THE ARYA SAMAJ AND ITS DETRACTORS:

A VINDICATION

BY

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AND

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Whatever original energy may be supposed either in force or regulation, the operation of both is in truth merely instrumental. Nations are governed by the same methods, and on the same principles by which an individual without authority is often able to govern those who are his equals or superiors, by a knowledge of their temper, and by a judicious management of it.....The laws reach a little way. Constitute government how you please, infinitely the greater part of it must depend on the exercise of powers, which are left at large to the prudence and uprightness of ministers of state. Even all the use and protency of the laws depend upon them. Without them your commonwealth is no better than a scheme upon paper, and not a living, active, effective constitution.

JOHN MORLEY.

No wise ruler will treat the deeply seated discontent of a great party as he treats the fury of a mob which destroys mills and power-looms.

MACAULAY.

PREFACE.

The opening speech of Mr. Grey in the Patiala State Trial was telegraphed all over India and even to England. The speech was full of wild statements, mean innuendoes and baseless insinuations. The case was withdrawn but the concentrated venom in Mr. Grey's speech has poisoned many a noble heart and chilled the natural warmth animating many noble spirits among our rules. This book has been written with a view to vindicate the Arya Samaj and to place before the government and the public the true aims and the mission of this much maligned church. I have unwavering faith and unflinching confidence in the innate sense of justice of our rulers and hence the need for this publication. If I had thought that my cry would be a cry in the wilderness, I would have preferred to advise my co-religionists to suffer patiently and unmurmuringly trusting in God and the righteousness of their cause. But my historical studies have convinced me that where England is the tribunal no right cause is lost if it is only pleaded temperately, soberly and on the basis of facts and arguments. John Bull is slow to understand but never wilfully unjust. Truth may have sometimes to knock persistently at the gate of his understanding, but once admission is gained everything is alright. I only hope my faith which has already suffered so many shocks will now be justified and the anticipations of the croakers belied. The book is divided into two parts. The second part has been compiled by me. The 1st part is from the pen of my beloved colleague Professor Rama Deva. The plan of the 1st part also was, however, decided by both of us by mutual consultation and each chapter was read out to me and revised before being placed in the hands of the printer. Both of us are, therefore, conjointly responsible for the whole book. It was decided to omit 22 pages (from page 39 to page 60) after they had been printed. Hence the confusion in the paging of the book which, I hope, the reader will excuse. I have also to crave his indulgence for numerous typographical errors which have crept in because the book had to be hurried through the press.

MUNSHIRAMA, JIJYASU.

The 6th of Margshirsh 1967.

TABLE OF CONTENTS.

Part First.

PAGE.

CHAPTER I.—The Arya Samaj, its Founder and the Patiala Prosecution 1

CHAPTER II.—A General Examination of Mr. Grey's Opening Speech 71

CHAPTER III.—The Sattyarth Prakash and Sedition ... 79

CHAPTER IV.—Swami Dayanand and other Religions ... 138

CHAPTER V.—Krishna Varma and the Arya Samaj 228

CHAPTER VI.—The Times and the Arya Samaj 267

CHAPTER VII.—A peep into the Future... 290

part Second.

APPENDIX I.—Mr. Arthur Greys' Opening Speech 1

APPENDIX II.—The Arya Samaj Vindicated from the charges of a Sanatanist Preacher 45

APPENDIX III.—Lajpat Rai, the Arya Samaj, and Political Unrest 54

APPENDIX IV.—The Arya Samaj and Politics: Substance of two lectures by the compiler 92

APPENDIX V.—A Full Report of Proceedings in the Patiala Alleged Sedition case 122

APPENDIX VI.—The Arya Samaj Mandir at Patiala still in the custody of the Police 248

APPENDIX VII.—The Arya Samaj still a Persecuted Body ... 255

APPENDIX VIII.—List of documents alleged to be seditious and selected by the Patiala Police as exhibits in the case, out of those taken in custody on search of some of the principal accused. 277

ERRATA

For

Part First.

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Page	Line	For	Read
5	8	Arcana whose	Arcana of whose
18		The attitude of British	The attitude of the British Government
25	26	The misguided and dangerous	The misguided and dangerous course of
27	21	First and	First performed and
32		Not only a Creed but a polity	Not only a Creed but also a polity
32	29	The Vedas teach us	The Veda teaches us
111	13	Foreign	Foreigner
,,	18	Invades	Invaders
120	35	Tracle	Trade
121	5	Says chapter	Says in chapter

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THE

Arya Samaj and its Detractors:

A VINDICATION.

PART FIRST.

Chapter I

The Arya Samaj, its Founder, its Enemies

AND THE

Patiala Prosecution.

Religious Condition of India before the Advent of Swami Dayananda.

No one can deny that the seventies of the nineteenth century constitute a dark period in the religious history of India. The impact of the new-born occidental civilization with hoary oriental culture was producing its inevitable results. The old was gradually giving way before the forced marches of the new. The sudden inrush of Western ideas and European ideals of life and conduct and standards of judgment and feeling inundated the slumbering East—the sovereign of the past—and the sweeping away of ancient landmarks commenced in right earnest. The early pioneers of western learning were Christian Missionaries who had started educational institutions for the express and avowed purpose of evangelizing a heathen race. They took the pickaxe and the shovel in their hand and began the terrible work of dread demolition and destruction dark. The scriptures of the Hindus were denounced in unmeasured terms as repositories of silly superstition, ritualistic rant, Brahmanic balderdash, imbecile trash, lewd legends, unscientific cosmogany, and stupid hyperbolicisms unworthy of belief by educated men. Unfortunately the Puranas—later and apocryphal accretions–justified this description and the Puranas were the only books widely studied and universally preached. The glare of Western light so completely dazzled and blinded

the youthful Hindu for a time that he never thought of comparing the Hebrew Paurana–the Old Testament–with the Hindu Paurana. The *Padre* placed before his charmed and enchanted vision the Sermon on the Mount and the juvenile enthusiast whom a caricature of Aryan beliefs embodied in the Puranas had filled with deep nauseating disgust and the atmosphere of lewd pugnatious and unrighteous gods and licentious and imbecile goddesses had asphyxiated and suffocated, sought relief in the purer and comparatively refreshing, invigorating and bracing atmosphere of the New Testament. If reflection had supervened the novice would have found out that the Paurans—bad as they were—were interspersed with quotations from the Mahabharata, the Gita and the Upnishadas which if collected together and bound in one volume would reveal boundless stores of spiritual lore and lofty moral teachings by the side of which the New Testament was sure to pale into insignificance. But reflection never dawned. It was the period of transition, anarchy, confusion, and chaos—the period of actions and reactions, of sudden, unexpected, and inexplicable fluctuations and oscillations of the pendulum.

When the Old Testament was ultimately studied, the process of disintegration instead of being arrested only changed the direction in which its momentum was exerted. The Purana had been definitely repudiated and with it the entire range of ancient Sanskrit literature. It was regarded a sheer waste of time to dig and delve the mines of Ancient Shastric Literature with a view to ascertain if any recondite treasures lay buried beneath Pauranic debris and Tantric filth. Aryan culture had once been solemnly abjured and there could be no retracing of steps. Young India must move forwards with rapid strides and headlong speed even though it is hurled into the abysmal depths of deism, soul-scorching athiesm, withering eclecticism, and torturing agnosticism. The Brahmo Samaj,—which contrary to the teachings of its reverend founder Ram Mohan Roy had become a deistic and eclectic Church—began to make headway, but the largest

number of adherents were claimed by Skepticism, Atheism &c. This produced a flutter in society though the sacerdotal order still lay in undisturbed repose. Barren intellectuality ill consorts with supreme moral courage and absolute sincerity.

The Brahmin priest cared for little else than ceremonialism and outward conformity to caste observances and prohibitions in regard to interdining and intermarriage. The English-educated cynic, while sneering and contemptuously smiling at the folly and selfishness of his portly priest had not the courage to apply his principles to practice. Though his intellectual upbuilding was the very quintessence of iconoclastic proclivities, he quietly submitted to idolatorous rites and repeated the namby pamby formulæ and hocus pocus uttered by the Brahmin. He was the embodiment of intellectual ferment and his soul had remained quite unaffected. But the Brahmin's security was fancied and deceitful. It was the lull before the storm. Students of the history of thought know full well that intellectual ferment is but the precursor of social revolution. Those that possessed a philosophic grasp of the situation and with the aid of a clarified mental vision could penetrate through visible social phenomenon to the core of things and observe the undercurrents of thought and feeling agitating and perturbing the stream of the "subliminal consciousness" of the social organism understood this full well. James Lyall, a historian possessed of keen insight and prophetic vision, surveyed the conflicting and warring forces working in society and expressed astonishment that an ancient religion and social polity which had survived so many social cataclysms and political vicissitudes was in instant danger. He could not bring himself to believe that what Greck culture and Moslem fanaticism could not effect, the wave of unbelief would accomplish and ventured to hope that some Reformer would spring into the arena and restore the ancient religion in all its pristine purity. He little knew that the Oracle which predicts the fate of the human race possessed him when he uttered these fateful words.

The Founder of the Arya Samaj.

At the time that James Lyall wrote this, a high caste Brahman of the name of Mulshankar was wandering all over the country in quest of Truth and the Elixir of life eternal. In the course of his peregrinations, he was confronted by starvation, reproof, contumely, physical privations, mental torture, and alluring temptations, but undaunted by impediments and steeling his heart against the dulcet music poured forth by the siren of the Life Temporal he traversed all seats of Shastric learning and at last, weary and footsore, met a blind sage who had in his grasp the panacea which Mulshankar (now Dayanand Saraswati) sought for. The Guru instructed the *chela* in ancient lore and made him drink deep at the founts of immortal learning.

He taught his willing and apt pupil that Sanskrit literature was divided into two periods—the Ante-Mahabharat and the Post-Mahabharat. The Ante-Mahabharat literature embodied doctrines of a virile faith and system of a rational philosophy which penetrated and interpenetrated every fibre of social existence in ancient times and made India what it once was—the spiritual, moral and intellectual guide of humanity, the inspirer of revolution in the domain of thought and of social cataclysms in many lands and climes, the nursery of philosophy and the birth place of civilization and culture. The world stood in sore need of a Saviour and a Redeemer. The East was slumbering and if the process of awakening, then taking place, was completed, it would be precipitated into the yawning gulf of materialism and be lost in bottomless depths. The West was completely in the grip of materialism. Its social life was dominated by a religion which failed to satisfy yearnings and intellectual impulses evoked by the progress of science. Its intellectual progress was presided over by those who recked not for spiritual advancements and even a complete initiation into whose teachings left an aching void in the inner self which required to be filled up. The tendencies of the age were distinctly plutocratic and if they developed, antagonism between Capital and Labour and the deadly conflict between the haves and the have-nots

would bring matters to a crisis and a bloody and sanguinary revolution would be the lamentable, but for that reason none the less, inevitable consequence. Unless modern social polity was replaced by Vedic polity and the supremacy of intellect and character took the place of the predominance of the Almighty dollar, Bung, Bonifice, Beer and Broadcloth and the scientifiic Vedic religion revealed in the beginning of creation by the Great Being— the arcana whose nature science reveals to the wondering gaze of his children and whose glory is sung by the amœba and the tiny leaf—replaced the negation of all religion, the deprivation of all spiritual consolation and the non-gratification of all dominant impulses planted irrevocably in man which imperiously and imperatively demanded fulfilment— which bade fair to become the future inspiring and inspiriting force of the human race—the world was doomed.

Such reflections were agitating the breast of Dayananda when his period of novitiate was completed and the day of parting from the Guru arrived. The venerable preceptor assembled round him all his outgoing pupils, dilated upon the burden of sin and suffering beneath which mother earth was groaning, and in piteous terms vibrating with concentrated emotion impressed upon them that the gospel of the Veda required to be spread in four quarters of the globe, four men were required who would each select one quarter and disseminate the Vedic Truth till death terminated his beneficent activity. Dayananda stood up, bowed reverently, touched the holy foot of the Guru and with perfect humility vowed that he would be one of them. The sage looked round and round for further response to his appeal. His other pupils stood up one after the other and with heads hanging down in shame and abasement confessed that they did not feel within them the call for redeeming work and that all that they could promise was that in the humble spheres of life in which Providence placed them, they would do their best. They sat down and the sage once more fixed his silent but yearning gaze on Dayananda. This was too much for the tender heart of the gifted pupil. He stood up

once more and vowed that he would consecrate his life to the revival of the Vedic Religion in all quarters of the globe. He then bade farewell to his affectionate old Guru and started on his mission.

Such was Dayananda Saraswati, the founder of the Arya Samaj. What a stupendous and bewildering mass of work lay before him. He was but one man, but he had been adjured to fight the forces of unrighteousness, inane superstition, ingrained respect for established sacerdotal authority, and pig-headed conservatism. The magnificence, pomp, splendour, and stateliness attendant upon birth, rank, and heriditary nobility were all enlisted on the side of his adversaries and so was the supreme power conferred by wealth and all its paraphernalia. Unlike Mahomet, he scorned to utilize physical force for the advancement of his cause for His Kingdom was not of this world. But the spiritual force within him was a tornado which swept all obstacles that impeded its resistless progress. Orthodoxy was shaken to its foundations and stirred to its depths. Dyanand's incisive and invincible logic, his hard hits, merciless strokes and opportune hammerings, his wonderfully effective invective and pirercing irony, his profound scholarship, his magnetic powers of persuation, his powers of bombardment of an impregnable orthodox position with bombs carefuly selected from the armoury of Shastric learning, his fiery eloquence inspried by righteous indignation and a heart aglow with unselfish love of humanity which transfused his words and made them scalding and scorching, and above all his infinite pity for his suffering fellowmen carried all before them. Citadel after citadel was captured by frontal attacks. He, then, marched triumphantly to the centre of orthodoxy, surrounded the walls of the fortress of priestly supremacy, and peremptorily and insistently demanded surrender. The battle thickened. He bore the brunt all alone. All alone he faced the pillars of orthodoxy buttressed by the forces of temporal magnificence, rank and wealth, and before the besieged had

time to recover from their surprise shook them rudely and planted his standard. He worked for the short period of 10 years, but in that period he established his position as the foremost Vedic Reformer and iconoclast of his age. All his foes had laid down their arms and the Arya Samaj became a living force in Indian society even in his life time. In the obituary notice published in the *Pioneer* immediately after the Swami's death it was recognised that the Arya Samaj "has long had a recognised status" in India.

His Mission.

His mission was, as we have shown above, purely religious. This was what his contemporaries thought and believed. This is evidenced by the various obituary notices which appeared in the Press and from the pen of eminent men of all faiths soon after his death.

What his Eminent Contemporaries Thought of his Mission.

Professor Max Muller soon after the death of the great Swami contributed an appreciation to the pages of the *Palt Mall Gazette* in which he stated as his deliberate opinion that the Swami was a reformer, and was in consequence exposed to much obloquy and persecution during his life, so much so, that it was hinted in the papers that his death was due to poison administered by his enemies, that "he was opposed to many of the abuses that had crept in, as he well knew during the later periods of the religious growth of India, and of which, as is known now, no trace can be found in the ancient sacred books of the Brahmans the Vedas; that he was opposed to idol-worship that "he repudiated caste and advocated widow remarriage, that in his public disputations with the most learned Pandits at Benares and elsewhere he was generally victorious and that like "all the ancient theologions of India" he looked upon the Vedas as Divine Revelation. Sir Syyad Ahmad, the founder of the Aligarh cult, some of whose followers are among the most unscrupulous and foul-mouthed opponents of the Arya Samaj and now brand the mission of its founder as political thus noticed the death of the great reformer in a paper.

"It is very much to be regretted that Swami Dayananda Saraswasti who was a profound Sanskritist and a great Vedic scholar died at Ajmere on the 30th of October 1883 at 6 p. m. He was not only a scholar, but also a good man having in him the qualities of a true ascetic. His adherents look upon him as a *devta* and verily he deserves to be so looked upon. He taught the worship of one Resplendant Formless God and of none else besides. *We were intimate with the late Swami and always reverenced him extremely.* He was such a learned and good man, that he merited veneration at the hands of followers of all religions. We think—of course we speak subject to correction—that he regarded matter as eternal. But for this doctrine, his conception of God was coincident with that of the Moslems. At all events, he was a man whose equal is not to be found at this time in the whole of India. It is the duty of every man to lament over his death because he was a peerless man."

Diwan Bahadur Raghunath Rao, the veteran social reformer and eminent statesman, who enjoys the unstinted confidence of the British Government, gave the following opinion about him in an interview published in the Vedic Magazine Vol III No. 4-

Before he formulated his schemes of social and religious reform, Dayanand went about the country consulting with men who had already worked in those fields. In the course of such a tour, the Swamy came to me at Mysore when I was Dewan of that native state. In those days, he had very few supporters. I gave him letters of introduction to Raja Sir T. Madhava Rao, then Dewan of Baroda and to several others. I also gave him some financial support in publishing his commentaries on the Rig Veda.

We had long talks between ourselves on the subject of reform. The first question we discussed was 'what are the Vedas?' Dayanand's view, that only the Samhita portion was the real Veda, while the Brahmanas etc. were mere commentaries, appeared to me perfectly reasonable and I expressed my entire agreement with him. We discussed another equally important question.

Sayana and others had held that the subject matter of the Vedas was ritualistic, Dayanand held the more correct view, that the Vedas are an Encyclopædia of knowledge. According to him, the Vedas contain the germs of all sciences, they describe to us the mystery of Nature and preach a philosophy of Action. What Dayanand says is perfectly true.

I read through a great part of his commentaries and I should say that, on the whole, his interpretations are correct and in keeping with those of the oldest, and therefore the most authoritative, commentators.

Dayanand struck me as a most extraordinary person. He was a well-made man and had a bold look about him which impressed everybody. He was honest and sincere. He was in right earnest and really meant introducing far-reaching reforms. In short, he was an embodiment of all those qualities that go to make a leader of men.

Mr. A. O Hume, one of the most formidable opponents of the Swami in religious controversy, wrote the following letter to an admirer of his soon after the great sage's death.

DEAR R. CHAND

Thanks for yours. Yes—I have heard with the deepest regret of Dyananda's untimely loss.

Whatever views men may entertain as to portions of the doctrines taught by him, all must admit that he was a great and good man, an honour to the country so dearly loved, and all must feel that in losing him India has sustained a great and deplorable loss.

Yours Affectionately

A. O. HUME

Another Englishman, Mr. Frederic Fanthome, wrote as follows :—

MY DEAR SIR

The news of Swamiji's death was a great blow to me. He was a great friend of mine, and besides, India has lost in him a philosopher, whose equal-speaking of the future—India will perhaps never have.

With best wishes,
I am
Sincerely Yours
Frederic Fanthome

Here are a few press notices:—

We are sorry to record the death of two great Sanskritists of India, Pandit Dayananda Saraswati and Pandit Saberam Sheraratna. The first

was a most profound Vedantist. He however used to give new interpretations to Vedic texts, which did not often tally with those current among orthodox Pandits. He used to speak in Sanskrit, and the flow he commanded in that dead language was wonderful. He was the founder of the Arya Samaj.

The Indian Patriot.

With all his faults, we looked upon Dayanand as one of the pillars of Aryavarta. And though we had occasions to differ from him on details of thought and faith, we admired his career none the less on that account. After the death of Sahajanand or Swami Narayan, Gujrat has not produced such a mighty reformer from among the indigenous populations as Dayanand and in natural aptitude and acquirements, as also in the extent of influence exerted, we believe the latter to have by far surpassed Sahajanand Swami. Our contemporaries are not far out in placing him by the illustrious Shankaracharya. Gifted with uncommon talents, and acuated all his life by singleness of purpose, Dayanand Saraswati has achieved enough good to entitle him to the lasting gratitude of posterity. But the benefit he has conferred on his country has been more or less of a negative character. He applied his giant's strength to denouncing Idolatry; and terrible were his powers of denunciation as will be conceded by any one who has witnessed them even once. But the mind, otherwise so well endowed, lacked the constructive faculty.

Dayanand's work must, therefore, be considered as half done until some of his disciples rise after him not only to carry on the crusade against Brahmnic errors, but to rebuild the edifice of Vedic truth, the erection of which was the ultimate object of the deceased iconoclast. May Dayanand's mantle descend on any such possible reformer among his pupils is our fervant prayer.

The Indian Spectator.

Every nature conversant with the good works of lamented deceased, will share with us the regret at the untimely death of this great Vedic scholar and well-wisher of India.

The Jame Jamshed.

The Swami and the British Govt.

The Reformer like the Pioneer of trade always desires peace. His followers are few in number, they forsake the religion and traditions of their country and therefore are the object of persecution. If the demonic forces of revolution are let loose in his time and the turbulent elements in society are permitted to

assert themselves, his adherents are sure to be swept into the miasma of oblivion and his mission frustrated. His force is moral and the infuriated passions and inflamed prejudices of the votaries of cant exposed, hyprocrisy laid bare, priestly autocracy attacked in its most vulnerable points, and vested interests in the eccliziastical domain seriously injured, charlatanism donounced, and quackery condemned are in no mood to spare him. The Reform Movement initiated by Nanak could not make headway because of the turbulent times through which the country was passing in the time of Tegh Bahadur and Govind Singh. It was, therefore, Dayanand's interest that peace and order established in India by the British should be perpetuated so that his reforming zeal might receive no check. He hailed the British as his allies and regarded the establishment of British Rule in the country as a providential act because he honestly believed that India needed respite in order to organise her intellectual and moral resources and to start upon the right path of self-realization. He had laboured hard to impress this truth on the minds of his followers and this feeling was often manifested in the writings and utterances of his trusted lieutenants. The "Arya Magazine" was the accredited organ of the Arya Samaj in his life-time. It was edited by his faithful adherent Mr. R. C. Burry. The following excerpts from poems published in its issue of September 1883 speak for themselves.

The days of dark troubles do never last long,
And storms are aye followed with peace, calm and rest
For justice though slow, shall avenge every wrong
And succour shall come from the Isle of the West.

This a dirge for the glory that long since had flown
But should I grieve, and wherefore should I mourn,
For the things that are not, and the men that are gone
But still have hope oh ! my country for thee

And in the dark future already I see
For the innocence of youth gives me visions of far

And I see in the future thy fortune's bright star.
I see a great nation from an Isle of the West

Is bringing thee freedom and comfort and rest
I see their brave ships even now piercing the main

And soon shall they reach thy devastated plain
So grieve not, thy wounds and thy pains shall be healed

And peace and rejoicing shall reign in thy field.
And once more thy science and Vedas of yore
Shall resuscitated resound in thy shore

This trait of Dayanand's character was so prominent that even foreigners whose contact with him was necessarily limited understood his point of view. Says Madame Balavatsky, the founder of the Theosophical society, whose secession from the Arya Samaj and denunciation by Dayananda are now historical facts:—

From the first day of his appearance Dayanand Saraswati produced an immense impression and got the surname of the "Luther of India" Wandering from one town to another, today in the south, tomorrow in the North, and transporting himself from one end of the country to another with incredible quickness, he has visited every part of India from Cape Comorin to the Himalayas, and from Calcutta to Bombay. He preaches the one Deity and Vedas in hand proves that in the ancient writings there was not a word that could justify polytheism. Thundering against idol worship the great orator fights with all his might against caste, infant marriges and superstition. For all the evils grafted on India, centuries of casuistry and false interpretation of the Vedas, he blames for them the Brahmans, who, as he openly says before masses of peoples, are alone guilty of the humiliation of their country once great and independent now fallen and enslaved. And yet great Britain has in him not an enemy but rather an ally.

He says openly if you expel the English, then no later than tomorrow, you and I and every one, who rises against idol worship will have our throats cut like mere sheep. The Mussulmans are stronger than the idol worshippers but these last are stronger than we. The Pandit held many a warm dispute with the Brahmans, those treacherous enemies of the people, and has always been victorious. In Benares secret assassins were hired to slay him, but the attempt did not succeed. In a small town of Bengal

where he treated fetichism with more than his usual severity, some fanatic threw on his naked feet a huge cobra. There are two snakes deified by the Brahman mythology the one which surrounds the neck of Shiva on his idol called Vasuki, the other Anant which forms the couch of Vishnu. So the worshipper of Shiva, feeling sure that his cobra tamed purposely for the mysteries of a shivite pagoda would at once make an end of the offender's life triumphantly exclaimed:— Let the god Vasuki himself show which of us is right ! Dayanand jerked off the cobra twirling round his leg and with a single vigorous movement, crushed the reptile's head "let him do so" he quietly asserted " your God has been too slow, it is I who have decided the dispute." Now go" added he addressing the crowd, "and tell every one how easily perish the false gods"

Moslem and Christian Hostility to the Arya Samaj.

With the spread of the Vedic Religion, the stream of conversions to Chiristianity and Mohammadanism was stopped. Before the advent of Dayanand, the Hindu was regarded a legitimate game by the Christian Missionary and the Mussalman Mullah and that for a very good reason. A Hindu who had once been converted to an alien faith or had even tasted food or drunk water at the house of a Moslem or Christian was lost irretrievably and could, under no circumstances return to the ancestral fold. This was the most prolific cause of the spread of Islam and latterly of Christianity. Whole villages were made to recite the Kalma by sheer physical force. They never accepted the situation and continued to observe Hindu rites and ceremonies, but the obdurate Priest shut the door against their re-admission and as an inevitable consequence they were absorbed in the Muslim Community. This practice might have, in the days of Moslem ascendancy, proved in many cases a preventive against easy conversion, but on the whole it had a mischievous effect that led to the decay of the Hindu race. It is asserted that Akbar's heart had been so completely captured by the Vedic Religion and so anxious was he to enlist the whole-hearted support of the Rajputs for political reasons that he was willing to marry some princess of the Blood Royal to a Hindu prince and even to openly declare himself a Vedist, but for fear of contamination

desecration, and ex-communication, no Hindu House entertained the proposal. Who can deny that the conversion of Akbar would have led to far-reaching political results like the conversion of Constantine to Christianity and a Hindu Empire buttressed by Rajput chivalry, guarded by heroes like Pratap and statesmen like Todar Mall, Bir Bal, and Afzul Khan (who was intellectually a Hindu of Hindus), and blessed, sanctified and vitalised by the holy influence of the Brahmans—the virtual leaders of India— would not have crumbled and mouldered to decay so rapidly as did the exotic growth of Mogal Rule the process of whose acclimitization was cut short by Hindu conservatism and Moslem bigotry. The history of India would, in that case, have been written differently. But all this is beside the point. With the establishment of the position of the Arya Samaj as the premier Reform movement in India, not only Hindu converts to Islam and Christianity began to be reclaimed, but even born Moslems and Christians began to be admitted to the fold of the Arya Samaj. This commenced in the life-time of the founder. We read in *Arya Magazine* for November 1883.

Again it is asserted that the Arya Samaj is at present considered a Samaj of the Hindus. Poor fellow! he is not aware that there are also Mohamedan and European gentlemen as members of the Samaj, and before he makes necessary enquiries, was it not rashness on his part to rush into print? It is true that the Hindu members do not prefer to eat indiscriminately from every one's hand, because they know, that food touched by a beef-eater retards to some extent the progress of the soul.

This excited the wrath of the fanatical Mullahs and the peace-loving pastors of Christ. They began to oppose the Arya Samaj tooth and nail and abuse its founder to their hearts' content. Opprobrious epithets were hurled at our sacred books and the memory of our revered founder was vilified in language which could not but bring disgrace on the followers of Him who preached forbearance by example and precept. Dayananda was represented as a dishonest man who had purposely distorted Vedic texts to make them yield meanings of which they were not susceptible. But all these envenomed shafts missed their

aim. People who had seen how Reverend Scott had cowered beneath the piercing gaze of Dayananda in a public controversy and how the Benares Pandits had been reduced to the necessity of resorting to makeshifts and subterfuges to save their face could not set much store by the hysterical outvapourings and delirious lampoons of baffled and checkmated priests who knew as little of Sanskrit as of ways and means to put back the hand of the clock and give a new lease of life to the movement for proselytisation. In despair they redoubled their efforts to convert the "untouchables," and thus undermine the foundations of Hindu Society. But here too the Aryan missionery was more than their match. He began to hold out to the "pariah" the prospect of social elevation even if he continued in the true faith of his ancestors. The "pariah" naturally preferred this to translating himself in defiance of implanted instincts and inborn mental hibits to an alien faith and social order. The missionary was thus completely foiled and for many years was the very image of impotent rage.

The Arya Samaj Stigmatised as a Political Body.

But the redoubtable enemy had not exhausted all the shafts in his quiver. He forged fresh weapons to fight the Arya. Trusting to his influence with the authorities and believing that on account of the intercourse between the ruler and the ruled being limited, he would succeed in poisoning the ears of the governmemt against the Aryas, the christian missionary gave out that the Arya Samaj was a political body which aimed at the subversion of British Rule. As early as 1883 a paper conducted under christian influences charged members of the Arya Samaj with—even the worst enemy of Dyananda's durst not at that time charge him with such designs— harbouring political tendencies. In reply to this baseless calumny the Arya Magazine for December 1883 wrote as follows :—

This piece of information is quite new to us, and must have been obtained from new dispensationistic inspiration. The society is for reli-

gious and social reforms, but has no hands in political matters, and he who in the face of its printed and widely circulated principles asserts it to be a political body *is either a malicious person or one whose abode ought to be in the Lunatic Asylum.*

The Arya Samaj had excited hostilities all round by its aggressive propaganda and militant methods. All the enemies of the Samaj—the Hindu "Pope" robbed of his perquisites, the Mussalman fanatic deprived of the prospect of entering heaven by converting *Kafirs,* and the Christian shepherd robbed of the flock that was to be and that had been—were all leagued in a freemasonry of hatred against the infant church and this was their master stroke. This infernal conspiracy had ramifications all over India and England and whenever a zealous missionary or an orthodox Muslim toady met a *Hazur*, he never missed the chance of indulging in slanders against the common foe. If a Hindu Mahammadan riot was apprehended, the Arya Samaj was at the bottom of the mischief. If a seditious tract was circulated, the Aryas were surreptitiously helping the offender and secretly patting him on the back, though outwardly disclaiming all connections with him. These statements could neither be proved nor disproved but they served one admirable purpose—the virus was imperceptibly injected and germs of suspicion were bred. It was belived that in course of time they would act subtly and insidiously, poison the entire intellectual structure, and pervert and vitiate the out look and the view-point. For a time at least, this subterraneous activity and campaign of vile misrepresentation failed of its intented effect.

An explicit declaration.

At an early date of its existence, the Arya Samaj had an occasion to declare its position with regard to current politics and it did so fearlessly and without mincing matters. The Secretary of the National League sent a letter to the Lahore Arya Samaj—the premier Samaj in India—seeking its help in the matter of a memorial proposed to be submitted to the Viceroy in regard to the representation of Indian interests in the Imperial Legislative Council. The

Antrang Sabha [Executive Committee] of the Samaj considered the matter in its sitting of November 12th, 1886 and the following resolution was passed.

"The letter of the Secretary National League in the matter of memorial to His Excellency the Governor-General and Viceroy resending representation in the Imperial Legislative Council was placed before the meeting. This is a political matter and politics is beyond the scope of the Arya Samaj. Hence resolved unanimously that the Secretary National League be informed in reply to his letter that the Arya Samaj can do nothing in this matter."

Here is the full text of the resolution in Urdu.

"चिट्ठी सेक्रिटरी नैशनल लीग वास्ते देने मेमोरियल ब हज़ूर नव्वाब गवर्नर जनरल व वाइसराय हिन्द बिनाबर भेजने प्रतिनिधियों के कौन्सिल गवर्नर जेनरल हिन्द में पेश हुई चूंकि यह मुआमेला पुलिटिकल है और पुलिटिकल मुआमेलात में दख़ल देना अग़राज़े समाज से बाहिर है इस लिए इत्तफ़ाक़राय से तजवीज़ हुआ कि ब जवाब चिट्ठी सेक्रिटरी नैशनल लीग को लिखा जावे कि यह समाज इस मुआमिले में कुछ कारर्वाई नहीं कर सक्ती"

The Head of the Punjab Government on Swami Dayanand

The Tribune, dated December 26th 1901, contains the following quotations from the convocation speech by Sir Mac-Worth Young then Lieutenant-Governor of the Punjab who was the first to receive the English translation of the Satyarth Prakash, presented by a Samaj deputation which waited upon him. He assured the deputation that he was pleased with the Samaj work.

"Of those who pass through our English Universities a fair proportion devote themselves to the direct services of God, but few graduates in this province become teachers of the creed they profess and seekers after religions truth. Will you not seriously consider whether some of you may not be called

to devote your lives for this search and follow in the footsteps, of men like Keshab Chandra Sen, Dayanand Saraswati and Sir Syyed Ahmed Khan whose influence on the educated youth of India has been so potent and so beneficial. It is a noble ambition to become fellow-workers with God and to help your fellow-creatures forward in spiritual things and true pursuit of the highest wisdom."

The Attittude of the British.

In the life time of the revered founder some of the highest British Officials had sought interviews with him and obtained his blessings, had attended his lectures and heard his views and had sometimes presided over the debates which he held with orthodox Pandits. They knew him, admired him, and revereneed him. Towards the conclusion of a lecture delivered by Swami Dyananda on Raja Praja Dharma *(Duties of Government and its subjects)* an eminent British official who had been listening to the discourse with profound interest and rapt attention remarked that if Daynanda had preached before the Mutiny that catastrophe would have been averted. When his lectures were stopped by the District Magistrate of Benares, the "Pioneer" took up the cause of the Great Reformer and the Supreme Govt. recinded the order of the Magistrate by wire. The orthodox priest set afloat the rumour that he was an emissary of the Govt. deputed to convert the Hindus to Christianity by slow degrees and gradual steps.

The generation of Anglo-Indians who had sat at his feet and witnessed all this could not be expected to put faith in red-hot canards about his political designs and seditious proclivities. And this view is supported by unimpeachable evidence.

The Punjab Census Report.

In the Punjab Census Report for 1891 Mr. E. P. Maclagan Esq. Provincial Superintendent of Census Operations thus defends the Samaj from the charge of supporting as a body the political proclivities of some of its members.

"The Aryan faith is put forward as a revival, it takes us back to the time when the Aryan race in its prime ruled the north of India. It designates the country between the Himalayas and Vindhyas, the Brahmputra and the Indus, by its old name of Aryavarta: and calls on us to believe that Aryas (its permanent inhabitants) have lived in it since creation. The aim of the Samaj is to unite the peoples of this tract and regenerate "our fallen Aryavarta." This regeneration is primarily to be religious and social, but there are members of the Samaj who have political leanings also. In its desire to advance the self-governing institutions of the country, it was generally found ranged on the side of the Congress agitation. Throughout its speculations and its doctrines, religious and social, the Samaj has always been at pains to show that the faith it promulgates owes nothing to English influence and English modes of thought and the politicians of the Samaj have at times been tempted to carry the same principle into the realm of politics.

The fact that the Aryas are mainly recruited from one class, and that the Samaj possesses a very complete organization of its own, has laid it open to the charge of supporting as a body the proclivities of a large section of its members; but the Samaj as such is not a political but a purely religious body."

Faizulluh Khan &c. *viz.* Chandarbhan.

In 1899 a few Mohamedens of Titron in the Saharanpur District relying upon the effect of misrepresentations poured into the official ears applied to the Joint Magistrate of Saharanpur for injunction to restrain L. Chandarbhan, the moving spirit of the local Arya Samaj, from using a certain house as a lodge of the Arya Samaj because some of the adjoining houses belonged to the Mussalmans and a breach of the peace was apprehended. The insinuation was that the Arya Samaj was not a law-abiding society. In his orders the British Magistrate clearly vindicated the character of the Arya Samaj as a peacable society. We print below certified copies of the orders:—

FAIZULLAH KHAN &c. V. CHANDARBHAN.

This is an application by certain Musalmans of Titron under S. 147 C. P. C. seeking to restrain Chandarbhan and others from using a certain house in Titron as a lodge of the Arya Samaj and for making certain structural alterations therein. To-day Chandarbhan is present, the applicants fail to appear—in itself a sufficient ground for rejecting the application.

When at Titron recently I inspected the house in question in the presence of the parties. The adjoining houses belong in part to Hindus and in part to Mussalmans. Chndarbhan produces a sale deed by virtue of which the title to the house in question is vested in the Arya Samaj.

Before any action under S. 147 C. P. C. can be taken it must be proved that the thing the doing of which it is sought to prohibit is likely to produce a breach of peace. *I cannot conceive how a peacable and law-abiding society like the Arya Samaj can possibly occasion a breach of the peace. No form of worship actively offensive to Musalmans are practised, and if the Musalmans choose to take offence at a perfectly lawful society holding lawful meetings in a house of which it is the sole owner, the fault will be entirely their own.*

I dismiss the application and considering it purely frivolous order applicants to pay defendents costs: 16 R pleader's fees and Rs-3 Travelling expenses and costs of stamps in the case (S. 148 C.P.C.)

24-1-94. (Sd.) J. H. COX J. M.

Compared Chunni Lal H. C.

Application under S. 145-7 C.P.C.

PRELIMINARY INQUIRY

FAIZULLA KHAN &c.

Versus

CHANDRABHAN—ACCUSED.

ORDER.

This is an application under S. 145-7 C. P. C. to restrain Chandarbhan from establishing a lodge of the Arya Samaj on certain land in Titron admittedly the property of the Arya Samaj. A similar application was made before and dismissed by me as applicants failed to appear and produce evidence. They have again applied for permission to produce evidence, and have done so. I have little to add to my previous remarks on the subject. There can be no doubt that Chanderbhan is legally entitled to establish a branch of the Arya Samaj on land belonging to that body and of which he is undoubtedly in possession. It is therefore not possible for any injunction under S. 145-7 C. P. C. to be issued restraining him from doing so. It only remains to be considered whether there is any necessity for an injunction under S. 144 on the ground of danger to the public peace.

The applicants allege that Chandrabhan has selected a site on the boundary between the Hindu and Musalman quarters out of a desire to irritate the Musalmans. That is quite possible, and the Musalmans will have to possess their souls in patience. *It is not ever contended that the mild assemblage of educated Hindus, who as a rule are the members of the Arya Samaj in this Part of the province, are likely to attack the Musalmans. They do not indulge in the public performance of any rites gratuitously offensive to the Musalmans, and therefore do not offer them any excuse for a breach of the peace, and if such occurs, it is more than probable that the Arya Samaj will gracefully and hurriedly retire.* It may subse-

quently be necessary to deal with one or both parties under S. 107 C. P. C. At the present time *I should not be justified in prohibiting the Hindus from doing what they have a perfect right to do merely because the Musalmans are ill-advised enough to resent their doing it and may possibly express their resentment with violence.* I dismiss this application.

2-2-04. (Sd.) J. H. COX

Compared Churanji Lal H. C.

Alla Ram's Case.

Alla Ram, a sanatanist foul-mouthed itinerant mendicant, delivered in 1902 public lectures at Allahabad full of filthy and obscene abuse of the Arya Samaj and its fonuder. Among other things he said that the Aryas were disloyal and Swami Dayanand's *Magnum Opus* the Sattyarth Prakash was brimming over with sedition.

He was prosecuted by the Government under section 108 of the code of Criminal Procedure. He took up the plea of justification and sought to establish that Dayanand was a seditionist whose mission it was to incite people to rebellion against the British Government. In his judgment the learned District Magistrate, Mr. P. Harrison, ably and argumentatively defended Dyananda and his Sattyarath Prakash. Here are a few extracts from the luminous judgement.

"It is in fact argued that *Arya Samajists* have (or at least Dayanand has) published matter quite as bad as, if not worse than, Ala Ram's. Certain samples of such publications are pnt in, in the shape of extracts or translations which I have had verified from the originals so far as they have been proved. One batch of these extracts (Exhibit Z) is intended to jnstify the assertion freely made by Ala Ram that the *Aryas* are rebels.. Extract I includes a passage of which the meaning is "Let there never be a foreign ruler in our country; and let us never be subject to another." Extract II, III, and IV and V

are prayers for empire, Extract VI deplores the absence of Native Government in India and concludes "Still Government by one's own countrymen is the best of all governments and the rule of a foreign people, however, free from religious prejudices and racial partiality. and however considerate, just and merciful .....is still not productive of the maximum of happiness."

Extract VII appears to me to be irrelevant, Extract VIII refers to the partiality of whites for whites and acquittals of white men who have killed or struck natives, "Similar justice is sure to be meted out in Christ's heaven." *This appears to be more an argument against Christianity than against the British Government.*

Extract IX attributes the existence of foreign rule to internal disunion. "May God in his mercy so ordain that this fatal discease may cease to be among us Aryas." None of the other extracts up to No. XIV are particularly material. Extract XIV "When the natives of a country trade in their own country and foreigners rule over and trade in one's own (native) country, surely the result can be nothing but poverty and pain." Extract XV *explains the subject condition of the Aryas to be due to various vices and concludes* "owing to their misfortune the descendants of these *Aryas* are being trampled under the heel of foreigners."

Extract XVI ascribes the increasing troubles of the *Aryas* to the advent of foreign eaters of flesh and drinkers of wine.

Some of the following extracts describe the ideal *Raja* or ruler and strongly advocate cow-protection and the destruction of killers of kine.

The last set of extracts (Exhibit Y) consists mainly of repetitions of those in exhibit X.

Throughout these extracts I find no sign of any incitement to rebellion, but rather a lament that the Hindus have for

various reasons, religious and moral, become a subject race. The general tenor of Dayanand's preaching seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the Government to native hands. It is practically admitted by Dayanand that there are inherant defects in the qualities of the modern Hindus which disable them from governing themselves.

His exhortations and prayers are not for the immediate overthrow of foreign rule but for such reformation as may perhaps enable the Hindu in the future to again govern themselves. Even the references to cow-protection do not in themselves appear to me to be any incitement to rebellion, but rather to be intended to extol a ruler who would prohibit the slaughter of Kine. There is no call to arms and no war cry.

Having discussed the substance of Ala Ram's productions, I must now examine the effect of them. Looking at the matter broadly it appears to me difficult to evade the conclusion that continuous attacks upon the *Arya Samaj* made in the form of leaflets struck upon walls and distributed in the streets (as the evidence shows some of them to have been) cannot fail to promote enmity or hatred towards the Samaj not only amongst the great class of orthodox Hindus but amongst any other persons who may read them—*at any rate amongst the law-abiding and loyal subjects of His Majesty.* It has been brought out in evidence too that the audiences at Ala Ram's lectures have occassionally comprised persons professing *Islam* and Christianity as well as orthodox Hinduism, so that it is evident that the attacks are addressed not only to orthodox *Hindus* who are the persons principally concerned with the refutation of *Arya* tenets, but to the world at large.

