it actually. But as everything must proceed *Manasa, Vacha* and *Karmana*—from thought to talk and then to action—it must also follow the same course. The problem of

ancient Aryans. But, surely that solution is not fully know, and from what is known it is clear that it could not be applied under the present distorted condition of humanity.

Hence, the *Equitable Literature Home*, has great pleasure in offering the following 'Shiva-prize', in commemoration of its learned founder, the late Rai Sahib Shiva Nath, C. E., on the best essay received and accepted on the given subject.

Shiva Prize ! *Shivopahar !* *Shiva Prize !*

RELIGION IS A GREAT PROBLEM BUT ITS SOLUTION IS IMPRACTICABLE

FOR

RELIGIONISTS SAY:—Religion—Faith is indispensable to the extent that 'No Faith is also a kind of Faith' and every existing evil is due to its want.

WHILE

SCIENTISTS SAY:—Religion is nothing but Human weakness. It is a huge failure and will never succeed and it is responsible for a good deal of mischief wrought behind its veil.

THEREFORE

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1. The Essay is a difficult one and needs a critical study of comparative Religion, Philosophy and Science and must be *Argumentative* than Authoritative. Naturally, those Religionists, who, in spite of regarding Religion as a matter of feelings, are prepared to discuss its Philosophy, will enter the discussion on the subject.

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4. The Essays received shall not be returned and the right to publish any one of them as well as the final Prize Essay will be vested in the Equitable Literature Home.

5. The Prize for such an Essay ought to have been at least as dignified as the 'Nobel Prize', but Authors write for the 'Love of the subject' with no expectation of

reward, which is a mere incentive ; still the Home promises also a *Royalty* on the finally approved works, the huge sale as well as the profits of which could be well imagined.

6. The matter has already been brought to the notice of the London, Paris, Berlin, New York, Tokyo and other Foreign and Indian Universities and important Societies ; and an attempt is being made to send the information home to the *earnest* Scholars through Magazines and News-papers etc.

7. The Authors will naturally subscribe the 'Lion of Literature', but will do well to become also members of the Home, so as to be a part and parcel of its World-Uniting Movement.

Harish Chandra

Proprietor and Director.

PART VII

NOTES AND COMMENTS

MISS MAYO'S MOTHER INDIA AND ITS CRITICISMS.

THE INEVITABLE CONCLUSION.

MISS MAYO'S MOTHER INDIA AND ITS CRITICISMS

As the proverb says that 'Let the instructor *first* put his own house in order' or that 'Let the charity begin at home', in these days of party-politics, Miss. Katherine Mayo, the learned authoress of 'Mother India' might have done better to treat the problems of her own country *first*, leaving the Indian problem to be dealt by an Indian himself. Now that she has so ably and kindly pointed out some of the weak-points of the present degenerated Indian society and character, even though justly and in terms much milder than the evil or the situation actually demands, it has fermented a general feeling of apathy and hostility, which would greatly prevent the prejudiced Indians from considering over them and taking an action in the right direction, she evidently wanted them to launch upon.

Mother India caused a pretty stir, because it is the truth, and nothing but truth, though not the whole truth. Her critics cry ' She had been only a short time in India ', but the state or things must be shameful indeed to permit a way-side traveller or a casual observer to un-earth it at a mere glance. Accordingly, it has touched the vanity of the Indians particularly of those who know it to be true, and the successive issue of a regular family of 'Father India', 'Daughter India ', and ' Sister India', followed by a 'Rejoinder' and terminating in 'Unhappy India ' and even 'Uncle Sham', constitutes in itself a proof of the correctness of her allegations, in so far that being unable to contradict, refute or reply them, they have tried to throw a counter-blast by picking holes in the Western—particularly

American—materialistic civilization, in quite a revengeful attitude, which is apparent from their perusal. If the atrocious mal-practices as of lyinching and torturing the poor innocent people are exercised simply because they are not 'fair-complexioned' or so much civilized, it is highly condemnable. Others may have done equally shameful or even more astrocious deeds, but that is no passport or licence for India.