Finally I may refer to exihibit A which purports to be secret information given to the officers of Government in regard to the mutinous and rebellious character of the Arya Samaj. It is admitted by Ala Ram to be his composition and to be circulated by him to officials. It consists mainly of the same ex-

tracts which are collated in exhibit Z with comments thereon. The object of this notice cannot in any way be considered as religious, It is intended to hurt the Arya Samaj and to put the officers of Government againt them.

It should be noted that in spite of the warnings in Shahjahanpur and Cawnpur, Ala Ram has without doubt lectured and issued notices in Allahabad during the present year. He therefore persists in his practice and I cannot believe in view of all the circumstances that his action is not malicious. He was once himself *a preacher for the Arya Samaj* but was discharged for some reason which has not been explained. The fact may, however, explain some of his rancour and lays him open to the suspicion of malice, a suspicion which is confirmed by his peculiar obstinacy.

I find therefore that Ala Ram has rendered himself liable to be bound over to be of good behaviour under Section 108 of the Code of Criminal Procedure. He is a man who will require considerable pressure to prevent his persisting *in his misguided and dangerous course and I must therefore require substantial security.* He appears to have no means of his own, so his own bond will be in a nominal sum. I order Ala Ram to execute a bond for rupees 25 with two sureties (who must be respectable residents of Allahabad) in Rs 1,000 (one thousand) each, for his good behaviour for one year. In default of furnishing such security he will undergo simple imprisonment for one year, or until such time as the security shall be furnished."

(Vide Part II, Appendix II, pages 49—53.)

Partial change in the attitude of the Govt.

But alas! "The misguided and dangerous" persons like Alaram which Mr. Harrison condemned so strongly and punished so justly did ultimately succeed in prejudicing the officials against the Arya Samaj. The old generation of Anglo-Indians passed to their rest or retired from services and the persistent hammering of influential missionaries and toad-eating sectaries

had its effect on newly recruited civilians. This was due to certain subsidiary causes which we now proceed to discuss.

The Purely Religious Character of the Movement.

Paradoxical though it may seem, it is a fact that the purely religious character of the Arya Samaj has led to suspicions about its being political and obscurantist. When religion first makes headway, its adherents in their zeal for proselytisation become supremely indifferent to secular interests, temporal preferment, worldly honor and titular distinctions, civic glory and political well-being. The church becomes the centre of their activities and the central force which regulates the working of the communal machinery. This lays them open to the charge of obscurantism, secret political propagandism, surreptitious activities and what not.

Lord Acton, the most philosophic of modern historians, tells us that "The early christians *avoided contact with the state, abstained from the responsibilities of office, and were even reluctant to serve in the army*" and all this because they cherished "their citizenship of a kingdom not of this world." The result of this attitude of hold-aloofness is thus described by Gibbon, the highest authority on Roman History :—

The religious assemblies of the Christians, who had separated themselves from the public worship, appeared of a much less innocent nature : they were illegal in their principle, and in their consequences might become dangerous ; nor were the emperors conscious that they violated the laws of justice, when, for the peace of society, they prohibited those secret and sometimes nocturnal meetings. The pious disobedience of the Christians made their conduct, or perhaps their designs, appear in a much more serious and criminal light; and the Roman princes, who might perhaps have suffered themselves to be disarmed by a ready submission deeming their honor concerned in the execution of their commands, sometimes attemped, by rigorous punishment to subdue this independent spirit, which boldly acknowledged an authority superior to that of the magistrate. The extent and duration of

this spiritual conspiracy seemed to render it every day more deserving of his animadversion. We have already seen that the active and successful zeal of the Christians had insensibly diffused them through every province and almost every city of the empire. The new converts seemed to renounce their family and country, that they might connect themselves in an indissoluble bond of union with a peculiar society, which everywhere assumed a different character from the rest of mankind. Their gloomy and austere aspect, their abhorrence of the common business and pleasures of life, and their frequent predictions of impending calamities, inspired the Pagans with the apprehension of sure danger, which would arise from the new sect, the more alarming as it was the more obscure. "Whatever" says Pliny "may be the principle of their conduct, their inflexible obstinacy appeared deserving of punishment."

History repeats itself. The Aryas have formed no Association or league to protect their political interests —in fact they do not possess any. All their interests centre round their church and in all their public functions the religious element predominates. If a local branch celebrates its anniversary the Hom ceremony must be first and the Brahman well versed in the Veda must be duly honored as *Brahma*, dressed in rags though he be. Discourses on the Vedas are delivered and only learned believers in the Vedic Religion are naturally asked to preside. When a big Yajna is performed all present must stand up when the *Purna Ahuti* or the last oblation is poured into the sacred fire. If the prize distribution ceremony of a Pathshala, whether for boys or for girls, is performed the chairman must needs be a person who can preach a suitable sermon to the young students embodying principles of conduct taught in the Vedas. The chief function on the occasion of the Gurukula Anniversary is the *Vedarambha Sanskar* which is a purely religious ceremony that possesses no significance for those that do not believe in the revealed character of the Veda. An eminent Christian Missionary, who witnessed the ceremony, thus described it. Here are a few passagges from the description.

Then one of the parents, as representative of all, administered the oaths, which are three-fold,—obedience, chastity and poverty for 17 years, *i.e.*, until they are 25 years old. Each oath was explained to them before they took it. This done, they were presented with a pair of wooden sandals, which they were exhorted always to use on errands of help and mercy. Next came the consecration. There was a separate consecration of each member: hands, feet mouth, eyes, ears, etc. With a finger on their lips, they were bidden to devote them to God, and were reminded that their mouth being now holy, might only be used for words of truth, purity and kindness. Similarly with their ears: these were touched, sanctified and henceforth to hear nothing but words of health and sweetness; and so forth. Then they were solemnly entrusted to the principal as their *guru*, who was for 17 years to stand to them in lieu of a father. He delivered them a most impressive and loving charge, speaking to them, as his children, with great simplicity, affection and earnestness. After this charge, they were given the itinerant's staff and bidden to use it only in self-protection and in defending the helplese, and in any righteous cause. They were then sent to beg alms of the crowd as emblem of their poverty, humanity, and dependence on pious charity. So ended a very impressive ceremony. Its symbolism was as effective as its spirit was religious and devout. The school, with its primary emphasis on character, sets an example which, it is to be hoped, will be widely followed."

No prominent Christian official can be invited to preside over functions which are pre-eminently religious and Vedic. Other communities hold demonstrations to protect and guard their secular interests and naturally they invite the representatives of the secular authority to preside over such functions. The Arya Samaj as such being yet a purely religious organisation has never any occasion to honor British Officials publicly. The contrast strikes the official and is driven home by the enemies of the Samaj. Small wonder then that the helplessness of the Samaj in this matter is misinterpreted and suspicion about its being a political society are entertained by the bureaucracy most of the "Sun-dried" members of which are completely out of touch with the people and know little of the affairs of those over whom Providence has placed them as rulers beyond what is told them by their councillors—most of whom are toadies and parasites. Small wonder then that the "special" correspondent

of the "Times"—who though he was deputed at considerable expence to study Indian problems first hand—never took the trouble of quitting official residences fitted up with electric light and going among the peoples, whose varying moods alone create problems who, though he was at Lahore and was commissioned to write about Arya Samaj institutions, never deigned to visit the D. A. V. College—of course nobody expected this "honest" and "keensighted" representative of the "Thunderer" to walk for three miles and visit the Gurukula —talks of the veil that has *always* hidden the Gurukula and of Bengali Professors having been *recently* added to the professorial staff of the D. A. V. College. When "special correspondents" of the Premier Journal of the British Empire who enjoy such facilities write such trash, none need be surprised if a continental globe-trotter who is generally an embodiment of omniscient conceit and infallible audacity—like Chailley brands the Arya Samaj as being really fanatical and obscurantist.

But is the Arya Samaj to blame for this attitude which is rendered obligatory by their religious behests.? Decidedly not. Who has ever heard of Roman Catholic subjects of the Maharaja of Travancore inviting His Highness to preside over the Mass or Transubstantiation or of Roman Catholics of Ireland inviting King George to preside when the Papal Encyclicle is being read. If the Arya Samaj has yet no secular interests, they cannot be *created* to solve the present problem. The laws which govern the growth and development of societies cannot be altered to suit the fancy of the Arya Samaj or the British Government. An eminent historian tells that

> "The Story of the future is written in the past; and that which hath been is the same thing that shall be."

Verily, the Arya Samaj is uuder a cloud of unmerited suspicion as the early Christians were. Lord Acton tells us that the hostility of the Romans continued inspite of the "protestations," "sincere patriotisen" and "submissiveness" of the Christians. The suspicion of the British officials still continues in spite of the

manifestoes, declarations, explanations, and sincere loyalty of the Aryas. Manifestoes have failed to manifest what was never hidden, declarations to declare what was always explicit, explanations to explain what was never mysterious. But the question is "Will not the British Government profit by the blindness of the Roman Government ?" We pause for a reply.

The Patriotic side of the Movement.

The Vedic church is undoubtedly a Universal Church. It preaches that the Veda was revealed in the beginning of creation for all races. It contains no references to any particular favoured community or to the matrimonial squabbles and connubial felicity of a prophet. It cotains germs of all sciences—physical, mental and psychical. But it cannot be denied that the glorious period of the supreme achievements of the Vedic Church was the bright period of Indian history. When India was the centre of Vedic propaganda and missionaries were sent from it to different parts of the world it was also the seat of a world-wide empire and Indian kings excercised direct sovereignty over Afganistan, Belochistan, Tibet &c. and Indian colonisits colonised Egypt, Rome, Greece, Peru, and Mexico. When therefore the Arya Samaj sings the glory of ancient India—the land of expositors of Revealed Learning, the sacred soil where Vedic institutions flourished and put forth their choicest fruits, the holy country where Vedic Philosophy and Vedic Metaphysics attained their highest development, the sanctified clime where lived exemplars who embodied in their conduct the loftiest conceptions of Vedic ethical Teachings—the health—forces of nationalism receive an impetus and the aspirations of the young nationalist who had persistently dinned into his ear the mournful formula that Indian History recorded the lamentable tale of continuous and uninterrupted humiliation, degradation, foreign subjection, external exploitation &c. feels that his dormant national pride is aroused and his aspirations stimulated. It is also true that the nationalism which seeks the shelter of the Vedic Church is a great agent of unification of Indian races and is least productive of racial animosity or sectarian bigotry. The

Arya Samaj takes us back to a period of Indian History long anterior to the birth of Zorastrianism, Budhism, Christianity and Mahomedanism. If we celebrate the valorous deeds of Pratap or Sivaji, the Mahomedens feel offended. If Shahjahan is extolled as the patron of national art some Hindus cannot bring themselves to participate in celebrations relating to the achievements of him who was of the race of the Moslem invader Timur. But Rama and Sita, Krishna and Arjuna are national heroes and heroines of whose magnificent deeds and righteous activities all Indians—without distinction of caste, creed or race—might well feel proud. The Upnishadas and the Darshanas are in a peculiar manner the common heritage of all Indians in whose veins flows the blood of Kapil, Jaimini, Vyas and Patanjali no matter to what religion they belong now. If Sanskrit is wonderfully perfect in its structure and capable of infinite development, the credit is due to the remote ancestors of all Indians who lived and taught ages before religious squabbles, which have now split up the children of India into warring sects, were even dreamt of. So patriotism, which is the handmaiden of Vedicism, is lofty, inspiring, vitalising, unifying, tranquilising, soothing, bracing and exhilirating. Instead of fomenting discord, it promotes love and fosters harmony. Instead of teaching Indians to hate their foreign rulers, it tends to unite the rulers and the ruled in a fraternal embrace because it inculcates the valuable historical truth that classical culture directly and modern European culture indirectly were derived from Indian sources and therefore Europeans, being the descendants of the disciples of our forbears, are our brothers in spirit—their traditions and arts having a common origin with ours. The bond of intellectual sympathy and traditional unity is a bond which survives the ravages of time and cannot be sundered by files of ephemeral sentimentalism, short-lived misunderstandings, and temporary misinterpretations. It is bound in time to conquer stupid prejudice born of the color-bar. The Vedic Church supports Indian nationalism not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in minds of non-Indian Aryas for India—the birth-place, nursery, and seat of develop-

ment of the system of thought which alone has given them solace of mind. If devout Budhists all over the world regard kapil vastu with feelings of profound reverence, if the mention of the very word Palestine touches untapped springs in the Christian heart, India and specially the peninsula of Gujrat, where Dayananda was born, will become a place of pilgrimage for Aryas all over the world. Though, as we have shown above, Vedicism fosters healthy patriotism, which statesmanship like that of Morley and Minto recognises as a force to be encouraged and enlisted on the side of law, order, evolution, orderly development, and evolutionary political progress on democratic lines, some short-sighted officials—in whose nostrils patriotism of every stamp and species stinks—detest the Arya Samaj and, regarding it a political movement responsible for the awakening of aspirations and the creation of a feeling of national self-respect, desire to suppress it.

Not only a Creed but a Polity.

There is yet another fruitful cause of misunderstanding. The Vedic Dharma like all great religious movements that have left their mark in the world is not only a creed but, a complete system of thought, a complete code for the guidiance of humanity in all relations of life and all departments of human activity, a polity as well as a science of living—in short a way of looking at things, a point of view The Vedas teach us all about the ideals of individual and social conduct, of social governance and political philosophy. But it also teaches that the supreme rule of progress is righteousness. It is righteousness that exalteth nations. Righteous activity is the keystone to the arch of social polity and political authority. No nation can be regarded fit for the exercise of collective responsibility unless the individual units composing it have learnt to be righteous in their conduct and dealings. "Dharma is the supreme governing authority in the world" the Veda declares in unequivocal terms. There is another aspect of the question which requires to be considered. The Veda is for all races and there are no teachings in it whether in regard to metaphysics or to political philosophy which are not

of universal application and have peculiar reference to India or Indian conditions. If professors in Government Colleges who teach or recommend to their boys books like Mill's "Liberty" and "Representative Government," Bentham's "Theory of Legislation" Bagehot's "Physics and Politics" Spencer's "Man *versus* the State" Benjamin Kidd's "Social evolution" Henry George's "Progress and Poverty," Wallace's "The Wonderful century" Well's "Other worlds than Ours" Carlyle's "Socialism new and old" Seely's "Expansion of England" Buckle's "History of Civilization," Lord Acton's "History of Freedom," Blatchford's "Merry England," and other works too numerons to detail, are not regarded political agitators, there is no reason why the Arya Samaj, which along with other things preaches Vedic ideals of social reconstruction and modes of social governance and keeps studiously aloof from current politics, should be regarded a political body. Philosophic conceptions about Government have been taught by all great religions which are also systems of philosophy and if Vedic ideals can conduce to the uplift of nations, the English nation is as welcome to adopt them as the Hindus or any other Indian community. The philosopher's business it is to lay down ideals, not to participate in the turmoil of public life wherein morality most surely undergoes a wear and tear. The Arya Samaj as such is a body pledged to the propagation of a system of metaphysics, philosophy, polity—in short a scheme of life perfect in all its details. It appeals to sovereign reason and desires by sheer force of logic, persuasion and dynamic power residing in Truth to convert humanity to its views. It is confident that more enlightened nations like the Anglo-Saxons and the Germans will accept its philosophy of life sooner than will backward races that are plunged in Cimmerian darkness; but all the same it regards it as its duty to carry the torch of learning to the darkest corners of the earth, in spite of persecution and prosecution. In India it is a powerful agency making for peace and good will as the Vedic Magazine, the accredited organ of the movement, says :—

Political agitation is certainly beyond the sphere of Arya Samaj work not because the Samaj is opposed to the legitimate aspirations of educated Indians which are the inevitable consequence of the emancipation of the intellect and enfranchisement of the mind of the East and which genuine statesmanship like that of philosopher-statesman "honest" John and "Lump of good nature" Minto recognises and endeavours to fulfil but because it is pledged to the consecration of its collective energy to a higher work. It knows that intellectual fermentation leads to the birth of political aspirations, but it also feels that political rights can be obtained and retained only by people whose character has been properly built up. Politics have not been tabooed by the Government. The new councils have been enlarged mainly with a view to afford the representatives of various interests increased opportunities for the ventilation of their political grievances.

But so long as the people of India do not learn practically that righteousness alone can exalt nations and so long as by enfranchising the depressed classes, who are being crushed under the heel of the brown Imperialist and are smarting under the lash of the Brahmanical Transvaler they do not demonstrate their capacity for the right use of political authority, it would be a dangerous thing to grant them power over a country six crores of the inhabitants of which belong to these classes.

The Arya Samaj by elevating the low classes and teaching the people great moral and civic virtues is qualifying them for self-government and thus strengthening the hands of reformers like Lord Minto, Lord Morley, Mr. Gokhale, Mr. Surrendranath Bannerji and others.

There is another aspect of the question which requires consideration. Political agitation is always attended with a certain amount of acrimony and bitterness and in a country like India which is inhabited by a congeries of nations we are bound to have numerous political parties and schools of political thought. It is essential that a common platform be provided where political opponents may embrace one another with fraternal affection and learn to appreciate and respect the good qualities of one another. Movements like the Arya Samaj and the Brahmo Samaj provide such a platform where Messrs. Gupta and Sinha can pray with Mr. Krishna Kumar Mitter and Mr. Ramanand Chatterji and Major General Pratap Singh of Idar can fraternise with Lala Lajpat Rai. Moreover those who desire that members of the Arya Samaj should be shut out from the inestimable privilege of every citizen to petition to his beloved Sovereign or his representatives are apt to think that the activities of the Arya Samaj ought to be confined to the conversion of Indians alone. If not what is

there to prevent King Edward and Lord Minto from becoming followers of the Vedic Religion and seeking admission to the Arya Samaj. Are they not both politicians of the most pronounced type? Will they on that account alone be shut out and the character of the Arya Samaj for loyalty maintained? Mr. Asvini Kumar Dutta and Sir Bampfyde Fuller, Lord Curzon and Sir Perozeshah Mehta, the Maharaja of Burdwan and Mr. Keir Hardie, the Nawab of Decca and Mr. Nevinson, Mr. Asquith and Mr. Balfour, Mr. Lloyd George and Mr. Joseph Chamberlain, Mr. Winston Churchill and Mr. Max, Lord Cromer and Lord Kitchner, Mr. Redmond and Mr. O Brien, Sir George Clarke and Mr. Kelkar have all an equal right to the membership of the Arya Samaj. Can a society so constituted be ever preverted from its proper aims and utilized for the purposes of any political propaganda.

There is as much likelihood of the Samaj being used for seditious purposes because some political agitators are members of it as of the Church of England being exploited for the purpose of preaching the immediate abolition of the House of Lords because some members of the Radical party are devout churchmen or the privy council being used for preaching Islam because Mr. Amir Ali is a Mahomedan.

Hold-Aloofness of Arya leaders.

Religious leaders all over the world—and especially in the Orient-have always been averse to dancing attendance on representatives of temporal authority. Being recluses breathing in an atmosphere of ideas and ideals, they care not for worldly preferment or pleasures of the senses, and are by nature so out-spoken and truth-loving that they do not possess courtly qualities like urbane suavity, opaqueness and glacial imperturbability which serve as a mask to conceal all symptoms of the terrible tempest raging within the outer cutaneous wall, polite address and strictly decorous bearing. In history whenever spiritual authority and temporal authority have met face to face either a blow has been struck at the prestige of the latter as happened when Alexandar sought interviews with Diogenes and Dandamis or, what has been more frequent, spiritual guides have been completely demoralised by succumbing to the allurements of office or worldly prosperity. Arya Samaj

leaders are peculiarly sensitive. The sense of unmerited suspicion galls on their proud spirits and their nature revolts against the very thought of waiting in ante-chambers and the prospect of having a strong rebuke administered to them without their having a chance to reply. In the existing state of relations between the rulers and the ruled, it is out of the question that religious leaders should go and preach to officials their duties and responsibilities. Under the present circumstances of our country, all preaching to representatives of the secular authority can only be public. Now, this natural attitude of Arya Samaj leaders is misinterpreted. It is believed that the Aryas are not loyal and purposely boycott British Officials— this is what a British Magistrate actually told a responsible Arya Samajist in the course of conversation. If an Arya Samaj leader descends from his high pedestal and risking his reputation— in an atmosphere saturated with Vedic principles the prestige of the spiritual authority is guarded more jealously by public opinion than the prestige of the secular authority—seeks an interview with a British Magistrate, oftener than not his advances are repelled and regarded in the light of a clever move or a master-stroke of policy. So he finds himself between the devil and the deep sea and thinks twice before repeating the experiment. This is a Gordian knot which it is hardest to unravel. The problem almost defies solution. If a *modus vivendi* could be devised and intercourse between British Officials and Arya Samaj leaders become more frequent without loss of prestige on either side, the clouds of misunderstanding would be dissipated, the present state of tension terminated, and all the influence possessed by the Arya Samaj could unreservedly and without exciting any suspicion be used to promote amity and good will between the ruler and the ruled. Nothing could be a greater source of delight to those at the helm of affairs in the Samaj than this most desirable result. The Arya Samaj would proceed on its path of reform unobstructed and a useless struggle, born of mutual distrust and injurious to the interests of both parties, would be arrested. Will British Statesmanship,

which has successfully tackled larger, knottier, and more complicated problems break down here. We think not.

The Gurukula and the U. P. Government.

The Gurukula being cut off from the congested centres of humanity and having boldly adopted a system of education wholly at variance in spirit and methods with the stereotyped official system naturally excited a greater degree of suspicion than other institutions of the Samaj which, though self-governing, are affiliated to Indian Universities. It was given out by the incarnations of Titus Oatus that the Gurukula Brahmcharies were expert equestrians and trained shots who could, like Arjuna, bring down the entire flight of birds with one expenditure of force. They were athletes who were drilled and initiated into the mysteries of modern warfare in moonlight when none except the race of Pucks and Oberones could witness their treasonable acts. Cock and bull stories of a similar nature were sedulously circulated. A few deportations, the closing down of the academy by force, a fierce uproar in the public press, a silent revulsion of feeling in the masses, a wave of indignation unprecedented in point of volume and turbulence in the history of British Rule in India would have resulted, had not the Bijnaur District been in the charge of a tactful officer like Mr. Forde—who possesses phenomenal common sense—and the United provinces not been under the beneficent rule of a level-headed administrator like Sir John Hewett. What had every indication of developing into a tragedy melted away into a comedy which served to raise the spirits of eupeptics and improve the digestion of dyspeptics. What followed is culled here from the authentic report of a lecture delivered by the author of this book on the occasion of the last anniversary of the Lahore Arya Samaj.

AN INTERVIEW WITH SIR JOHN HEWETT.

But I have digressed because this digression appeared to me necessary and I wanted to drive home a valuable lesson. Now to return to my tale of woe. Sir John Hewett wrote to me thrt he desired an interview. I had

just returned from a long journey when His Honour's letter reached me. In response to his invitation, I proceeded at once to His Honour's camp at Dehra Dun. You will be surprised to learn that though a Swedeshi Raja had felt hesitation in according me an interview because my garments were not in harmony with the splendour and magnificence of his gorgeous Durbar, Sir John's greeting was most cordial and hearty notwithstanding the fact that the suit of clothes that I then wore was travel-soiled and the stamp of wear and tear upon it was unmistakable. What he told me went further to prove that if we were bent upon finding out our real enemies—we muet look for them nearer home. I told Sir John that I had said my say in my lecture and had then presented myself only in obedience to the summons of His Honour I poured out there all that was surging up in my breast and eased myself of a heavy load. Whether that interview will lead to any tangible results or not is known to God alone but this much I can tell you that His Honour expressly declared that he entertained no suspicions whatever about the Gurukula.

The Genesis of the Patiala case.

In spite of Sir John Hewett's assurances, the impression had gained ground that the Arya Samaj was under a cloud. The Arya Samaj at Patiala was the most popular and powerful religious organization in the state. Some prominent state officials were active members and others sympathised with its propaganda. The influence of the Arya Samaj naturally tended to the promotion of efficiency and purity of administration. But this result was not in consonance with the wishes and aims of a prominent state official, Mr. Warburton, who was at that time omnipotent in the state—though as a consequence of the sedition imbroglio he is now rotting in obscurity and ignominy—whose term of office was about to expire, and who was in search of a plea to arrange for an extension.

Conflict with Arya Officers.

The story of his conflict with prominent Arya officials of the P. W. D. and Accountant General's office is known to all at Patiala. This was too much. Was the officer who had successfully set at defiance the council of Regency, the Accountant General and even the Wazir to be called to account by P. W. D. men. *O Tempoaa ! O Mores !*

Such unheard of audacity should be visited with speedy and exemplary punishment. The officials and their friends were Aryas. The Aryas were under a cloud. Why not taste the sweets of reverge and also earn the credit of the savior of the state, the Messiah who had taken time by the forelock and rescued Patiala from an impending revolution.

On the eve of Retirement.

There was another reason why Mr. Warburton was anxious to set the empire agog with commotion. There was a movement in the state to secure the retirement of this septuagenarian "capable" officer as was evident to all who read a number of articles which appeared in the Punjabee sometime before the historic case commenced. Mr. Warburton was an old man, his pay was exorbitant, there was peace and order in the state, and there were no grounds on which the movement for securing his retirement from service could be opposed. It was the period of suspicion and distrust. The dastardly outrages of the anarchists had created a situation in which the keen intellect of Warburton shrewdly perceived elements which all who had axes to grind or too many irons in the fire could turn to profitable account. A confidential report was submitted that sedition stalked abroad in the state, the Arya Samaj was the den of conspiracy, and if prompt measures were not taken, the consequences would be horrible. Permission was obtained by a tissue of misrepresentations and it was fondly believed that Mr. Warburton as District Magistrate would doom to penal servitude for long terms all his personal enemies whom Mr. Warburton the Inspector-General of Police would prosecute. But the foresight and graciousness of the Maharaja and the unflinching courage of the accused fustrated this clever design and the tables were turned against the arch—plotter. It has been truly said

He who sows the wind must reap the whirlwind.

Mr. Warburton deliberately sowed the dragon's teeth and he need not now stand aghast at the antics of the cyclopic monster created by his skill

A Brief History of the case

On the 11th of October the news was flashed accross the wires that a large number of Arya Samajists had been suddenly arrested at Patiala on charges of sedition and seditious libel (i.e. of offences under sections 124 A. and 153 A. of the Indian Penal Code) and that their houses were being searched. The news convulsed the entire public of the Punjab with commotion. For several days it was impossible to say how far the sensational news which was going the round of the Press was correct, every paper published a story of its own, some Anglo Indian papers fixed the number of arrests at several hundred, others putting it below one hundred, some even saying that among those arrested were a large number of students, one or two Moslems and a few sikhs. Similar discrepancies existed as to the origin and causes of these arrests and searches. All doubts were removed and all uncertainty was set at rest when an authentic account of the arrests appeared in the *Panjabee*. It embodied the result of the enquiry of Mr. Roshan Lal, Bar-at-Law, who had been deputed by the friends of the principal accused to go to Patiala and ascertain the true facts. The net result of his enquiry, which may be accepted as true, may be thus briefly summarised :—

1. That for sometime past it had been rumoured that the State Council was anxious to dispense with the services of Mr. Warburton, a retired officer of the Punjab Police who combined in his person the offices of the Inspector-General of Police, the inspector-General of Prisons, and the District Magistrate of Patiala.

2. That Mr. Warburton had been suspecting the existence of sedition in the territory of H H. Maharaja for some time past and had been engaged in pursuading the authorities to believe that his suspicions were not ill-founded.

3. On the 11th of October and the following days 84 persons were arrested at Patiala and other important stations in the State. All Arya Samajists including Rai Jowala Prasad, Executive Engineer, President of the local Samaj, Lala

Lachhman Das, B.A., Secretary, Lala Nand Lal, Accountant, P.W.D., Lala Baij Nath, B.A., B.T. Head Master of the State High School at Patiala and many other gentlemen of position and standing. Even the peon of the Samaj was arrested and the Samaj Mandir was locked and placed under Police guard.

4. That no intimation was given to the persons arrested of the nature of the charge against them except that sections 124 A. and 153 A. were mentioned in the warrants.

5. That the searches made were irregular and illegal in as much as they were conducted in utter disregard of the provisions of the Criminal Procedure Code. It also came to light that they were not made on any clue as to the existence of incriminating matter in the house of the accused but with the idea of finding out anything which could be proved to be inculpating. Cartloads of papers and books found in the houses were removed including books like the Bible and the Ramayana and photos of Swami Dayanand Saraswati.

A Special Court was constituted by order of His Highness the Maharaja with the powers of a Chief Court to try these cases. When the Counsel for the accused appeared before the Special Court it was discovered that the orders of the Court notwithstanding, no complaints had been lodged and no papers had been sent to the Special Tribunal. Mr. Warburton had acted in a manner which went to show that he had little regard either for the forms of law or for the authority of the Special Tribunal. Though Mr. Roshan Lal, the Counsel for the accused, approached Mr. Warburton armed with the writtten order of the Court, he was refused permission to see his clients on the strange and astounding plea that the investigation was still proceeding. One of the accused succeeded in obtaining an order from the Court for his release on bail. This order was cooly disobeyed and the poor man was not released till the 22nd of November when the accused were brought to Court and the police applied for a further remand. It is interesting to note that

Mr. Warburton, though he did not think much of acting in defiance of the express order of the Court in regard to the release of poor Chiranji Lal, released, on his own authority, several men on their personal recognisances.

The case came on for hearing on the 22nd of November. The police produced in Court cartloads of "seditious literature" including copies of the Ramayana, the Mahabharata, the Bible and the works of Swami Dyananda Saraswati. No complaint was produced and it was even admitted that there was none on the file. The police applied for a remand. The court adjourned the hearing of the case to the 25th of November when Mr. Grey appeared on behalf of the prosecution. Even on that day no complaint was lodged. The accused were not brought to Court and the judges as well as pleaders for the accused were kept waiting long for Mr. Grey who was closeted with the Maharaja. After an hour's waiting an order was received from His Highness summoning the Judges to his presence. The Judges returned after an hour and a half and the case was taken up. The Counsel for the accused insisted upon the sanction and the complaint being put in before the case could proceed. Mr. Grey opposed the demand on the curious plea that the provisions of the Criminal Procedure Court did not apply to the State wholly and that the "Maharaja was the law there." The Court overruled Mr. Grey's objection and he promised to *prepare* the complaint. The question of remand was then taken up. The Counsel for the accuse opposed the application on the ground that it was unfair to keep the accused in custody when there was not the slightest evidence of their guilt before the Court. The question of bail was also taken up. The Defence Counsel pointed out that there were no reasonable grounds for believing that the accused had committed any offence. The Court promised to pass orders on the next day. In spite of the assurances of the police in open court that no difficulties, would be placed in the way of the Counsel seeing their clients the Superintendent did not accord the permission. A written

application was submitted to the Court complaining of this. On this the Court re-iterated its order. Eventually the application for bail was refused and the police got another remand. The next hearing of the case was fixed for the 13th of December 1909. On the first of December, the Maharaja issued an order that no pleaders not enrolled in the State could be permitted to appear for the defence unless they had previously obtained the permission of His Highness and that those permitted to appear would have to submit to all conditions and restrictions as to the length of examination, cross-examination and final speeches that the Court might think fit to impose. The case came on for hearing on the 15th. The complaint was produced. The majority of the accused were charged with being members of the Arya Samaj and the rest with being sympathisers thereof. It was alleged that the meetings of the Samaj were used for the discussion of seditious subjects and the spreading of sedition. It was further alleged that the accused, with others, had conspired to deprive the King-Emperor of the sovereignty of British India. They were charged under sections 121A, 124A, 153A, and 505. Mr. Grey objected that the Counsel for the accused (who had been appearing since the case began with the permission of the Court) could not appear unless they had obtained the permission of the Maharaja to do so. The Court ruled that the order of the Maharaja could not have retrospective effect. Mr. Grey persisted in his demand even after the decision of the Court had been given. At this the Court said that their order would be adhered to The sanction was not put in and it was argued on behalf of the prosecution that no written sanction was necessary so long as the Court was satisfied that the prosection had been launched with the sanction of His Highness. Mr. Grey further said that he had in his possession a file containing the sanction but he was not prepared to put it in as it was a confidential document. On the Court's expressing an opinion unfavourable to Mr. Grey, he held out a threat that in that case he would ask for adjournment in order to appeal to the Maharaja. On the 16th too the

sanction and the list of witnesses were not submitted. When the list of accused persons submitted with the complaint was verified, it was found that five of them were absent and eight had been illegally confined in a solitary cell for twenty-two days. Some of the accused complained of illegal treatment. On the 17th Mr. Grey contended that the Court had no jurisdiction over those 8 persons although, as a matter of fact, the prosecution had obtained remand after remand for their custody from that very Court. Mr. Grey then opened the case for the prosecution. He said that he would produce indirect evidence from which the Court would have to presume and draw inferences. He asserted that the Samaj worked on the lines of a conspiracy and was a seditious body. The "Sattyarath Prakash" contained passages in which the founders of other religions were foully attacked. The *Review of Religions,* a Mahomedan and virulently anti-Aryan Magazine, was cited as an authority. The religion of the Samaj was based on abuse and the Samaj was, therefore, guilty under Section 153A. The perusal of Mr. Grey's speech leads one to the conclusion that there was no incriminating evidence against the accused and that their sole offence was that they were Aryas by faith and were zealous in spreading the doctrines of the Vedic Religion and criticising other faiths. Mr. Grey was asked by the Court to furnish an abstract of the police report together with a list of witnesses. On the 18th he urged once again that the production of the police report would be prejudicial to the prosecution. The hearing of the case was postponed till the 3rd of January. So the accused were in custody for about 3 months without the prosecution filing the necessary sanction for all the accused and without their being told specifically anything about the crimes of which they were suspected. The anxiety of the prosecution to hamper the accused in their defence at every step and in every possible way was evident. On January 3rd Mr. Grey intimated to the court that he would have to discharge 30 of the accused and prayed for adjournment on the ground that he had applied to the *Ijals-i-khas* for

permission to withdraw the case against them and was awaiting orders. Adjournment was granted till the 5th of January. On this the "Leader" of Allahabad very appropriately remarked.

"One must pity Mr. Grey, the prosecuting counsel in the Patiala cases. Having ridden a high horse in opening the case for the prosecution, he is obliged to ask for the release of so many as 30 of the accused for want of evidence. And one need not be surprised if it will be stated later that evidence is lacking in the case of many others. But we had rather not anticipate. How much to be deplored it is that large numbers of men—many of them of great respectability—should have been suspected of grave offences against the State, and that action should have been taken against them without proof to start with that they were really guilty or at least that there was reasonable cause to proceed against them? And is it not still worse that the conduct of the case should leave so much to be desired? At least now that Mr. Grey has seen more of the case, is it too much to hope that he will do his part of the work in latter stages with more discretion than zeal"?

On the 5th of January adjournment was granted on the same ground. On the 6th January Mr. Grey entered a *nolle presequi* against 30 of the accused, but, curiously enough coupled this intimation with the mysteriously worded remark that he did not mean that they were innocent or that there was not sufficient reason for arresting and charging them. He also submitted that he had His Highness's order to add 4 persons to the list of the accused. The counsel for the defence submitted that a separate complaint was necessary and that Mr. Grey's procedure was contrary to law. This objection was met by Mr. Grey's contention that it was not necessary since His Highness had verbally told him so. On the 7th, Mr. Grey resumed his venomous address in which he quoted and misquoted the Satyarth Prakash to show that Swami Dyananda had written against other religions rather strongly and was therefore a

political agitator. He also took up the funny position that because Lala Lajpat Rai, a member of the Samaj, had written a political book which Mr. Grey—not the Government—regarded seditious, the Vedic Church was a political organisation. On this day, it was again pointed out to the court that Mr. Grey was still cooly disobeying clear and distinct orders of the court in as much an abstract of the police case had not been submitted. On the 8th, Mr. Grey briefly outlined the evidence against the accused and vilified the Arya Samaj stating among other things that it had been tampering with the loyalty of the troops. The case was postponed to January 18th.

In his speech on the 8th Mr. Grey not only abused living Arya Samajists but even dug up the bones of the revered founder. This created profound indignation throughout the country among Aryas and non-Aryas alike. The "Leader" of Allahabad only voiced the popular feeling when it wrote as follows in its issue of January 13th 1910:—

"A political trial of a sensational or an important character is a great opportunity for counsel appearing either for the prosecution or the defence and he is quite justified in taking every legitimate advantage of it. In the Parnell Commission the historical speech of Sir Charles Russell was a triumph of forensic oratory inspired and sustained by a lofty note of patriotism. But Sir Charles's position was already so high that it was impossible to add to his fame. In the Alipore conspiracy case Mr. Norton did his best to distinguish himself but his knowledge of law was not so remarkable as his power of invective, and consequently Mr. C. R. Das made an easy and a brilliant first and was complimented by the Chief Justice on his ability. Mr. Grey of the Lahore Bar is evidently making use of the Patiala case to bring him fame as well as lucre. Counsel in his position is entitled to considerable freedom and even licence, but we cannot recall an instance of a grosser abuse of the functions of counsel for the prosecution. Some of the freaks and high antics of this gentleman have been

already noticed but he surpassed himself in his opening address bespattering all round with mud. The accused persons are employed in the Patiala State. Thirty of them have been discharged after being kept in custody for a long time, without a word of evidence being produced against them. The discharged and the other accused belong to the Arya Samaj. The theory of the prosecution is that this body is seditious and spreads disaffection against the British rule. The manner in which Mr. Grey chose to elaborate this argument is nothing short of a *disgraceful scandal.* He did not spare even the revered memory of Swami Dayanand Saraswati, who, he tried to make out was anti-British in his teachings and wanted to establish an Arya Swadeshi Government. An affront so grave as this will not only offend the whole Arya Samaj but even those who do not belong to the Samaj. It was more than a revival of the silly season of 1907. If this ingenious lawyer from Lahore is to be believed all Arya Samajists are dangerous men, but their chief field of activity is Patiala. Lala Lajpat Rai came in for his share for having translated the lives of Garibaldi and Mazzini. Mr. Grey has a keener nose for scenting sedition than any C. I. D. officer in India. Lala Munshi Ram, the gifted and self-sacrificing Governor of Gurukul, is appearing for some of the accused and he was not spared either. His school was described as a most suspicious institution. What connection has it with the accused before the Court? Mr. Grey did not concern himself with such trivial relevancies. Krishnavarma happens to have been one of the trustees of the Arya Samaj, though he never did anything for it. But was he anti-British when Swami Dayanand knew him? The Arya Samajists subscribed to the *Panjabee* and that was enough to condemn them. Even ladies were not spared. The wife of one of the defence counsel edits a Hindi magazine which was described as seditious. Reading Mr. Grey's speech, our impression is that he does not know politics from Adam, and has no more powers of discrimination and..... It is a great pity that correspondents have telegraphed such a

silly speech all over the county. It is positively unsafe to put such a case in the hands of such a man, and the Patiala Durbar will be well advised in looking out for a more informed and less hysterical counsel."

On the 17th of January, at the instance of some one in the know, the accused presented a petition to the Maharaja protesting their innocence, promising to take extra care in the future, and praying that the cases against them might be withdrawn and they be restored to their former status. For a full history of this petition as well as for a full text thereof the reader is referred to Part II of this book. The Maharaja passed order on the 19th of February and, contrary to all expectations, while accepting the assurances of the accused, banished them from his state because there had been "a breath of suspicion" against them. The order of banishment was subsequently withdrawn in respect of the only persons whom it seriously affected viz the residents of Patiala.

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CHAPTER II

A General Examination,

OF

Mr. Grey's Opening Speech

When it was announced that Mr. Grey would open the Patiala case with a speech foreshadowing the evidence and indicating the general lines on which the prosecution would proceed, great hopes were entertained. People thought that the opening speech of the reputed leader of the Punjab Bar in a historic and sensational state trial would be a masterpiece of forensic eloquence brimming over with precedents and instinct with a spirit of discriminating fairness, suave urbanity, sweet reasonableness, and logical argumentation.

But it turned out to be an epoch-making and historic disappointment. We have never come across a forensic utterance —the speeches of pettifogging advocates, briefless barristers and supernumeraries in the legal profession have, of course, not been considered—of any importance so woefuly full of halting, apologetic and hesitating statements, vehement assertions, emphatic asseverations, sweeping averments not supported by an iota of evidence; baseless and thinly veiled insinuations, innuendos worthy of the immortal Mr. Pot, sophistries elaborately gwoven out to an interminable length, threadbare platitudes, gratuitous assumptions, specious arguments involving the fallacy of *petitio principii or ignoratio elenchi,* and ill-disguised threats. Even when the prosecuting council made a hopeless effort to be fair to the Arya Samaj, he only managed, with great difficultyto

> Damn with faint praise, assent with civil leer;
> And without sneering teach the rest to sneer.

The examination of a forensic utterance involves a discussion of legal arguments, judicial observations, and points of law. The average reader is repelled by matter of a technical character. In this instance, however, he must feel grateful to Mr. Grey for he will be spared a disquisition full of technicalities, judicial references, and rulings of High Courts. The learned counsel carefully avoided all reference to the law and hence his speech is forensic merely because it was delivered by a barrister in a court of law. Forensic means "adapted or fitted for legal argumentation." But there was so little of either argument on law in the speech that to call it forensic is to show deference to Mr. Grey even at the expense of truth and rectitude of statement. The word judicial, according to a standard dictionary, means "resulting from legal inquiry or judgment", but the speech was conspicuous by an utter and complete absence of anything even remotely connected with sound judgmeht or a spirit of enquiry.

Law is a "rule of action prescribed by authority, especially by a sovereign or state" but in the conduct of this state trial the learned counsel for the prosecution defied all authority and labored to prove that no code had any strict application and the sole law for the guidance of the court was not any enactment in force but the arbitray will of the Maharaja as interpreted by Mr. Grey, his accredited "mouth-piece." At the very outset, Mr. Grey made it clear that though the English Penal Code and the English Procedure Code had been introduced, their authority could be binding only "so far as they could be made to apply to the law and the procedure of this state" and since the Patiala Code had been "set aside," the *ipsedixits* of the prosecuting counsel alone constituted this "law and procedure." Again though the prosecution desired that the accused "should be *punished* (mind you not tried) on lines which the justice of the British Govenment and other countries had considered proper," yet "in applying that law" while freely using "definitions and

explanations from the English codes" he would ask the court "*to apply the law in a wider sense*" presumably in order to enable Mr. Grey to wriggle out of difficult positions, awkward situations, and undignified scrapes. Since this straining of the law was not to be effected according to the judicial precedents of British India or "other countries" one is at libertry to conjecture that it was to be regulated according to arbitrary formulae evolved out of the depths of the learned counsel's imagination.

So much about the "lawless law" which obsessed Mr. Grey when he delivered his opening speech. Now to the line of argument. The conspiracy of Arya Samajists at Patiala was not to be proved by evidence as the term is understood in British India, but only if the court could be so accomodating and obliging as to *presume and draw inferences* from certain acts proved by "indirect evidence," by pinning faith to the statements of "those detailed as spies" whose "evidence was *always* open to suspicion," by drawing inferences from "the series of occurrences which might in themselves not prove a charge," by assuming that if a church defended one of its branches in a case launched against it in its collective capacity it "could not avoid accepting the responsibility" for "opinions expressed"— no matter when or where— by those on trial, by regarding "very harmless and in some cases very proper teaching or expression of opinion" as "dangerous" in Patiala because there were assassinations in Bengal, by considering the biographies of Mazzini, Garibaldi and Sivaji— which are sold by the thousand in British India— as dangerous literature, by supposing the prohibition of the Lahore Arya Samaj of the sale of political books on the occasion of its anniversary as evidences of "an uneasy conscience," by punishing the accused for sedition because in their possession were found newspapers "having not a seditious but a political tendency," by condemning all letters from Bangalis speaking of the "principle of education and so forth" and by condemning the syndicates of Indian universities presided over by

Governors as founts of sedition because they "were responsible for appointing certain books."

In the art of indulging in misrepresentation, presenting with an air of plausibility a case which has nothing in it, building a superstructure on an airy and insubstantial foundation, and putting forward gratuitous assumptions as statements of positive fact, Mr. Grey is without a rival in the bar of the British Empire. He posits the universal negative and defies the world to disprove his thesis, the tactical method being to deny all things and to ignore that which has been proved. For instance, he tells us that the Arya Samaj never protested till recently that it was a purely religious body. All the evidence set forth in detail in the first chapter of this book has been quietly ignored.

Again Mr. Grey is in the habit of making a sweeping statement and whittling it down by gradual and imperceptible degrees till it reaches the vanishing point, so that like the inimitable and invincible Mr. Stryver of King's Bench Bar he is always right. At first it is roundly asserted that certain banches of the Arya Samaj (of course the Patiala Branch must have been included in the characterisation because Mr. Grey said in his statement *after* the publication of Sir Louis Dane's letter that it was the only branch which had perverted the alleged political objects of the Samaj to seditious ends) advocated "the use of weapons and other revolutionary methods" and in order to give point and emphasis to the averment it is added with solemn horror and righteous indignation that "These are solemn words but I use them with a full sense of their importance".

Then we are told that the founder of the Arya Samaj was an "ascetic" and that one important Sabha devoted itself mainly "to religious and reform propaganda." Further on we are informed that "the greatest possible care was taken that the proceedings of Patiala Arya Samaj should show nothing which would give evidence, so to speak, of having taken any

interest in *politics* But the anti-climax is reached when we are cooly told that the "proceedings of the Arya Samaj were carried on with a certain ..... of decorum and that the books found in the library of the Samaj were *"for the most part unobjectionable and the newspapers had not a seditious but a political tendency."* Of course, he speaks of one little thing and that is that a slip was found in the house of L. Nand Lal giving a list of newspapers which some members promised to supply *gratis* for the Samaj Reading Room.

There is nothing to show that the offer was accepted by the Samaj or that any of those papers had been proscribed by the British Govt. or the Patiala State or even warned or prosecuted at that time. On this flimsy basis Mr. Grey weaves many airy castles and gives proof of astounding ingenuity, astonishing recourcefulness and a wonderful and abnormal development of the mytheopic faculty. We have a vivid and graphic, albeit imaginary, description of certain members vying with each other in obtaining the valued privelege of reading certain newspapers. The fact of two or more members happening to subscribe to the same paper and offering to lend it to the Reading Room is represented as a competition and much silly balderdash is indulged in in regard to drawing lots &c.

Another of the singularities of Mr. Grey's judiciously judicial cast of mind is that he jumps to a conclusion first and then fumbles for data to support it and consequently shuts his eyes to facts which do not support his theory or pushes them into the background. The Arya Samaj at Patiala was founded as early as 1885, it had also held an anniversary in 1893, there was a Samaj at Sunam in 1903 and at Nirwana even earlier and one was started in Bhawanipore in June 1905. But Mr. Grey had taken it into his head to prove that the Samajic activity commenced in Patiala in 1905. when " Lajpat Rai was sent Home to represent the Congress and the political agitation commenced which culminated in the deportations and troubles of 1907 " that the Arya Samajists "took refuge in various Native

States" after the British Govt. had realised the dangerous character of the movement and began to hunt down seditionists. So facts were tortured to yield this conclusion, but even the mangled facts cruelly and sadly disappointed Mr. Grey. The story of a dying institution being revived in 1905 was ingenious but Mr. Grey forget in his over-anxiety that a dying institution could not be expected to grow and spread in the State years before its alleged revival. Again Mr. Grey, who appears to be blessed with the unusual endowment of a convenient memory, also forgot that most of the accused were connected with the Patiala Samaj ever since its inception. It seems that the learned counsel does not revise his Indian History often enough, otherwise a torture of facts could have easily afforded him an acceptable conclusion. Theebaw, the king of Burmah, was deposed in 1885 and a war between England and Russia was impending on account of the delimitation trouble, the smouldering fire of the Ilbert Bill Controversy had only been covered with ashes and not extinguished, and the Arya rebels seized the opportunity and planted their flag in Patiala with a view to spread disaffection and distrust and operate on the fears of the Maharaja and his people by pointing to the deposition of king Theebaw and attributing it to an organic policy for the annexation of all Native States. So even Mr. Grey's ingenuity fails him at times. He lost a chance of becoming immortal by not being born when the Pickwick Club was founded and he just missed the only other chance which presented itself by forgetting his Indian History at the wrong time. An Achar Sudharni Sabha was founded at Patiala with the object of reforming the character of people. At first it was non-political in character and its meetings were held in the Samaj Mandir. As soon as it began to dabble in politics, it was given notice to quit. This is represented as deep policy and the Sabha is painted as a continuation of the Kumar Sabha whose purely religious character is acknowledged. The Kumar Sabha which stopped its meetings because of the school vacation is represented as having

been merged into the Achar Sudharni Sabha although the latter consisted of grown up young men and the former of school children and the membership of each was distinct. In order to give this story a semblance of truth, Mr. Grey again draws upon his fertile imagination. We are told that Lachhman Dass, one of the accused, who was President of the Kumar Sabha was transferred to the A. S. Sabha. As a matter of fact, Lachhman Dass was never even a member of the Kumar Sabha and had absolutely no connection with the A. S. Sabha. In fact it was he who had procured the dismissal of Kapur Chand, the moving spirit of the A. S. Sabha, by drawing the attention of the authorities to the Risley Circular,. Another noteworthy fact is that neither Thakur Dass, "a revolutionary gentlemen", nor Kapur Chand who conjointly with Thakur Dass was "responsible for bringing into Patiala" Mr. Warburton's favourite and personal friend, the notorious revolutionary Ramdas, nor Jowahri Lal at whose house the lecture was given belong to the Arya Samaj. What wonder, then, if some people who follow Mr. Grey's line of reasoning were to say that he was virtually expelled from the Presidentship of the Bar Association because of his freaks in the Patiala case, that he is a revolutionary because he said in his speech that revolution was sometimes justified, that he is an enemy of the Indian People because he made an attempt to bring an Indian state into disrepute by demonstrating to the people how justice could be travestied and caricatured there with impunity. Of course, no sane man would attach any value to such wild statements. It is impossible to expose Mr. Grey's logical legerdemains in the short compass of a chapter. Pandit Madan Mohan Malviya, who represented Pandit Daulat Ram in the Jhansi Imbroglio, is represented as having done so as President of the Congress even though at that time it was not even known that another session of the congress would be held at Lahore. One might with equal truth and equal regard for logical consistency say that Mr. Grey prosecuted the Aryas at Patiala as a member of the Christian church and therefore a representative of the Christian British Government!

The charges against the accused are of a funny character.

Doctor Baktawar Singh was in the lock up because he was the founder of the Bhawanigarh Arya Samaj and because in his house were found some " political-not seditious-books"

Amrao Chand was prosecuted because he was present in the first lecture of Ramdas and because he subscribed to the *Indra* and the " *Sat Dharm Pracharak* " The burden of the indictment against the Arya Samaj is that its members in their individual capacity take part in politics. If that is a crime all churches —Christian, Moslem and Brahmo—should be suppressed at once and even Lord Morely and Minto should be prosecuted for by enlarging the councils they have encouraged the discussion of politics in Government houses. As subjects of the king Emperor, the Aryas enjoy all the rights of citizenship. They are as much concerned with the weal and woe of India as their Moslem and Christian fellow subjects. They have bathed it with their sweat, watered it with their tears, and hallowed it with their yearnings and have as good a right to participate in all lawful discussions for its political advancement and constitutional agitation for the redress of wrongs. The Vedic Church stands aloof for it is neither Indian nor British but is universal and stands for universal principles of individual and corporate or associative conduct and cannot narrow its scope or compromise its dignity by allying itself with the interests of this or that nation. Having disposed of the general line of argument followed by Mr. Grey, we now proceed to a consideration of the specific allegations made by him.

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Chapter III.

THE SATTYARTH PRAKASH AND SEDITION.

Dayanand's Criticism of Christianity.

Mr. Grey having no evidence to support his case takes to the convenient method of abusing his adverseries. He not only abuses the accused, but even does not scruple to vilify the memory of the revered founder of the Arya Samaj. Swami Dayanand's criticism of the Bible is invested with a political colouring and we are told that his motive in criticising the Bible was not polemical but political. Nothing can be more absurd than this. If Swami Dyananda had been a politician bent upon spreading an anti-foreign propaganda, he would have done his best to conciliate Hindus and Mohamodens and if he wanted to enlist the support of the Hindus against the Moslems and the English, he would have done his utmost to conciliate Hindu feeling. But the fact is that he has as mercilessly and unsparingly exposed the malpractices of the Hindu priestcraft and laid bare the revolting defects in Puranic and Tantric Hinduism as he has pointed out the weak points in the Christian and Moslem systems of thought. In Chapter XI we read :—

"The (Hindu) priests adorn and beautify their idols so much that they gliltter with dazzling brilliancy. Like thugs they adorn their persons to look attractive, and enjoy themselves at the expense of these ignorant gullible, unsophisticated fools. Under a righteous Government these lovers of idols (priests) would have been compelled to earn their living by breaking stones, making bricks and carrying materials for building purposes or doing the like work."

Again, if Swami Dayananda had a political mission, he would have taken extra case to flatter the Sikhs. But he was a great man wedded to no interests except those of what he be-

lieved to be absolute truth. Expediency had no place in his programme. He exposed the pampered *Granthi* as well as the sleek *pujari*. Mr. Grey, doubtless, knew this and while delivering his speech vaguely felt in his heart of hearts that Swami Dyananda was no politician but a thundering and fulminating iconoclast, an unsparing controversialist, and a terrible foe of evil whether found in accompaniment of grinding poverty or surrounded by trappings of wealth and embellishments of pomp and splendour. Although the proposition with which he starts is that "Swami Dayananda did not point out the errors of other religions but abused them in mean, coarse, and improper language", he is careful to cite as instances Dyanand's criticism of "the God of the Christians and the God of the Muhammadans" and to exclude religiously even the remotest reference to his much more terrible and pulverising denunciation of Pauranicism although the latter would have gone a much greater way to give an air of plausibility to his assertion. The reason is apparent. If he had done so, all theories about Dayanand being a politician would have been dashed to the ground, for no revolutionary, having the immediate object of driving out foreigners, would offend the most powerful and influential class of his people and incur their undying hostility.*

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*It would be interesting to note in this connection the opinion of Mr. Risley who cannot be accused of partiality to Aryas. Says he:—

"A movement of this type, promoted by such influential supporters seems to be of high promise and may even contain the germ of a national religion. The Aryas start with a definite creed resting upon scriptures of great antiquity and high reputation; their teaching is of a bold and masculine type and is free from the limp eclecticism which has proved fatal to the Brahma Samaj; they have had the courage to face the vital question of marriage reform; and finally, they recognise the necessity of proselytism and do not hesitate to say "those who are not with us are against as.' These are elements of strength, and the movement seems likely to gather to itself many adherents among the educated classes.

Whether it will spread beyond the relatively small circle of literates seems to depend upon the reception that it meets with from the Brahmans who

The fact is that Swami Dayananda had a keen and subtle intellect and had the valuable mental habit of pushing his adversary's arguments to their logical consequences. Himself not afraid of the logical consequences of his position, he fearlessly employs the socratic method in exposing fallacies lurking in the sophistries of his opponents. This is illustrated in the very first quotation in which Mr. Grey smells sedition. In the Bible Christ is represented as having said :—

"Think not that I am come to send peace on earth, I came not to send peace but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law and a man's foes shall be they of his own household"

Commenting on this Swami Dayananda says :

"Christ came to set men against each other and cause them to fight and he succeeded. The same strife is raging among men to this day."

This is only an illustration of the principle that abstract teachigs cannot but mould conduct even though it be imperceptibly. If Swami Dayanand's criticism is seditious, what would Mr. Grey say to the following remarks about the doctrine of eternal hell made by Lecky, the well known historian and philosopher.

"The most important emotional antecedent is, I believe, to be found in the teaching concerning the future world. It was the natural result of that teaching, that men whose lives present in many respects examples of the noblest virtue, were nevertheless conspicuous for ages as prodigies of barbarity, and proved absolutely indifferent to the sufferings of all who dissented from their doctrines. Nor was it only towards the heretic that this inhumanity was displayed; it was reflected more or less in the whole

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cater for the spiritual needs of masses of the people. Seeing that the Aryas condemn offerings to idols, pilgrimage and bathing in sacred rivers, it seems doubtful whether the priests who live by promoting these modes of propitiating the gods will regard the new movement with favour."

penal system of the time. We have a striking example of this in the history of torture. In ancient Greece, torture was never employed except in cases of treason. In the best days of ancient Romans, notwithstanding the notorious inhumanity of the people, it was exclusively confined to the slaves. In mediaeval Christendom it was made use of to an extent that was probably unexampled in any earlier period, and in cases that fell under the cognisance of the clergy, it was applied to every class of the community. And what strikes us most in considering the mediaeval tortures, is not so much their diabolical barbarity which it is indeed impossible to exaggerate, as the extraordinary variety and what may be termed the artistic skill, they displayed. They represent a condition of thought in which men had pondered long and carefully on all the forms of suffering, had compared and combined the different kinds of torture, till they had become the most consummate masters of their art, had expended on the subject all the resources of the utmost ingenuity, and had pursued it with the ardour of a passion. The system was nurtured under the mediaeval habit of thought, it was adopted by the Inquisitors, and it received its finishing touches from their ingenuity.

In every prison the cruicfix and the rack stood side by side, and in almost every country the abolition of torture was at last effected by a movement which the Church opposed, and by men whom she had cursed.

Now it is quite certain that those who seriously regarded eternal suffering as the just punishment of the fretfulness of a child, could not possibly look upon torture with the same degree and kind of repulsion as their less orthodox neighbours. It is also certain, that a period in which religion by dwelling incessantly on the legends of the martyrs, or on the agonies of the lost, made the combination of new and horrible forms of suffering the habitual employment of the imagination, was of all others that in which the system of torture was likely to be most atrocious. It may be added, that the very frame of mind that made men assail the practice of torture, made them also assail the mediaeval doctrine of future punishment. The two things grew out of the same condition of society. They flourished together, and they declined together".

It appears that humour is not one of the weaknesses of Mr. Grey. If he had been possessed of the saving grace, he would have found out that Swami Dayananda was casting a fling at the "Christian Nations" who are arming themselves to the teeth against one another and yet diplomatically the

sovereign of one nation bestows an order on that of the other. European displomacy is certainly not righteous. Even its most ardent apologist cannot characterise it as such. Prince Bismark is believed to be the greatest European diplomatist and we all know how remote were his manœuers from Christianity. Gladstone although decidely a highly righteous man when compared with other statesmen, is thus described by Lecky in his *"Liberty and Democracy"*

"There is such a thing as an honest man with a dishonest mind. There are men who are wholly incapable of wilful and deliberate untruthfulness, but who have *the habit of quibbling with their convictions and by skilful casuistry persuading themselves that what they wish is right.* Newman at a comparatively early age, passed into the church to which this character and intellect naturally belonged, and this temptation in a great degree ceased. Gladstone was reserved for other destinies.

By constant practice the power of ingenious, subtle refined controversy attained in Gladstone an almost preternatural perfection. No one could compare with him in dexterity of word fencing and hair-splitting and in the evasive subtleties of debate. *He gave the impression that there was no question or side of a question that he could not argue, no contradiction that he could not explain, no conclusion, however obvious, that he could not evade or refine away. Unexpected sabtleties, distinctions of interpretation without number, ingenious plausibilities invented for the mere purpose of debate* would always. *if needed, rise to the surface of his mind* as fast as the bubbles in a simmering cauldron—as fast, and often as unsubstantial too. *There seldom was a speaker from whose words it was so difficult to extricate a percise meaning;* who so constantly used language susceptible of different interpretations; who so often seemed to say a thing and by seeming to say it raised hopes and won influence and applause without definitely binding himself to it. True eloquence is like the telescope which brings vividly before us things that are remote and obscure. Gladstone could when he pleased reverse the telescope and make what to ordinary apprehensions was plain and near, appear dubious and dim.

It was characteristic of his mind that almost the only form of eloquence in which he did not excel was the plain, direct terse and unambiguous. So great a master of debate could not indeed be incapable of it, but in this he had many equals or superiors. *His mind seemed naturally to move in curves.*

The view of Swami Dayananda that strife is going on in the Christian world is also supported by Edward Carpenter. We are sure, Mr. Grey will not have the temerity to stigmatise him also as a politician, for if he does he will know no peace. Says the great Occidental sage :—

When Machinery has made affluence possible for every body, and yet the scramble for wealth is keener than ever the line between rich and poor is sharp;

When locomotion and intercommunication practically make the whole world one, and yet the nations stand round armed tooth and claw, and glaring at each other;
When it is recognised that culture and manual labour are not only compatible but necessary in combination with each other, and yet society remains divided into brutalised workers and cultivated mincompoops.....
.....

When the great web and frame work of the old order Law is collapsing with its own weight—myriads and myriad of statutes, overlapping overlying, precedents, principles, instances tumbled buried one behind another in inextricable confusion—*and yet never before in the history of the world was there such a rigid brute pharisaical apparatus of police military and prison* to enforce the heads or tails of the courts, and the cant of the superior classes.....
.....

When the electric Tension in every direction owing to this separations of polarities is becoming so great that a luminous spark, the vital flash, has become inevitable.

Aryas Sovereign Rulers of the Earth.

Mr. Grey next tells us that Swami Dayananda was a seditionist because he states the historical fact that the Aryas were once sovereign rulers of the earth and deplores that they have now lost their independence. Can loss of independence be a source of pride to any nation? Do not European writers themselves indulge in sorrow at the fallen plight

of Indians? Does Mr. Grey think that Indians should proudly proclaim that they are now so degraded that they cannot manage their own affairs and would have been annihilated by anarchy and internecine warfare, if Providence had not placed them under the tutelage of the British? Does this indicate a high state of morality? Being an eminent ethical philosopher, Dayananda never lost a chance of vindicating the supremacy of ethical considerations in the final determination of the destiny of a nation and while treating of the moral and religious fall of India he incidentally mentioned that among other disastrous consequences it brought political subjection in its train. There is no incitement to arms against the foreigner, no denial of the fact (which, as we have shown, Dayananda always warmly acknoledged) that we have reason to be grateful to the British for coming to our rescue. There is no political element in his statement. His point of view is strictly ethical. He, himself, clearly indicates this when he says :—

Since the time of Swayambhava to that of the Pandavas, the Aryas were the paramount power throughout the whole world. Thereafter, mutual dissentions among them compassed their destruction, for in this world *over which a just God presides the rule of the proud, the unjust and the ignorant cannot last very long.* It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness, luxury, and neglect of duty which put an end to all sound learning and education, whose place is usurped by evil customs, manners and practices like the use of meat and wine, child marriage and licentiousness. Besides when people acquire perfection in military science and the art of war, and the army becomes so formidable that no one in the whole world can stand it on a field of battle, *pride and party spirit increase among the people and they become unjust. Therefore they lose their power.....*"

Why did not Mr. Grey quote all this ? Evidently because it did not suit him to do so. This is an eloquent statement of the national defects which have led to political subjection and a plea for the cultivation of virtues which have suffered a decay. If this has any bearing on current political agitation,

it is this that it is sheer madness for a nation infected with indolence, mutual hatred, pride, party spirit and lustfulness and cumbered with customs like child marriage, which are dragging it down, to think of acquiring *Swaraja*. Political subjection is a resultant effect due to antecedent mental and moral causes. It is folly to think of removing the effect so long as the causes are in operation. There is, doubtless, an implication that when the Indians shake off their national vices and are cured of inherent defects which render them unfit for collective responsibility, they will regain independence. Who denies that? Which statesmen has ever proclaimed that England means to keep India under perpetual and eternal tutelage? On the contrary, all Englishman outside Bedlam—with the possible exception of Mr. Grey and the immortal editor of the *Asian*— acknowledge the justice and necessity of admitting Indians to an increasing share in the Government as they improve in moral fitness and intellectual capacity. This is the spirit of the gracious proclamation of Victoria the Good, of the loving message of Edward the Peacemaker, and the touching letter of our beloved Sovereign Lord George V to his Indian people, and the Reform Scheme is the concreate realization of these noble pledges and a glorious vindication of this beneficent policy. For centuries to come British Rule is essential to the orderly development and peaceful progress of the Indian people, and if they are ever to dispense with this providential aid, it will be by setting about the work of religious and social reform and the eradication of pestilential social evils and this work can only go on when there is peace and order which the Pax Britanicca guarantees. Surely Mr. Grey smells a rat even in a flower garden redolent with perfume and sweet scent. If a boy under discipline regrets the necessity of correction, Mr. Grey would urge his preceptor to apply the birch and redden his back with vigorous strokes of the ferula for having been guilty of indiscipline and insubordination—equivalents for sedition in school parlance.

Aryas and Dasyus.

In his Statement of Beliefs, Swami Dayananda tells us that in his view only men of exalted principle deserve to be called Aryas; while all who lead a life of wickedness and sin are Dasayus or bad men. We don't know why Mr. Grey objects to this. It is only a synoptical statement of the Vedic principle that salvation cannot be attained by grace or faith but by the performance of righteous deeds. *Karma* and not mere faith determines the destiny of a man. It is a warning to his followers that they will not deserve the appellation of Aryas (literally noble and good men) if they are wicked and that a good man who though not outwardy paying any homage to the Vedas acts upon its noble precepts has a greater title to the appellation "Arya" than a wicked man who merely professes a lip-deep belief in the Divine Revelation—the latter rather deserves to be classed with Dasyus. If Mr. Grey had looked up Apte's Dictionary, he would have found that "Arya" means "worthy, venerable, honourable, noble, high" and Dasyu "thief, robber, bandit, villain miscreant, desperado". This distinction is different from that between an Arya Samajist and a non—Arya Samajist, which is treated of in the sub-rules of the Arya Samaj, and does not involve the acceptance or non-acceptance of any definite creed. According to it, Mr. Grey is an Arya when compared with Shyamji Krishan Varma or Hoti Lal. It is based upon the following Veda Mantra.

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्।

Of course, according to our beliefs no one can be a *perfect* Arya or supremely righteous and deserving of beatitude and salvation unless he acts up to all the precepts revealed in Divine Learning and this involves a belief in the inspired origin of the Veda. If this belief is seditious, all religions and systems of philosophy extant in the world will have to be extirpated before loyalty is safe.

Treatment of Non-believes in the Veda.

In Chpter II of the Manusmriti which treats of Initiation there is a sloka which literally means—

"Every twice-born man who, relying on the institutes of Dialectics treats with contempt those two sources, must be cast out by the virtuous, as an atheist and scorner of the Veda."

Now this is preceded and followed by the following verses.

8. But a learned man after fully scrutinising all this with the eye of knowledge, should in accordance with the authority of the revealed texts, be intent (on the performance of) his duties.

9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.

10. But by Sruti (revelation) is meant the Veda, and by Smriti the Institutes of the sacred law: those two must not be called into question in anv matter, since from those two the sacred law shone forth.

12. The Veda, the sacred tradition, the customs of the virtuous, and one's own pleasure (the dictates of one's own conscience) they declare to be visibly the fourfold means of defining the sacred law" (Buhler's Translation of Manu.)

Now it is clear that Manu means nothing beyond this that a person who denies the revealed origin of the Vedas and slanders them cannot be initiated into the order of Brahmcharya which literally means a thorough belief in the Vedas. He should be cast out by the Guru even if after initiation he turns into a scorner. Will the Christians baptise a man who scoffs at the Bible or not exclude a baptised man from the sacrament and Lord's Supper if he takes to ridiculing the Christian scriptures. It is noticeable that this verse is found in Chapter II which treats of Initiation into student life and not in Chapters VII and VIII which treat of Government and Criminal Law. It is further remarkable that Swami Dayananda also quotes it in Chapter III which treats of "Education" and not in Chapter

VI which treats of "Science of Government". The string of quotations of which this verse forms part Dayananda introduces with the following remark:—"Teachers should instruct their pupils in the following way"

The quotation immediately following this says :—

"Character or righteous living as taught by the Vedas as well as Smritis in conformity with the Vedas, is the highest virtue" &c. &c.

It is evident, then, that Dayanand's object was simply this that the teacher should impress upon his pupils the supreme sanctity of the Veda and the odium incurred among Aryas by him who scoffs at them. Would not the sanctity of the Bible or the Alcoran be impressed in a similar manner in a Christian or Moslem theological seminary? Do not teachers of the classics in Grammar Schools in England impress upon their students their value as a part of culture and tell the lazy among them that they will be blackballed by members of intellectual sets and clubs and bycotted by learned men if they are devoid of classical culture which must from an essential part of the intellectual equipment of a "gentlemen."

Swami Dayananda adds a rider to what Manu says and expresses an opinion that a scorner who denies the "sources of law" and by implication preaches a defiance of them has no right to demand the protection of those very laws. It must be carefully noted that the object of both Manu and Dyananda is to glorify the Veda not to enjoin punishment. It is a moral maxim and a strong expression of opinion, not a legal or social injunction as the context clearly shows. If a teacher tells his pupils that in his opinion a "smug" deserves to become blind, he does not mean thereby that his fellow-pupils have an order to cast out his eyes.

There are one or two other points which deserve consideration. In the first place the Manu Smriti is not the exclusive property of the Arya Samaj. It is believed in by 220 Millions of Hindus and is cited and accepted as an original authority on Hindu

Law by British Courts. What right has Mr. Grey to draw up an indictment against the Arya Samaj on the basis of a verse of this book the real meaning of which he has neither the ability nor the inclination to find out ?

Again, if every society is to be regarded seditious because some of its religions books are believed to teach intolerance, will the Christian Church in India he suppressed because the Bible dooms all heretics to eternal hell and says:—

If thy brethren, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying. Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; (namely, of the gods of the people which are round about you, high unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;) thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: *but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones,* that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear and fear and shall do no more any such wickedness as this is among you.' *Deut. xiii,* 6,7,8,9,10,11.—

"And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and, my soul shall abhor you'. *Leviticus* xxvi. 30.—'Cursed be the man that maketh any *graven image*' any graven or molten image an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place, and all the people shall answer and say, Amen,' *Deut. xxvii.* 15.—'Thus saith the Lord of Hosts, the God of Israel, ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein. Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. How be it I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing, that I hate. But

they hearkened not, nor inclined their ear to turn from their wickedness, to burn no increse unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted and desolate, as at this day! *Jeramiah* XLIV. 2. 3. 4. 5. 6.—' And what agreement hath the temple of God with idols? 2, Cor. vi. 16.—' For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 *Peter* iv. 3.—' But the fearful, and unbelieving, and the abominable, and murderers, and witch mongers, and sorcerers, and idolators. and all liars, *shall have their part in the lake which burneth with fire and brimstone which is the second death.*' Rev:—xxi. 3.—

Moses, in the name of Jehovah, thus threatens the Jews, if they countenance idolatory—' I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land where-unto ye go over Jordon to possess it: Ye shall not prolong your days upon it, but shall utterly he destroyed.'

Will the Alcoran be proscribed because it preaches war on all heretics. Here are some quotations from Sale's Translation :—

O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith, and whosoever among you shall take them for friends, if they love infidelity above faith they will be unjust doers. *

Fight against them who believe not in God, *nor in the last day*, and forbid not that which God and his apostle have forbidden, and profess not the true religion of those unto whom the scriptures have been delivered, *until they pay tribute by right of subjection, and they be reduced low* (Chap. IX)

It is to be noted that if Manu's verse at all advocates intolerance it is only of those who though born in the Vedic Church. —for none of the modern religions of the world had taken birth when Manu flourished— slander it, but Mahomet's reference is specifically to the Christians and the Jews. The Prophet tells his followers that they are not to rest contented so long as they do not reduce Christians and compel them to pay tribute.

Even believing this we do not appeal to the Government to prosecute Moslems. Why? Because we believe with Macaulay that

to punish a man because he has committed a crime, or because he is believed, though unjustly, to have committed a crime, is not persecution. To punish a man because we infer from the nature of some doctrines which he holds or from the conduct of other persons who hold the same doctrines with him, that he will commit a crime, is persecution, and is, in every case, foolish and wicked.

Again we read in the Alcoran.

"If they turn back from the faith, take them and kill them wherever you find them" (IV 85).

"O true believers, *take not the Jews or the Christians for your friends*; they are friends the one to the other, for who so among you taketh them for his friends, he is surely one of them, verily God directeth not unjust people (V. 56). Verily the worst cattle in the sight of God are those who are obstinate infidels, and will not believe (VIII 57).

And when the months *wherein ye are* not allowed to *attack them* shall be past, *kill the idolators wheresoever ye shall find them*, and take them *prisoners*, and besiege them, *and lay wait for them in every convenient place*. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms dismiss them freely; for God is gracious and merciful IX 5.

No wonder then, that the Hindu-Muhammadan problem is a source of eternal trouble to Anglo-Indian officials. And again

O Prophet, wage war against the unbelievers and the hypocrites, and be severe unto them, for their dwelling shall be hell, an unhappy journey shall it be thither IX 74.

An Historical Survey of the Question.

Besides it is a historical fact that the ancient Aryas were the most tolerant of peoples in History—even more tolerant than Christians. Even in England which boasts of being the centre of religious freedom, toleration is but a growth of yesterday. The Test Act was abolished only in 1828 and the Catho-

lic Emancipation Act was passed in 1829. Blasphemy is, we believe, still an offence recognised by the English Penal Code though the law in this matter is seldom enforced. The Declaration of Faith made by the sovereign at the time of Coronation has only recently been purged of features revolting to the king's Catholic subjects and that in the teeth of bitter opposition on the part of the Established Church and the bulk of the Conservative Party. In fact, Mr. Balfour had to declare that he supported the bill in his individual capacity and not as the parliamentary leader of the conservatives. History tells us that Christians have not been less relentless in persecuting people for their honest views than the Moslems. Who does not remember having read with nauseating disgust and shrinking all about the horrors of the Inquisition? Says Lecky :—

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realise their sufferings. Llorello who had free access to the archives of Spanish Inquisition assures us that by that tribunal alone more than 31,000 persons were burnt, and more than 2,90,000 condemned to punishments less severe than death. The number of those who were put to death for their religion in the Netherlands, alone, in the reign of Charles V has been estimated by a very high authority at 50,000, and at least half as many perished under his son. And when to these memorable instances we add the innumerable less conspicuous executions that took place, from the victims of Charlermagne to the free thinkers of the seventeenth century when we recollect that after the mission of Dominic the area of the persecution comprised nearly the whole of Christendom, and that its triumph was in some districts so complete as to destroy every memorial of the con test, the most callous nature must recoil with horror from the spectacle. *For these atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries but were inflicted by a triumphant Church, with every circumstance of solemnity and deliberation.* Nor did the victims perish by a rapid and painless death, but by one which was carefully selected as among the most poignant that man can suffer. They

were usually burnt alive. They were burnt alive not unfrequently by a slow fire. *They were burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could devise*"

The Vedic church has, however, never persecuted heretics. It has always tried to bring them round by persuation. They have certainly not been permitted to desecrate those Yajñas by their presence in whose efficancy they did not believe and were not suffered to go to places of worship and offend the susceptibilities of their fellow citizens. This was fair. This much of protection is afforded to churches by every enlightened Government, but beyond this there was nothing. They were free under the law to profess any creed they liked and even to preach their views so long as they did not deliberately create a disturbance by their violence.

In Manu Smiriti itself there is mention of heretics and their "despicable systems of philosophy" their worthless and false doctrines of "modern date", but nowhere is heresy spoken of as a criminal offence or any punishment prescribed for it. In the Ramayan when Javali addressing Ram Chandra uttered blasphemous sentiments like the following :—

By crafty knaves these rules were framed
And to enforce men's gift proclaimed.
"Give, worship, lead a life austere,
Keep lustral rites. quit pleasure here
There is no future life, be wise
And do, O prince, as I advise

The prince did not call for the aid of police or declare that he had committed a criminal offence. He was no doubt scandalised on hearing such impious words uttered by his sire's chaplain and in a voice quivering with indignation said—

My father's thoughtless act I chide
That gave thee honored place,
Whose soul, from virtue turned aside,
Is faithless dark, and base

And also

Hence never should wise kings who seek
To rule their people well,
Admit before their face to speak,
The cursed infidel.

In reply Javali speaks of the "athiest's lore" not being really his and disavows the "atheist's creed." This clearly shows that there were atheists in these days and not only were they not regarded as criminals but sometimes Kings in their "folly" gave them "honoured" place as teachers although this was looked down upon by public opinion. All European historians bear testimony to the fact that the ancient Aryas were tolerant and seldom persecuted brother man for his views.

Hunter says:—

But every Hindu of education allows that his special object of homage is merely his ishta-devata or own chosen form under which to adore the Diety Param Eshwara. He admits that there is ample scope for adoring God under other manifestations, or in other shapes. Unless a new sect takes the initiative, by rejecting caste or questioning the authority of the Veda, the Hindu is slow to dispute the orthodoxy of the movement. Even the founder of the Brahmo Samaj, or modern theistic Church of Bengal lived and died a Hindu. The Indian Vernacular Press cordially acknowledges the merits of distinguished Christian teachers, like Dr. Duff of Calcutta, or Dr. Wilson of Bombay. At first indeed, our missionaries, in their outburst of proselytizing zeal, spoke disrespectfully of Hinduism, and stirred up some natural resentment. But as they more fully realized the problems involved in conversion, they moderated their tone, and now live on friendly terms with the Brahmans and religious natives.

An orthodox Hindu paper, which had been filling its columns with a vigorous polemic entitled "Christianity destroyed", no sooner heard of the death of the late Mr. Sherring, than it published a eulogium on that devoted missionary. It dwelt on his "learning, affability, solidity, piety, benevolence, and business capacity." The Editor, while a stout defender of his hereditary faith, regretted that, so little of Mr. Sherring's teaching had fallen to his lot. *The Hindus are among the most tolerant religionists in the world.*

Vincent Smith says :

One of the most noticeable features in the teaching of Asoka is the enlightened religious toleration which is so frequently & emphatically recommended. While applauding and admiring with justice the extraordinary breadth, and liberality of Asoka's sentiments, we should remember that in his days no really diverse religions existed in India. The creeds of Jesus, Muhamad & Zoroaster were then unknown. The only organized relegion was Hindooism, and that complex phenomenon is more accurately described as a social system than by the name either of religion or creed. *The Hindus, then as now, enjoyed the privilege of absolutely free thought and were at liberty, then as now, to discuss affirm or deny the existence of God or of the soul and any other proposition in Metaphysics or Psychology which can suggest itself to speculative minds. Hinduism has never produced an exclusive dominat orthodox sect, with a formula of faith to be professed or rejected under pain of damnation.* A Hindoo has at all times been free to believe what he pleases, so long as he eats the correct food, marries the proper woman and so forth. Budhisin & Jainism are both in their origin merely sects of Hindooism-or rather, schools of philosophy founded by Hindoo reformers which in course of time gathered an accretion of mythology round the original speculative nucleus.

When Asoka speaks of the toleration of other men's creeds, he is not thinking of exclusive, aggressive, militant religions like Islam and Christianity, but of Hindoo sects, all connected by many bonds of common sentiment. The Budhist Sutras, and the treatise of Itsing on religious practices, endeavour to explain the differnces between various schools, but these are so subtle, and often seemingly so trivial, that a western mind does not readily grasp them.

Asoka was, therefore, in a position which enabled him to realize the idea that all Indian sects fundamentally agreed in essentials all of them alike aiming at self control and purity of life and he felt fully justified in doing honour in various ways to Jains and Brahmanical Hindoos, as well as to Budhists.

Is it not an irony of fate that a Christian counsel taking his cue from a *Moslem* Magazine *The Review of Religions* of Ka-

dian should accuse believers in the *Vedic Dharma* of intolerance.

Swami Dayananda and Religious Tolerance.

Rishi Dyananda whose memory is so cruelly vilified by unscruplous people was, we believe, the greatest advocate of tolerance and the sturdiest foe of bigotry in modern times. To many this may appear startling, but a persual of his *magnum opus* the Sattyarath Prakash in a spirit of fairness leaves one no option but to arrive at this conclusion. He was a man of strong convictions and, therefore, did not employ milk-and water language in denouncing what he believed to be error but nothing was further from his intention than to preach a coercion of the inclinations of any man or a forcing of Vedic beliefs on others. His own life is an illustration of this truth. He bore with unexampled fortitude showers of brickbats, administration of poison and fell foul of all who thought of seeking the aid of law to ensure his protection from outrage and violence. The founder of the Arya Samaj was a model of forbearance and a typical personification of the divine virtue of forgiveness. On one occasion, a misguided wretch, who attempted to poison the sage, was sent to the lock up by a Moslem Police officer who was an ardent admirer of the Rishi. When the matter was brought to the notice of Dayananda, he was greatly pained and sharply rebuked his devoted adherent for the vindictive act.

The words uttered by him on that occasion were a fair indication of the spirit which dominated him throughout his life of strenuous work and vigorous propagandism. Said he:—

"The world is fettered by the chain forged by superstition and ignorance I have come to snap asunder that chain and to set slaves at liberty.. It is contrary to my mission to have people deprived of their freedom."

The captive was, at Dyanand's intercession, liberated. On another occasion when a big stone flung at him just grazed his head, he wrapped it in his napkin and flourishing it proudly as the concrete symbol of the glorious success of his world-redeeming mission cried out in thundering tones and in a voice tremulous with ecstatic delight and sweet rapture. "Gentleman",

"Here is a tangible proof of the signal success of my cause. My apponents have, by this means, proclaimed their inability to meet my arguments. Having been foiled in fair controversy, they now resort to such means with a view to sitence me." He always met taunts, curses, anathemas and imprecations, with blessings, benedictions, good wishes and loving thoughts, and frowns by sweet smiles. Such was the man whom the followers of Mohomed who incited his adherents to warfare in order to protect him and asked for divine dispensation to excuse his matrimonial alliances charge with intolerance. *O Tempora ! O Mores.* The following quotations taken at random from the Sattyarath Prakash show that Dyananda not only illustrated the great principle of tolerance in his life but made it a point to preach it to his followers and to the world at large on every conceivably appropriate occasion.

1. To speak of, write about, and believe in a thing as it is constitutes truth. He that is prejudiced tries to prove *that even his error is truth, while the truth of his religious apponent is error.* He cannot, therefore, know what true religion is. *But we have not done such a thing in writing this book, nor has it been our object to hurt any one's suceptibilities or to harm any one* ... ... All errors or omissions, typographical or otherwise, on being pointed out to us, *will be rectified*, but no heed will be paid to whatever is said or written through prejudice with the object of unnecessarily criticising the book. *Any suggestion made with a view to benefit mankind on being found good, will be most acceptable.* There are undoubtedly many learned men among the followers of every religion, should they free themselves from prejudice and accept the universal truth—*that is, those truths which are to be found alike in all religions and* are *of universal application—and reject all things in which they differ, and treat each other lovingly, it will be greatly to the advantage of the world....* ... ...

We have incorporated into this book whatever is true in all religions and in harmony with their teachings but we have refuted whatever is false in them. ... ... Though we were born in India and still live in it, yet as we do not defend the evil doctrines and practices of the religions prevailing in the country

and expose them properly; in like manner we deal with the alien religions. We *treat the foreigners in the same way as our own countrymen as far as the elevation of the human race is concerned It behoves all men to act likewise.* ... ...
...* ... ...