The burthen of the critics' song is the existence of the stray promiscuous sexual relation in the West, where owing to straight-forwardness its instances could be picked out more easily, than in an Eastern country like India, where everything is done on a sly—behind the veil and the veil of ignorance too. But, these are quite natural with all the restrictions and responsibilities of the married life, recommended *alike* to one and all, and education and enlightenment making them conscious of it. The fear of begetting illegitimate children, which unfortunately do not find shelter under the present society, or causing abortions, which is indeed a serious crime, has led them to adopt all sorts of mechanical and chemical contraceptive methods, which renders it, as a matter of fact, free from crime so far as the semen is made chemically inert or there is no orgasm—contact—at all, much less a conception. The use of the hygienic rubber goods and other chemical preparations also does away with the danger of any venereal contagion. They are still struggling hard to find a proper and satisfactory solution of the indispensable and equally vexing problem of sex-union.

In the times of Mahabharata which allowed so much sexual liberty by way of the different forms of marriage,

polygafny, polyandry and promiscuous mixing with the *Apsaras*—free maids—and *Gandharvas*—free lovers—etc., Yudhisthir said:

"*Ritavritau rajputristriya bharta pativrate,*
Nativartavyamityevam dharmam dharmavido vidah;
Shesheshwanyeshu kaleshu swatantryam stri kilarhati,
Dharmamekam janah santah puranam parichakshate.
1, 122—25, 26.

—O chaste Princess, those who know *Dharma*—Law—say that a *Pativarata*—faithful woman—should avoid sexual intercourse with others than her husband during the conceiving period, *i. e.*, for a few days after the menses, but at other times she deserves to be and is free to entertain other men.

Even during the conceiving period, she was allowed to have a sexual intercourse with persons other than her husband but with his knowledge and consent for he was to be responsible for the up, bringing of the child if any under *Niyoga*, in the interest of raceculture. It appears that *only* hypocrisy, concealment or untruth was held and recognized as a crime, for even in Rigveda, 2,29.1, a *Rahasu*—woman that conceives in secrecy—is spoken of with contempt. *Wyabhichar*—adultry, *i. e.*, coition without the husband's or wife's consent, and *Atyachar*, *i. e.*, coition without a woman's consent or rape, were punishable; while child-rape, other unnatural crimes and the venereal diseases were practically unknown. It is therefore, certain that the main idea was to lead a straight-forward and truthful life under all circumstances, so as not to cause the least *Hridayavilekh*—pinching or gnawing of the heart—

which was the *only* the secret of their inward and so also of the outward, perpetual peace and happiness.

It was not meant that there should be whole-sale debauchery but that so much freedom laid no unnatural sexual strain on human life, with no perversed sexuality to lead to all sorts of unnatural crimes and injurious consequences, and one's life was more natural and happy, in whatever stage it might be ; and that was the chief thing.

Even to-day a Hindu can legally have as many wives as he may be able to maintain; and he could even buy them for money in some hills where there is also a custom to entertain guests by offering young women of the family—daughters, sisters or wives—as bed-mates.

The West does not allow so much sexual freedom, but the people have to live in consistency with their natural instincts as best as they can. There is no *Niyoga*--sexual intercourse in the absence of or with the permission of the husband, with his brother, a man of his class or any superior one - allowed, but those interested in the problem of race-culture are attempting to preserve the semen of men with special hereditary or personal traits evidently with a view to an artificial impregnation.

How the present distorted sex-problem may be successfully tackled, adjusted and solved, is of course too elaborate and difficult a problem to be dealth with here and needs to be treated by itself.

Such criticisms may even set some Westerners to think over their own problems, find a way out and put it through, provided they fail to create the same apathetic

and hostile atmosphere in the West as the appearance of 'Mother India' has done in this country, or being infused with a better spirit they survive over it; but surely they provide no fortress for the present Indian situation as a defensive measure, which as 'criticisms' it was their *first* duty to do. Perhaps he attack is too genuine to justify any defence.

Some over-statements are not unusual in such 'fault-finding' works, written with a view to reform and an allowance has to be made on both sides, if present.