* There are many people who, through bigotry and wrong headedness, misconstrue the meanings of the author. The sectaries are the greatest sinners in this respect, because their intellect is warped by bigotry. *Just as we studied the Jain and Budhist scriptures, the Puranas, the Bible, and the Quran with an unbiassed mind and have accepted what is good in them and rejected what is false and endeavour for the betterment of all mankind, it behoves all good men to do likewise.*

(*Introduction to the Sattyarth Prakash.*)

ii. Whatever has been written in this book in advocacy of the true religion and in refutation of the false religions has been done with the sole object of the enlightenment of all. We have thought it right to lay before the public what opinion we have formed of these four great religions *according to our understanding and knowledge* after a *thorough study of the books on which they are based* as lost knowledge cannot be easily recovered ... ...
... ...
Should the readers not consider it an act of public good, *they would not at least bear any all-will towards* us *since it has never been our object to entertain any hostile feelings towards any one*, on the other hand our sole object is the ascertainment and propagation of truth. *In like manner, it is extremely necessary for all men to act justly.* The aim of human life is to *find out truth and to preach it to others and not to wrangle in a spirit of hostility.* Unbiassed and learned men know very well how many undesirable result are likely to accrue in this world from the mutual wrangling of schismatics and sectaries. There will be no peace and good will among men till this wrangling ceases. Should we all, especially the learned amongst us, having freed ourselves from jealousy and hatred, try to ascertain what is right and what is wrong, desire to embrace the truth and preach to others our honest convictions, and reject falsehood, it would not be found impossible to do so. *It is certain that mutual dissentions among the learned have been the cause of mutual hatred, discord and strife among the masses.* If all these men were not immersed in selfishness and were wishful to further the interests of all, it is very likely that all mankind may have one common religion. The method of achieving this will be indicated at

the end of this book. May the Almighty, all pervading God inspire all men with the spirit of establishing one universal religion. *A word to the wise will suffice.*

(*Introduction to Part II*

iii. At about the same time when Mohomodens and followers of other alien religions began to pour in Western India, the Popes (Brahman priests of India) composed verses like the following—"Whatever may be the amount of pain inflicted, and even though life be in jeopardy, let not the language of the Yavanas, (Moslems) be employed in speech. Let no one save his life by seeking refuge in a Jain temple, even though he be pursued by a mad elephant, for it is better to be killed by him than to set foot in a Jain temple." *They began to preach such pernicious doctrines to their followers!* (*Page 413*)

1V It is not our purpose to falsely condemn this (Mohomodens) or any other religion. On the contrary what we aim at is that *whatever is true should be recognised as such* and whatever is false should be condemned as such, so that no one should be in a position to palm off untruth for truth or *hinder the progress of truth. One is, of course, free to accept truth or for the matter of that even refuse to do so after it has been published; compulsion being impossible in such matters. Good men* will, as a rule, after they have realised their merits and demerits, imbible good qualities and reject bad ones and *eradicate bigotry and prejudice wherever found. Who does not know something of the prodigious amount of evil that has been wrought by bigotry? The truth is that it is unworthy of a human being to injure others and to throw away his own chance of happiness in this uncertain and transient life. In case the good reader comes across, in this criticism, anything contrary to facts, it is hoped he will point it out and we shall make the suggested changes if called for, since this criticism is designed to diminish bigotry, obstinacy, jealousy, malice, hatred, and (love of) useless wrangling and not to promote them. It is is our first and foremost duty to avoid injuring others and to further the well-being of each other.* We lay this criticism on the Mohomeden religion before all lovers of truth in the hope that they, *after having gone carefully through it may accept what appeals to their reason and common sense and discard what is repugnant to them. A word to the wise.*

(*Introduction page XIV.*)

v. They (the Moslems) hold that one who does not believe in the Mohomaden Religion is an infidel and that it is better to put the infidels

to the sword. They have always lived up to their position is this respect. *They have lost their political supremacy while fighting for the cause of their God.* This religion does indeed teach cruelty to non—Mohomedens. Should theft be punished with theft?* Should we also break into the house of a person because he has stolen our property! Surely this is not right. *If an ignorant man abuse us, shall we also abuse him in return? Such things can never be taught by God nor by one of His enlightened votaries nor could they be found in His Word.*

(*Page 754.*)

vi How destitute of compassion are God and His prophet who order that the heads of the infidels should be cut off. Is such a God, as commands the faithful to put infidels to the sword, and sever their limbs (from their bodies) and aids them in this work, any better than *Ravan,* the cruel king of Ceylon..

This (command) is the invention of the author of the Quran and is not from God, *but if it be from Him, may such a God remain at a respectable distance from us. This is our prayer.*

(*Page 769.*)

viii. How evil is this command which says that the faithful should do as much as lies in their power to inflict pain and suffering upon non-Mohomodens. *Leave alone God, even a learned, righteous, and tender hearted man would not give such an order, and they have the impudence to say that their God is merciful and just.*

(*Page 771.*)

VIII. It is wrong to advise men to forsak etheir parents. Of course, one should not obey them if they advise ono to do wrong, *but all the same one should always serve them.*

(Page *771-72.*)

IX. They(the Mohomedens) should, in the present enlightened age, realize the evil nature of such teaching (that war should be waged against infidels) and give it up. They would be gainers by so doing (773-74.)

X. Yes ! it is true that by preaching such doctrines, he caused immense suffering by (inciting) the poor Arabians to fight with and thus make

* This is a criticism of the verse of the Alcoran which says " And fight for the cause of God against those who fight against you." &c &c.

enemies of, the people of other countries and *made religion an instrument to spread a passion for war. Such a being no one can call a wise God He who causes dissentions among men is the person who is the cause of the misery of all.* (*Page 804,*)

XI. May God have pity on the Moslems, so that they may give up fighting and live on friendly terms with all. (Page 806.)

XII. *Whatever truth it (the Alcoran) contains is in harmony with the teachings of the Vedas and is as acceptable to us as it is to the wise and impartial followers of other religions.* ... ...
... ...
May God be merciful to all men that they may live together in peace. If the learned were, like me, to point out in an impartial spirit the defects in the various religions, is it inpossible that all quarrels should cease, that people should live together in peace all following one religion and that truth should triumph? The wise and the good, it is hoped, will understand the motives which actuated the writer of these lines, and profit by what little has been said about the Quran. *They are requested to correct any mistakes that might have crept into the book through error of judgment.*

How strange that this sage who is so solicitious about peace and harmony, who is so toletant that he would on no account tolerate intolerance in any form a shape, who is least dogmatic when speaking about other religions and always speaks subject to correction, who generously recognises the element of good in all religions while fearlessly laying bare their errors, who deprecates the "Mosaic law" "a tooth for a tooth and a nail for a nail" and counsels forgiveness even when gross abuse has been hurled at you, is denounced as "a fomenter of dissention" and those that propagate these teachings of his prosecuted under section 153A of the I. P. C. in a Hindu State. This is more than flesh and blood can bear. To ask a man to pass by this iniquity in silent contempt is to demand of him to tolerate the intolerable. Shades of Christ! Fancy a *Christian* counsel drawing up an indictment against such a man. Verily truth is stranger than fiction.

Mr. Grey is so fond of mutilation and misquotation that it seems that he would be extremely pained if he ever deviated

into fairness and therefore lets no opportunity of distortion slip through his fingers. On page 769 Swami Dayananda says:— "Can there be a man worse than one who *thorough sheer obstinacy* does not embrace the true Vedic Religion."

Mr. Grey quotes this passage cleverly omitting the words italicised and thus manages to change their sense. It is one thing to eall a man bad because he does not agree with you and quite another thing to call him so because he is obstinate, perverse, and refractory. Mr. Grey knew this as well as we do and hence his overanxiety to omit these words which alone give a peculiar sense to the passage.

Herbert Spencer says:

Worshippers of an Unjust God Unjust.

... ...
and wider reading would prove that among mankind at large priests *have displayed and cultivated not the higher but rather the lower passions of humanity*

And again.

The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, *is small compared with the cruelty of a God who condemns men to tortures which are eternal* and the ascription of this cruelty, though habitual in ecclesiasiatical formulas occasionally occuring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured, that while some theologians distinctly deny it, other quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. *Disappearance of them will be aided by an increasing repugnance to injustice. The* visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action *which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the ultimate cause of things, even now felt to be full of difficulties must become impossible.*

In other words the Christian conception of Godhead is faulty, is least calculated to promote justice among mankind, is naturally abhorrent to the feelings of just men, and it is difficult for a man to be just and also to have a vital belief in this pernicious doctrine.

Swami Dayananda while criticising the Christian conception of an eternal heaven and an eternal hell is struck with the same idea. Says he:—

"Now, clearly the Christian God is unjust, for justice consists in awarding reward or punishment in accordance with the nature or extent of one's deeds, virtues or sins. It is unjust to inflict punishment or bestow happiness out of proportion to one's deeds. Why should not they who worship an unjust God, be themselves unjust."

This is only pushing an argument to its logical consequence and stating the homely truth that since metaphysical conceptions tend to mould conduct, erroneous notions about the object of worship cannot but affect it. Says Walter Bagehot.

Strong beliefs win strong men and then make them stronger. Such is no doubt one cause why monotheism tends to prevail over polytheism; it produces a higher, a steadier character, calmed and concentrated by a great single object; it is not confused by competing rites and distracted by miscellaneous deties. Polytheism is religion by commission, and it is weak accordingly.

If the Sattyarth Prakash is seditious in British India because it criticises the Christian conception of God "Physics and Politics" which is sometimes prescribed or recommended by Professors of Indian Universities for students preparing for the Degree Exmination must be seditious in Cashmere and indictable under 153 A and the new Press Act in British India and a scientific work "Marriage and heredity" by J. F. Nisbet deserves to be proscribed in Nizam's Hyderabad for containing the following passages.

"And the most shocking feature of Muhammadanism is that the customs which have shocked a large section of human race for so many

centuries appear to have had their origin in the personal necessities of the so- called successor of Christ. Polygamy is the Modomeden law, because Mahamet allowed himself the luxury of ten wives. The faithful are restricted to four, but this restriction is tempered by a liberal allowance of concubnies. As to the veil, that was suggested by an incident in Mohomet's own experience. While he was visiting Zeniah, his adopted son Zenid's wife, Zeniah started up in confusion to array herself decently, but the accidental revelation of her charms made a profound impression upon the prophet. Sura XXII was promulgated soon afterwards. But the prophet was unable to banish from his mind the thought of Zeniah's beauty. He wished to marry her, and Zenid was not unwilling that he should, but the relationship of the two men, as father and son by adoption, rendered the transaction scandalous. The difficulty was solved by a special revelation, set forth in Sura XXXIII, which not only sanctioned the prophet's marriage with Zeniah but reproved him for having hesitated to add her to the number of his wives. Ry the same Sura various other of Mohomet's domestic troubles were allayed. His partiality for Ayesha provoked discontent in his harem until it was revealed to him as the divine will that a husband was dispensed from paying an equal amount of attention to all his wives. He himself on the other hand, was somewhat inclined to jealousy. Accordingly his wives, some of whom were young and beautiful, were invested with a special sanctity, and a divine interdict was set upon their marrying again.

Murder no Sin.

But Mr. Grey surpasses himself when he fathers upon Swami Dayananda the heinous doctrine that murder is no sin. The Swami only quotes two verses of Manu in chapter sixth which treats of the Science of Government. The chapter in Manu from which the verse has been quoted is a compendium of penal laws. Mr. Grey says that the biassed translator has improved upon the original which in reality preaches murder. Let alone the biassed translator. Surely J. Buhler and Max Muller were not Indian anarchists or disciples of Dayananda and yet this is how in his translation of Institutes of Manu (which has been edited by Max Muller) Buhler renders these verses.

350. One may slay without hesitation an assassin who approaches (with murderous intent) whether (he be one's) teacher, a child or an aged man, or a Brahman deeply versed in the Vedas 351. By killing an

assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

Compare this with the following sections of the Indian Penal Code.

96 Nothing is an offence which is done in exercise of right of private defence.

97 Every person has a right, subject to the restrictions contained in section 99, to defend,—

First—His own body, and the body of any other persons against any offence affecting the human body.

Second—The property, whether moveable or immoveable, of himself or of any other person, against any act which is an offence falling under the definitions of theft, robbery, mischief or criminal trespass.

98 When an act, which would otherwise be a certain offence, is not that offence, by reason of the youth, the want of maturity of understanding, the unsoundness of mind, or the intoxication of the person doing that act, or by reason of any misconception on the part of that person, every person has the same right of private defence against that act which he would have if the act were that offence.

If Mr. Grey were ever to become Viceroy of India, the Indian Penal Code would be the first book to be proscribed because it teaches that "it is no offence to kill an enemy or a wicked man"

Science of Govt.

There is a whole chapter in the Satryarth Parkash devoted to the general principles which should guide kings in the conduct of administration. It gives an inkling of the methods of Government recommended by the Vedas and the Shastras. As we have already stated above, the Veda presents a complete scheme of life for the acceptance of mankind and the science of Government is also treated of in the scriptures. The principles enunciated are of universal application and have no reference to India or to conditions peculiarly Indian. We challenge the detractors of the

Arya Samaj to point out the word India or Indian in the whole chapter. The chapter presents an ideal mode of government which any nation on earth can adopt if it likes to do so. The Sattyarth Parkash does not form part of secret revolutionary literature. It is sold by the thousand every year. It has been translated into many languages and its Arya Bhasha edition commands the widest sale of all Bhasha books—with the exception of Tulsi Ramayana. The chapter may be-compared to Moor's *Modern Utopia*, Bentham's *Theory of Legislation*, Mill's *Representative Government*, William Morris's *News from Nowhere*, and many other books of that sort. If the authors of these books were not seditionists, surely Swami Dyananda was not so.

If the Vedic ideal of government is not approved by Anglo-Indians, they may denounce it, but surely a chapter on Political Philosophy cannot be indicted without creating commotion all over the civilized world and unless the Government is prepared at the same time to proscribe *Manu Smriti, the Dharam Sutras, Matakshara*, the *Alcoran*, Mill's *Liberty*, Spencer's *Man vrs the State*, Huxley's *Lay Sermons*, Plato's *Republic*, Hobb's works, all books on socialism &c. Such a project would be deemed prepostenous and yet consistency would demand its adoption, if Mr. Grey was appointed Law member of the Viceregal Council.

Misrepresentation Again.

If Mr. Grey had merely contended that the Arya Samaj was a political body because there was a chapter on Political Philosophy in the Sattyarth Prakash, he would have been laughed at for his pains. He was conscious of this and therefore had recourse to his usual weapons, distortion, misquotation, and garbled extracts. Swami Dyananda quotes a Sloka from Manu which says:—

Let no man abide by the law laid down by men who are altogether ignorant and destitute of the knowledge of the Veda, for whosoever obeys

the law propounded by ignorant fools falls into hundreds of kinds of sin and vice".

The Slokas immediately preceding say :—

Even that which one Brahman versed in the Veda declares to be law, must be considered (to have) supreme legal (force,) but, not that which is proclaimed by myriads of ignorant man. Even if thousands of Brahmans,, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

Now it is clear that Manu advises Kings not to be guided by ignorant fools and men who are altogether unlettered and since he wrote at a time when Vedic culture was regarded the source of Law and the hallmark of intellectual equipment of the right sort, he adds that the Royal advises should be learned in the Veda. Dyananda sharing Manu's belief in the revealed and encyclopædic character of the Veda lays it down as an essential condition in his ideal state that the councillors should be possessed of a knowledge of the Veda. So far as the rule of the British over the Hindus who believe in the Veda is concerned, Manu's advice is still followed and whenever doubtful points of Hindu law arise, Pundits learned in the Veda are consulted by the courts and the legislature and not prancing and bouncing advocates like Mr. Grey.

What Manu and Dyanand really mean is that ignorant and unlettered fools should not have a voice in the Government.

Mr. Grey omits these words for he knows that the Secretary of State, the Viceroy of India and their Councillors are men of culture and enlightement and not unlettered, ignorant fools, and therefore Dyanand's remaks cannot apply to them. So by judicious garbling, he makes the innocent verse of Manu which was composed centuries before the Jutes and Saxons set foot in Birtain inculcate incitement to rebellion against the British Govt in India because our Birtish rulers do not believe in the Veda. Again what is an advice to the kings is represented as an exhortation to the people.

On page 190 there is another advice to the King which says that only natives of the country under the dominion of the King should be appointed ministers. This is a sensible advice which every enlightened Government follows. As Indians are advancing in capacity, the British Government itself is replacing foreign agency by indigenous agency. Mr. Grey makes much capital out of the word Swarajya which literally means "one's own rule or dominion." What Manu means is that the King of a country should provide a scope for indigenous talent and should, as a rule, appoint his own subjects to high offices.

The original word in Manu Smriti is कुलोद्गताद which Buhler traslates as one "whose ancestors have been royal servants" and Dyananda briefly as these who are of indigenous birth. Mr. Grey waxes eloquent over the definition of Swaraja forgetting conveniently, that though the word is as old as the Sanskirt language its present significance dates from December 1901 when Mr. Dadabhai Noroji first used it in the sense of colonial Self-government and added it to the vocabulary of current political expressions and catchwords. Before this, it generally meant "one's own dominions." It was used in this sense in the Maharatta period of Indian History. Says Mr. Justice Ranade in his "Rise of the Mahratta power."

"He (*i.e* Sivaji) made a clear distinction between *Swarjya* (*territory directly governed by him*), and *Moglai* (that governed by foreign kings outside has *swar'jya*)."

The Sattyarth Prakash was first published in 1882 before the birth of the National Congress and its author could not have anticipated the future developments of a movement which was then, not even in an embryonic state.

Swani Dayanand concludes the chapter on the Science of Government by an inspiring prayer designed to impress on the minds of Kings that the ultimale source of their power is God and, therefore, they should never depart from Divine Laws and should always govern justly and should never forget that they are

accountable for their policy and methods to the Divine Ruler of the Universe.

The prayer is taken from the Yajur Veda and runs as follows—.

"We are the subjects of the Lord of the Universe—the King of Kings. He is our true King and we are all his humble servants; May we in this world, through His Mercy, be privileged to occupy Kingly and other high offices and may He make us the means of advancing His eternal Justice.

Mr Grey being devoid of higher instincts and perhaps averse to prayer instead of bowing reverently and saying "amen" smells sedition in this prayer. Does he mean to insinuate that the British Government is condemned because it is a Goverment not based on divine attributes of justice, beneficence, and mercy? This may be Mr. Grey's view, but was evidently not the view of Dyananda for for the last many centuries India has not seen any rule more beneficent than that of the Birtish from the point of view of Dyananda.

Dyananda lays down :—

"Let the King, as well as his advisers bear in mind that early marriage must not, as far as possible, be allowed, nor the marriage of grown up people without mutual consent. Let the King encourage the practice of Brahmcharya; let him put a stop to prostitution and the custom of plurality of wives so that both body and soul may attain perfect strength and power"

So we see that Dyanand 's followers have much in common with those who have passed the Age of Consent Bill have legitimatised the remarriage of child widows and are introducing many other beneficent measures of a like nature

On page 302 Dyanand tells us that in Vedic terminology virtuous, learned, unselfish & pious men are Aryas and men of opposite character such as dacoits, wicked, unrighteous and ignorant persons are called Dasyus." We wonder why Mr. Grey has quoted it. The quotation brings out clearly the Catholic cha-

racter of the Vedic religion and shows that it is not circumscribed by ethnological, anthropological or geographical barriers. Unselfish & righteous men all the world over, no matter what their creed or colour is, are Aryas, while men of opposite character are Dasyus ! Instead of trotting this out in court, Mr. Grey would have been better advised if in the solitude of his *sanctum sanctorum* he had pondered over this inspired verse and endeavoured to determine his own position in the light of this definition. Certainly his astounding ignorance and his unrighteous handling of the Sattyarath Prakash are rather Dasyuic than Aryan. On page 368 Swami Dyanand after proving that the slaughter of kine, works much economic ruin, laments that, the advent of the foreign has rather accentuated this evil, for says-he :—

" How can you get fruits and flowers of a tree when its root is cut off."

There can be no doubt that from the point of view of an economist who regards the slaughter of kine as ruinous to a country, the advent of the Moslem invades who wantonly killed cows in utter disregard of Hindu sentiments, was not a blessing in this respect. Even the Birtish Govt. is wrong on this point. The passage is an appeal to the present Govt. for cow protection and a lament that, the cow-protecting Aryas are no longer in power. All this is pertectly natural from the stand point of an economist who believed as Dyanand believed. His object is simply to establish this economic position and not to incite people against the Government.*

*It would be interesting to know the opinion on this subject of Mr. Burns, Census Commissioner of the U. P. who is an absolutely disinterested person and who was not paid to make-out a case. Says he:—"A charge has been brought against the members of the Arya Samaj that the movement is chiefly a political one, and its objects are of a doubtful character. The foundation of this charge appears to rest on the fact that Dyanand Saraswati was a firm supporter of the agitation for the protection of kine and wrote a book Gokarune Nidhi in support of the movement.....It must, however, be remembered that the cow is not a sacred animal to the Aryas, and Dayanand Saraswati's book is based on the principle that the killing of cattle is an economic error and objectionable on that account. It appears to me that his

However much Dayanand lamented the fall of the Aryas, he knew, as we have shown above, that they are not yet in a position to dispense with the aid of the Birtish and that Birtish Rule is, at present, the only hope for India. On page 502 of the Sattyarath Prakash Dayanand says "Don't you know what a just goverment it is, that watches over us now a days. If you beat any one, you may be arrested, sent to jail or whipped for it."

The last rule of the Cow Protection Society established by S. Dayanand ran as follow :—

"The society shall have no connection with persons *who act against the intent and purport of the law,* or do injury to their fellow beings, who are selfish, the slaves of passion or ignorance, or who do aught detrimental *to the interests of the rulers or the ruled.*"

On page 209 Dayanand in order to give an idea of the military organisation of the ancient Aryas quotes and translates some verses from Manu. He has not transcribed from the English Drill Book but from Manu. Mr. Grey's ignorance of Ancient Indian

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action in writing it was founded not so much on the desire to start an agitation against the existing state of things as on the wish to reconcile orthodox Hindus who had recently pronounced very strongly against his doctrines. This view is confirmed by the tenth article of the Arya Faith.....The points I wish to lay stress on, are that, this agitation was originaly supported by them to show that their religious doctrines did not forbid them to sympathise with one of the strongest religious feelings of the Hindus, and that, this single instance is not sufficient to warrant the assertion that the time and money they spend in the propaganda of a purely religious and social nature are a blind and they are really more intent on political agitation.....That Aryas are also would-be politicians is true, but that they are so because they are Aryas is a proposition in the highest degree doubtful. Lastly in their opposition to Christianity they go no further than they do in their opposition to Hinduism, and the latter is sufficient to account for the view taken by the orthodox Hindus. If they have any secular aims at present other than the social reforms already described, it seems extraordinary these have not been brought to light."

History is so astounnding that he cannot conceive that the Ancient Aryas could have known anything of military organisation. But is it sedition to treat of military affairs in Ancient India? If so, almost every text book of history will have to be proscribed, for Dayanand is not the only historian who has treated of the subject.

Says Rajendra Lal Mitter on the authority of Dr. Oppert author of the valuable essay "On the weapons Army Organisation and Political Maxims of the Ancient Hindus."

The Nitiprabasika says; "the Nalika—(Musket) has a straight body thin-limbed, and hollow in the middle. It pierces the vital parts, is dark and discharges the missiles of the Dronachapa. When it is to be used, it is taken up, ignited, and pierces the mark. These are the three actions connected with the Nalika.

According to the S'ukraniti'.

135. "The tubular weapon should be known as being of two kinds, d'vided into large and small.

136. "The tube is five spans long, its breech has a perpendicular and horizental hole, at the breech and muzzle is always fixed a sesame bead for aligning the sights.

137. "The breech has at the vent a mechanism which, carving stone and powder, makes fire by striking. Its breech is well-wooded at the side, in the middle is a hole an angula broad.

138. "After the gunpowder is placed inside, it is firmly pressed down with a ramrod. This is the small gun which ought to be carried by foot-soldiers.

139. "In proportion as its outside (bark) is hard, its hole is broad, its ball is long and broad; the ball reaches far.

140. "A big tube is called (that gun)which obtains the direction of the aim by moving the breech with a wedge; its end is without wood, but it is to be drawn on cars etc, if well wielded it gives victory.

141. "Two weights (pala) of saltpetre, one weight of sulphur, one weight of charcoal, which consists of Calatropis Gigantea, of Euphorbia

neriifolia, and other (plants) and is prepared in such a manner that the smoke does not escape.

142. "If all this is taken after having been cleansed, is then powdered, and mixed together one should squeeze it with the juice of calatropis gigantea, Euphorbia neriifolia and Allium sativum, and dry in the sun; having ground this like sugar, it will certainly become gunpowder.

143. "There may be six or seven four parts of saltpetre in the gunpowder used for tubular arms, but the parts of sulphur and charcoal remain as before.

144. "The ball is made of iron, and has either small balls in its inside, or is empty; for small tubular arms it should be of lead or of any other metal.

145. "The tubular projectile weapon is either of iron or of another metal, it is every day to be rubbed clean, and covered by gunners.

146. "With a similar, greater, or less proportion of charcoal, sulphur and saltpetre, of realgar, of orpiment and likewise of graphite.

147. "Of vermillion, also of powder of magnetic iron oxide, and of camphor, of lac, and of indigo and likewise of the pine gum (pinns Longifolia).

148. "Experts make gunpowder in many ways, and of white and other colours.

149. "By the application of fire they throw the ball coming from the tube at the mark.

150. "One should clean the tube first and then put gunpowder, carry it down with the ramrod to the bottom of the tube till it is tight.

151. "Then put a good ball, and place gunpowder on the vent, and by setting fire to the powder at the vent, discharge the ball towards its mark.

Says Strabo

Next to the Magistrate of the city is a third body of governors, who have the care of military affairs. This class also consists of six divisions, each composed of five persons. One division is associated with the chief naval superintendent, another with the person who has charge of the bullock-teams by which military engines are transported, of provisions both

for the men and beasts, and other requisites for the army. They furnish attendants, who beat a drum, and carry gongs, and besides these, grooms, mechanists, and their assistants. They despatch by the sounds of the gong the foragers for grass, and insure expediton and security by rewards and punishments. The third division has the care of the infantry, the fourth of the horses, the fifth of the chariots, the sixth of the elephants. There is also a royal magazine of arms, for the soldier returns his arms to the armoury, and the horse and the elephant to the stable. They use the elephants without bridles. The chariots are drawn on the march by oxen. The horses are lead by a halter, in order that their legs may not be chafed and inflamed, nor their spirit damped, by drawing chariots. Besides the charioteer, there are two persons who fight by his side in the chariot. With the elephant are four persons, the driver and three bowmen, who discharge arrows from his back. They never drink but at sacrifices. There beverage is made from rice instead of barley, and food consists for the most part of rice pottage

Strabo

Says Hunter

The Brahmans regarded not only medicine, but also the arts of war, music, and architecture as Upa-Vedas, or supplementary parts of their divinely inspired knowledge. Viswamitra, the Vedic sage of royal warrior birth, who in the end attained to Brahamanhood (P. 92), was the first teacher of the art of war (Athurv veda). *The Sanskrit epics prove that strategy had attained to the position of a recognised science before the birth of Christ, and the later Agni Purana devotes long sections to its systematic treatment.*

Says Elphinstone

Armies were composed of cavalry and infantry. The great weapen of both was probably the bow, together with the sword and target. Elephants were much employed in war and chariots seem still to have formed an important branch of the army.

Several different orders of march and battale are briefly given. The King is advised to recruit his forces from the upper parts of Hindustan where the best men are still found. He is in person to set an example of valour to his troops, and is recommended to encourage them when drawn up for battle with short and animated speeches.

Prize property belongs to the individual who took it; but when not captured separately, it is to be distributed among the troops.

The laws of war are honourable and humane. Poisoned and mischievously barbed arrows and fire arrows, are all prohibited. There are many situations in which it is by no means allowable to destroy the enemy. Among those who must always be spared are unarmed or wounded men, and those who have broken their weapon, and one who asks his life, and one who says, "I am thy captive." Other prohibitions are still more generous: a man on horse back or in a chariot is not to kill one who sits down fatigued or who sleeps, or who flees, or who is fighting with another man.

The settlement of a conquered country is conducted on equally liberal principles. Immediate security is to be assued to all by proclamation. The religion and laws of the country are to be maintained and respected; and as soon as time has been allowed for ascertaining that the conquered people are to be trusted, a prince of the old royal family is to be placed on the throne, and to hold his kingdom as a dependence on the conqueror.

Says Vincent Smith

The army, to which Chandragupta owed his throne and empire, was maintained at enormous numerical strength, and so organized, equipped, and administered as to attain a high degree of efficiency, as measured by an Oriental standard. It was not a militia, but a standing army, drawing liberal and regular pay, and supplied by the government with horses, arms, equipment, and stores. The force at the command of Mahapadama Nanda is said to have numbered 80,000 horses, 200,000 foot, 8,000 chariots, and 6,000 fighting elephants. This huge force was greatly augmented by Chandragupta, who raised the numbers of the infantry to 600,000, and also had 30,000 horses and 9,000 elephants besides chariots, all permanently enrolled in a regularly paid establishment.

Each horseman carried two lances, resembling the kind called *saunia* by the Greeks, and a buckler. All the infantry carried the broadsword as their principal weapon, and as additional arms, either javelins or bow and arrows. The arrow was discharged with the aid of pressure from the left foot on the extremity of the bow resting upon the ground, and with such force that neither shield nor breastplate could withstand it.

Each chariot, which might be drawn by either four or two horses, accommodated two fighting-men besides the driver; and an elephant, in addition to the Mahout, or driver carried three archers. The, 9,000

elephants therefore implied a force of 36, 000 men and the 8,000 chariots supposing them to be no more numerous than those kept by Mahapadma Nanda, required 24, 000 men to work them. The total number of soldiers in the army would thus have been 600,000 infantry 30,000 horsemen, 36,000 men with the elephants, and 24,000 with the chariots, or 690,000 in all, excluding followers and attendants.

These high figures may seem incredible at first sight, but are justified by our knowledge of the unwieldy hosts used in war by Indian kings in later ages. For instance , Nunez, the Portuguese chronicler, who was contemporary with Krishna Deva , the Raja of Vijayanagar, in the sixteenth century (1509–30),affirms that, that prince led against Raichur an army consisting of 703,000 foot, 32,600 horses, and 551 elephants, besides camp followers.

The formidable force at the disposal of Chandragupta, by far the largest in India, was controlled and administered under the directions of a war office organized on an elaborate system. A commission of thirty members was divided into six boards, each with five members, to which departments were severally assigned as follows :— Board No 1, in co-operation with the admiral——Admiralty; Board No. 11, Transport, Commissariat, and Army Service including the provision of drummers, grooms mechanics and grass – cutters; Board No. 111, Infantry; Board No 1V– Cavalry; Board No V––War chariots; Board No V1—Elephants.

All Indian armies had been regarded from time immemorial as normally comprising the four arms, cavalry, infantry, elephants, and chariots, and each of these arms would naturally fall under the control of distinct authority; but the addition of co-ordinate supply and admiralty departments appear to be an innovation due to the genius of Chandragupta. His organization must have been as efficient in practice as it was systematic on paper, for it enabled him not only, in the words of Plutarch, to ' overrun and subdue all India, but also to expel the Macedonian garrisons, and to repel the invasion of Seleukos.

Ward says:

From various Parts of the Hindoo history it is very certain that the Hindoo kings led their own armies to the combat; and that they were prepared for this important employment by a military education; nor is it less certain, that many of these monarchs were distinguished for the highest valour and military skill.

In the march of the army, the ensigns were carried in front; then followed in succession the foot-men, those armed with shield and spear, the bow-men, men armed with clubs and bludgeons, the horse, the warriors on elephants, those in chariots, on camels, on oxen, then again a body of infantry, the musicians, the water-carriers, and lastly,the stores on carriages.

The troops were thus arranged: a circle of foot men surrrounded one division containing all the different kinds of warriors in which were interspersed chariots, with charioteers famous for their prowess. Another division of the army was formed into the shape of the bird Gurooru, another into that of a half moon, others into the forms of the lion or the tiger; another into a line of single warriors; another into the form of a carriage, or theplily, the mukuru, a gaint, a gundhurvu, a bull, &c. He who died in front of the battle, was promised heaven. On commencing the contest, each side interchanged certain expressions of abuse.

During an engagement. many different modes of warfare were pursued, such as, single combat; chariots engaging with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting without order; with various weapons, in ambuscade; under invisible forms; under other shapes. Arrows were often discharged so rapidly as to fill the air with them, and to cause one arrow to drive forward another. After the men belonging to the opposing circles had been distroyed or dispersed, the central charioteers engaged, when the archers first sought to pierce the horses, or the charioteer, or to cut the bow-strings, or to pierce the flag at the top of the chariot.

For the protection of one chariot, a thousand elephants are said to have been employed; for that of each elephant one hundred horsemen; of each horsemen, ten bow-men; of each bow-men, ten soldiers with sword and shield; of each foot-soldier, three others, one on each side and one behind.

It was contrary to the laws of war to smite a warrior overcome by another; or one who had turned his back, or who was running away; or one fearful; or he who had asked for quarter; or he who had declined further fighting; or one unarmed; or a single charioteer who had alone survived in the engagement; or one deranged; or females, children, or old men.

The Hindoo war-chariots, made of gold, silver, iron, or wood, and

ornamented with various devices, *had one, two, or even a hundred wheels,* Some of them contained as many as a hundred apartments; they tapered upwards in the form of a steeple, on which were placed flags, cows' tails, and bells. On these flags were painted the bird Garooru, or Shivu's bull, Hunooman, the kovidaru, the lion, the mukuru, a fish, a serpent, an alms'-dish seven palm trees, lightning, or a tiger.

The Hindoo soldier *wore a turban, a girdle for the lions, a pair of short breeches, a piece of leather round the lions, from which were suspended a number of small bells. Their coats of mail, made of wire or leather, are said to have been impenetrable.*

Some combatants were famous for discharging arrows very rapidly, or to a vast distance, or with a force sufficient to pierce a mountain. Others were said to possess a strong and never-failing grasp; or to be able to use the bow either with the right or with the left hand. Honours were conferred on those who never turned their back in an engagement, who manifested a contempt of death, who despised fatigue as well as the most formidable enemies, who had been found invincible in every combat, or had displayed a courage which increased like the glory of the sun advancing to meridian splendour.

He who engaged in single combat was called Urdhu-rutee; he who combated with hundreds of chariots was called a rutee, with thousands, an Utee-rutee, with ten thousands, a Muha-rutee; while the charioteer who overcame footmen, wrestlers, spear-men, bludgeo -men, &c. was called Rut'hu-yootupu-yootupu.

The following were considered as evil omens on going to war: a storm at the commencement of the march; an earthquake; the implements of war dropping from the hands of the soldiers; vultures passing over the army.

Bows made with deers' horns were called Sharngu; those containing seven joints of the bamboo, Suptu-Taru, and those made with ivory, Guju Duntu. The bow was three cubits and a half or four cubits in length, and the two extremities were of the same thickness : its excellence consisted in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or to the edge of a sword; in its preserving its strength after being used for a long time together. Some bows were painted at the back, others had small bells fastened to them; others a chamuru; others were set with jewels, and others had small flags appended to them. The bow-strings were made of nerve, the bark of trees, silk, gold thread, &c.

The bow was preserved in boxes made of cane, or in cloth: Shivu used to place his in the skin of a snake.

To prevent injury from the bow-string, two thimbles made of leather or metal were worn, the one on the first and the other on the second finger of the right hand; and to prevent the bow from rubbing off the skin, a leathern sleeve, called godha, was worn on the left arm.

Arrows, about two cubits long, were made of reeds, iron, &c., painted with different ornaments; pointed with iron, steel, or diamond, and mounted with the feathers of the crane, the osprey, the vulture, or some other bird: the point of some resembled a half moon, others had a single point, and others were of various shapes. *Besides the common bow for arrows, they used a cross-bow to discharge bullets. The bullets discharged from the bow of Bhurutu were each 6400 pounds in weight: so says the Ramayana.*

Mr. Grey, perhaps, does not know that, in the Library of the Patiala State exists a book named *Mehendra Sagor*, which is enterd in the register of Urdu books on number 1084. This book purports to be a translation with commentary of a Sarskrit manuscript containing about 1200 *slokas* (verses) named *Kamundaki Rajniti* prepared by the late Munshi Kanhya-Lal, Alakhdhari and dedicated to the late Mharaja Mahendra-Singh, grandfather of the persent chief. In the 17th chapter of that book the army discipline, patrolling and the arts of war generally are treated in a very intelligent way. At the end of the book is given a list of gentleman to whom the book was supplied at their own request. Among that list figure such names as the Maharajah Digvijaya Singh C. S. I. of Balrampur, the Nawab Mohamad Ibrahem Saheb Bahadur of Kotla, Sirdar Sir Attar Singh K. C. S. I. of Bhadaur, Dewan Jaya Prakash Lal C. S. I of Dumraon.

On page 362 Swami Dayananda denounces those who condemn foreign travel and says "But there can be no harm or sin in learning trade arts and other good qualities from the foreigners" In this also Mr. Grey smells sedition. Does he mean that no person can be loyal who does not advocate the throttling of indigenous industries, the prohibition of all tracle by Indians

and the closing of all European schools against Indians. If so, let him challenge the utterances, of Lords Morley and Minto and our Sovereign Lord the King Emperor for they are all on the side of Dyananda.

Indigenous Rule by far the Best

Swami Dayananda says Chapter VI of the Sattyarath Prakash, that,

"Foreign Government, perfectly free from religious prejudices, impartial towards all-the natives, and the foreigners kind beneficent and just, though it may be, can never render the people *perfectly* happy."

This passage has been widely quoted by enemies of the Arya Samaj, and Mr. Grey would not have been true to himself if he had not made capital out of it. But analyse it and see what it means. It does not evidently mean that foreign rule is always a chance growth which can be destroyed at one stroke. He recognises that in the case of India it is due to mutual feud, differences in religion, *want of purity in life, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life,-partners, indulgence in carnal gratifications, untruthfulness and other evil habits, the neglect of the study of Veda and other malpractices." (Dr. Bharadawaja's Translation of the Satyaratha Prakash pag 366)* and must continue for centuries before these evils can be completely eradicated. He does not say with an eminent historian that he prefers "that his country should be poor and weak, but free, rather than, powerful, prosperous and enslaved," for he does not believe, that "the rule of the proud, the unjust and ignorant can last very long (page 776) and the Indians are according to him all these, for they are

"still treading the wicked path of despicable low Daryodhan the destroyer of his race, the enemy of his country, and are suffering no end of misery".

He does not deny what Lord Acton says, that, sometimes an "organic change" in a nation, "if it comes at all, must come from abroad" and foreign rule "may be the occasion of a new devel-

opment" or what Mill says that "sometimes the rule of a dependency by a dominant country is a legitimate mode of Government" and facilitates "the transition of the subject nation to a higher stage of improvement" for on Page 539 he praises the superior social efficiency, better social institution, selfsacrifice public spirit, enterprise, obedience to authority and patriotism of the rulers of India and tells his countrymen that

"It is the possession of such sterling qualities and the doing of such noble deeds that have contributed to the advancement of Europeans".

He does not mean that the rule of bad natives is preferable to that of good foreigners and does not alsolutely and unconditionally condemn all foreign rule for he acknowledges that it can be perfectly free from religious prejudices, impartial towords all, kind, beneficent, just, and parental—much more than can be predicated of an form of native rule at present possible in India—and confer all degrees of happines short of the highest which can only he attained if the governing capacity of a nation is not only equal but superior to that of any other country and it is then ruled by a purely indigenous agency. In the case of India he recognises that foreign rule is essential, for the English have superior governing capacity and fulfil, in a greater degree, the ideal of a ruler sketched in the 6th chapter of the Satyarth Prakash. That foreign rule is justified only in exceptional cases, like those of India and ideal rule is rule by the finest swedeshi intellect and mind is a sound maxim which has been preached by all philosophers and historians that command the allegiance and homage of the sensible portion of humanity.

Professor Sir J. R. Seeley says that "subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration." According to Macaulay "of all yokes the yoke of the stranger is the heaviest."

Spencer says:

" When that 'divinity' which 'doth hedge a king,' and which has left a glamour around the body inheriting his power, has quite died away—when it begins to be seen clearly that, in a popularly governed nation, the government is simply a committee of management, it will also be seen that this committee of management has no intrinsic authority The inevitable conclusion will be that its authority is given by those appointing it, and has just such bounds as they choose to impose. Along with this will go the further conclusion that the laws it passes are not in themselves sacred; but that whatever sacredness they have, it is entirely due to the ethical sanction—an ethical sanction which, as we find, is derivable from the laws of human life as carried on under social conditions. —"The Man *versus* The State," page 106-7. The italics are ours. According to Benthem it is best "to give the sovereign power to the largest possible portion of those whose greatest happiness is the proper and chosen object" (quoted by Herbert Spencer: "The Man *versus* State.") According to Mill government even by a Swedeshi bureaucracy results in "the bondage of all, the members of the bureaucracy included for "the governors are as much the slaves of their organisation and dicipline as the governed are of the governors."

Leeky says:

The spirit of patriotism, in its relation to foreigners, like that of political liberty in its relation to governors, is a spirit of constant and jealous self-assertion and although both are very consonant with high morality and great self-devotion, we rarely find that the grace of genuine humility can flourish in a society that is intensely pervaded by their influence.

And again:—

"When free nations abdicate their political functions, they gradually lose both the capacity and the desire for freedom. Political talent and am-

bition, having no sphere for action, steadily decay, and servile, enervating and vicious habits proportionately increase. Nations are organic beings in a constant process of expansion or decay, and when they do not exhibit a progress of liberty they usually exhibit a progress of servitude."

Sir Bomflyde Fuller whom no one suspects of sedition says in his recent work:—

"We must realise that we are foreigners in the country, and that a foreign Government cannot, in the nature of things, command much popular sympathy. It must always be on its defence against a spirit of hostility, more or less extended, which is essentially irreconcilable, which desires the expulsion of an alien rule, and will be content with nothing less. We must then accept it, that below the surface of Indian society a pulse of hostility will always be throbbing."

* * * * * * *

It is therefore, clear that the principle preached by Dayanand is a sound one: and if the Arya Samaj is a political body or nursery of sedition, because its founder preached this maxim, then surely all Government Colleges, where Seeley, Spencer, Mill, Macaulay and Bentham are taught, are "nurseries of sedition" and should be converted into jails. All professors, syndics and chancellors, who prescribe these books and examine candidates in them, should be deported. These excellent loyal advisers of the Government, who have volunteered to hunt out sedition, will have to go a step further and petition the Viceroy to penalise the study of the speeches of the late Prime Minister and the Secertary of State for India; for the former openly declared his belief in the above maxim, and the letter in one of his budget speehes acknowledged that he was a disciple of Mill. But it may be urged that though the maxim is sound, Swami Dayanand may still be regarded guilty of treason because he incited the Indian people to rebellion. But this is exactly what he did not do. On the contrary, it appears that he neither had any faith in constitutional agitation nor in the propaganda of the extremists. He laid stress on the training of character and believed that "nations by themselves are made" in the sense that the work of social reform and spiritual regeneration, which alone can raise

a nation to political greatness, can be done by the members of a nation by their own efforts, provided the Government, whether *Swadeshi* or foreign, maintains peace and order, and an attitude of religions neutrality, and this the British Government of India certainly does.

Dayananda and Mill.

Great minds move in parallel grooves. No one can question Mill's sincere love for India and freedom from the taint of disaffection, yet, strange though it may seem to Anglo-Indians his views on this subject are identical with those of Dayananda. He acknowledges like Dayananda that the rule of England over India is justified because of some inherent defect in the Hindu character, but nevertheless he lays down the general principle almost in the words of Dayananda. The following from Mill's "Representative Government" is almost a para-phrase of the oft-misquoted passage from the Sattyarth Prakash

It is always under great difficulties, and *very imperfectly*, that a country can be governed by foreigners; *even when* there is no extreme disparity, in habits and ideas, between the rulers and the ruled."

He thus develops the idea.

Foreigners do not feel with the people. They cannot judge, by the light in which a thing appears to their own minds, or the manner in which it affects their feelings, how it will affect the feelings or appear to the minds of the subject population. What a native of the county, of average partical ability, knows as it were by instinct, they have to learn slowly, and after all imperfectly, by study and experience. The laws, the customs, the social relations, for which they have to legislate, instead of being familiar to them from childhood, are all strange to them. For most of their detailed knowledge they must depend on the information of natives; and it is difficult for them to know whom to trust. They are feared, suspected, probably disliked by the population; seldom sought by them except for interested purposes; and they are prone to think that the servilely submissive are the trustworthy. Their danger is of despising the native; that of the natives is, of disbelieving that anything the strangers do can

be intended for their good. These are but a part of the difficulties that any rulers have to struggle with, who honestly attempt to govern well, in a country in which they are foreigners. To overcome these difficulties in any degree, will always be a work of much labour, requiring a very superior degree of capacity in the chief administration, and a high average among the subordinate, and the best organisation of such a Government is that which will best ensure the labour, develop the capacity, and place the highest specimens of it in the situations of greatest trust. Responsibility to an authority which has gone through none of the capacity, and for the most part is not even aware that either, in any pecular degree, is required, cannot be regarded as a very effectual expedient fot accomplishing these ends.

Conclusion.

So it is clear that the Arya Samaj is not a political body aiming at the overthrow of British Rule, but a universal church pledged to root and branch social and religious reform and the propagation of lofty Vedic ideals in regard to individual and social conduct and collective activity. It has never pinned any faith to political agitation for it knows its futility. A people that does not shudder at the sight of chains with which its submerged half is fettered has no business to talk of liberty. A nation that has got millions in its bosom whose contact it regards contamination has no business to talk of "liberty, fraternity and democracy." The Arya Samaj has always regarded anarchy with feelings of profound aversion and abhorrence for it regards it an exotic growth foreign to the geniyus of a race that gave birth to Rama, Budha and Dayananda. The following taken at random from the *Vedic Magazine*, the accredited English Organ of the Gurukula will bear us out.

We emphatically protest against the statement that the Arya Samaj is, in any sense, a Hindu movement. Its creed is universal, and its teachings are for all mankind. In fact, the Aryas donot liked to be classed with Hindus, and many Census reporters can bear testimony to the fact that the Aryas gave them a lot of trouble when they set down the Arya-Samaj as a sect of the Hindus. There is no doubt that the national aspirations of the Indians are, to some extent stimulated by the teachings of the Arya Samaj for the expositor of Revealed Learning, for whose memory

the Aryas have a veneration belonged to this country. There is also no doubt that when this Dharama spreads into Foreign Lands, Aryas, resident in Europe and America, will regard India as a place of pilgrimage and will visit it even as pious Christians visit Jerusalem. But the cause of this is to be sought in psychological phenomena and not in the teachings of the Arya Samaj.

In the concluding portion of his article, the learned writer laments that he does not find "spiritual sympathy" in the Arya Samaj, and from this he concludes that the movement strikes one as national and even political. We believe the reverend gentleman is strangely inconsistent. If the most popular movement in the Arya Samaj is the Gurukula, the atmosphere of which is essentially and predominantly religious, and if the Principal of the Gurukula, who officiated at the Ceremony, whose symbolism "was as effective as its spirit was religious and devout," is also the acknowledged leader of an overwhelmingly and preponderatingly large majority of the Aryas, there can be no doubt that the Samaj is an essentially religious society. People pay homage to that which appeals to the dominant yearnings of their hearts. If the Aryas make enormous sacrifices for the Gurukula, which is a monastic school, it is idle to deny that the yearnings of their hearts, which the Arya Samaj has awakened and seeks to satisfy, are spiritual. It is true that in the rank and file there are hundreds who lack the devotional spirit, and to whom the work of social reform only appeals. But name any Church in the world the members of which are absolutely uninfluenced by the materialistic tendencies of the age. Mark what the great sage Carlyle says about Christsan England: "Our life is not a mutual helpfulness, but rather cloaked under the laws of war named fair competition, and so forth, it is a mutual hostility. We have profoundly forgotten every-where that cash- payment is not the sole relation of human beings, we think, nothing doubting, that it absolves and liquidates all engagements of man." Are we to conclude from this that the Christian Church is not a religious Church? The learned writer thinks that Dayananda's criticism of the Bible is ill-informed. But as he adduces no instances, it is useless to discuss this point. In the end he calls the Arya Samaj "School Master to bring this people to Christ." The Samaj will, no doubt, bring the world to the Guru of the school Master of Christ if it is true that Christianity is based upon Budhhism and Budhism on Sankhya Philosophy.

(Vide "The Vedic Magazine" Vol: I, No. 2, Pages 48 and 49).

The Arya Samaj is no more a Hindu movement than the Christian Church is a Jewish organisation. Swami Dayananda did no doubt thunder against the tyranny of the Hindu priest-craft, but he denounced, with equal boldness, the weak points of other systems of belief. We have discussed this point more than once in this Magazine, and need not, therefore, revert to it.

(Vide Vedic Magazine Vol. I, No. 7, Page 59).

Speaking of the increase of intemperance and of the evil effects of the institution of *Devadasis* in South India, the editor remarks:—

"How is it that Mr. Tilak and his followers who are now so eager to fulminate against the Government have never had the courage to denounce demoniac deeds done by their own countrymen? Is it bacause they are afraid of losing the influence which they have gained by pandering to the prejudices and truckling to the superstitious beliefs of orthodox Hindus? Is it because the Government is 'foreign' and must be denounced, but the evils which we have enumerated are 'Swedeshi' and therefore must be 'protected' even though they be the prolific cause of drunkenness and a host of other evils?

We confess we cannot understand the freaks of a section of the advanced school of politicians. "Democracy" "liberty" and "fraternity" are the words which are constantly on their lips and yet they believe in caste system. They do not desire the manumission of our women from the prisons of the Zanana and yet they profess to have a generous scorn of "helotage" "servitude," "slavery" "bondage," etc. They would not sit on the same carpet with a "Shanar" and yet they demand "equal rights for all" and protest vehemently against railway carriages being labelled "For Europeans only" and against the tone of balatant swagger, supercilious banter, and aristocratic hateur in which some degenerate Englishmen address their Indian fellow subjects. They resent the domination of "whites" but, *mirabiledictu*, they assert unblushingly that Brahmans are supreme in society by virtue of the accident of birth. We wonder how these anomalies can be explained. Reform, if it is not to be barren of all results, should be many-sided. Political inequalities can not gall people who are accustomed to invidious social inequalities.

According to the inexorable Divine laws which govern the universe, freedom can only be granted to people who have practically demonstrated

that they cannot tolerate slavery. Political Institutions of a particular description do not necessarily imply liberty and fraternity."

(Vide Vedic Magazine Vol. I, No. 12, Page 54).

We have, also, a request to make to a section of our countrymen. To say that the expulsion of the English will result in *swaraj* is to declare that all the teachings of history are outrageously false, and that the law of causation is not unerring in its operation. Surely there was *swaraj* in India before the advent of the English. Why did we lose it then ? Because we lacked those moral characteristics which alone fit a nation to rule itself. Are we any better now ? Are there not people among us that will sell their birthright for a mass of pottage ? Have our public men banished all thoughts of self-aggrandisement from their hearts and have they learnt to sink personal differences in the face of a common danger ! Do we love our country more than we love "self" ? If not, the expulsion or the voluntary withdrawal of the English (both of which events are not likely to happen in our generation) can only result in the change of masters so far as we are concerned. If we are to continue in a state of political subjection, does not enlightened self-interest dictate a different course of conduct from that which is followed by some political leaders.

It is a truism that so long as the moral, social and religious causes which have brought about the present state of affairs continue, political domination is bound to endure.

Remove the antecedent cause if you desire to remove the resultant effect. No nation has ever attained Swaraj except when it deserved it. Whatever may be said to the contrary by pessimists and apostles of machiavellism, moral jobbery and elaborate quibbling, one fact stands out in broad outline through the vista of ages, geological periods and aeons and it is this that righteousness triumphs ultimately even if unrighteousness appears to have gained a momentary and short-lived ascendancy. In fact, all conquest is gained on account of righteousness and in spite of black spots on the character of the victor. Young enthusiasts whose mental vision is blinded by bright dreams and pleasant fancies forget that Mohammadans were politically dominant in India, not because they were fanatics, but because there was a greater amount of social efficiency in their community, because they were less superstitious, because their faith was more manly, because they were more truthful. This may shock our national vanity, but it is a fact all the same. If it had been true that fanatacism unaccompanied by healthier traits of character wins for its possessors political supremacy, the Muhamma-

dans would have been, at this time, converting heathens at Hardwar and the Huddah Mullah would be lolling in an easy chair at Buckingham Palace.

The British Government in India was established not on account of, but in spite of, the stupendous fraud that Clive committed. If deceit, insidious artifices, mean trickery, political jugglery and unscrupulous change of front could gain laurels for a man, John would not have been compelled to sign the Magna Charta at the point of the bayonet and the Sons of Lyola would not have been ignominiously turned out of countries professedly Catholic and denounced more than once in Papal encyclicals. The liberators of nations and countries have been honest, straightforward men who hated not men but wickedness, not nations but iniquity. There was a spark of divinity and a soul of truth in every great movement for reform that has left its mark on time. How true are the burning and impassioned words of the sage of Cheslea " A false man found a religion ? Why a false man cannot build a brick house ? If he do not know and follow truly the properties of mortar, burnt clay and what else, he works in, it is no house that he makes but a rubbish heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions ; it will fall straight away. A man must conform himself to nature's laws, be verily in communion with nature and the truth of things, or nature will answer him. No, not at all! Speciosities are specious—ah me !—a Cagliostro, many Cagliostros prominent world-leaders, do prosper lay their quackery, for a day. It is like a forged bank note ; they get it passed out of their worthless hands ; others, not they, have to smart for it. Nature bursts up in fire flames, French Revolutions and such like, proclaiming with terrible veracity that forged notes are forged." The British Empire does not exist because the editors of *the Asian* and *the Civil and Military Gazette* are members of the British race, but because Bruke, Ripon, Macaulay, Wilberforce, Bright and Gladstone were Englishmen. Men of the former type are the greatest enemies of the British Raj, and they are surely undermining its foundations no matter whether those who are blinded by self-interest perceive it or not. If we follow their methods, we shall be acting the part of traitors, and history will surely brand us as such. Let it not be said of us that we are " athirst for justice and unjust, in love with liberty and incapable of understanding it, great and trivial, makers and destroyers of idols." Two blacks do not make one white. Evil can be conquered not by evil, but by good, no matter what advocates of casuistry and philosophical legerdemain say.

Budha, Christ and Dyananda conquered evil not because they were greater sinners than their fellow beings, but because they met evil by good, rank ingratitude by kindness, traitorous conduct by blessings. Let us not

forget that love is a stronger force than hatred, just as in nature water is a stronger force than a whirlwind and an earthquake. The latter can only spread disaster and cause endless ruin, create weeping widows and starving orphans, desolate homes and devastated fields, while the former can build mountains and construct islands, fertilise fields and cheer the heart of millions by transforming dry plots of ground into smiling fields and blooming gardens. Let us inculcate love of India rather than hatred of the foreigner. Hatred is a disease which consumes the hearts of those suffering from it, fixes its stamp on their faces and renders them hideous and cripples their power of effecting good. Love is the elixir of life which galvanizes dry bones into mesmeric vitality, brings a flush to the cheek, gives a tone to the system and inspires men and nations with faith, hope and charity. We are an ancient race. Let ours be a gospel of love and life, not a gospel of hatred and death. Let us not court extinction with open eyes. No sight is more heart-rending than that of the suicide of a great nation in the grip of that moral consumption—malice. Let the well-wishers of India be spared this agonizing spectacle. Let us, moreover, inscribe the following words of Burke on our hearts with letters of fire:—

"It is undoubtedly true, though it may seen paradoxical; that in general; those who are habitually employed in finding and displaying faults are unqualified for the work of reformation, because their minds are not only unfurnished with patterns of the fair and the good, but by habit they come to take no delight in the contemplation of those things. By hating vices too much, thy come to love men too little. It is, therefore, not wonderful that they should be indisposed and unable to serve them." Let us love our country because she is our mother and not because patriotism can fetch a fair price in the form of cheap notoriety.

That is not love whose tyranny we own,
In loneliness that every moment dies,
True love is that which the pure heart has known,
Which alters not with time or death's decay
Yielding on earth earnest of paradise.

(The Vedic Magazine Vol. No. 3).

It is going round the press that some people have taken to the garb of *sanyas* in order to mark their sense of the great loss which the country has suffered by the removal of Mr. Tilak from the scene of his activities

for a period of six years. It is shameful that educated Hindus and Aryas should permit the holy *Ashram of sanyas to be dishonored in this* fashion. According to our Shastras, none can assume the garb of a *sanyasi* unless he has made a deep study of the Veda and has so disciplined his faculties that he is weaned from all sorts of bias—the bias of patriotism included. A *sanyasi* is a man who has renounced all mundane desires, completely vanquished his concupiscence, conquered all temptations and forsaken all carnal pleasures and is in a state of preparedness to devote his life to the service of humanity without distinction of race, colour or creed. His sole business in life ought to be to preach the Veda. It is, therefore, not honest that men who have got wives and children, who are entangled in all sorts of worldly complications, who do not only not believe in the Veda but have, also, their doubts as to the existences of God should trade upon the credulity of the people by posing as members of an order which was instituted solely with a view to protect the Veda and to preach righteous principles of Godliness and deep spirituality. By the way, how can the assumption of the ochre coloured garment be regarded as a self-imposed penance? If a man, on account of utter lack of requisite mental and moral qualifications, cannot perform the stern duties of this order but is willing to claim all the privileges pertaining to it, he is a notoriety-hunting fraud and ought to be denounced as such. It is a pity that all Hindu newspapers have published this news and yet none has displayed moral courage by recording a protest against this blasphemous act. It has been said "Take not the name of the Lord in vain !" If political workers will permit this sort of rank blasphemy, stupid charlatanism, and shameful moral jobbery, they will only be tempting Fate and calling down Divine anethemas and imprecations on their work. Even political movements cannot prosper if this latest development in Indian politics—a curious non-descript mixture of hypocrisy, irreverence, notoriety-hunting, low ambition, and vulgar desire for self-aggrandisment—is not nipped in the bud.

The duty of Hindus and Aryas is clear. Let them boycott all misguided youths who in the ignoble desire to outstrip others in the race for name and fame are dishonouring a sacred institution. Let them first learn the value of self-restraint and humility and then make their debut in public life not as *Gurus*, but as humble disciples of leaders who have grown grey in the service of the mother land. We have never learnt the art of temporising and consequently finding ourselves unable to effect a compromise with wicked insult of God and His Word have penned these few lines knowing full well that we shall be branded as traitors and attacked with raillery and vituperation by persons who are labouring

under the fatal delusion that it is not righteousness, but jugglery that raises nations and countries. Such people have no faith in the righteousness of their cause and in the justice of Divine Government.

They forget that it is their own hesitancy and unbelief that are responsible for the mental tortures which they suffer and the moral delinquency which they have to wink at. One with whom patriotism is a lofty sentiment—a pure and holy passion—will scorn to employ it—rather the base imitation of it—either as a means of self advertisement or as a means of procuring worldly comforts. When despair will surround him on all side and no distant scintillation will guide him to the far off millenium instead of resorting to unholy means, he will involuntarily exclaim.

Behold, we know not anything,
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

The spirit of hostility to foreigners is manifesting itself in curious and sometimes grotesque ways. At Pandharpur in the Bombay Presidency the mob attacked the house of two missionary ladies. One lady was seriously injured and the other too was brutally attacked. Our scriptures lay down that the place where women are not respected becomes desolate, and the place where they are honored becomes the abode of men, good and true. The unscrupulous men who led the mob to commit this dastardly and cowardly outrage and counselled acts of violence have acted most wickedly, and this outrage should give food for reflection to those who do not realize that so long as the masses are uneducated it is a crime to let every scoundrel exploit the credulity of the mob. Unless the real leaders of the people gain influence with the masses and learn to exert it on the side of peace and order, the cry for Swaraj will not be and ought not to be heeded. The Egyptians and the Babylonion have been swept out of existence. We are the only ancient race that have survived all cataclysms, and if we bid adieu to our traditions and renounce our distinct mission we do not deserve to live. If India will ever be restored to its pristine glory, it will be when it fits itself to lead the movement for the emancipation of the West from the thraldom of materialistic conceptions of life and the spread of Vedic civilization in the Occident.

Our learned brother, Mr. Har Dyal, is writing in the *Vedic Magazine* on "Campaign against Christianity.', As was to be expected, the article is learned and bears marks of deep scholarship, vast study, and profound erudition. We take the liberty, however, of offering a few comments on what our brother says about the mission of the Vedic church. The Vedic Dharma has proved in the past and will prove in the future a powerful lever for the uplifting of the Indian people, but the doctrines which it preaches are universal, and can bring about the regeneratiou not only of what is called the Hindu nation, but also of any and every nation which adopts them as the guiding principles of its existence. There is nothing in those principles which is essentially Hinduistic, or applies with peculiar force to the special circumstances of Indian life, or the climatic conditions of this country. Take for instance the Varan Ashram Baivastha. This system is based upon the principle of "Division of Labour" and a recognition of the desirability of affording equal opportunities to all men for intellectual aud moral advancement is involved in it. If the Varan Ashram Baivastha which once prevailed in the entire civilized world, which was under the domination of Vedic and Shastric ideals, be revived, all artificial and man-made distinctions between man and man based upon an unjust, inequitable and tyrannical distribution of wealth, and a still more monstrous distribution of privileges will vanish and along with that bomb shells anarchist diabolicism, and Nihilistic fiendishness will disappear. Nobody will be permitted to take his seat in the legistative chamber simply because he is born with a golden spoon in his mouth, and, for that very reason, to lord it over his scholarly and saintly but indigent brethren the latchet of whose shoes he is unfit to unloose. Merit will be the sole title to preferment in this world as it is undoubtedly in the next. Professor Huxley in his *Critiques and Addresses,* and Mr. Samuel Lang on his *Essays and Future Problems* formulate views on this question which coincide with the Vedic teaching on this subject. There is no mention in the Veda of anything peculiarly Indian. Being the Word of God, it inculcates rules of conduct and precepts true for all time and of universal application. It is right to preach that the Hindu nation cannot rise from its present lethargic state and regain its pristine glory so long as it does not incorporate into its social existence the vitalizing principles of the *Vedic Dharma,* but it is grossly unfair to assert that the Divine teachings of the Vedas are the exclusive monopoly of the Hindus. Mr. Hardyal himself recognises this when he speaks of erecting statues to Sita in America and Hinduising the world. But in the excess of his patriotic zeal he forgets this and speaks in a strain which is sure to mislead his readers as to the mission of the Mother

Church. Even from the standpoint of a confirmed nationalist, it is essential that universal peace should brood over the entire world for, if families cannot live in tranquility unless law and order prevail in the land, it is indispensible for the peaceful progress, orderly advancement and steady prosperity of nations that the civilized world should be under the sway of Dharma and not organised selfishness. The Vedic Dharm is the only Dharma in the world which was revealed for mankind and not for the chosen people of any race or the faithful of any nation. Whoever tries to rob this *Dharma* of its universal character perpetrates a flagrant and glaring injustice on countless generations of fellow beings yet unbron. Again it is certainly true that as a system of belief Christianity has become effete, and now that the sun of Vedic learning has emerged from the dark cloud that enveloped it for thousands of years the smaller lights are sure to dwindle into nothingness. All that is ennobling and elevating in Christianity was preached by sages ages before Adam was conceived or Abraham born or Satan brought on the stage. If Vedic missionaries only did their duty by their fellow beings, the civilized world could be cnoverted to the Divine faith in no time. We are certainly for opposing the spread of Christianity and other Unvedic faiths by Vedic learning and vigorous propagation of Truth. But we are loth to believe that the Christian missionaries, as a body, are so perversely bigoted that they desire to bring about the day when Hindu Shastras will be consumed in Christain kitchens. This is, to put it mildly, a gross exaggeration. We count among our friends some enlightened and cultrued Christian priests, and we can assert confidently that they are more tolerant and broad-minded than some servants of the Vedic Church, and that it is a privelege to know them. Some Christian missionaries have a rare appreciation of the worth of our literature and philosophy. Sweeping generalisation and superlative expletives serve no useful purpose. There are some contumacious and pig-headed bigots in the Christian church as in every other church, but to assert that all Christian priests are such is to make a statement for which there is no warrant. Nor do we believe that the terms Christian and anti-vedic are mutually convertable. What is the Sermon on the Mount but a repetition of the teachings of the Upnishad in another form. All that is Vedic in Christianity is for all time, and we can co-operate with professed Christains in propagating it. All that is unvedic in it is opposed to Divine Laws and all nature will unite with Vedic missionaries in the noble attempt to extirpate it. Christian missionaries are a conscientious lot of people who are serving the Lord in their own way. It is our duty to approach them in a spirit of brotherliness and convert them into useful servants of the Vedic church.

(The Vedic Magazine Vol. 11 No. 4.)

1. The majority of the Punjabi Arya Samajists do not consider it proper to interfere with the persent political activities—because we are only theoratical and not practical in the least. If the Government of His Majesty Edward V11 who is trying to approach towards the Vedic Ideal, be subverted, are the Indians qualified to govern the country themselves impartially according to the Laws of Justice.....I do not think there is even a single prudent Arya who wants to subvert the British rule; because it is under this Government only that the Aryas can preach their religion freely and act upon it without any interference whatsoever. The Mohamedans simply flatter when they say that they enjoy invaluable privileges under this Government, because if the British Government were to be replaced by a Mohammedan one, they would be enjoying many more privileges; but the mere handful of Arya Samajists among whom the practical Aryas can be counted on finger's ends can act under the protection of no other Government than the British according to their own tenets and faith. It is not the duty of the followers of the Vedas to take part in these political movements whose object is to create a chaos in the present administration of the country. It is their duty to liberate those from the slavery of the passion who are boasting of external liberty inspite of their being slaves to their own desires and passions. In order to take a lead in the matter, they should liberate themselves from bondage of slavery to their passion and desires. Is this an insignificant task? If it is a Herculean task, I wonder how they can find time to join political meetings and take part in politicel discussions."

(Mahatma Munshi Ram in the *Sat Dharma Pracharak*)

Swarajya is the cry of the day. Every young men fresh from college thinks it is his duty to cry down religion, to stigmatise and brand it as the root of India's bondage, and to indulge in theadbare platitudes about the impossibility of the formation of character, unless the country is first emancipated politically. When an earnest student of history presses upon these hotheaded youths the historical fact that no nation has yet attained Swarajya unless it had at its back a reserve of moral strength and spiritual power, he is glibly told in reply' that Clive committed fraud, that many English statesmen were guilty of breaches of faith, and that many English traders are dis-honest. It is forgotten that the fraud of Clive was not a more heinous offence than the greed and rapacity of our countrymen and the selfishness and traitorous conduct of our leaders who blinded by self interest and unable to compose their differences deliberately invited the interference of a foreign tarding company. An English statesman does, no

doubt, sometimes practise deception or, to put it in more polished language, score deplomatic victories and achieve triumph in art of logical legerdemain for the sake of country or indulge in" terminological inexactitudes" for the sake of party. This is bad enough in all conscience and a serious transgression of Divine laws of morality. But what can be more sickening, revolting, disgusting, and nauseating than the sight of a man of parts selling his conscience, trampling and crushing moral laws under his heel, temporising, prevaricating, and evading, resorting to doublings and twistings, and finding refuge in subtleties, glozing and specious sophistries, and ingenious perversions of the truth not for the sake of party or country but for a mess of pottage. Englishmen have got and are maintaining their liberty and their empire not on account of but in spite of the deliquencies and tansgressions of some of their leading men. They are ruling over us not because they are immaculate and sinless angels but because both collectively and individually they are morally superior to us.

(Vide Vedic Magazine Vol. 3 No. 1 Page 56 57)

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Chapter IV.

Swami Dayananda and Other Religions.

Those who have read the works of great world-reformers know full well that because they feel deeply, they express their sentiments in strong language. They always have a distinct mission in life and, therefore, denounce the evils which fill their tender hearts with unutterable pity and inexpressible horror in a thundering and fulminating voice, and in words incandescent with the brightly burning heat of righteous indignation and divine passion.

They are no respectors of persons or time honoured institutions. They are dominated by one idea, and subordinate all other considerations to the paramount necessity of giving a concrete and and tangible shape to that ruling factor of their moral and intellectual existence- To judge such extraordinary apostles by the standard by which ordinary mortals, who live not in the world of ideas and ideals, but in the universe of sympathies and antipathies, of likes and dislikes, of personal recrimination and of scramble for fame and fortune, are judged is to betray a lamentable lack of moral insight, intellectual grasp and historical vision. Greatmen hate nobody. They love humanity at large, and if they sometimes use pungent and cutting language, and employ the sharp tool of incisive ridicule and bitter satire, it is because the sight of human suffering impells them to the adoption of remedies which to those whose angle of vision is different, appear cruel.

If a surgeon who boldly uses his lancet heedless of the momentary excruciating, poignant and agonising pain which he is inflicting on his patient, or the physician who administers the bitter medicine to the refractory and contumacious child who

lies pinioned before him is a benefactor and not a butcher, the reformer who wants to eradicate evils which are eating into the vitals of society and effete superstitions which are dragging down humanity to the bottomless pit of eternal hell by performing an operation on the spirit and the intellect and manipulating the lancet of trenchant criticism is the greatest well-wisher of his kind. His thrusts may cause unbearable pain for a time and irritate tender spots in the mind and may even produce howling and croaking, but like the surgical operation they will ultimately lead to complete recovery. To this category of great men belonged Dayananda Saraswati. He attacked all unvedic faiths with unprecedented ardour and unparalleled vigour. The sectaries are yet smarting under the needle-pricks, although some of them have recovered. People who are recovering slowly charge him will intolerance. Christian Missionaries complain the loudest because since the advent of the Arya Samaj additions to their flock have been few and far between, so far as the recruitment of converts from the high casteHindus is concerned. They forget that if Dyananda was intolerent because he thundered against the priest craft of all sects, Luther was a hundred time more so because he not only condemned evils and evil-doers but foully and in some cases without any intellectual warrant and moral justification abused his adversaries in debate. On one occasion he called the Pope "the Governor of Sodom" and added, "If the Turks lay hold of us, then we shall be in the hands of the devil, but if we remain with the Pope, we shall be in hell. What a pleasing sight would it be to see the Pope and Cardinals hanging on one gallow, in exact order, like the seals which dangle from the bulls of the Pope! What an excellent council would they hold under the gallow." Again he exclaims

"Take care, my little pope! My little ass! Go on slowly if thou fallest, they will exclaim ' see! How our little pope is spoilt."

He speaks of Henry the VIII, King of England, in the following choice terms. "It is hard to say if folly can be more

foolish, or stupidity more stupid than the head of Henry. *He has not attacked me with the heart of a king but with the impudence of a knave. This rotton vermin of the earth* having blasphemed the majesty of my king, *I have a just right to bespatter his English majesty with his own dirt and ordure.* This Henry has lied." The italics are ours. Calvin, another Christian reformer, stigmatised his adversaries as knaves, lunatics, drunkards, and asses and characterised them as bulls, asses, cats, and dogs. Berz a disciple of Calvin showers the following approbrious epithets on Telleman, a Lutheran priest. :—

" Polyphenus, an ape, a great ass who is distinguished from other asses by wearing a hat, as ass on two feet, a monster composed of part of an ape and wild ass, a villain who merits hanging on the first tree we find"

All greatmen are akin. Says Sir Arther Helps :—"If you were to make a list of those per sons accounted the religious men of their respective ages, you would have a ludicrous combination of characters essentially dissimilar. *But true people are kindred.* Mention the eminently true men, and you will find that they are a brotherhood. There is a family likeness throughout them."

Every great man who has a message to deliver to humanity burns will zeal and his righteous indignation is excited at the sight of iniquity and sin. His extremely susceptible heart is moved and words are poured forth like burning lava to destroy unrighteousness and wither up untruth. Christ, Prince of Peace though he is called could, hardly refrain, when he entered the temple which had been perverted from its proper use, from casting out "all them that sold and bought in the temple," overthrowing the tables of the money changers and the seats of them that sold doves, and saying unto them, "It is written, My house shall be called the house of prayer; *but ye have made it a den of thieves.*"

Christ could not trust himself to speak of the Scribes and the Pharisees, the smooth-tongued and outwardly sanctimonious hypocrites who were responsible for all the uuutterable woes

and misfortunes of the Jewish people, even as Swami Dayananda denounced the priestcraft of India whom he called "popes."

In a public speech Christ is reported by Mathew to have said:

But woe unto you, Scribes and Pharisees, *hypocrites*. for ye shut up the Kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! *for ye devour widows' houses, and for a pretence make long prayer*! therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, *ye make him twofold more the child of hell than yourselves.* Woe unto you, ye blind guides which say, whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor, ye fools and blind! for whether is geater, the gold, or the temple that sanctifieth the gold and whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind! for whether is greater, the gift or the altar that sanctifieth the gift..... Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith, these ought ye to have done, and not to leave the other undone. *Ye blind guides, which strain at a gnat, and swallow a camel.* Woe unto you, scribes and Phrisees, hypocrites! *for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.* Thou blind Pharisee, cleanse first that *which is* within the cup and platter that the outside of them may be clean also. Woe unto you, Scribes and Pharisees hypocrites! *for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones, and all uncleanliness* even as ye also outwardly appear righteous unto men, *but within yet are full of hypocrisy and iniquity.* Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish to the sepulchres of the righteous, and say, if we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill up then the measure of your fathers. *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.*

If Mr. Grey had been the prosecuting Counsel in the Court of Herod or Pontius Pilate he would, doubtless, have pleaded eloquently that "Christ preaches a religion founded on abuse and is hence guilty of under section 153A (or whatever corresponded to it in the Roman Code)". He would have proceeded to argue thus "Jesus and his disciples complain that all sort of things are said about them because they expose the shortcomings of the Scribes and the Pharisees. Every man's hands are frequently against religious reforms, against those who preach some doctrine which upsets or frightens a particular class of society, but I am bound to point out to these men that if scribes, pharisees and Roman priests, and so forth are all against them, the obvious reason is that, from the first the accused has not pointed out the error of the current Jewish faith, but abused these respected spiritual guides in mean coarse and improper language, called them hypocrites, vipers, and sons of vipers, and even violated the sanctity of the holy temple. His uncontrolled language, unjustifiable criticism—I would go further and say foul epithets—launched against religions other than his own—have always been the cause of complaint. My Lord, if I can prove that Jesus and his disciples are in the habit of going round and abusing Jewish priests, then the offence certainly possibly comes under certain sections of the Roman Code and even it does not according to the strict letter of the law, this Honourable Court has every right to presume and draw inferences from certain acts proved by indirect evidence and form opinions by connecting loosely together a series of occurences which might in themselves not prove a change"

But, then, Christendom would to-day be cursing the name of the counsel, just as in ages to come, Aryas all the world over would regard the memory of Mr. Grey with pity and amusement for contempt even he does not deserve. Again why was Socrates made to swallow poison? Just for the same reason for which Christ was crucified, John the Baptist was beheaded and Dya-

nanda is now denounced. Let us hear the charge against him in the great philosopher's own words

"What I have told you, Athenious, is the truth, I neither conceal, nor do I suppress anything, small or great, and yet *I know that it is just this plainness of speech which makes me enemies.* But that is only a proof that my words are true, and that the prejudice against me, and the causes of it are what I have said and whether you look for them now or hereafter, you will find that they are so".

Yes a Grey like soul was present at the trial of Socrates also in the person of the "good patriot" Meletus. But we need not ransack history for parallelisms. We only wanted to expound a historical truth. Our contention is that Swami Dayananda's tone of criticism is not at all severer than that of most books by the most renowned authors—some published by the Government of India and some written by ex-Lieut enant Governors—which are circulated by the thousand in India.

Mr. Grey laid the greatest stress upon this that Swami Dyananda had made grossly improper remarks about Virgin Mary whom Christians regard the mother of God and had painted an offensive picture of the Moslem paradise. We have already stated that Swami Dyanand's criticism of Christianity falls short in severity of what Europeans critics have written. To illustrate this we print below in parallel columns Swami Dyanand's remarks about immaculate conception (which doctrine was not taught by Christ* and was not believed in by Ebionites the im-

* It also follows of necessity from both the genealogies, that their compilers entertained no doubt that Joseph *was* the father of Jesus. Otherwise the descent of Joseph would not have in the least to the point. All attempts to reconcile this inconsistency with the doctrine of the angel-Messiah has been without avail, although the most learned Christian divines, for many generations past, have endeavoured to do so. So, too, of the Stories of the Presentation in the Temple, and of the child Jesus at Jerusalem, *Joseph is called his father*, Jesus is repeatedly described *as the son of the carpenter*, or the Son of *Joseph*, without the least indication that the ex-

mediate successors of the "congregation at Jerusalem" and other Christians of that time and is a latter-day accretion and if Christ were to be re-incarnated to-day he would regard this belief a blasphemy and would be prosecuted by Mr. Grey for preaching his honest belief) and those made by Thomas Paine in his "Age of Reason" which is sold by the thousand by Christian booksellers all the world over.

IRENOUS,

DYANANDA.

Breathes there a man who could violate the laws of God? Should any one succeed in subverting His law, no one will ever obey his commandments, nor would God himself break his own laws as He is Omniscient and Infallible. If this story of the birth of Christ were held to be true, any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost. She could also falsely say that the angel of the Lord told her

PAINE.

It is not, then, the existence or non-existence of the persons that I trouble myself about, it is the fable or Jesus Christ, as is told in the New Testament, and the wild and visionary doctrine raised thereon, against which I contend. The story, taking it as it is told, is blasphemously obscene. It gives an account of a young woman engaged to be married, and while under this engagement she is, to speak plain language, *debauched by a ghost, under the impious pretence*

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pression is not strictly in accordance with the fact. If his parents fail to understand him when he says, at twelve years old, that he must be about his Father's business, if he afterwards declares that he finds no faith among his nearest relations, if he exalts his faithful disciples above his *unbelieving mother* and brothers, above all, if Mary and her other sons put down his prophetic enthusiasm to insanity;—then the untrustworthy nature of these stories of his birth is absolutely certain. If even a little of what they tell us had been true, then *Mary at least* would have believed in Jesus, and would not have failed so utterly to understand him.

T. W. Doane.

He (Cerinthus) represents Jesus as the son of Joseph and Mary, *according to the ordinary course of human generation, and not as having been born of a Virgin*

in a dream that 'that which is conceived in her is of the Holy Ghost! *This story is as impossible as that recorded in the Puranas about Kunti being conceived of the Sun.** Only those who have "more money than brains" can believe in such things and fall an easy prey to superstition. It must have happened like this that Mary co-habited with some one and thereby became *enciente*. She or some one else gave out (such an impossible thing,) that she had conceived of the Holy Ghost.

(Luke, c. i., V. 35) that "[illegible] ghost shall come upon thee, and the power of the Highest shall overshadow thee." Notwithstanding, Joseph afterwards married her as his wife, *and in his turn rivals the ghost.* This is putting the story into intelligible language, and when told in this manner there is not a priest but must be ashamed to own it.

Obscenity in matters of faith, however wrapped up, is always a token of fable and imposture, for it is necessary to our serious belief in God that we do not connect it with stories, that run, as this does into ludicrous interpretation. This story is, upon the face of it, the same kind of story *as that of Jupiter and Leda, or Jupiter, and Europa, or any of the amorous adventures of Jupiter, and shows, as is already stated i. the former part of the Age of Reason, that the Christian faith is built upon the heathen mythology.*

(Page 69).....

As regards the picture of Moslem paradise drawn by Swami Dyanand, we print side by side with Dyanand's description of Mohamadan Heaven Sir Syyad Ahmad's characterisation thereof. We need hardly say that Sir Syyad was the greatest Indian Mohomaden of the nineteenth century and brazenfaced though Mr. Grey has proved himself to be, even he will blush before declaring that his propaganda was Anti-Moslem and deli-

* One might well ask Mr. Grey if Swami Dayananda's object was not religious reform but rousing the Hindus to resistance against Moslems and Christians, why did he make this remark about the conception of Kunti whom the Hindus hold in veneration.

berately designed to wound the susceptibilities of his co-religionists.

DYANANDA.

The paradise as described in the Qoran is in no respect *better than this world*, because the same sort of things that are obtainable here are to be had there, the only exception being that men here die and are born again, whereas this is not the case with them in paradise, the women also here do not continue to live for ever, whereas in paradise they do so. We should like to know how these poor women pass their days till the day of judgment? Of course it will be alright if the Muhamaden God extends His helping hand to them and thereby they manage to pass their days in comfort. Tut! Tut! Tut! But this goes to show that the paradise of the Muhamadans just resembles the *Golok* and the temple of the *Gosains* of the Gokal * wherein women are valued more than men.

Similarly in the temple of God (paradise) women are valued and loved more than men by God. They live for ever in heaven but not men. The Muslim God surely lives in danger of falling in love with these women!

SAYYAD AHMAD.

The conception that heaven has been made like a garden having palaces built of marble and studded with pearls, flourishing and green trees; streams of milk, wine and honey, fruits of everykind to eat, cup-bearers and female-cup-bearers wearing most beautiful silver bangles like women belonging to the class of grass-cuts mixing wine—a place where one denizen is lying encircling the waist of one houri, another leaning upon the thigh of another, another nestling a siren to his bosom, another still imprinting a delicious kiss on the lip of a(charming flame), and people are *enacting* such tender scenes seated in different nook—*is so preposterous that one cannot help exclaiming with astonishment.*

"If this is paradise, our brothels are without exaggeration a thousand times more decent."

(*Tafsirul Koran Pages 38, 39*)

We give a few more specimens from modern writer on religion selected hap-hazard.

*It is again remarkable that even while condemning the evils of Islam, Dyananda incidently denounces Pauranic evils by comparison.

Luther.

Mr. Charles Beard. B. A. L. L. D., in his well known work "Martin Luther and the Reformation in Germany" speaking of the discussion, which the great apostle of Christian Reformation held with his adversaries, says:—"He (Luther) lays it down that it is possible for either Pope or Council to err. Then he breaks out, "I deny and hold of no account your fundamental principles, in which you have distinguished an essential, a representative, a virtual church. For they are your own, that is, laid down without scripture or any authority. I do not know the Church virtually, except in Christ: representatively except in a Council. Else, if whatever the virtual church, that is the Pope does, is to be accounted the act of the Church, what monstrous things in the Church shall we have to number among things well done? What of the horrid effusion of Christian blood by Julius II.? What of the tyranny of Boniface VIII, hated by the whole world and reprobated in all chronicles, of whom the saying is current, *'He came in like a fox, he reigned like a lion, he died like a dog?"*

(Edition of 1896. Page 236 and 237).

The italics are ours. A religious reformer burning with zeal for the eradication of evils which he considers have crept in in a holy religious faith is not to be judged by the standards of common humanity.

Gill Says:—

"The traffic in indulgences affords a very happy and striking illustration of the genius of the Roman Church. There is not a single practice of hers however apparently unworldly and self-denying which has not a worldly end and object, the exaltation of her priesthood or the augmentation of her revenues. There is not a single distinctive doctrine of hers however seemingly sublime and concerned about the things of the other world, while there is not a single truth of Christianity as originally set forth and as reproduced at the Reformation which has not for its only end and object the

highest good of man and glory of God. The nature and work of the True God, the eternal purpose of the Father for the redemption of mankind, the incarnation and vicarious sacrifice of the Son, His everlasting priesthood and prevailing mediation, His future return and visible kingdom, the quickening power and indwelling presence of the Holy Spirit in the souls of men, human depravity and spiritual renewal, justifying faith and imputed righteousness, free forgiveness and final perseverance, are truths which have no tendency to aggrandise a hierarchy or enrich a corporation, but which only serve to make men godly and God glorious.

... ...

Had the dislike to indulgences been merely political, had it been confined to prudent cardinals and jealous princes the papacy would have taken no harm. But the traffic spiritually aggrieved a peasant-born German monk, and that German peasant, Martin Luther, happened to be the true potentate of the age, the deepest, largest and most devout, the most fearless, valiant and heroic soul then breathing, perhaps the most fearless and heroic soul that ever breathed. Such a business went right against the whole bent and bias of Luther's nature. A man who had felt sin to be a terrible and crushing burden, who had found all the fashionable ecclesiastical devices for getting rid of it so many mockeries and delusions, who had vainly gone through the prescribed round of pilgrimage and penance at Rome, who had at last found relief for his burdened soul in his lonely cell at Erfurt, and who was then rejoicing in God's free forgiveness for Christ's sake just made clear to him by God's word, such a man was filled with special disgust and indignation at this public sale of pardon and peace, at this trading in comfortable confessors and remitted penalties."

(Vide "The papal Drama by Thomas H. Gill, Edition 1866 Page 188, and 189.")

... ...

Again:—

"He began to hate Rome with the whole strength of his

mighty heart, and to feel in harmony with all who had ever hated her. He first quarrelled with the papacy as an institution of divine origin which had fallen into many bad habits and gross perversities, he then looked down upon it as a thing altogether earthborn and exceedingly fallible, he at length abhored it as *something utterly evil, monstrous and diabolic, diffused that abhorence in more than one trenchant tractate during the year 1520, and gave it unreserved and sarcastic utterance in a letter to Leo himself, He beheld Babylon in Rome and Antichrist in the Vicar of Christ."*

(Vide the Papal Drama by Thomas H. Gill, Edition 1866 page 194.)