It is a pity that neither of these deeply investigating books, have gone beyond locating certain weak points in each other's national traits or character, by way of recommending or even suggesting a way out of the defects, short-comings or draw-backs, they glaringly point out—a fact which takes a good bit off their practical utility to those for whom they are actually meant.

Hope it will not be found so with 'True India' and its perusal would have already set the earnest minded—particularly Indians, for whom the book is especially meant—to seriously think and immediately follow or adopt the suggested or even better measures to remedy the deficiencies and strengthen the good points, or in other words to 'oust the evil and welcome the good', enabling the people of India to shine out as the foremost people in the world.

THE INEVITABLE CONCLUSION

As a man *first* and Indian afterwards, it must be frankly admitted that the bulk of the Indians to-day are ignorant, divided, self-interested, short-sighted, prejudiced, unscrupulous, untrustworthy, obstinate, highly incited, and revengeful, though good for nothing, being fickle minded and feeble; but to their credit it may be said, that perhaps a good many of them are not 'spoilt and childern' and are capable of progressing fairly, if properly guided.

On the constructive side, a simple course in mass education, followed by trade or professional instructions, introduced through suitable educational reforms *only* by sections, and a strenuous effort to utilize India's inexhaustible raw-resources on the most economic and modern lines, in co-operation with the enlightened Western enterprisers and scientists, carried out to a successful end, would tend to solve the most intricate problem of incompetency, un-employment and want of occupation, all over, enriching the country and the Empire. Something must be done to improve the shamefully low business morality of the people here; but good education, well-earned steady income and the progressive spirit, gradually aroused by a higher standard of living and fostered by the will and capacity to maintain it, are bound to exercise a healthy influence all round. This, would also improve their social relations and by imbibing the essentials of righteousness and practicing them in their daily life, they may even one day hope to do justice to their Aryan fore-fathers, who were the founders of a great civilization and culture.

One great point urged by Marquess of Salisbury on behalf of the million upon millions of the masses of India,

was that they were very poor, very ignorant, very much at the mercy of those who were in a position to tyrannize over them. They depended almost entirely for their welfare and the safe-guarding of their interests upon the British Government. They did not understand anything about representative institutions and did not know what was Dominion Status. All those things were beyond their keen. They just struggled along to gain a scanty living and they relied on the power and authority of Great Britain to see that justice was done. Earl Russell supported it by adding, that probably a large number participating in the riots, were really deluded people who honestly believed that they were helping the country's cause in some mysterious way. They were hardly in the same position as those who were consciously seditious, and were really deserving of pity.

Consequently, Marquess of Reading recommended, that the problem could only be effectively tackled by action against those responsible for spreading the doctrine of 'mob-rule' and naturally emphasized the need for using every weapon to destroy Civil Disobedience; and as pronounced by the Rt. Hon'ble Mr. Wedgwood Benn 'Law and Order will be fully vindicated'.

We can not, at this juncture, be too thankful to His Majesty the King-Emperor and H. E. The Rt. Hon'ble Lord Irvin, Viceroy and Governor-General of India who deserves unqualified support and under whose regime and judicious commands, the police and the military are doing their best to quell the disturbances with *only* the minimum and absolutely necessary force and thus dis-

charging their duty to maintain 'peace and order' in the country.

Peace is the supreme need of India to day, so that constructive work may be carried on under the protection, good-will and co-operation of the rulers, for the benefit of her great population.

Major Walter Elliot, M. P. says "In 1929 the Government was firmly seated and popular in many quarters beyond those of its pledged suporters. In 1930 it is unsteady and unhappy, and tired even of itself. How has this arisen ? The Government has been unlucky at home, no doubt, in encountering the present economic blizzard *But its fundamental weakness has been a lack of courage, and a desire that all men should speak well of it.* It never would face up to taking a definite course either on one side or on the other. This has led it from difficulty to difficulty, and at last to dead-lock."

MAY GREAT BRITAIN TAKE COURAGE TO DO THE RIGHT—HER DUTY—AND RESCUE INDIA FROM THE WHIRL-POOL OF UTTER CONFUSION AND HOPELESS DESPONDENCY !

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