And again:—

He answered ban with ban and fire with fire. He excommunicated his papal excommunicator, he retaliated upon the the papal bull the burning of his own books. On December 10, 1520 a pile of wood was erected at the Elstergate of Wittemberg, the people of the town stood round, the students of the University were gathered together there. At last Luther appeared arrayed in his frock and cowl and laden with sundry volumes. An attendant lighted the pile, Luther drew near, with his own hands flung into the fire the papal decretals and the papal bull, and called down destruction upon the papal power. There is nothing great and lofty about most conflagrations of this kind. Book burning in general is an ignoble and impotent act, a mean expression of hatred and a miserable form of revenge, a mode of warfare perpetually employed by force against Thought, by Error against Truth, and a mode of warfare almost always attended with defeat. But Luther's deed had nothing in common with such conflagrations. *The bull burning at Wittemberg stands sublimely apart. It had in it a heroism a greatness, a majesty, and a fruitfulness which uplift it to the height of the mightiest deeds that ennoble history.* It was an exceedingly daring act, a singularly bold defiance. A solitary monk, without a soldier and with scarcely a dollar at his command, uncertain of the continued protection of a petty German

Prince or of the abidingness of popular sympathy, and strong only in intense faith, hereby declared war to the death against a power waning indeed, but still of venerable antiquity, of imposing splendour and of enormous strength, one of the greatest powers of the world, and in alliance with all the great powers of the world. It was a mighty and majestic act, this defiance which Truth, long prostrate and still unarmed and naked, hurled at the falsehood of a thousand years, so magnificently pranked forth, so strongly and elaborately fortified."

(Vide "The Papal Drama, by Thomas H. Gill," Edition 1866 Pages 195 and 196.)

Who can read the following apology of Luther without being impressed with its truth and grandeur———

"I can not deny that I am somewhat more vehement than I ought to be, and as my opponents know it they should not provoke the dog. .... This is the reason why I am always vexed to be involved in public affairs, and the more I am vexed the more I am involved against my will. And that not without the cruellest accusations, directed against myself and the word of God; whereby it happens, that if I were carried away neither by heat nor by pen, even a stony mind might be moved to arms by the very indignity of the thing and how much more I who am hot and have a pen that is not altogether blunt? By these monsters I am borne beyond the decorum of modesty. And at the same time I wonder whence that new religion has arisen, according to which whatever is said against an adversary is called an insult. What do you think of Christ? Was He an utterer of insults when He called the jews an adulterous and perverse generation, the offspring of vipers hypocrites, children of the devil? And then Paul. I beseech you", he says in the same letter 3, "If you think rightly of the Gospel, not to suppose that it can be promoted without tumult, scandal, sedition. You will not make a pen out of a sword, or

peace out of war, the word of God is a sword, is war, is ruin, is scandal, is perdition, is poison. and, as Amos says, it meets the sons of Ephraim like a bear in the way and a lioness in the wood."

(Vide "Martin Luther and The Reformation," by Charles Beard Edition 1896, Page 348.)

Thomas Pain.

To give the reader an idea of who Paine was, we, give a few extracts from a biographical sketch appended to an edition of his works.

(1) The ending popularity of the Chief works of Thomas Paine is not the lest remarkable fact in the history of opinion. It is given to few controversial writers to keep a large audience during a hundred years, and there must be a commanding element in the personality of one who does. In the case of Paine, this has been revealed with signal success by his biographer, Dr: Moncure, who has put forth the definitive edition of his works, and it has been thought that a brief survey of Paine's career and performance, in the light of Mr. Conways' researches, may not unfitly accompany a fresh reprint. (Page V.).....

The first to demand justice for woman: what brilliants would our modern reformers have contributed to a coronet for that man's brow, had he not presently worshipped the God of his fathers after the way that theologians called heresy.

(Page VII,)

(2) "He gave America the copyrights of his eighteen pamphlets. While they were selling by thousands at two or three shillings each, he had to apologise to a friend for not sending his boots, on the ground that he must borrow the money to pay for them ". So, ten years later, when his Rights of Man was selling by tens of thousands in England, he drew no reward from it whatever. " Notified by his publisher that upwards of thousand pounds stood to his credit, he directed it to be all sent as a present to the society for constitutional reformation ". And this

is the man whom the Commercial Christianity of England and America has since held up to hatred as the enemy of all goodness. (Page IX)

(3) Places in stage-coaches were refused him, lest the coaches should be struck with lightning—that being the accepted notion of the divine methods. Old friends turned their backs on him, to show their fidelity to the "religion of love". In a hundred ways he learned now, if never before, what a beggarly thing average human nature still is, in republics as in monarchies. (Page XIV)..... .....

(4) The one noticeable weak point in his character, a certain tendency to self-praise, is a fault that literally leans to virtue's side, as it clearly connects with his absolute frankness and straightforwardness. Similar self-esteem is common enough, but habits of diplomacy develop the saving grace of mock modesty. Paine saw too much dis-honest reticence to be careful about cultivating the habit in matters of public concern, and in point of fact, as his biographer points out, he was driven to self-vindication by endless vilification (Page XV)..... .....

(5) Naturally Paine's Biblical criticism does not do all that generations of scholarly re-search have done since. But it is still one of the best possible introductions, for plain people, to Biblical Criticism, because it supplies what so many of the "higher" critics do not give a strong lead to moral as well as to literary veracity.

To read him is to breath the very breath of intellectual rectitude. (Page XVI)

(6) There ought not to be omitted from even the most cursory account of this much calumniated man a final tribute to the alert vigour and terse fitness of his style, which is really not more "Saxon" than good English had need be, being compounded of all the elements that go to make a sound and copious modern English diction. What else, indeed, than vitally good writing could have kept alive for these hundred years a book

warred upon by every weapon of bigotry and every form of false witness, when later research had much more fully developed its theses, and when even some of its own assumptions are felt to be untenable. When the old traditions of prejudice and venalty have passed away, Paine's name will have its due place not only in our political but in our literary history, as that of a man of native genius whose prose bears being read beside that of Burke on a common theme and who found in sincerity the secret of a nobler eloquence than his antagonists could draw from their stores of literature or the fountains of their ill-will (Page XVI).....

A few extracts from Paine's criticism will suffice.

(1) When also I am told that a woman, called the Virgin Mary, said, or gave out, that she was with child without any cohabitation with a man, and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not, such a circumstance required a much a stronger evidence than their bare word for it, but we have not even this, for neither Joseph nor Mary wrote any such matter themselves. It is only reported by others that they said so.

(Page--3, Part the First.)

(2) It is revelation to the first person only, and hearsay to every-other, and consequently they are not obliged to believe it. (Page 2nd:, Part The First).....

It is, however, necessary to except the declaration which says that God visits the sins of the fathers upon the children. It is contrary to every principle of moral justice.

(Page 2nd:, Part The First).

(3) His historians, having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part in the story must have fallen to the ground.

(4) The wretched contrivance with which this latter part is told exceeds everything that went before it. The first part that of the miraculous conception was not a thing that admitted of publicity, and therefore the tellers of this part of the story had this advantage that, though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself.(Pages 3 & 4).

(5) When-ever we read the obscene stories the voluptuous debaucheries, the cruel and trotuous executions, the unrelenting vindictiveness with which more than half the Bible is filled, it *would be more consistent that we called it the word of a demon than the word of* God. *It is a history of wickedness, that has served to corrupt and brutalise mankind, and for my own part, I sincerely detest it, as I detest everything that is cruel.* (Page 8:)... .....

(6) The Christian mythologists tell us that Christ died for the sins of the world, and that he came on purpose to die. Would it not then have been the same if he had died of a fever, or of the small–pox, or of old age, or of anything else (Page 10).....

(7) A religion thus interlarded with quibble, subterfuge, and pun, has a tendency to instruct its professors in the practice of these arts. They acquire the habit without being aware of the cause. (Page 11) .....

(8) *There are matters in that book said to be done by the express command of God, that are as shocking to humanity and to every idea we have of moral justice, as anything done by Robes-pierre, by Carrier, by Joseph-le-bon, in France,* ..... *or by any other assassin in modern times.* When we read in the books ascribed to Moses, Joshua, ect., that they (the Israelites) came by stealth upon whole nations of people, who, as the history itself

shows, had given them no offence, that they put all those nations to the sword, that they spared neither age nor infancy, that they utterly destroyed men, woman, and children, that they left not a soul to breathe, expressions that are repeated over and over in those books, and that too with exulting ferocity, are we sure these things are facts? Are we sure that the Creator of man commissioned these things to be done? Are we sure that the books that tell us so were written by his authority? (Page 35).....

(9) *And to read the Bible without horror, we must undo every thing that is tender, sympathising, and benevolent in the heart of man.* (Page 36).....

(10) *Among the detestable villains that in any period of the world have disgraced the name of man, it is impossible to find a greater than Moses, if this account be true. Here is an order to butcher the boys, to massacre the mothers, and debauch the daughters.*

Let any mother put herself in the situation of those mothers: one child murdered, another destined to violations, and herself in the hands of an executioner, let any daughter put herself in the situation of those daughters, destined as prey to the murderers of a mother and a brother, and what will be their feelings? *It is in vain that we attempt to impose upon nature, for nature will have her course, and the religion that tortures all her social ties is a false religion.* (Page 42).....

(11) *Good heaven! it is quite another thing, it is a book of lies, wickedness, and blasphemy, for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the Almighty?* (Page 43).....

The book of Ecclesiastes, or the Preacher, is also ascribed to Solomon, and that with much reason, if not with truth. It is written as the solitary reflection of a worn-out debauchee, such as Solomon was, who, looking back on scenes he can no longer enjoy, cries out, all is vanity. (Page 56).....

(12) *Solomon's songs are amorous and foolish enough, but which wrinkled fanaticism has called Divine.* (Page 56).....

(13) When we see the studied craft of the scripture-makers, in making every part of his romantic book of schoolboy's eloquence bend to the monstrous idea of a Son of God, begotten by a ghost on the body of a virgin, there is no imposition we are not justified in suspecting them of. Every phrase and circumstance are marked with the barbarous hand of superstitious torture, and forced into meanings it was impossible they could have. The head of every chapter, and the top of every page, are blazoned with the names of Christ and the Church, that the unwary reader might suck in the error before he began to read. (Page 58.).....

(14) Here then is the whole story, foolish as it is. It is upon the barefaced perversion of this story that the book of Mathew and the impudence and sordid interests of priests in later times, have founded a theory which they call the Gospel, and have applied this story to signify the person they call Jesus Christ, begotten, they say, by a ghost, whom they call holy, on the body of a woman engaged in marriage and afterwards married, and whom they call a virgin seven hundred years after this foolish story was told—a theory which speaking for myself, I hesitate not to disbelieve and to say is as fabulous and as false as God is true. (Page 59).....

(15) It is an easy thing to tell a lie, but it is difficult to support the lie after it is told. The writer of the book of Mathew should have told us who the saints were that came to life again and went into the city, and what became of them afterwards, and who it was that saw them for he is not hardy enough to say that he saw them himself whether they came out naked, and all in natural buff, he-saints and she-saints, or whether they came full dressed, and where they got their dresses, whether they went to their former habitations and reclaimed their wives, their husbands, and their property, and how they were received, whe-

ther they entered ejectments for the recovery of their possessions or brought actions of Crim-Con against the rival interlopers, or whether they died again, or went back to their graves alive and buried themselves. (Page 72).....

(16) Now if the writers of these four books had gone into any Court of Justice to prove an Alibi (for it is of the nature of an alibi that is here attempted to be proved, namely, the absence of a dead body, by supernatural means), and had given their evidence in the same contradictory manner as it is here given they would have been in danger of having their ears cropped for perjury, and would have justly deserved it. Yet this is the evidence, and these are the books that have been imposed upon the world as being given by the Divine inspiration, and as the unchangeable word of God. (Page 73).....

(17) The reader will see by these extracts that the authenticity of the books of the New Testament was denied, and the books treated as tales, forgeries, and lies, at the time they were voted to be the word of God. But the interest of the Church, with the assistance of the faggot, bore down the opposition, and at last oppressed all investigation. Miracles followed upon miracles, if we will believe them, and men were taught to say they believed whether they believed or not. But (by way of throwing in a thought) the French Revolution has excommunicated the Church from the power of working miracles, she has not been able, with the assistance of all her saints to work one miracle since the revolution began, and as she never stood in greater need than now, we may without the aid of divination, conclude that all her former miracles are tricks and lies. (Page 79).....

(18) Whence arose all the horrid assassinations of whole nations of men, women, and infants, with which the Bible is filled and the bloody persecutions and tortures unto death, and religious wars, that since that time had laid Europe in blood and ashes, whence arose they, but from this impious thing called revealed

religion, and this monstrous belief that God has spoken to men? The lies of the Bible have been the cause of the one, and the lies of the Testament of the other. (Page 85).....

(19) Some Christians pretend that Christianity was not established by the sword, but of what period of time do they speak? It was impossible that twelve men could begin with the sword: they had not the power, but no sooner were the Professors of Christianity sufficiently powerful to employ the sword then they did so, and the stake and the faggot too, and Mohommet could not do it sooner. By the same spirit that Peter cut off the ear of the high priest's servant (if the story be true), he would cut off his head, and the head of his master, had he been able. Besides this, Christianity grounds itself originally upon the Bible, and the Bible was established altogether by the sword, and that in the worst use of it, not to terrify, but to extirpate. The Jews made no converts: butchered all. The Bible is the fire of the Testament, and both are called the Word of God. The Christians read both books, the ministers preach from both books, and this thing called Christianity is made up of both. It is then false to say that Christianity was not established by the sword. The only sect that have not persecuted are the Quakers and the only reason that can be given for it is that they are rather Deists than Christians. They do not believe much about Jesus Christ, and they call the scriptures a dead letter. Had they called them by a worse name they had been nearer the truth. .....

What is it that we have learned from this pretended thing called revealed religion? Nothing that is useful to man, and every thing that is dishonourable to his maker. (Page 85.)

(20) As to the fragments of morality that are irregularly and thinly scattered in those books, they make no part of this pretended thing called revealed religion. They are the natural dictates of conscience, and the bonds by which society is held together, and without which it can not exist, and are nearly the

same in all religions and in all societies. The Testament teache nothing new upon this subject, and where it attempts to excee it becomes mean and ridiculous. (Page 86).

(20) But the belief of a God is so weakened by being mixe with the strange fables of the Christian creed, and with the wil adventures related in the Bible, and of the obscurity and obscen nonsense of the Testament, that the mind of man is bewildere as in a fog.....

Of all the system of religion that ever were invented ther is none more derogatory to the Almighty, more unedifying t man, more repugnant to reason, and more contradictory in itsel than this thing called Christianity. Too absurd for belief, tc impossible to convince and too inconsistent for practice, renders the heart torpid, or produces only atheists and fanatic: As an Engine of power, it serves the purpose of despotism, an as a means of wealth, the avarice of priests, but so far as re: pects the good of man in general, it leads to nothing here c here-after. (Pages 87 and 88).....

(21) Did we find in any other book pretending to give a sys tem of religion, the falsehoods, falsifications, contradictions, an absurdities which are to be met with in almost every page of th Old and New Testament, all the priests of the present day wh supposed themselves capable would triumphantly show the skill in criticisms and cry it down as a most glaring impositio But since the books in question belong to their own trade an profession, they, or at least many of them, seek to stifle ever inquiry into them, and abuse those who have the honesty an courage to do it.

Here are a few extracts from " Ingersoll's Lectur and Essays Wattsand Co., 17 Johnson Court Fleet Street, London, E. C.,-

Ingersoll

(First Series)."

(1) So, thepromise of Christ to reward those who w believe is a bribe. It is an attempt to make a promise take th

place of evidence. He who says that he believes, and does this for the sake of the reward, corrupts his soul. (Page 13).

(2) And then the members of these Churches, led by Popes, Priests, and Clergymen, sought out their unbelieving neighbours chained them in dungeons, stretched them on racks, crushed their bones, cut out their tongues, extinguished their eyes, flayed them alive, and consumed their poor bodies in flames....

In all ages most priests have been heartless and relentless. They have calumniated and tortured. In defeat they have crawled and whined. In victory they have killed. The flower of pity never blossomed in their hearts and in their brain. *Justice never held aloft the scales*

They console themselves with legends and myths, *have faith in fiction and forgery—give their hearts to ghosts and phantoms, and seek the aid of the non-existent.*

They put a monster—a master—a tyrant in the sky, and seek to enslave their fellow men. They teach the cringing virtues of serfs. They abhor the courage of manly men. They hate the man who thinks. They long for revenge.

They warm their hands at the imaginary fires of hell. (Page 13)....

(3) Many centuries ago the Church gave to Christendom a code of laws, stupid, unphilosophic, and brutal to the last degree. (Page 16)....

(4) I admit that the Church has preached forgiveness but it has never forgiven an enemy—never. Against the great and brave thinkers it has coined and circulated countless lies. Never has the Church told, or tried to tell, the truth about an honest foe (Page 16)....

The popes and cardinals, the bishops, priests, and parsons are all useless. They produce nothing. They live on the

labour of others. They are parasites that feed on the frightened. They are vampires that suck the blood of honest toil Every Church is an organised beggar. Every one lives on alms—on alms collected by force and fear. Every Orthodox Church promises heaven and threatens hell and these promises and threats are made for the sake of alms, for revenue. Every Church cries: "Believe and give." (Page 20).....

(5) Most of these gods were revengeful, savage, lustful, and ignorant. As they generally depended upon their priests for information, their ignorance can hardly excite our astonishment. (Page 21).....

(6) Of course, they have always been partial to the people who created them, and have generally shown their partiality by assisting those people to rob and destroy others and to ravish their wives and daughters. (Page 21).....

(7) *Redden your hands with human blood, blast by slander the fair fame of the innocent, strangle the smiling child upon its mother's knees, deceive, ruin, and desert the beautiful girl who loves and trusts you, and your case is not hopeless.* For all this, and for all these, you may be forgiven. For all this, and for all these, that bankrupt court established by the Gospel will give you a discharge, but deny the existence of these divine ghosts, of these gods, and the sweet and tearful face of mercy becomes livid with eternal hate. Heaven's golden gates are shut, and you, with an infinite curse ringing in your ears, with the brand of infamy upon your brow, commence your endless wanderings in the lurid gloom of hell—an immortal vagrant—an eternal outcast—a deathless convict. (Page 22).

(8) *The book called the Bible is filled with passages equally horrible, unjust, and atrocious.* This is the book to be read in schools in order to make our children loving, kind, and gentle. This is the book to be recognised in our Constitution as the source of all authority and justice. (Page 23).

(9) Man fell upon his knees before his own servant, and the priest, taking advantage of the awe inspired by his supposed influence with the gods, made of his fellow—man a cringing hypocrite and slave. Even Christ, the supposed son of God, taught that persons were possessed of evil spirits, and frequently according to the account, gave proof of his divine origin and mission by frightening droves of devils out of his unfortunate countrymen. Casting out devils was his principal employment, and the devils thus banished generally took occasion to acknowledge him as the true Messiah, which was not only very kind of them, but quite fortunate for him. The religious people have always regarded the testimony of these devils as perfectly conclusive, and the writers of the New Testament quote the words of these imps of darkness with great satisfaction. (Page 28).....

(10) Is it possible the devil was such an idiot? Should any great credit be given to this deity for not being caught with such chaff? Think of it! The devil—the prince of sharpers-the king of cunning, the master of finesse—trying to bribe God with a grain of sand that belonged to God! (Page 28).

(11) Is the Bible civilised?

It upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, and even the sacrifice of human beings to Jehovah.

Is it philosophical?

It teaches that the sins of a people can be transferred to an animal,to a goat. It makes maternity an offence, for which a sin offering had to be made.

It was wicked to give birth to a boy, and twice as wicked to give birth to a girl.

To make hair-oil like that used by the priests was an offence punishable with death.

The blood of a bird killed over running water was regarded as medicine.

Would a civilised God daub his altars with the blood of oxen, lambs, and doves? Would he make all his priests butchers? Would he delight in the smell of burning flesh? (Page 49.)

(12) One of the first things I wish to do is to free the Orthodox Clergy, I am a great friend of theirs, and, in spite of all they may say against me, I am going to do them a great and lasting service. Upon their necks are visible the marks of the collar, and upon their backs those of the lash. They are not allowed to read and think for themselves. They are taught like parrots, and the best are those who repeat, with the fewest mistakes, the sentences they have been taught. *They sit like owls upon some dead limb of the tree of knowledge,* and hoot the same old hoots that have been hooted for nineteen hundred years. Their congregations are not grand enough nor sufficiently civilised to be willing that the poor preachers shall think for themselves. (2nd Series Pages 8 & 9)……

(13) When I speak of God, I mean that God who prevented man from putting forth his hand and taking also of the fruit of the tree of life that he might live for ever, of *that God who multiplied the agonies of woman, increased the weary toil of man, and in his anger drowned a world, of that God whose altars reeked with human blood, who butchered babes, violated maidens enslaved men, and filled the earth with cruelty and crime,* of that God who made heaven for the few, hell for the many, and will gloat for ever and ever upon the writhings of the lost and damned;(Page 42)……

(14) The believers in the Bible are loud in their denunciation of

what they are pleased to call the immoral literature of the world, and yet *few books have been published containing more moral filth than this inspired word of God.* These stories are not redeemed by a single flash of wit or humour. They never rise above the dull details of stupid vice. For one, I can not afford to soil my pages with extracts from them, and all such portion of the scriptures I leave to be examined, written upon, and explained by the clergy. Clergymen may know some way by which they can extract honey from these flowers. Until these passages are expunged from the Old Testament it is not a fit book to be read by either old or young. It contains pages that no minister in the United States would read to his congregation for any reward whatever. There are chapters that no gentleman would read in the presence of a lady. There are chapters that no father would read to his child. There are narratives utterly unfit to be told, and the time will come when mankind will wonder that such a book was ever called inspired. (Page 54).....

(15) *These vile and filthy* things were not written for the purpose of conveying and enforcing moral truth, but seem to have been written because the author loved an unclean thing. There is no moral depth below that occupied by the writer or publisher of obscene books, that stain with lust the loving heart of youth. Such men should be imprisoned and their books destroyed. The literature of the world should be rendered decent and no book should be published that cannot be read by and in the hearing of the best and purest people. But as long as the Bible is considered as the Word of God, it will be hard to make all men too good and pure to imitate it, and as long as it is imitated there will be vile and filthy books. The literature of our country will not be sweet and clean untill the Bible ceases to be regarded as the production of a God. (Pages 54 & 55).....

Is there any saving grace in hypocrisy ?

(16) Will men become clean in speech by believing that God is unclean ? Would it not be far better to admit that the *Bible was*

written by barbarians in a barbarous, coarse, and vulgar age. (Page 55)....

(17) If it bore only the appearance of a serpent, it was a deception, and could not rise above the dignity of legerdemain. Is it necessary to believe that God is a kind of prestidigitateur a sleight-of-hand performer, a magician or sorcerer ? Can it be possible that an infinite being would endeavour to secure the liberation of a race by performing a miracle that could be equally performed by the sorcerers and magicians of a barbarian king ? (Page 58)....

(18) It seems to me wonderful that this God did not tell the King of Egypt.....
.....that it was impossible to put a chain around the limbs of a slave without putting manacles upon the brain of the master. (Page 59)....

(19) These commandments and these penalties would disgrace the vainest tyrant that ever sat by chance upon a throne. There must be some mistake. I cannot believe that an Infinite Inteligence appeared to Moses upon Mount Sinai, having with him a variety of patterns for making a tabernacle, tongs, snuffers, and dishes. (Page 68)....

(20) Was it right for God not only to uphold, but to command, the infamous traffic in human flesh ? Could the most revengeful friend, the most malicious vagrant in the gloom of hell sink to a lower moral depth than this ? (Page 74)....

(21) Why should the innocent maiden and the loving mother worship the heartless Jewish God ? Why should they, with pure and stainless lips, read the *vile record of inspired lust* ? (Page 75)

(22) Mohammed wrested from the disciples of the Cross the fairest part of Europe. It was known that he was an imposter, and that fact sowed the seeds of distrust and infidelity in the Christian World. (Page 115)....

(23) Take this old Testament, then, with all its stories of murder and massacre, with all its foolish and cruel fables, with all its infamous doctrines, with its spirit of caste, with its spirit of hatred and tell me whether it was written by a good God- If you will read the maledictions and curses of that book, you will think that God, like Lear, had divided heaven among his daughters, and then, in the insanity of despair had launched his curses on the human race. (Page 124)……

(24) It was reserved for one who said, "Love your enemies", to tear asunder the veil between time and eternity, and fix the horrified gaze of man upon the gulfs of eternal fire. The New Testament is just as much worse than the Old as hell is worse then sleep, just as much worse as infinte cruelty is worse than dreamless rest, and yet the New Testament is claimed to be a gospel of love and peace. (Page 124)……

At the bottom of every one of these conflicts you will find a religious question. The religion of Jesus Christ as preached by his Church, causes war, bloodshed, hatred, and all uncharitableness, and why? Because they say a certain belief is necessary to salvation. (Page 125)……

(25) If Jehovah was, in fact, God, he knew the end from the beginning. He knew that *his Bible would be a breast-work behind which all tyranny and hypocrisy would crouch.* He knew that his Bible would be the auction-block on which women would stand while their babes were sold from their arms. He knew that this Bible would be quoted by tyrants, that it would be the defence of robbers called kings, and of hypocrites called priests. He knew that he had taught the Jewish people nothing of importance. He knew that he had found them free and left them slaves. He knew that he had never fulfilled a single promise made to them. He knew that, while

other nations had advanced in art and science, his chosen people were savage still. He promised them the world, and gave them a desert. He promised them liberty, and he made them slaves. He promised them victory, and he gave them defeat. He said they should be kings, and he made them serfs. He promised them universal empire, and gave them exile. (Page 36).....

(26) *Theology makes God a monster, a tyrant, a savage, makes man a servant, a serf, a slave,* promises heaven to the obedient, the meek, the frightened, and threatens the self-reliant with the tortures of hell. It denounces reason and appeals to the passions—to hope and fear. It does not answer the arguments of those who attack, but resorts to sophistry, falsehood, and slander. It is incapable of advancement. It keeps its back to the sun rise, lives on myth and miracle, and guards with a miser's care the "sacred" superstitions of the past. (Page 76 and 77).....

(27) Christ went into the temple and cast out them that sold and bought there, and said: "It is written, my house is the house of prayer, but ye have made it a den of thieves."

"We know what we worship, for salvation is of the Jews."

Certainly all these passages were written by persons who regarded Christ as the Messiah. (Page 96)

(28) The Church must admit that the writers of the New Testament were uninspired men, that they made many mistakes, that they accepted impossible legends as historical facts, that they were ignorant and superstitious, that they put malevolent, stupid, insane, and unworthy words in the mouth of Christ, described him as the worker of impossible miracles, and in many ways stained and belittled his character. (Page 97).....

(29) Can we believe that God ever said of any-one:" Let his children be fatherless, and his wife a widow, let his children be continually vagabonds, and beg, let them seek their bread also

out of their desolate places, let the extortioner catch all that he hath, and let the stranger spoil his labour, let there be none to extend mercy unto him, neither let there be any to favour his fatherless children ?"

If he ever said these words, surely he had never heard this line, this strain of music, from the Hindoo: "Sweet ist he lute to those who have not heard the prattle of their own children." (Page 107).....

Phillip Sydney

We give below a few extracts from "The Truth About Jesus of Nazareth", by Philip Sidney Edition 1904.

(1) To the conscientious believer I would further say: you believe that in supporting Jesus and resenting any attack upon him you are on the side of God. Does it not occur to you that the basis of the theory of Christianity is an aspersion on the Justice of God, who is represented as visiting the sin of Adam upon his descendents, necessitating a Redeemer against the consequences of God's wrath? You can see, if you look around, what different beliefs to yours men can accept in faith, and this should be evidence to you of the value of faith which rejects inquiry because the possessors of such faith say they are satisfied. If you do not use your best efforts to ascertain the truth, you may be supporting what is not true, and in upholding the religious views you now maintian you may find—and I am satisfied will surely find if you trust to your reason and to your common sense—that you have been under a delusion hitherto with regard to your belief, and instead of being on the side of the angels, as you fondly imagine, you are supporting *what is based on falsehood aud imposture, and are, therefore, on the other side* (Page 11) .....

(2) In one episode he is shown as deceiving his brothers by an untruthful statement. He is said to have had a partial success in the country adjoining Nazareth (Galilee), but this did not last long; and he is seen, later, anathematising those places where he

had performed his" wondrous works", and which failed to recognise his claims, repudiated him with apparently complete unanimity. His miracle of raising Lazarus will be shown to have been a transparent fraud arranged with certain women known as Martha and Mary and their brother Lazarus. They were living in a house known as the house of Simon the Leper, which was in a settlement of lepers at Bethany, outside Jerusalem; and the characters of the women Martha and Mary may be judged from the fact that they were living with this leper, and one of them, Mary, is, in fact, called by Luke a "Sinner", which means a prostitute. Jesus was accustomed to stay in the house with these people on his visits to Jerusalem, and he was there during his last days on earth. It was the exposure of the "Miracle' of the raising of Lazarus which led to the apprehension of Jesus and his condemnation. (Page 12)...

(3) John appears to have been persuaded somehow that Jesus was a great man perhaps a Messiah; but he seems to have taken his part more seriously and honestly than did Jesus, as we shall find that John's followers (Matt. IX. 14 and XI. 18–19) are said to have led an austere life of fasting and prayer, while those of Jesus were enjoying themselves eating and drinking, and he and they were charged with associating themselves with disreputable people of both sexes, publicans and women of loose character, and Jesus himself was called a glutton and a wine—bibber.(Page 26)....

(4) His reference, however, to himself in the "Second Coming", as well as the Baptist's description of him, arranged no doubt by Jesus himself, even if we leave out as unproven his answer to Caisphas the High Priest on his trial or examination, leave no room for doubt as to what his pretensions were—pretentions of such a character as could only have been put forward by an ignorant man as was in reality this carpenter of Nazareth. (Page 37).

(5) The other Gospel writers, unscrupulous as they were, did

not go this length. John even goes further, and says that Jesus comended his Mother to him (John) from the cross, and that henceforth she made her home with him, deserting her own children and perhaps her husband—as we do not hear that he was dead—to take up her abode with one of the band who had helped her Son to his doom! And people can credit such a statement as this!-(Page 49.).....

(6) I woulde ven go further than the Dean, and say that probably the Evangelist highly approved the cunning manner in which Jesus excluded his brethern from knowing his plans. But this does not get over the plain fact that the means he took to effect this object were to say plainly *that he did uot intend to go to the feast, yet, when his brethern had gone, he went up secretly.*

The Dean's attempt at Jesuistic casuistry to disguise the falsity of this action of Jesus is not commendable; but it should be said, by way of excuse, that his position was a difficult one and it was only by the exercise of the completest faith in his Lord that he may have been able to suppress his own convictions as an honest man(Page 54).....

(7) We are told that many who were present believed inth is miracle, but some went straight away and told the *Pharisees* of the occurrence. These were the unbelievers, the men for whose special benefit the miracle was worked, as Jesus indicated. They were present, and witnessed the entire proceedings; and, being sensible men, saw through the whole wretched business, and they actually dared to report it at once, these men who stood by and watched every movement of this Son of God; and unlike the thief on the cross, who had no difficulty, so it is said, in recognising at once his divinity, they saw nothing but the impostor, and they acted accordingly. (Page 71).....

(8) It is clear, when all the stories are examined, that the two women, the conspirators in the raising of their brother Lazarus, the sisters Martha and Mary, living in the house of Simon the Le-

per, were of the lowest class, and it therefore follows that women of this character were the women whom Jesus loved, and of whom Dean Farrar says: "No where in all probability, did Jesus spend more happy hours than in the quiet house of that little family at Bethany, which we were told by St: John he loved. Of course, it is not objectionable that good men should have sympathy with unfortunate women of this class, and show it; but to live with them, and find his greatest pleasure, as the Dean indicates, in their society what does this say for the tastes and character of the man who has been held up to us as a model man, the perfection of virtue— Jesus of Nazareth.? (Page 82).....

(9) That Luke knew very well who the" Sinner" was who anointed Jesus is evident from his story (X. 38—42), where he represents Jesus entering into" a certain village", and a certain women named Martha received him into her house, and she had a sister called Mary, which also sat at the Lord's feet and heard his word. But Martha was cumbered about much serving, and she came up to him and said "Lord, dost thou not care that my sister did leave me to serve alone ?Bid her therefore, that she help me. But the Lord answered and said unto her: Martha, thou art anxious and troubled about many things: but one thing is needful for Mary hath chosen the good part, which shall not be taken away from her." Now, this incident, which Luke is careful, in the manner customary with him, not to mention as occurring in the house at Bethany, calling it only " a certain village' " may help to explain a good deal when we remember the character of these two women. Martha was jealous of Mary. What more would be needed to inflame Martha' s jealousy than the reply of Jesus to her complaint ? And what will not a jealous woman do ? Was it, then Martha who exposed Jesus in regard to the miracle of raising Lazarus? Perhaps she told Simon, and, if so, this would account for the passionate scene occurring later of Mary anointing the man whose preference for her had brought down on him her sister's wrath and the resulting exposure and condemnation; and it would also explain the disciple's evident disgust with these women whose connection with Jesus had brought about his downfall, and put an

end to the "good times" they were apparently having, doing no work, but simply going about eating and drinking at other peoples, expense. (Page 85)....

(10) In dealing with the triumphant entry into Jerusalem, I have pointed out that Jesus, according to John's account, had to go into hiding on the day of his entry. His place of seclusion on this occasion was Bethany and its neighbourhood, and Luke xxii. 36 says: "Then saith he unto them. He that hath a purse, let him take it and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." And verse 38: "They said, Lord, behold here are two swords; and he said unto them, it is enough". He is here in hourly expectations of arrest, and he, the son of God, who could call legions of angels to his aid, is obliged to have recourse to swords; for his protection. And this is the man of peace, who taught, "If a man strike you on one cheek, turn to him the other". It is only Luke who tells us of the swords, and then he proceeds to describe the 'agony' when he prayed that the "Cup" should be removed from him. All this seems very human, the swords indicating the resolve to defend himself from arrest, and then the "agony" following, in which he realises his danger and prays that his life may be spared. This is so inconsistent with any idea of the conduct to be expected of the son of God that believers have been-obliged to find various solutions of the mystery. (Page 106)...

(11) And the fact that Jesus did not show the courage in the face of death which "trembling old men, and feeble maidens, and timid boys," as the Dean says, have shown, is simply explainable by the circumstance that they were dying honestly, with clear consciences, believing that they had done their duty; while he was confronted with the thoughts of the life of deception he had been leading. (Page 108).....

(12) And this is the evidence furnished to convince us that Jesus rose from the dead, and by so doing proved himself to be the son of God. It is of little use, as I am aware, appealing to the com-

mon sense or reason of some people, who will continue to hold their faith in Jesus in spite of all evidences to the contrary; but it is to be hoped that intelligent and honest men will cease to give the sanction of their tacit acceptance of, or countenance to, a religion which is associated with the name of such an impostor as was this man Jesus, in view of the fact that the religion is responsible for not only presenting the Creator of the Universe to us in the odious light of a remorseless tyrant, punishing his creatures for a fault said to have been committed by the first man thousands of years ago, but also because *this religion is responsible for the bitter animosity of which history presents such bloody records, and which animositry is still observable everywhere throughout Christendom, between people of the different creeds composing Christianity,* besides introducing dissensions into both public and private life, and verifying in full the proclamation of the man himself, his only true prophecy, Matt. x 34-6 "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household". Also (Verse 21): "And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death".

This is a worthy mission for the son of God, and they are truly sensible people who lend their aid to such a mission.
(Page 131).....

(13) This possession by evil spirits, which was an article of belief with the followers of Jesus, was akin to the belief in witchcraft which existed till quite recently even among the well informed, and is still extant in some places, only a short time since a story was published of a woman in Ireland being burnt to death by her own relatives in the belief that she was a witch, or bewitched. Yet intelligent men and women still listen gravely to the stories of the Gospel writers about the casting out of

demons such as those whose name was "legion," and who— by permission of Jesus— took possession of about two thousand swine, and the swine ran violently down a steep place into the sea, and perished in the waters. We are told that this occurrence brought out the "Whole city" (Matt. viii. 28-34) to meet Jesus and beg him to leave their country; which seems a natural request from the owners of the swine, except that one wonders why they refrained from pitching Jesus and his disciples into the sea after the swine, which would have been the probable result had such an occurrance happened with ordinary human beings. (Page 151).....

(14) Jesus himself abstained from matrimony, though, as we have seen, this did not prevent his associating with women whose character was such that we are not justified from the evidence available in saying that his friendship with them was entirely of a platonic nature. (Page 156).....

(15) He sent forth his disciples empowering them to treat all manner of sickness, and gave them general instructions, concluding with verse 16: "Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves". What are we to think of this as a rule of conduct for men? What is meant by the wisdom of the serpent? We know that he had the Bible at his finger ends, and was continually quoting from it. Then let us see what the Bible says about the wisdom of the serpents. Gen. iii. commences: "Now the serpent was more subtle than any beast of the field that the Lord God had made". Here, then, we have the ideal of conduct prescribed for his followers, and which, as a natural consequence, was his own ideal. They were as sheep going among wolves and the wolves—that is, their fellow-men—must be confronted with a dove-like innocence of appearance as a mask for the subtlety or craft beneath: Can we imagine a more naked avowal of hypocrisy than this? It is put forward, however, without concealment, beyond the substitution of the word "wise" for "subtle" and there is no room for doubt that neither

the man himself nor his followers realised that such a line of conduct was anything but admirable. (Page 176).....

The question of the sanity of Jesus is raised by Mark ii. 21: "And when his friends heard of it, they went to lay hold of him for they said he is beside himself."

The assumption by any man in our day of any special relationship with God would be certainly regarded as a clear proof of insanity. It is not infrequent to find lunatics who imagine themselves to be persons of august rank, and some have been known to believe themselves to be Jesus Christ himself. Lunatics are often monomaniacs, and sane enough except on one particular subject. It is, of course, quite possible that Jesus may have been rendered insane by continual dwelling on religious matters, and was, perhaps subject to, "exaltations" of mind, causing him to indulge extravagant ideas of himself. His natural tastes, however, were not of an elevated kind, as we see from the character of the company he preferred; but he combined sufficient intelligence or cunning with his madness to enable him to keep together a few followers, who were ignorant men and easily impressed, and who, to judge from incidents such as when Salome made an application to Jesus for special preference for her sons John and James, and from Peter's question in Matt. xix. 27, "Behold, we have forsaken all and followed thee; what shall we have therefore?" expected some immediate benefit or reward of a temporal character. This is confirmed by their prompt desertion of their master, and Peter's persistent repudiation of any knowledge of him after his arrest, showing that in their opinion, there is nothing more to be gained by following him. The suggestion of insanity would explain some things in the actions of Jesus which are peculiar, as, for instance, his apparent expectation of some sign being vouchsafed from on high at the crucifixtion, and the despairing cry, in the absence of any such sign, of "My God, My God, why hast thou forsaken me?" which, as Dean Farrar says, is unfathomable as the cry of a divinity such as the Dean believed Jesus to be.

The most charitable view to take of the presumption of Jesus in calling himself the son of God is that he was insane. This may not be an agreeable notion to those who have accepted his pretensions but they have themselves to blame if they have allowed themselves to be persuaded to abandon the exercise of reason and common sense, and to accept in "faith" the incredible and preposterous stories which have been handed down in support of these pretensions, under the delusion that this suppression of reason and exaltation of "faith" is not only required of them, but is actually one of the highest forms of virtue. (Page 189)

W. R. Greg

Here are a few extracts from "The Creed of Christendom" by W. R. Greg, Edition 1905.

(1) We are required to believe that Jehovah, the Ruler of all Worlds, the Pure, Spiritual, Supreme, Ineffable Creator of the Universe--Our Father who is in Heaven—so blundered in the creation of man, as to repent and grieve, and find it necessary to destroy His own work—selected one favoured people from the rest of His children—sanctioned fraud—commanded cruelty contended, and for a while in vain, with the magic of other Gods, wrestled bodily with one patriarch, ate cakes and veal with another—sympathised with and shared in human passions—and manifested "scarcely one untainted moral excellence";—and we are required to do this painful violence to our feelings and our understandings, simply because these coarse conceptions prevailed some thousand years ago among a people whose history, as written by themselves, is certainly not of a nature to inspire us with any extraordinary confidence in their virtues or their intellect. They were the conceptions prevalent among the Scribes and Pharisees, whom Jesus denounced as dishonourers of religion and corrupters of the Law, and who crucified Him for endeavouring to elevate them to a pure faith. (Page 48) .....

(2) And the representations given of the God of Abraham, and of his proceedings during the lives of the three Patriarchs,

are so mean and material that it is difficult to conceive how a knowledge of one true God, Maker of Heaven and Earth, could have been ascribed to them. God appears to Abraham with two angels in the form of men [they are spoken of as "three men"] sits at the door of his tent—partakes of his repast—is angry at the laughter of Sarah, and an altercation takes place between them, after which He discusses with him the case of Sodom and Gomorrah, and informs him that He is going down thither to see whether the reports which have reached him are correct. (Page 62)

Therefore, considered as a reward, it is contradictory and absurd, considered as the renewal of an interrupted mission it involves an unworthy and monstrous conception of God's Providence, considered as an attestation to the Messiahship of Jesus, it is an attestation to an error, considered as a sanction and a corroboration of his doctrines, it is, or ought to be, superfluous. [Page III]..... .

(3) To suppose that an All-wise Being would alter his designs and modes of proceeding at the entreaty of an unknowing creature, is to believe that compassion would change his wisdom into foolishness. [Page 121].....

Yet the plain expression of the Book of Common Prayer " Neither take Thou vengeance of our sin,"-embodies the real signification attached to the prayer for forgiveness, by all who attach any definite signification to their prayers. Now, this expression is an old Testament or a Pagan expression, and can only be consistently and intelligibly used by those who entertain the same low ideas of God as the ancient Greeks and Hebrews entertained-that is, who think of Him as an irritable, jealous, and avenging Potentate. [Page 125].....

Here are some extracts from "Christianity and Evolution," **Arthur B. Moss.** by Arthur B. Moss, London.

(1) The undeniable fact *that the first Christians were the greatest liars and forgerers that had everbeen in the whole world, and that they actually stopped at* nothing.....

The flagrant atopism of Christians being found in the remote province of Bithynia, before they had acquired any notoriety in Rome.....The inconsistency of the supposition that so just and moral a people as the primitive Christians are assumed to have been, should have been the first to provoke the Roman Government to depart from its universal maxims of toleration, liberality, and indifference.....The use of the torture to extort confession and the choice of women was in like manner, abhorrent to the Roman character." [Page 56].....

(2) But was the resurrection a fact? Like all other extraordinary stories, its truth or falsehood must be decided by reference to its reasonableness, its conformity to human experience, and by the weight of evidence that can be brought in support of, and we must be careful in the examination of such evidence. In the early ages, we must remember *Christians did not hesitate to forge evidence to suit their purpose.* But most of these forgeries, as Gibbon points out, are now "wisely abandoned" by Christians themselves. (Page 69).....

(3) Mosheim says that very disreputable methods were adopted in order to induce people to embrace Christianity; fear, fraud, forgery, and force being among them. He denounces the endless fraud of those odious impostors who were so far destitute of all principles as to enrich themselves by the ignorance and errors of the people. Rumours were artfully spread abroad of prodigies and miracles to be seen in certain places (a trick often practised by the heathen priests), and the design of these reports was to draw the populace in multitudes to these places, and to impose upon their credulity. Nor was this all: Certain tombs were falsely given out for the sepulchres of saints and confessors. The list of the saints was augmented by fictitious names, and even robbers were converted into martyrs .....A whole volume would be requisite to contain an enumeration of the various frauds which *artful knaves practised with success to delude the ignorant,* when true religion was almost entirely superseded by horrid superstition.

The bishops wrangled respecting their positions and the extent of their jurisdictions, and trampled the rights of the people under their feet, they also lived extravagantly, and in their conduct were arrogant and overbearing towards one another.

Theodosius, one of the worst emperors, was the bitterest of all the persecutors of heretics, and in his reign issued no less than fifteen edicts against them. Heretical teachers were fined, and their goods confiscated, and for expressing an opinion to the effect that the nature of Christ was different from that of the Father, a man was forbidden to benefit by a will, or to make one for the disposal of his own property! *(Page 86 & 87).*

(4) The moment Christians were in a position of authority they wielded the sword and adopted all sorts of disreputable means, including bribery and persecution, to win converts to their faith. No wonder Christianity made rapid advancement! In the fifth century Clovis, King of France, followed the example of Constantine and embraced Christianity, and probably for a similar reason viz., because he found it of service to him in cloaking his crimes and aiding him in extending his empire. *(Page 88.)*

Christianity continued to spread, and in the sixth century it had extended its power among the barbarous tribes of the East and West. Threats and bribery were again the chief methods of conversion, and were found perfectly efficacious.

The wealth of the Church augmented rapidly, but with this increased prosperity a rapid decline of learning took place. Greek literature was neglected, and philosophy banished entirely from the seminaries. This is what we should naturally expect, for theological arrogance and learning do not go well together. Nor was this the worst. In the seventh century learning appears to have almost vanished, and many of the bishops were so illiterate that they could not compose their own discourses. In this century Boniface V. enacted the infamous law by which Churches became the refuge of all who fled thither for

protection, and thus the Church became a place of safety for murderers, bandits, and other disreputable characters. In the eighth century Charlemagne (A. D. 772) turned his attention towards Germany, not only with a view of subduing a spirit of revolt, which from time to time troubled the empire, but also with the intention of converting the people to the Christian religion. By fire and sword both of these ends were ultimately accomplished. War after War took place, and after these encounters the defeated races found "their attachment to the superstition of their ancestors was so warmly combated by the allurements of reward, by the terror of punishment and by the imperious language of victory, that they suffered themselves to be baptised, though with inward reluctance, by the missionaries which the emperor sent among them for that purpose." While the soldiers converted the heathen with the sword, the clergy abandoned themselves to luxury, gluttony, and lust. Nevertheless, Christianity made great headway! Then arose the belief—which finds adherents even to this day—that the best way to atone for crime is to make gifts to the Church. By this means the Church became extremely wealthy. Nor was this its only source of wealth, for various kings made presents of land to bishops and other dignitaries of the Church, with a view of winning their favour.

The ninth and tenth centuries showed no improvement in the condition of learning or the conduct of the clergy. Mosheim says: "The impiety and licentiousness of the greater part of the clergy arose at this time to an enormous height, and stand upon record in the unanimous complaints of the most candid and impartial writers of the century. In the East tumult, discord, conspiracies, and treason reigned uncontrolled, and all things were carried by violence and force. These abuses appeared in many things, but particularly in the election of the patriarchs of Constantinople.....In the Western provinces the bishops were become voluptuous and effeminate to a very high degree. They passed their lives amidst the splen-

dom of courts and the pleasures of a luxurious indolence which corrupted their taste, extinguished their zeal and rendered them incapable of performing the solemn duties of their function, while the inferior clergy were sunk in licentiousness, minded nothing but sensual gratifications, and infected with the most heinous vices the flock whom it was the very business of their ministry to preserve or to deliver from the contagion of iniquity. Besides, the ignorance of the sacred order was, in many places, so deplorable that few of them could either read or write, and still fewer were capable of expressing their wretched notions with any degree of method or perspicuity." (Pages 90 and 91.

(5) In this century the "Holy Crusade" against the "infidels" was commenced, and all Europe was deluged with innocent blood. Men, women, and children poured eastward in that first crusade, and this mixed vanguard of the coming army of warriors was led by Peter the Hermit and Gaultier Sansavoir. This vanguard was a " motely assemblage of monks, prostitutes, artists, labourers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, and profligate debauchees." " It was principally composed of the lowest dregs of the multitude, who were animated solely by the prospect of spoil and plunder, and hoped to make their fortunes by this holy campaign." On the way to the Holy land "this infernal rabble" was guilty of the most horrible crimes. More than half a million of people lost their lives in this religious war in the first few years of the compaign, but the number massacred, from the first crusade in 1096 to the last in 1270, was so vast as to be beyond computation. (Pages 91 and 92).....

(6) The conclusion of the whole matter is therefore this that of the alleged utterances of Jesus those which have a semblance of originality are almost entirely of a mischievous or impracticable character, while those which are susceptible of being usefully put into practice in daily life are not only not original, but have been uttered by a long line of religious reformers antecedent to the Christian era. (Page 110).....

We give below some extracts from "The Religion of Woman," by Joseph Mecabe, Second Impression, with an introduction by Lady Florence Dixie.

Joseph Macabe and Lady Dixie.

(1) Upon the stern rock of research Science has stretched the Bible and mercilessly dissected it. With what result ? With this. It has proved *that its tissues are shams.* It has unmasked its inventions, and it has made clear that its foundations are Ignorance and Superstition. This being so, shall women continue to bolster up a lie? (Page 8)……

(2) Superstition has asserted, proclaimed, and enforced the subjection of woman, and enjoined its continuance in obedience to the precepts of the Bible, falsely called the word of God.

Abominable falsehood ! The Bible is the Word of man, and the God therein is this creature deified. Into the lips of that Deity man has breathed his ignorant thoughts and selfish desires, chief of which was the possession of woman as a slave. (Page 8)……

(3) If the man—made God has made his creator so wretched, is it not time this latter deposed him and raised in his place one who shall bring about the Brotherhood of Man? *(Page 9).*

(4) We must divest ourselves of all foregone conclusions, of all question-begging reverences, and look the facts of the universe steadily in the face. If theists will but do this, what they will see will astonish them. They will see that if there is anything at the back of His vast process with a consciousness and a purpose in any way resembling our own – a Being who knows what he wants, and his doing his best to get it – he is, instead of a holy and all wise God, *a scatter-brained, semi-powerful, semi-impotent monster. (Page 79)*……

(5) There are natures so diseased, so perverted by the spiritual selfishness of Christian teaching as popularly conceived, so debased by an enviroment that has remained poisonous through-

out the whole dominion of the Church, that they do, and will, act viciously and unintelligently when the violent and crude curbs have been removed. They never really did act spiritually. *(Page 89)* .....

(6) Now, it may be that the future will decide to believe in this impersonal and diffused Deity of these modern religious thinkers; and it may very well be that it will regard even this as no more than the vanishing ghost of the dead God. (Page 90)

What part the Churches will play in this depends solely on themselves. Because they at present insist on complicating our life with their speculations about a life beyond, because they tend to produce insincerity, which is poison to our social organism, humanitarians are ignoring them more and more. And until they have utterly ceased to lead the world astray from the task of its own advancement, until they have ceased to divert our resources and energies from the solid work of life to the futile tasks of worship and prayer, we shall oppose them relentlessly. In a spirit of sacred and healthy impatience—that spirit in which the great French nation is now casting off its Church–mankind will tolerate a clergy no longer. *(Page 91)*

It seems to me that this new "religious" feeling, which is consulted by the bodies I have named, is only the lingering impression of the profound and world–old illusion which found its last and highest form in Christianity. (Page 91 & 92)...

Mc-Cabe. We give below some extracts From "The Bible in Europe," by Joseph Mc-CABE Edition 1907.

(1) The Migne edition of Optatuss' history of Donatist schism in Africa contains some civic documents that put in a painful light the condition of the African Church during and just after the last persecution. The charges of fraud, perjury, theft, and (in one case) murder, which are there proved against most of the bishops in one province, must make us hesitate before we accept

the idyllic picture of the persecuted African Christians that Newman gives in his Callista. St. Augustine's later works and sermons betray that their less offensive vices continued to evade the Church's discipline; nor may we assume that the Church of Tertullian and St. Cyprian was exceptionally corrupt. (Pages 15 & 16).....

(2) It is a matter of common historical knowledge that this hope was not realised. Mr. Lecky, who seems eager at every moment to temper the severity of the historical facts for the tender religous reader, is bound to confess that "the two centuries after Constantine are uniformly represented by the fathers as a period of general and scandalous vice" (ii. 16) and that Christianity "proved itself altogether unable to regenerate Europe" until recent times—until the re-birth of humanism. Dean Milman cannot dissent from that verdict. With what pleasant anticipation the learned cleric approached his task of describing the triumph of Christianity we can only conjecture, but his first glow of rhetoric quickly dies away. He finds that "evil was too profoundly seated in the habits of the Roman world to submit to the control of religion." To the profane observer it has always been a matter of perplexity how the action of a super-natural power has ever experienced the same check before more obstinate impediments as a merely natural moral agency does, but one may express some surprise that a divine so readily admits this. In point of fact, the distressed historian has soon to record that the main cause of its impotence *was the corruption of Christianity itself, especially of the clergy.* He finds little but "melancholy and disgraceful contests" in the Eastern Church, and a progressive moral degeneration in Europe. Nor does he have recourse to the customary ruse of laying everything on the shoulders of the invading barbarians. With most creditable candour he admits that, "in the conflict or coalition of barbarism with Roman Christianity all its ferocity, with none of its generosity or magnanimity.....Christianity has given to barbarism hardly

more than its superstition and its hatred of heretics and unbelievers." (Pages 20 and 21)

(3) St. Jerome's account of the morals of Christian Rome is terrible—consecrated virgins living in the same house, "if not the same bed" as clergies; priests who have sought the position in order to get easier access to women, or for the hunting of the fortunes of widows and widowers; *vice everywhere under the mantle of religion.* St. Jerome, in the fourth century, implores his virgin-pupil never to remain in the solitary company of a priest, and to avoid all intercourse with Christian widows and matrons. Salvianous, a priest of Marseilles of the fifth century, urges again and again that the slaves and the barbarians shame Christian by their inferiority in vice: "*Besides a very few who avoid evil, what is almost the whole body of Christians but a sink of iniquity?* How many in the Church will you find that are not drunkards, or adulterers, or fornicators, or gamblers, or robbers or murderers or all together? (iii. 9). Gregory of Tours, in the sixth century, describes a world which is, says Mr. Lecky, "absolutely anarchical." Even in the east, where there are no barbarian inroads, there is profound decay. In the third century St. Gregory of Nyssa calls Palestine, the Mecca of Christendom, "a hot bed of debauchery" (ep. ii.), dwells with horror on the adulteries, robberies, and murders perpetrated there, and says that "nowhere else is there so great a propensity to shed blood for money." Five centuries later we find St. Bofinace (ep. lxiii) warning the Archbishop of Canterbury that English women who have set out for Jerusalem are to be found in prostitution and adultery in almost every town between London and Palestine. And in the intervening centuries the history of the Eastern Church is filled up with the sanguinary conflicts of monks and sects, while Procopious furnishes, in his Secret Life, a picture of the moral temper of the eastern capital. (Pages 23 and 24).....

(4) A great Christian historian, Herder, confessed long ago that "Christian veracity" was dangerously parallel to "Punic

faith"; and it is only a few years since one of our leading Christian journals bemoaned, in editorial dignity, "the lack of honesty" in apologetic literature. It is these facts that force upon the secular historian the painful duty of giving prominence to the less pleasant pages of the Christian record. (Pages 25 and 26).....

(5) Mr. Lecky, carefully advancing the singular concession to his religious readers that the Dark Ages were superior to Greece in regard to chastity and to Rome in regard to the infliction of suffering—statements which are amply refuted by his own work—goes on to say that "the influence of theology for centuries numbed and paralysed the intellect of Europe," and that the "pagan literature of antiquity and the Mohammadan school of science were the chief agencies in resuscitating the dormant energies of Christendom". Dean Milman, with a natural reluctance to be so explicit as to the earlier period, notices the modern advance, and says; "This progressive development of Christianity seems the inevitable consequence of man's progress in knowledge, and in the more general dissemination of that knowledge" (i. 12). (Page 26).....

(6) With the growth of the Christian Church, new and strange actors came on the scene. Its prodigal charities had attached to its cause thousands of the most violent and least intellectual. A few miles away, on the bleak Nitrian hills, other thousands, equally violent and equally ignorant, fed their fanaticism with vague charges of heresy and paganism. Armies of ragged monks besieged the schools, tore the flesh of the venerable Hypatia from her bones with oyster shells, and demolished the princely institutes and the priceless treasures of culture. After the pagans they fell on heretics, schismatics, and opponents of their protecting prelates. The floors of Christian temples were spattered with blood. Whole provinces were rendered hideous by the encounters of sectarian rivals. The most beautiful edifices of the older days were burnt, and their art-treasure broken into fragments. In a few years, more than 10,000

Asiatics murdered each other over the Arian controversy, and succeeding heresies and schisms were dealt with on similar lines. (Pages 33 and 34)……

(7) Who, after this, will question Mr. Lecky's thesis that the period of Catholic ascendancy is, "on the whole, one of the most deplorable in the history of the human mind." (Page 33)……

(8) Unhappily that attitude is too notorious-to-day to impose on us a laborious investigation. Whewell's verdict is the most moderate expression that any informed student can pen: "During a considerable period of the history of the Christian Church, and by many of its principal authorities, the study of natural philosophy was not only disregarded, but discommended." It is of little use here for Montalembert to discover that an occasional abbot indulged in the study of optics or astronomy. The Church took up a determined official attitude in the matter, and it restricted the development of science for five ceturies, to the incalculable prejudice of civilisation.(Pages 49 and 50)……

(9) Yet few monks paid the slightest attention to research: those who did so with profit were almost always persecuted: ecclesiastical authorities forbade them, time after time, to pursue it; and the courageous laymen who did so did it at the peril of their lives.

I do not intend to go over the familiar story of Galileo and the restriction of astronomy and geography. While contemning physical inquiry. the Fathers had establishd a considerable number of physical theorems on texts of Scripture. The fortunes of astronomy are well known. Geography was equally hampered. St. Augustine and the other Fathers denied the existence of the Antipodes. Christ had sent his apostles to all nations ":they had not gone to the Antipodes: ergo— When a German bishop, Virgilius, attempted to revive the truth as it had been previously held, Pope Zachary denounced his theory of the Antipodes as

perverse, iniquitous, and against his own soul." In the enlightened fourteenth century the Church burned the astronomer Ceccod Ascole, for this and other errors; and the most venerable and philanthropic doctor of Padua, Peter of Abano, only escaped the Inquisition by death. Nor was the older Church alone to blame. Luther said of Coprenicus "This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth." Calvin and Melanchthon (who taught physics at Witenberg, and discovered demons in the whole range of physical phenomena) agreed with him. Even in the light of the eighteenth century we find Wesley opposing the Copernican system as tending towards infidelity."....

The career of the young twin sciences, Physics and Chemistry, was watched with the same Herodian jealousy and hostility. Men who had an aptitude for those sciences, like Albert the Great and Roger Bacon, men who would undoubtedly have brought on the age of science long before ninteenth century, were discouraged and persecuted. Albert the Great was diverted to theological study. The story of Roger Bacon's sufferings is well known. It is with incredible levity that some apologists now appeal to these men as examples of the Church's beneficent service to humanity. In 1163 Alexander III. forbade "the study of physics or of the laws of the world" to all clerics the one set of men who had leisure and opportunity for study. The Dominican Order, which now boasts its Albert the Great, in 1243 forbade any of its members to study medicine or natural philosophy; in 1287; they included chemistry in the prohibition. (Page 54)....

(10) Both these students started from the data of Aristotle and the Arabs, with whose works they were familiar. Both of them were paralysed by the Church and by their Orders, and men of similar gifts were deterred from following them. (Pages 54 and 55)....

(11) For some centuries they persued their reseraches in fear

of their lives. In 1317 John XXII. issued a solemn bull, Spondent Pariter, against the alchemists (Page 55).....

(12) The cry of our Oxford monks and divines as they scattered before Roger Bacon's chemical experiments, "Down with the magician", resounded harshly through the land. In a world where religion had become one vast and complex system of magic, the charge of magic was levelled as the most deadly one could raise. In obscure chambers, with windows anxiously boarded up, the pioneers of modern science continued their work at the peril of their lives. In the fifteenth century (1437-1523) bull after bull was fulminated against them. (Pages 55 and 56).....

(13) The reformation brought no change in the clerical attitude, and this most beneficent and valuable science (in medicine and industry) only came to its maturity in deadly conflict with the Churches. As late as 1624 the Parliament of Paris, instigated by the theological faculty, prohibited, under severe penalties, the improved chemical research that had been begun there. The great early discoverer, Basil Valentine (of Erfurt), had to conceal his achievements, and live as a simple apothecary, though his remarks on the gases in mines nd on ventilation were of great moment. (Pages 56 and 57).....

(14) With this material before us a verdict is possible; and I leave it to the reader to decide whether the services in this department of ten centuries of learned and leisured monks are a fitting discharge of their powers, and what the Bible has done in connection with the growth of the most characteristic and important element of modern civilisation. (Page 57).....

(15) From Persia and Assyria it had brought to Europe a belief in the ubiquity of demons that can best be realised by taking as a parallel the modern theory of the ubiquity of the microbe. The New Testament explicitly sanctioned the belief. The Fathers expounded it luxuriantly; and, as the innumerable deities

of Rome and Greece and the Teutonic religions fell into the category of demons on the ordinary rules of religious evolution, Europe soon became peopled with an army of fallen angels that could not have found standing room on all the needles in Christendom. They took over the whole of the wheather, the whole range of diseases of man and beast, the growth of the crops, all underground minerals;, every thing connected with production. They paralysed agriculture and industry; and, though the Church had not created them, it dealt heavy blows at every scholar who tried to annihilate them, and so to abolish its own great industry of consecrated magic. (Page 60).....

(16) We shall see more of this apropos of witches. Here I need add only two instances which illustrate the responsibility of both branches of the Christian Church. In 1593 Cornelius, Loofs Professor at Treves, a devout Catholic, wrote a temperate criticism of the diabolic theory in his True And False MAGIC. He was thrown into prison, and forced to recant on his knees before the holy Inquisitors. The Jesuits afterwards declared that they would have had him burnt at the stake, but death withdrew the heart-broken stundent from the power of the church. A few years before this the Protestant authorities had proved they were no less orthodox. Dietrich Flade, a respected judge began to doubt the value of confessions extorted from witches by horrible torture, and acted on his scruple. He was himself subjected to such appalling torture that the venerable scholar confessed he had sold himself to the devil and any other absurdity they suggested, and was then, on his confession, strangled and burned. (Page 63).....

(17) The immorality of the new commerce is notorious. It was largely a process of frank piracy, filibustering and cheating.- Letourneau (P. 515) remarks that religion was chiefly responsible for this low moral standard. Pagans had no rights, and they could be plundered and killed with a safe conscience. The story of Spain in Mexico illustrates this. God had, the Spaniards said with priest by their side, given his peoples to the care of the

Pope, and the Pope entrusted them to the Spanish monarch. Mr. Brace, at least, is candid on this point. He says that this supposed right to despoil the heathen was " one of the curses of the world, " and that the Church always supported this right (P. 334). (page 67 and 68).

(18) "In the sphere of simple poverty", he says "it can hardly be doubted that the Catholic Church has created more misery than it has ever cured." (Page 79).....

(19) The monasteries were particularly filthy and suffered in epidemics. To day, in parts of the Continent, I have seen in them "Sanitary" arrangements that make one shudder. Down to the seventeenth century the filthiness of the average English home and town was inconceivable. Plagues carried off millions in indescribable torment. In tenth-century France there were forty eight famines (people eating human, flesh, sometimes of slain children) and epidemics in seventy-three years. They were met with holy water, infectious processions and veneration of relics and incantations. In the fourteenth century 25,000,000 people perished of the Black-death, and tens of thousands of Jews and witches were burnt to stay its progress. (Page 90).....

(20) These asylums became dens of horror. The patient was flogged, smeared and drugged with filth wearied with the most abominable imprications, " bowsened " in water - in other words—treated literally as a devil. The terrors of the witch-hunts and other features of medieval life multiplied insanity, and the incantations and violence grew. Jesuit fathers [at Vienna in 1583] boasted that they had cast out 12,642 devils. [Page 92.]

(21) But they provided refuges for women in convents, says the desperate apologist. It is donbtful if they committed any greater sin against woman and humanity. For a heaven that is fading fast before the eye of humanity to-day they induced millions of women to sacrifice life, love and motherhood. On an

ascetic ideal that is rejected to-day by the majority of Christians, they bade gentle women scourge themselves and starve themselves and shun the sunlight and the sweeter things of earth. I know well how many women find happiness in the convent; and the same sacerdotal experience has taught me how many are beguiled into it as immature girls and do not find happiness in it, but can not leave. For a thousand years they drew the best blood of Europe from its veins, and condemned it to sterility. For a thousand years women's arms ached for the husband or child that would never come, and embraced an illusion. For a thousand years no religious man was inspired to see the error. Possibly the world will one day point out with complacency that the average nun's life is short, and that in the middle Ages it very often contrived to be merry. (Page 113).

(22) No saint, no Pope, no Christian scholar, rebuked the great crime of the Middle Ages. In the fifteenth and sixteenth centuries pope after pope solemnly sanctioned and encouraged it. Innocent III in 1484, gave a fearful impetus to the slaughter throughout Europe urging the Dominican monks on with awful effect. The Reformers joined in the error, and Protestant lands were just as much desecrated as Catholic. No estimate of the number of victims is possible but details such as a French judge boasting that he has accounted for 900 witches in fifteen years or a Swiss judge dealing with 1,000 cases in one year, give some idea. The horror that was added to life by the hunts of Inquisitors, and the monstrous nature of their courts, can hardly be realised, but a letter written in 1629 by the Chancellor of the Bishop of Wurtzburg helps us to conceive it:———————

There are still 400 in the City, high and low of every rank and sex—nay, even clerics—so strongly accused that they may be arrested any hour. Some out of all offices and faculties must be executed: clerics, councillors, and doctors, city officials court assesors. There are law students to be arrested. The prince-bishop has over forty students here who are to be pastors

thirteen or fourteen of these are said to be witches. A few days ago a Dean was arrested; two others who were summoned have fled. The notary of our Church consistory, a very learned man, was yesterday arrested and put to torture.

In a word, a third part of the city is involved. A week ago a maiden of nineteen was put to death, of whom it is everywhere said that she was the fairest in the whole city, and was held by every body a girl of singular modesty and purity. She will be followed by seven or eight others of the fairest. There are 300 children of three or four years of age who are said to have had intercourse with the devil. I have seen put to death children of seven, promising student of ten, twelve, fourteen, and fifteen, etc. (Page 116).....

(23) I do not wish to prolong the terrible story, but one can not write of women under the reign of biblical ideas without noticing it. In Protestant Germany the tragedy led by Bishops of Saltzburg, Wurtzburg, and Bamberg, was as bad as in Catholic Countries, though the Catholics as in almost every other evil, learned wisdom last. In England all know of the persecution under James the I., and again under Puritans. In Scotland nine women were burnt togother at least so late as 1664. It was a specifically biblical error. Those of us who regard the Bible as a valuable synthesis of the best and the worst of a former age do not attack the book on that account. But one cannot, in all seriousness help asking how those who regard it as an inspired work, and who think a divine spirit passes from it to the reverent reader can conceive these appalling aberrations. Not a saint or prelate, from Francis of Assisi to Wesley, was moved to protest. It was laymen [with the exception of Pastor Bekker, who was rejected by his Church] who first perceived the trnth. It was unbelievers who forced it on a reluctant clergy. The Italian Philosopher, Pomponazzi, often condemned for his views, first hinted the truth in 1513. Five years later the student of science, Agrippa of Nettesheim, raised his voice, and was driven from city to city by the persecuting Domi-

nicans. In 1563 John Weyer, a doctor, incurred persecution for his partial scepticism. In 1594 Reginald Scot, an English layman of rationalist temper, struck a blow in this country. In 1586 Dietrich Flade was strangled and burnt, and in 1593 Cornelius Loofs degraded and imprisoned, as we have seen. Not untill 1631 did a cleric (the Jesuit Spee) attack the evil, and then anonymously, and he was followed by the German Pastor Bekker in 1691. But the new spirit diffused by the sceptics, Bayle and Montaigne, was making progress, and with the final assault of Beccaria, Voltaire, and others, the Churches were taught the lesson of justice and humanity. (Page 116 and 117)……

(24) But the injustice done to woman is trivial in comparison with others that were directly set up by religious influence. One of the most notable of these was the creation of the crime of heresy. I will not dwell on the horrors that disgraced Europe from the judicial murder of Priscillian in fifth century down to the Eighteenth and even the Nineteenth century [in Spain]. The slight reforms set afoot by the Church are lost in the shadow of this colossal crime. The most sensitive were peculiarly doomed to suffer by the new legal machinery, scholars who might have accelerated the pace of civilisation centuries ago had their lips sealed and their brows branded with shame. No estimate can convey any idea either of the unmerited sufferings of individuals or the injury done to society at large by the restriction of research and intelligence. "Religious criminality", says Letourneau, " and the enormous importance that was given to it, characterise medieval jurisprudence, and constitute a retrograde movement that is unique in history "; while " there is nothing analogous to the Inquisition in any country with the least pretension to civilisation." *From the guilt of this crime no subterfuge can release Christianity*; nor can we forget that it was St. Augustine himself who laid down the principle of compulsion in religious matters, though he wavered as to that infliction of penalties and death which was indispensable for carrying it out. [Page 150 and 151]……

(25) Time after time a family or a whole village was punished for an untraced crime. All over Europe we find the administration of justice degenerating into the grossness and the childishness of the savage, and the influence of biblical ideas is generally evident. Animals were frequently arraigned and executed. In 1396 a sow was hanged in France for biting a child. In 1474 a cock was solemnly burned by the public executioner for laying an egg. Suicide was, on religious grounds, twisted into a horrible crime, without any regard to circumstances. Many a man or woman whose brain has given way under the horrors of medieval life, or who was menaced with the terrors of the Inquisition, or who frankly preferred a cessation of the kind of life that medieval Christendom offered, was buried with a stake through his heart and every circumstance of ignominy. His relatives were often punished by the forfeiture of his goods. Blasphemy was another important heading introduced by the Church into the code, and the punishment even of breaches of its own technical commandments was imposed on Civil powers. A law of Charlemagne condemned men to death for eating meat in Lent. Judicial procedure was gross beyond words. With the Church "setting the example of the most iniquitous juridical oppression" (Letourneau), secular rulers had little scruple: like her, other authorities proceeded with extreme barbarism." (Page 152 & 153).....

(26) In fine we have a crowning iniquity of the whole Christian period of jurisprudence in the appalling use of torture (Page 154.).....

(27) Constantine ordered that the tongues of informers should be cut out, introduced the penalty of burning alive, and prescribed that molten lead be poured down the throats of other offenders. The ecclesiastical historian Socrates tells us that in the conflict with the Arians punishments were invented which had been unknown to the pagans. Delicate consecrated virgins had their breasts squeezed in derision between blocks of wood, or scorched with heated irons or hot eggs. Theodosius ordered

that the heretic—the man who would imitate the heroism of the Christian martyrs—should be flogged with lead and then banished. Justinian moderated the code in this respect; "Where the interests of the Church were concerned, the tendency was in favour of greater severity" [ENCYC. BRIT.] He directed that any man who insulted a bior priest—and we shall presently see their character at the time— should be tortured and exiled. [Page 156].

(28) Every district had its own refinements of torture. In Brittany they put the feet of the accused in a hot brasier. At Rouen they crushed the fingers in iron screws. At Autun they wrapped the legs in calf's skin, and poured boiling oil on them. Blasphemers had their tongues cut out, or pierced with hot iron. Coiners were boiled in oil. Traitors had their bowels cut out and burned before their dying eyes. Boiled eggs were put under the arm-pits; the feet were washed with salt water, and then licked by goats; drops of water were made to trickle from the roof on to the naked stomach of the prisoner; strong men pulled at his limbs, or he was hung up by the arms with a heavy weight to his feet. Monk Hermann tells in his chronicle of a canon at Laon who was accused [and decidedly guilty] of burglary, and who was hung up by the arms ten times in one afternoon, and had boiling fat poured over him in each interval. Stephen gives a case in the time of Thomas a Becket where a man, suspected of stealing a few pennyworths of goods [a shilling's worth sufficed and in this case they added a little to make value], was put to the ordeal, and had his eyes pulled out and public organs cut off. [Page 156 & 157].....

(29) In the seventeenth century a man was accused at Milan of smearing the walls with the intent to cause a plague by sorcery. Under heavy torture he confessed what they wished, and accused as his accomplices the men whose names first occured to him. These in turn were tortured and accused others, so that in the end a large number of people suffered a most frightful death. "It is fairly clear, Mr. White adds, that the only real

fact at the root of this carnage was that two old women noticed the man (a writer)wiping the ink off his finger on the walls. Yet cases analogous to this happened all over Europe during many centuries. And this was because the Church declared heresy and sorcery to be cases in which torture should be unlimited. These "Crimes" had taken the place of treason; while for treason itself confiscation of goods and injury to innocent relatives was enjoined. "The doctrine of confiscation for treason was so convenient and profitable that it was rapidly adopted by the Church" (Encyc. Brit.)

The social student cannot hesitate for a moment in judging the effect of the new religious ideas on the administration of justice. They wrought appalling and incalculable evil. They prolonged and intensified the worst features of the older judicial system; they created, and put at the every head of the code, new crimes which are now recognised to be no crimes at all, they afforded secular rulers the example of the most crude and stupid criminal processes; they inspired not a single man among all the saints and prelates to take the enlightened view of crime that is gaining ground to-day; and they suffered prisons to remain, until the nineteenth century, the worst nurseries of crime and disease. From the fifth to the eighteenth century the clergy calmly contemplated, imitated, and cooperated with this ghastly travesty of justice in Europe. [Pages 159 and 160].....

(30) Canning, in the nineteenth century, defended bull-baiting in much the same words as, and with more warmth than, Cicero to the horror of apologists defended gladiatorial combats in his own time. The truth is that the idea of humanity to animals, so distinctive a feature of our civilisation, has no root whatever in Christianity. [Page 165].....

(31) When to the ordinary and eternal causes of friction between State and State we add the long list of religious wars, masssacres, and crusades of the Middle Ages and even later the vast numbers of witches, Jews, and heretics secrificed, the

legions that succumbed to ordeal or torture. or were swept away by famine or plague that the discouragement of science made so rife, we do not feel disposed to entertain seriously the claim of the apologists that Christianity brought into Europe a new appreciation of the sanctity of life. [Pages 167 and 168].....

"A hideous, sordid, and emaciated maniac," says Mr. Lecky, "without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self torture, and quailing before the ghostly Phantoms of his delirious brain, had become the ideal of the nations that had known the writings of Plato and Cicero and the lives of Socrates and Cato". [Page 196].

(32) The writings I have quoted show in the Christian world, says Mr. Lecky, "a condition of depravity, and especially of degradation, which has seldom been surpassed". The AGAPOE, or love-feasts, in the Churches were taken in a more literal and sensual sense than the Catholic writer describes. Drinking and dancing went on all night, and immorality abounded: so St. Ambrose and St. Augustine: Consecrated virgins and monks or clerics cohabited under thin pretences, says St. Jerome. Widows made vows not to re-marry, so as to avoid the proved irksomeness of marital supervision. Pilgrimages were found a convenient escape from neighbours, and Palestine another saint says became "a hotbed of debauchery." Troops of monks wandered everywhere, selling spurious relics, and indulging their worst passions I speak of cruelty and ferocity in a holy zeal for orthodoxy and the support of rival candidates for rich bishoprics. [Page 197.]

(33) About the same time we find Pope Leo the Great Scourg- Rome for its vices, and Milman observes that the wretched Valentinian III found the papal city "a congenial scene for his license." Christendom, the distressed historian remarks, was "torn with inward dissensions," and "anathema instead of benediction had almost become the general languag e of

the Church." A little later we find Pope Gelasius (ep. ix., etc.) *lamenting the numbers of marriages and incestuous among the consecrated virgins,* while St. Benedict, a few years later describes in his Rule the frightful irregularities of the European monks. *In fact, from the sixth to the twelfth century ecclesiastical annals are one mass of decrees for the suppression of fornication and incest among the clergy, the monks and the nuns.* Gregory the Great, who describes how Benedictine monks [less than a century from their foundation] are openly acting as god-fathers to the children of women who had access to the monasteries, made an effort at reform; but it was says Mr. Lea, " powerless to restore order in the chaos of an utterly demoralised society." His successors were avaricious and unscrupulous, and, as few serious attempts were made to reform the clergy, the condition of the laity may be left to the imagination. [Page 200] ... ...

(34) Rome relapsed into a state of profligacy and barbarism to which even in that age Europe supplied no parallel. The papal office in particular seemed to have lost its re igious character, as many of its occupants had lost all claim to moral purity.

From the ninth century we have to stoop still lower to reach the tenth, "the most repulsive in the Christian annals." To that qualification of it no historian will demur, and we need not dwell on the bloodshed, coarseness, depravity, and gross superstition that characterise it. But the eleventh century is really no better, for the first half. Among the clergy, " legal marriage or promiscuous profligacy is almost universal," says Mr. Lea. In England all the monasteries except Glastonbury and Abingdon had become irregular, and were "notorious as places of the most scandalous dissipation and corruption" [Lea], and the Normans found the Saxon clergy *"abandoned to sloth, ignorance, and lusts of the flesh."* At Rome, says Milman, in one of those sentences in which he seems to approach Gibbon, *"chastity had now become so rare as to be called an angelic*

virtue", and visitors found that "there was not one in the Roman Church who was not illiterate, simoniacal, or living in concubinage". In fact, we have one documen on the Roman and Italian clergy which no historian dare more than allude to. We have seen Mr. Brace claim that the Church had utterly extinguished unnatural vice. As a fact, we find two bishops mutilated for it in the sixth century, and in the eleventh it is described as terribly prevalent among the clergy and monks. [Pages 202 and 203] ... ...

(35) Mr. Cotter Morison, who has made a close study of its morals, says: "On the contrary, it was an age of violence, fraud, and impurity, such as can hardly be conceived now." In the diary of the Archbishop of Rouen we have a contemporary picture of clerical morals that could not be much worse. In 1225 we find the Pope denouncing the "Shameless licentiousness" of the Scotch Clergy, and the English were hardly better. (Page 205)..... .

Infanticide in nunneries, incest in presbyteries, and paederasty in monasteries increased. The Church: says Mr. Lea, "Sank deeper and deeper iuto the mire of corruption."
(Page 206)..... ....

(36) There is, indeed, the added abomination of a priesthood professing high ideals and exhibiting so profound and widespread a depravity. I have as far as possible taken general and authoritative indications, instead of merely enlarging on individual cases—as is the fasion of apologists—and I leave it to the reader to consider whether much advanee had been made in sexual morality, the point on which the greatest stress is laid, since the days of the Antonines or the fourth century. And it must be remembered that violence, cruelty, and roguery prevailed in equal proportion; and that those northern barbarians who are made thc scape-goats of medieval vice did not bring loose habits but exceedingly strict principles on sexual matters, into the countries they conquered. (Page 209)..... .

(37) There are now said to be about 25,000 in a population of 6,000,000, and there is nothing like the open parading of mistresses and general license of that time. Ludlow and Jones say that " an almost general unchastity prevailed among the workers. Theft and robbery were organised on a colossal scale, some £ 1,200,000 worth of property being captured yearly in London alone." Drink, other writers tell us, was hardly looked upon as an evil in any class of the community. The gentry drank to intoxication habitually, the clergy were cynically divided into "one-bottle, two-bottle, and three bottle," clergy, the workers brought her from coster's barrows, or swarmed into public-houses that promised to make them "Drunk for a penny, dead drunk for two pence." Gambling was carried on in every street by the poor, and ran to terrible excesses in the clubs of the wealthy. The Government made £ 260,000, a year by public lotteries. The "Sports" of the time were correspondingly coarse, the ignorance of the poor and the apathy of the rich, the clergy, and the universities almost incredible. The prisons were dens of infamy and infection. (Page 211)

(38) Who will seriously hold that the men who "made the Empire" owed their success in their peculiar line to Biblical inspiration? The process was one, on the whole, that is totally incompatible not merely with the sermon on the Mount, but with the more sober morality of the New Testament. It was a process of conquest in most cases based on the abominable medieval idea that non-Christian natives had no rights. ....? Buf we need not go into details, our soldiers and sailors worked on the same strength and the same impulses as their Saxon and Danish and Norman ancestors did before they knew anything of the Bible, the same as Alexander or Cæsar, or Hadrian, or any other world conqueror : impulses that are condemned by the New-Testament. (Pages 214 & 215)

CRITICISM OF MOHAMADENISM.

It is not only in the writings of christian divines, some of whom might be charged with religious prejudice, and of Euro-

pean literary freelances that a general charge of licentiousness is laid against the Arabian prophet and his followers; even historical writers whose works are published by and under the authority of the several civilized Governments cannot ignore this trait in the character of the Mohammad. In a recent historical work, entitled "Storia Do mogar," By Niccolas Manucci, an English translation of which has just been published by the Government of India, the following occurs on pages 192 & 193:—

"All the world knows that the Mohamedans, following the example of their master, Muhammad, are very licentious, wherefore there are men among them, some more and some less, chiefly the nobles and the Kings, who do not content themselves with a few wives, but seek for every method of gratifying themselves in this particular. It may be asserted that Shahjahan was not superior to others in this respect, for, not contenting himself with the women he had in his palaces, he forfeited the respect of the nobles at his Court by intrigues with their wives, whereby he came to his ruin and his death."

In the "Land-Marks of Ancient History, by the author of "Kings of England" Tenth Edition, 1865 appears the following:—

(1) Mohommad, or as he is universally called in Europe, Mahomet, was born at Mecca about the year 569, of the tribe to which the guardianship of the Kaaba was commited. He became the servant of a rich widow named Kadijeh, conducted her caravans, and served her so well that she married him, and raised him to much wealth. He became possessed with the idea of rendering himself for ever famous as the founder of a new religion, and began to weave a tissue of blasphemy which he spread abroad as a new revelation. He was subject to epileptic fits, and in these he pretended the angel Gabriel spoke to him, and informed him that he was a greater prophet than had ever yet appeared. To the Arabs, Mahomet announced himself as come to restore the faith of Abraham to its purity, to the Jews

he called himself the Prophet like unto Moses, to the Christians the Comforter promised by our Lord, and in confirmation of his pretensions he produced at different times a number of writings partly taken from the Scriptures, partly from wild Jewish legends, and spurious Gospels, and partly the work of his own imagination. These were called in the Arabic tongue Al-Koran, the book, and the first sentence was the whole Mahometan Creed, the watchword repeated by his followers on every occasion- "There is no God but one God, and Mahomet is his prophet." [Page 229]..... ..

(2) Such is the outline of the hard, cold system, spread by this imposter over the greater part of Asia, where it prevailed by flattering the worst passions of the eastern nations and promising them salvation to be bought by fixed outward observances, instead of any inward love or devotion. It was the Judgement long before denounced by St: John on the Churches whose candle stick was to be removed. [Page 230]

(3) His disciples followed him, and Mohomet whose anger was excited by the persecution, produced a chapter of the Koran declaring that the mission of the true believer was to spread his religion by the sword, and pursue the infidel to the ends of the Earth.

"A drop of bloodshed in the cause of Allah", said he, "is reckoned as worth two months of fasting and prayer—all the sins of him who falls in battle are forgiven." He then began attacking and pillaging caravans as they crossed the desert, and thus rendered his cause attractive to all the robber tribes, who, joining him, soon rendered his army strong enough to take Mecca, and four years after to subdue the whole of Arabia

He called himself Kalif, or Vicegerent of Allah upon earth, and ruled as a king and conqueror for ten years, at the end of which time he died, in the year 632, keeping up to the last his imposture, which, perhaps, he believed himself, since we know that the punishment often sent upon such men is, that

"God sendeth upon them a strong delusion that they should believe a lie" [Page 231].....

(4) The Arabs accordingly devoted them all to destruction, and for six months the public baths of Alexandria where heated with these choicest works of the learning of ancient Greece. [Page 232 & 233].....

Here are a few quotations from W. Irving's "Life of Mohomet ".

Washington Irving

(1) The doctrines in the Koran respecting the resurrection and final judgement, were in some respects similar to those of the Christian religion, but were mixed up with wild notions derived from other sources while the joys of the Moslem heaven, though partly spiritual, were clogged and debased by the sensualities of earth, and in finitely below the ineffable purity and spiritual blessedness of the heaven promised by our saviour. (Page 44).....

(2) I therefore, the last of the prophets, am sent with the sword ! Let those who promulgate my faith enter into no argument nor discussion; but slay all who refuse obedience to the law. Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward."

"The sword," added he, "is the key of heaven and hell; all who draw it in the cause of the faith will be rewarded with temporal advantages; every drop-shed of their blood, every peril and hardship endured by them, will be registered on high as more meritorious than even fasting or praying. If they fall in battle, their sins will at once be blotted out, and they will be transported to paradise, there to revel in eternal pleasures in the arms of black-eyed houris." (Page 94).....

(3) The above passage of the Koran, however satisfactory it may have been to devout Moslems, will scarcely serve to exculpate their prophet in the eyes of the profane. The expedition of Abdallah Ibn Jasch was a sad practical illustration of the

new religion of the sword. It contemplated not merely an act of plunder and revenge—a venial act in the eyes of Arabs, and justified by the new doctrines by being exercised against the enemies of the faith but an outrage also on the holy month, that period sacred from time immemorial against violence and bloodshed, and which Mohommet himself professed to hold in reverence. The craft and secresy also with which the whole was devised and conducted, the sealed letter of instructions to Abdallah, to be opened only at the end of three days, at the scene of projected outrage, and couched in language vague, equivocal, yet sufficiently significant to the agent; all were in direct opposition to the conduct of Mahomet in the earlier part of his career when he dared openly to pursue the path of duty, "though the sun should be arrayed against him on the right hand and the moon on the left; "all showed that he was conscious of the turpitude of the act he was authorising. His disavowal of the violence committed by Abdallah, yet his bringing the Koran to his aid to enable him to profit by it with impunity give still darker shades to this transaction; which altogether shows how immediately and widely he went wrong the moment he departed from the benevolent spirit of Christianity, which he at first endeavoured to emulate. Worldly passions and worldly interests were fast getting the ascendency over that religious enthusiasm which first inspired him. As has well been observed, "the first drop of bloodshed in his name in the Holy week; displayed him a man in whom the slime of earth had quenched the holy flame of prophecy." (Page 96)..... .....

(4) The most precious prize in the eyes of Mahomet was Rihana, daughter of Simeon, a wealthy and powerful Jew; and the most beautiful female of her tribe. He took her to himself, and, having converted her to the faith, added her to the number of his wives.

(5) But, though thus susceptible of the charms of the Israelitish women, Mahomet became more and more vindictive in his hatred of the men; no longer putting faith in their convenants and

suspecting them of the most insidious attempts upon his life.
[Page 129].....

(6) The most acceptable of his presents, however, were two Coptic damsels, sisters, called Mariyah [or Mary], and Shiren.

The beauty of Mariyah caused great perturbation in the mind of the prophet. He would fain have made her his concubine but was impeded by his own law in the seventeenth chapter of the Koran, ordaining that fornication should be punished with stripes.

He was released from his dilemma by another revelation revoking the law in regard to himself alone, allowing him intercourse with his handmaid. It remained in full force, however, against all other Moslems. Still, to avoid scandal, and above all, not to excite the jealousy of his wives, he carried on his intercourse with the beautiful Mariyah in secret, which may be one reason why she remained long a favourite. [Page 141].....

In some respects he was a voluptuary. "There are two things in this world", would he say, "which delight me: women and perfumes. These two things rejoice my eyes, and render me more fervent in devotion." From his extreme cleanliness, and the use of perfumes and of sweet-scented oil for his hair, probably arose that sweetness and fragrance of person which his disciples considered innate and miraculous. His passion for the sex had an influence over all his affairs. It is said that when in the presence of a beautiful female, he was continually smoothing his brow and adjusting his hair, as if anxious to appear to advantage.

The number of his wives is uncertain. Abulfeda, who writes with more caution than other of the Arabian historians, limits it to fifteen, though some make it as much as twenty-five. At the time of his death he had nine, each in her seperate dwelling, and all in the vicinity of the mosque at Medina. The plea alleged for his indulging in a greater number of wives than he permitted to his followers, was a desire to beget a race of pro-

phets for his people. If such indeed were his desire, it was disappointed. [Page 193].....

(7) They show that he had drunk deep of the living waters of Christianity, and if he had failed to imbibe them in their Crystal purity, it might be because he had to drink from broken cisterns, and streams troubled and perverted by those who should have been their guardian. (Page 197).....

(8) From this time wordly passions and worldly schemes too often give the impulse to his actions, instead of that visionary enthusiasm which, even if mistaken, threw a glow of piety on his earlier deeds. The old doctrines of forbearance, longsuffering, and resignation, are suddenly dashed aside, he becomes vindictive towards those who have hitherto oppressed him, and ambitious of extended rule. His doctrines, precepts, and conduct become marked by contradictions, and his whole course is irregular and unsteady. His revelations, henceforth, are so often opportune, and fitted to particular emergencies, that we are led to doubt his sincerity, and that he is any longer under the same delusion concerning them. Still, it must be remembered, as we have shown, that the records of these revelations are not always to be depended upon. What he may have uttered as from his own will, may have been reported as if given as the will of God. Often, too, as we have already suggested, he may have considered his own impulses as divine intimations, and that, being an agent ordained to propagate the faith, all impulses and conceptions toward that end might be part of a continued and divine inspiration. (Page 197)..... .....

(9) The very trees have writhing serpents for branches, bearing for fruit the heads of demons. We forbear to dwell upon the particulars of this dismal abode, which are given with painful and often disgusting minuteness. It is described as consisting of seven stages, one below the other, and varying in the nature and intensity of torment. The first stage is alloted to Atheists, who deny creator and creation, and believe the world to be

eternal. The second for Manicheans and others that admit two divine principles, and for the Arabian idolaters of the era of Mahomet. The third is for the Brahmins of India the fourth for the Jews, the fifth for Christians, the sixth for the Magians, or Ghebers of Persia, the seventh for Hypocrites, who profess without believing in religion. (Page 207).....

(10) Enervated by peace, and the sensuality permitted by the Koranwhich so distinctly seperates in doctrines from the pure and selfdenying religion of the Messiah-- the Moslem regarded every reverse as preordained by Allah, and inevitable; to be borne stoicly, since human exertion and forsight were vain. "Help thyself and God will help thee", was a precept never in force with the followers ofMahomet; and its reverse has been their fate. The crescent has waned before the cross, and exists in Europe, where it was once so mighty, only by the suffrage, or rather the jealousy of the great Christian powers, probably ere long to furnish another illustration that "they that take the sword shall perish with the sword." (Page 211).....

Here are some extracts from " Mahomet And Islam " by Sir William Muir, Third Edition, Revised, 1895.

Sir William Ex-Lieutenant-Governor.

(1) The first bloodshed at Medina with the countenance of Mahomet was a woman's. Asma, daughter, Jan. 624 A. D. of Merwan, belonged to a family which still clung to the ancestral faith. She made no secret of her dislike to the Islam, and, being a poetess, composed Verses on the folly of putting faith in a stranger who had risen against his own people and slain so many of them in battle. These verses quickly spread from mouth to mouth. The Moslems were offended; and Omeir, blind man of the same type, and a formal husband of the poetess, vowed that he would kill her Tradition magnifies the assassin's merit by dwlling on his heartless cruelty. In the dead of night he crept to the apartment where Asma with her children lay asleep. Feeling stealthily, he removed her suckling babe and

plunging his sword into her breast, so transfixed her to the couch. Next morning, in the Mosque at prayer, Omeir acquainted Mahomet (who was aware of the design) with what he had done, and asked whether there was any cause for apprehension. "None whatever," replied the prophet, "a couple of goats will hardly knock their heads together for it." Then turning to the bystanders, he remarked, "Behold a man that hath assisted the Lord and His Prophet." "What!" Cried Omar, "The blind Omeir?" "Call him not blind," Rejoined Mahomet; "Call him rather Omeir the Seeing." On his way home Omeir encountered members of the family, who taxed him with the murder. He avowed it openly, and threatened the whole clan of them with the same faith unless they changed their tone. They were alarmed, and soon succumbed before the determined attitude of the Moslem party. In short, the only alternative to a hopeless bloodfeud was now the adoption of Islam.

(2) A few weeks later, another foul murder was committed on Abu Afak, an aged Jewish proselyte, whose offence was similar to that of Asma. "Who will rid me of this pestilent fellow?" said Mahomet to those about him; and not long after, one of his followers fell unawers on the unfortunate man as he slept in his courtyard, despatched him with his sword, and escaped unrecognised. Horror at his death-shriek seized the Jews. There was good reason for it. (Pages 103 and 104).....

A few months passed, and another dastardly assassination darkens the page of the Prophet's life. Kab ibn Ashraf, son of a Jewess, was a "Proselyte of the Gate." He followed Mahomet so long as he favoured Judaism, but left him when he forsook Jerusalem as his Cibla. (Page 106).....

(3) Mahomet accompanied them to the outskirts of the town, and as they went on their deed of darkness bade them godspeed. Caught in the snare, and not startled by their arms, Kab descended at their call; when, decoying him to a distance, they despatched him with their swords. Escaping pursuit, they

hurried back, carrying one of their number severely wounded in the struggle. (Page 106).....Tradition dwells with complacency on the aggravating details of this perfidious murder; and the stigma of complicity in the same cannot be dissociated from the Prophet's name. (Page 107).....

(4) Mahomet was now going on to threescore years; but weakness for the sex seemed only to grow [June 626 A. D.] with age, and the attractions of his increasing harem were insufficient to prevent his passion from wandering beyond its ample bounds. Happening one day to visit the dwelling of his adopted son Zeid, he found him absent. As he knocked, Zeinab wife of Zaid, started up in confusion to array herself decently for the Prophet's reception. But her charms had already through the half-opened door unveiled themselves too freely before his admiring gaze; and Mahomet, smitten by the sight, exclaimed "*Gracious Lord! Good! Heavens! How thou dost turn the hearts of men!*" The words, uttered as he turned to go, were overheared by Zeinab, and she, proud of her conquest, was nothing loth to tell her husband of it. Zeid went at once to Mahomet and offered to divorce his wife for him. " Keep thy wife to thyself" he answered," and fear God". But the words fell from unwilling lips. (Page 129) .....

(5) Even in Arabia, to marry the divorced wife of an adopted son was a thing unheard of, and he forsaw the scandal it would create. But the flame would not be stifled. And so, casting his scruples to the winds, he resolved at last to have her. Sitting by Ayesha, the prophetic ecstasy seemed to come upon him. As he recovered, smiling he said," who will run and tell Zeinab that the Lord hath joined her to me in marriage?" The maid Salma made haste to carry the tidings to Zeinab. She was overjoyed, and in token of pleasure bestowed upon the messenger all the jewels she had upon her person. Mahomet made no delay. He celebrated the nuptials by a feast in the Court of the Mosque, and thus took a second Zeinab to be his wife. (Page 130) .....

(6) Could the burlesque of inspiration be carried further? Yet this verse, as well as the Revelation chiding him for his scruples regarding Zeinab, and directions as to the Prophet's relation with his household, are all incorporated in the Koran, and to this day are gravely recited in due course, as a part of the word of God, in every Mosque throughout Islam. (Page 132).....

(7) The camp broke up, and the people wended their way to the City. The prisoners followed; but one, the beautful Rihana, was set apart by Mahomet for himself. The men were shut up in a yard separate from the women and children, and spent hours of darkness in repeating passages from their Scriptures, and exhorting one anther to faith and constancy. (Page 148)

(8) The butchery lasted all day, and continued by torchlight into night. Having thus drenched the market-place with the blood of seven or eight hundered Jewish victims, and commanded the ground to be smoothed over their remains, Mahomet retired to solace himself with Rihana. The husband and male relatives of this poor lady had all perished in the massacre. He offered her marriage, but she preferred to remain his bond-maid. She declined Islam but she had no escape from the embrace of her licentious conqueror. She did not many years survive her unhappy fate. (Page 149).....

(9) But the jealousy of Mary's "sisters" betrayed itself in a more serious way, It happened that Haphsa went to visit her father on the day when her own turn came round. Coming unexpectedly back she surprised Mary with the prophet in her own apartment. The affront was the more intolerable from the servile station of her rival. To escape exposure and appease his indignant spouse, Mahomet begged of her to keep the matter quiet, promising to forego the company of Mary altogether. But Haphsa did not care to hide her wrong, she told it all to Ayesha, who boiled with indignation at the tale. The scandel spread and Mohommet soon found himself received by all his wives with coldness and reserve.

As in the affair of Zeinab, a heavenly message interposed.

The oracle disallowed the promise to refrain from Mary's company, chided the Chief offenders for their insubordination, and hinted at the possibility of the whole harem being divorced in favour of consorts more loyal and complacent. Having delivered the warning the Prophet withdrew from the society of his wives, and for a whole month lived alone with Mary. Omar and Abu Bekar were mortified at the scandal, and at the desertion of their daughters for a menial concubine. Mahomet at last relented. Gabriel, he said, had spoken well of Haphsa, the chief offender, and desired that he should take her back again. So he forgave them all, and returned to their apartments as before. Here is the Heavenly Message:—O Prophet ! Why hast thou forbidden thyself that which the Lord hath made lawful unto thee, out of desire to please thy wives, for God is forgiving and merciful? Verily the Lord hath sanctioned the revocation of your oaths, and God is your master. He is knowing and wise. Now the Prophet had entrusted as a secret to one of his wives a certain affair, and when she disclosed it to another, and the Lord had revealed the same unto him, so when he had aquainted her (Haphsa) therewith, she said, *Who told thee this?* He answered, *He told it me who is the knowing and wise. If ye both turn* to the Lord with repentance (for verily the hearts of you both have swerved), –Well. But if ye side with each other against him, verily God is his Master; and Gabriel, and all good men of the believers, and the Angels will thereafter be his supporters.

Haply his Lord, if he divorce you, will give him in your stead wives better than ye are, submissive unto God, believing, pious repentant, devout fasting,– both women previously married, and virgins.

There is surely no grotesquer utterance by way of a "Revelation" in the sacred books of the East than this strange passage and yet it has been gravely read all these ages and is still read by the Moslem, both in public and private, as part of the Divine and "eternal,' Coran. (Pages 196 & 197)……

(10) In short, the distinction between the two creeds is, that while the aspirations of humanity have free play under the Gospel, in the swathing bands of the Coran, they are altogether checked and stifled. (Page 246)..... .

(11) I do not dwell further here on the relations of the sexes excepting to say that the provisions regarding divorce and servile concubinage have led in Islam to a mass of prurient literature defining the legal conditions of things which ought not so much as to be named, a leaven of corruption. From all this the Christian faith, with its law of monogamy and simple injunction of conjugal fidelity, is altogether free. (Pages 247 & 248)..... .

Before the Flight, Mahomet was profuse in his declaration that there should be "no constraint in religion." But so soon as he came to power he drew the sword, never again to sheathe it; and his followers have not been slow to tread in his steps. "My kingdom, " said Jesus Christ to the Roman Governor, " is not of this world: If my kingdom were of this World, then would my servants fight, that I should not be delivered to the Jews but now is My kingdom not from hence." (Page 248)...

(12) To put the matter shortly, each religion is an embodiment of its founder. Mahomet sought power· h fought against those who denied his claims, he put a whole tribe to the sword; he filled his harem with women, bond and free, he cast aside, when they had served his purpose, the Jewish and· Christian Scriptures, and he engrafted his faith on the local superstition of his birth–place. He did all these things under cover of an alleged divine authority, but he did no miracle. (Page 249)...

" Here are some quotations from "Islam and Christianity" by John Muehleisen Arnold, D. D. edition 1874.

Arnold

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(1) Hence we are driven to the conclusion that the character of Mohammed decidedly deteriorates from the time that he *assumed the Office of a Prophet*, and this fact ought to be specially borne in mind. In his early days of religious refrom he com-

menced as a sincere fanatic, mistaking dreamy visions and satanic influnce for divine inspiration; but he completed his career as an *impostor*, who brought forth his *pseudo- revelations* whenever he found it necessary to sanction the most unjustifiable acts. (Page 77)..... .....

(2) This total negation of the holiness of God may be considered the *fundamental lie* of Islam, which marks its teaching as directly opposed to reason and revealation, and as false from beginning to end. (Pages 94 & 95).....

(3) In Mohammad's personal life, those moral requisitions only were fulfilled which would answer to a Prophet of Arabia; for although he must be condemned as a false Prophet, if brought before the tribunal of pure ethics, yet according to the ethics of Arabia his very faults would be deemed virtues; thus it becomes intelligible why his claims to the dignity of a Prophet were not rejected, notwithstanding those *flagrant immoralities*, which the Koran records *to his shame*. (Page 176)...

(4) The mixture of truth and falsehood, the simplicity of its *formulae*, the mechanism of its devotions, washings and fastings, combined with *an unbridled licentiousness*, renders it far more acceptable to the natural man than the Gospel of Christ. (Page 196).....

(5) This *hatred* towards all other religionists, which is the very element of Islam, is continually nourished by the reading of the Koran, which is filled with threatenings and curses against unbelievers; it is also the necessary consequence of a doctrine which teaches that the sword is the sanctified means of conversion. (Page 205).....

(6) In more recent times the notorious Sultan of Mysore, Tippoo Sahib, perpetrating acts of persecution for the sake of religion, which appear the more hateful because accompanied by the most brutal lust. The majority of his snbjects being Hindoos, his object was to convert the whole population of the

Malabar Provinces to the faith of the Koran, He fell upon the defenceless Hindoos, and forcibly circumcized them; others were robbed of their wives, children and property, and driven back to the jungles. (Page 206),.....

(7) Tippoo Sahib took away the daughters of the Brahmins, and having dishonoured them, he sent them back to their parent who refused to receive them, since they had lost caste. Tippoo then compelled the Brahmins themselves to marry these outcasts by which they also, losing their caste, were expelled from their community. The cruelties of Tipdoo Sahib are recorded by Buchanan. (Journey from Madras through Mysore and Malabar, " 1807, i. p. 56, ii. 550). (Page 206).....

FARISHTA HISTORY OF THE MOHAMMADAN POWER IN INDIA, TRANS. BY BRIGGS 1829

(8) As late as September 1849 we had an instance of this fanaticism. Sixty-four Moslems entered a temple in a town near Calicat, murdered every devotee then present, and then shut the doors, expecting to be slain and sent to paradise. A small detachment of Sepoys, sent against them was repulsed, and the commanding European Officer killed. A European detachment next forced an entrance; and as the fanatics declined to submit, they were cut down, and, in the belief of themselves and their brethren, they went straight to paradise ! (Page 206).....

(9) In addition to these pernicious consequences of Polygamy which besides four lawful wives, permits an unlimited number of concubines, we need scarcely mention the glowing revenge and the heart-burning jealousies of the incarcerated inmates of the harems which are transformed into *nurseries of unnatural vices, assassinations, and secret poisonings.* These crimes are committed with the greater impunity, as these hiding-places are closed to the organs of justice. (Page 210).....

(10) Polygamy obviously destroys all spiritual affection in matrimony; the spiritual element, which should predominate, is utterly unknown to the Moslem believer. Matrimonial love

surrenders itself entirely, and requires a similar return; but this cannot exist under the baneful influence of Islam and that the wife is but a commodity is proved by the fact, that the poor man has only one wife, just as he may happen to possess but one camel or one tent, whilst the rich man may have many; if proved that man's constitution demand a plurality of wives, then it is unjust to withhold the boon from the less wealthy of the community. "Journal Asiatique, 1836, ii. P. 420 Mohler, P. 401". (Page 210).....

(11) As Seneca could say of the Roman ladies of the day that they counted the years no more after the Consuls, but after their husbands, so Mohammadans mark the events of their age by the number of their wives. Even among the simple Beduins the cooling down of the husband's affection is sufficient reason for a divorce. (Page 211).....

(12) When Miehaud asked an aged Egyption whether he remembered the compaign of Napoleon, he answered, that he had his *seventeenth wife* at that time ! (Page 211).....

(13) According to the claims of the Kaliphate, no other than a Moslem ruler can demand obedience from Mohammedans: a *point which statesmen will do well to bear in mind,* in dealing with the refractory Mahammedans of India. The precept, that the subject is bound to pay homage to "the powers that be", is not to be found in the Koran; and Mohammed, never imagining that the true believers could ever fall under the dominion of any foreign power, made no provision for such an event; and so long as breath remains in the Moslem community, they will never, except from dire necessity, submit to any other than a Moslem Government. Allegiance is due alone to the Government which derives its power, in some way or other, from the Prophet himself,; and this power, of course, could be delegated to no other than a Moslem sovereign.

(It is not, therefore, wise or prudent to trust to any loyal expressions, which Moslems may utter when they feel

compelled to submit to another than that which they consider their divinely appointed Government. Rebellion is not only a dominant natural instinct in Moslem, but with them it is religion and a matter of conscience to throw off a foreign yoke at the very first opportunity. (Pages 214 and 215).....

(14) As the right of Government belongs only to a successor of Mohammed, the Mohammedans of India, being accidentally placed under a Christian power, consider it as usurped for a time; and they are authorised to take the first favourable opportunity of shaking it off, and of transferring their allegiance to a Moslem ruler. As the confession of Islam is the indispensible prerequisite to legitimatize a Government a Christian power ruling a Mohammedan community can only be looked upon as an insufferable anomaly, (Page 215).....

(15) If ever there were "enemies of the cross", the Moslems who deny the Crucifixion must be considered as such; and if true that they have frequently fought against idolatry, they have constantly, and upon principle fought against the cross. It is admitted on all sides that a perfectly barbarous and superstitious people are more easily gathered in o the fold of the Church than the Mohammedans. (Page 390).....

(16) The Mohammedan view of the rewards conferred by God on all who fall in battle, must have wrought np the feelings of the fiery Arabs to the highest pitch of enthusiasm. All men desire to go to heaven, but, in the case of the Arabs, the promise of paradise was annexed to all in which they most delighted on earth.

And such a paradise! All that a glowing imagination could anticipate of sensual enjoyment was offered. No wonder, when such powerful stimulants were supplied, if the Arab became tenfold more war-like, more fanatical, more ferocious, more invincible. (Page 216).....

(17) It sanctions by its polygamy, concubinage, and unrestrict-

ed freedom of divorce, one of the most debasing forms of sensuality. The true idea of women and of that great institution, the family, is entirely lost. Farther, to exclude the softening and purifying influence of woman from social life was a grievous mistake. Woman had occupied a far higher place in Arabia than Mohammed allowed her. He degraded women. "Ladies no longer appeared in public excepting, as they flitted along, shrouded beneath the veil. The light and grace, the charm and delicacy imparted by their presence to Arab society were gone."

The position of female slaves is truly wretched. They are not held to have any rights whatever. (Page 227).....

The Koran fierce and intolerant.

(18) A strong argument against the Kuran can be drawn from its persecuting principles. The language, especially of its later parts, is fierce and intolerant. Passages like the following are occuring constantly: "Verily those who disbelieve in our signs, we will surely cast to be broiled in hell fire. So often as their skins shall be well burned we will give them other skins in exchange, that they may taste the sharper torments." (Sura 4th.)

The descriptions of hell in the Kuran are not so much terrible, as disgusting and hideous. It is evident that Mohammad deligts-revels-in depicting the horrors of interminable damnation. This is deplorable. There are no meltings of heart, no stirrings of compassion, no sorrow over the lost. Nothing appears but exultation and glutted revenge. The hotter the hell into which his enemies are cast, the louder is Mohammed's shout of triumph. Oh! how unlike the conduct of Jesus Christ who, when his enemies had nailed him to the cross and were heaping insult on his dying agonies, cried with his last trembling accents: "Father forgive them, for they know not what they do." (Luke. xxiii. 34)

Mohammed extended his religion by the sowrd, openly

avowing it as a principle that he did so. The weapons of his warfare were carnal. We read, " Fight in defence of God's true religion, as it behoveth you to fight for the same", (Sura 22nd)-and so in many other places. Twenty-seven military expeditions of Mohammed have been reckoned up, and of smaller actions or skirmishes some enumerate as many as forty eight.

The precepts and examples of Mohammed hardened the heart of his followers towards men of other religions. The feeling of Mohammedans towards them is a mixture of contempt and hatred, at least, it is so in proportion as they are sincere believers in the Kuran. Their treatment of non-Mohammedan conquered races has always been harsh and unjust, and often exceedingly barbarous. And who has not heard of the horrors of slave-hunting in Africa ! Pre-eminent in this diabolical work are Mohammedan Arabs. They hold that their religion sanctions all the atrocities they commit. (Page 228).....

Bad character of Mohammed.

(19) The character of Mohammed himself furnishes a powerful argument against his claims to be a messengar from God. Intellectually, as we have seen, he stood high; but morally low. A Mohammedan author informs us that the prophet confessed he delighted in women and perfumes. Licentiousness grew upon him in the latter part of his life, and up to its very close. He had in all, fifteen wives; at the time of his death he had nine. Jealousy was one of his distinguishing qualities. Among revengeful people he was pre-eminently cruel and unforgiving. The Historian Gibbon refers to " the bloody precepts so repeatedly inculcated in the Kuran " (Pages 229 and 230).....

(20) Regarding Arabia itself a writer of authority (Palgrave) who travelled extensively in that country, uses the following strong language:—"When the Koran and Mecca shall have disappeared from Arabia, then and then only can we expect to see the Arabs assume that place in the rank of civilization from which Muhammad and his book have more than any other in-

dividual cause kept them back." Again, let us compare for example, the Christian Hungarians, who are one of the finest of European races, with the Muhammadan Turks. Yet the Hungarians and Turks are sprung from the same Turanian stock. Under the baneful sway of Islam flourishing lands have been turned almost into deserts. What a contrast between the past and present condition of such regions as Persia, Asia Minor, Syria, North Africa, and others! Those who attempt to parry this argument by pointing to the delusive and fleeting splendours of the Caliphate in Baghdad, or of the Moors in Spain, ignore the most certain facts of History. Whatever attainments in science and literature were made by Muhammadans, they were made in spite—often in defiance—of the Kuran and its authorized expounders. (Pages 232 & 233).....

Enough has been said to show that Muhammad and the Kuran have title tile to respect, and that their claim to inspiration is fictitious. Into the character of Muhammadanism *as it now is* we need hardly enter. The childish traditions and observances which have been added to the system propounded by Muhammad, may deceive the grossly ignorant, but none of the educated youth of India—the class for which this volume is intended will receive them otherwise than with a smile of pity. I once thought of inserting in this place an account of Muhammad's celebrated. Night Journey, as a specimen of Musalman tradition, but I cannot bring myself to waste time on such folly. It is worse than silly, it is profane. (Page 233).....

CRITICISM OF PAURANICISM & VEDICISM

The Bhagvad Gita abused.

Here are a few quotations from "The Religious and Moral Teaching of the Bhagvad Gita examined".

(1) Bishop Caldwell justly says. "the stories related of Krishna's life do more than any thing else to destroy the morals and corrupt the imaginations of Hindu youth."

The Maharajas, scattered over India, claim to be incarnations of Krishna, and are supposed to be priviledged to act as he bid. Men and women prostrate themselves at their feet, offer them incense, fruits, and flowers, and holding lights before them. It is believed that the best way of propitiating Krishna in heaven is by ministering to the sensual appetites of the Maharajas. Body, soul, aud property *(tan, man, dhan)* are to be wholly made over to them. Women are taught to believe that the highest bliss will be secured to themselves and their families by intercource with the Maharajas. To secure this, large sums are paid. (Page 12)....

(2) " Of all forgeries, " says Dr. K. M. Banerjea, " the most flagitious and profane is that which connects the name of Almighty with an untruth". Yet this is what is done in the Gita. (Page 16)..... .....

Barth, a French writer, a distinguished Sanskrit scholar, says of Yoga exercises: " Conscientiously observed, they can only issue in folly and idiocy". (Page 34)....

Taking the words in their plain meaning, the climax of Hindus philosophy is a blasphemous falsehood, too horrible almost to the mention—for a puny, ignorant, proud, sinful, mortal to say " I am God !" Such assertion can be compared only to the ravings of a mad-man in a lunatic assylum who fancies himself a king. Yet, according to Hindu philosophy, he is the only wise man! (Page 35)....

(5) A great authority has said that, "Religion is the strongest and most important of all the elements which go to constitute nationality". (Page 56)....

(6) " Hinduism can not achieve his unity. With its inexorable caste rules it can separate and divide, but can never unite and harmonize. Some people think that the Government, with official representatives, is the greatest enemy of the Congress. If these would consider the matter without prejudice, they would say that the greatest enemy of the Congress and

the country, are the HINDU REVIVALISTS. The revival of Hinduism means wider seperation, further disunion, deeper antagonism between race and race; it means rending asunder, not union. Educated Indians, therefore, who truly love their country and long for the' fusion into one national whole of all different elements that constitute the population of India', should beware of Hindu Revivalists. (Page 56).....

(7) " Gentlemen of the Congress ! What Christianity has done for the most powerful nations of Europe, what it has done for the United States of America, it can and will do for India. Political rights, large powers of administration, the representative and constitutional form of Government, equality, fraternity, unity, all these things, the very privileges which we seek for, have followed a matter of course, whereever Christianity has accepted and loyalty followed. Christianity therefore has a peculiar claim upon your attention".
(Pages 56 and 57).....

(8) The soundness of unsoundness or the philosophy and the probability or otherwise of its divine origin and authority, may be estimated, like the characteristics of a tree, by its fruits. What are the visible, tangible fruits of the philosophy ? What has it done for India, the land of its birth ?

(9) Has it promoted popular education, civilization, and good Covernment ? Has it educated the people in generous emotions ? Has it abolished caste or even mitigated its evils ? Has it obtained for widows the liberty of remarriage ? Has it driven away dancing girls from the temples ? Has it abolished polygamy ? Has it repress vice and encouraged virtue ? Was it this philosophy which abolished female infanticide, the meriah sacrifice and the burning of widows ? Is it this which has kindled amongst the Native inhabitants of India the spirit of improvement and enterprise which is now apparent ? Need I ask the question ? All this time the philosophy of quietism has been sound asleep, or' with its eyes fixed on the point of its nose', according to the directions of the Gita, it has been

thinking itself out of its wits. This philosophy has substantially been the creed of the majority of the people for upwards of two thousand years; and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent; but it has all this time been too much absorbed in contemplating self by means of self to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare but that work is being done, not by Vedantists or quietists of any school, but by Christians from Europe, whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy." (Pages 57 & 58)....

Criticism of Caste. The following is from a work on "caste" by the Christian Tract Society.

The Stomach is the seat of Hinduism:—

It has been well remarked: "Other religions may be seated in the mind and soul but the stronghold of Hinduism is the stomach. A Hindu may retain his faith against all argument and against all violence, but mix a bit of beef in his food, and his religion is gone! Not that he renounces it, but that it repudiates him. Let half a dozen Hindus seize one of their own caste, and forcibly thrust forbidden food down his throat, and that man has ceased to have any rights in this world or the next."

(Page 32 "Caste," Comp.

Mitchell Here are a few extracts from "Letters To Indian Youth" by the Rev. J. Murray Mitchell, M. A., L. L. D., Madras 1894.

(1) The Gods that spring from the Supreme (and yet are

generally conceived to be still identified with him) *lie, commit adultery, are envious, revengeful, and full of vices.*

(2) The histories of Brahma, Indra, Krishna, and other Gods, especially as given in the Puranas, are disgusting to a pure and honorable mind. I dare not pollute my page with the recital of their flagitious deeds. Were such things, as are ascribed to the Gods, to be commited hy human beings, every one of us would be struck with horror. (Page 166)

(3) On this remarkable book let us hear the judgment of one of the most tolerant of philosophers, himself emphatically an eclectic, M. Cousin:" You will comprehend how before this kind of theism, at once terrible and chemerical, and represented in extravagant and gigantic symbols, human nature must have trembled and denied itself, how art, in its powerless attempt to represent being in itself, must have risen without limit to colossal and irregular creations, how God being all, and man nothing a formidable theocracy must have pressed upon humanity, taking from it all liberty, all movement, all practical interest, and consequently all morality,–and again you will comprehend how man, despising himself has not been able to take any thought for recalling the memory of his actions, how there is no history of man, and no chronology in severe language, yet not too severe. Taste, art, liberty, political improvement, morality– all nipped in the bud by the baleful breath of Indian philosophy, and the human intellect so dwarfed that even the writing of history became impossible? (Page 195)

(4) Varied systems, each baseless, each absurd, all mutually conflicting– systems, cold and cheerless, that frown on human love and virtuous exertion, and speak of annihilation, or something equivalent, as our highest hope–such is the sorrowful result of infinite speculation. The philosophy of India is a philosophy of despair. (Page 196)

(5) Surely the force of folly could no further go. Keshub was always dreamy and imaginative, and our impression is that, in

his latter days, his reason had partially failed. For his wildness and inconsistency we can account in no other way. His society the so-called " New dispensation"–must return to reason, or it must perish, at least, thinking men will forsake it. We speak thus of Keshub's later doings with much sorrow, for we cannot forget that in earlier days, he did very much to advance social, and even religious, reform, and that he always spoke of Christ in terms of high admiration. (Page 198).....

A Govt. Gazetteer on Hindu priests.

The following is from a Government publication:—

" The temples at Kangra and Jawala Mukhi are in charge of the rapacious Bhojkis, who plunder the unfortunate pilgrims. At the latter place large numbers of sheep and goats are supposed to be sacrificed. The appetite of the Devi is however, capricious, and the votaries are usually imformed that she is not quite ready for her meal. The offering is left and is hurried away, and sold in the neighbourhood for a trifle under its value to men who again resell it to other pilgrims." (Vide Kangra Gazetteer of the Kangra District Vol. I 1883-4-Page 67) Again —"The Pujaris of the shrines in the Kangra and Simla hills have grown into a distinct caste, composed originally, it is said of a mixed collection of Nais, Brahmans, Rajputs, and Jogis, who all intermarried. They are all priests of Devi, and their name is said to be a corruption of Pujki. The Bhojkis are said by Mr. Barnes to be " not Brahmans; though they are the heriditary priests of these celebrated temples. They all wear the sacred thread; they intermarry among themselves alone, eat flesh, drink wine, and are a debauched and profligate set, the men are constantly in Courts involved in litigation, and the women are notorious for their loose morality."

(Ibid Page 83.)

Miscellaneous

Here are a few specimens of Christian criticism of Budhism, Jainism, and Zorastrianism.

(1) And unhappily some, of the Buddhist books are deplorably immoral. The great Orientalist Burnouf was repelled from the study of them because they are, as he expressed it," Miserable in form, and odious in meaning."

(2) The Jaina sages were wild unearthly beings, whom it was hard to understand and impossible to love.

Let it be noted— in justice to the Jainas— that though their own religious books are almost worthless, they did valuable service of a literary and scientific character after they had adopted Sanskrit as the language of composition, about 900 years ago.

(3) Still, the system is grievously defective, Ahuramazda is not a purely spiritual being. Worship is paid to any of his works as well as to himself. The beings worshipped require food, and they are made strong by praise. The notion of sin is very imperfect. For too much reliance is placed on ceremonies, and some of these are not only foolish but disgusting.

So we see that this charge against Swami Dyananda, like others that have been gratuitously flung about, is absolutely baseless. The disgraceful manner in which some of our countrymen, who are defeated by the Arya Samaj in religious controversy, are behaving is simply disgraceful. It reminds one of a similar scene enacted once before in history. When Christ was being tried, Pilate the Roman Governor addressing the mob said " Behold ! I bring him forth to you that you may know. I find no cause in Him *Ecce Homo.*" But the well-schooled cry of the people rang clamorously forth through the air

" Crucify Him, Crucify Him".

"I am innocent of the blood of this just man, look you to it" said he again. "His blood be upon us, and upon our

children" replied the mob. Similarly the Foreign British Govt. finds no cause in Dyananda, for if it had, it would have taken action long ago. But Dyananda's countrymen for whom he laboured, suffered, bled, and died are athirst for the blood of his followers. The foolish scribes thought that the death of Christ would put an end to Christianity,but while the Jewish faith has ceased to be a force in the world, Christianity to-day commands the allegiance of a considerable portion of the civilized world. Even so some Christian missionaries are crucifying Christ once more and acting in a league with the bigoted Mullahs and the atheistic and imposter-worshipping Dev Dharmis are seeking to have the Arya Samaj suppressed and its literature proscribed. No sane man believes that they can succeed in this effort, for the British statesman is not a coward like Pilate. He has the courage to resist importunate demands no matter if they be backed up by dynamic force, when he knows them to be unjust. But what if they succeed? They fondly hope that the giant who has created a stampede in their camps will be killed. Their fond expectations, like those of the Scribes and the Pharisees, are doomed to disappointment. The giant has drunk of the ambrosia of Vedic Truth. No power on earth can despatch it. The time will surely come, and those that have the eye of faith can picture it to themselves, when the Vatican will resound with the sound of Veda-mantras, Vedic prayers will be recited in St. Paul's Cathedral, the air of Medina will be impregnated with the fragrant particles of Hom Samagri and students of history will wonder why once people, who boasted of living in an enlightened age, misunderstood the teachings of the World-Redeemer, the Jagat Guru, the True Christ—Dyananda the embodiment of mercy (Dya) and beatitude (ananda.)

CHAPTER V.

KRISHN VARMA AND THE ARYA SAMAJ.

Any stick is good to beat the Arya Samaj dog with. This seems to have been the motto of Mr. Grey. We almost pity him. He had to make out a case for which there was no data and hence the awkward and bungling fashion in which he fumbled for evidence on the stage in full view of the spectators. Krishan Varma was once an Arya Samajist. He is now an anarchist. Seizing these facts Mr. Grey whipped them up into the shape of the following syllogism:—

Krishna Varma's Connecton with the Arya Samaj

All revolutionaries are enemies of the Government

Krishnvarma once an Arya Samajist, *is* now a revolutionary

∴ All Arya Samajists are revolutionaries.

What fine logic! What avails it if Krishnavarma abjured the creed of the Arya Samaj long before he began to indulge in heroics which, thanks to the patronage of the London *Times*, have brought him cheap notoriety. What avails it, if when he was a Samajist he was a loyal citizen whom the viceroy of India honored with his visit. If the Arya Samaj is to be held accountable for the present conduct of Shyamji Krishna Varma because he was once a member of the Samaj, why should not the ruler and the political agent of the Indian state, of which he was once the trusted Dewan, be hauled up for sedition because *now* he is an enemy of the paramount power. We are sure that if a case was launched against them and Mr. Grey were engaged on behalf of the Prosecution, there would be no dearth of argument and evidence to connect both the high-placed gentlemen with the nefarious deeds of Krishnavarma and if they are honorably acquitted it will not be for any flaw in the argument of the counsel but on account of the tribunal being too foolhardy

to interpret the Penal Code in a wider sense or to "presume" and "draw inferences" and conclusions after the fashion indicated above. Since, however, the criteria of judgment employed by common folk are different from those invented by the brilliant counsel for the Prosecution in the Patiala Imbroglio, we need only tell the unvarnished tale of Krishnavarma's connection with the Arya Samaj to bring home to our readers the fact that this revolutionary did not wield much influence even when he was an active member of the Samaj and his public conduct was the subject of an animadversion in our society long before he struck into the byways of anarchy.

Swami Dayanand's Last Will and Testament.

The following copy of Dayananda Saraswati's *Swikara patra* (last will and testament) registered at Udaipur shews that Shyamji Krishna Varma was only appointed a common member of the Paropkarini Sabha and that his name appears last of all.

THE SWIKARPATRA

OF

SWAMI DAYANAND SARASWATI.

SHRI RAMJI

The will of Parmahans Parivrajkacharya Shrimad Dayanand Saraswati Swami.



Order of the Maharaj Sabha (State Council) No. 290.

Execution of this will admitted in the presence of Shriman Shri 108 Shriji Dhirbir Chirpratapi Virajman Rajyeshri Mahadraj Sabha (State Council) by Swamiji Shri Dayanand Saraswatiji in due form.

Therefore it is ordered

That the original will be delivered to Swami Shri Dayanand Saraswatiji under the signature and the seal of Rajyeshri Mahadraj Sabha

and that a copy be kept in the office of the same Sabha, and that the same be printed at the State Press and one copy each be sent to the Members of the Sabha mentioned in the said will for their information and action in accordance with its provisions. Dated Samvat 1939 Phalgun Shukla 5th Tuesday corresponding to 27th February 1883.

(Sd.) MAHARANA SAJJAN SINGH.

(Chief of Mewar and President of the Rajyeshri Mahadraj Sabha.)
Signature of the Members of the Rajyeshri Mahadraj Sabha.

1 Rao Takhat Singh of Bedla.
2 Rao Ratan Singh of Parsoli.
3 Maharaj Gaj Singh.
4 Maharaj Rao Singh.
5 Mama Bakhtawar Singh,
6 Ranawat Udai Singh.
7 Thakor Manohar Singh.
8 Kaviraja Shyamal Das.
9 Sahiwa'a Arjan Singh.
10 Roe Pannalal.
11 Purohit Padma Nath,
12 T. Mokand Lal.
13 Mohan Lal Pandya.

SWIKARPATRA.

I Swami Dayanand Saraswati do give authority over my entire property i. e. Clothing, Books, Money, Press &c. to a Society of twenty three Aryan gentlemen according to the rules given below and constituting the same Society as Adhishthata (Manager) for the purpose of applying the said property to works of public good, do execute this deed that it may be of use on occassion required. This Society is designated " The Paropkarni Sabha" of which the under-mentioned twenty three gentlemen are Members; out of them the President of this Sabha being

1 Shriman Maharaja Dhiraj Mahi Mahendra Yavadarya Kul Divakar Maharanaji Shri 108 Sajjan Singhji Varma Dhirbir G. C. S. I. Chief of Udaipur, Raj Mewar.

2 Vice President—Lala Mulraj, Extra Assit. Commissioner, Vice President Arya Samaj Lahore, Native of Ludhiana.

3 Secretary—Shriyut Kavi Raja Shyamal Dasji Udaipnr, Raj Mewar.

4 Secretory—Lala Ramsharan Das Rais, Vice President Arya Samaj Meerut.

5 Assistant Secretary—Pandya Mohan Lal Vishnu Lalji, residing at Udaipur, native of Mathura.

MEMBERS.

	Name	Place.
1	Shriman Maharaja Dhiraj Shri Nahar Singhji Varma.	Shahpura, Raj Mewar.
2	Shrimat Rao Takht Singhji Varma.	Bedla, Raj Mewar.
3	Shrimat Rana Shri Fateh Singhji Varma.	Delwara, Raj Mewar.
4	Shrimat Ravat ArjunSinghji Varma.	Asind, Raj Mewar
5	Shrimat Maharaj Shri Gaj Singhji Varma.	Udaipur, Mewar.
6	Shrimat Rao Shri Bahadur Singhji Varma.	Masuda, District Ajmer.
7	Rao Bahadur Pundit Sunder Lal	Superintendent Work-shop and Press Aligarh, Agra.
8	Raja Jai Krishna Das C. S. I.	Deputy Collector Bijnaur, Moradabad.
9	Babu Durga Prasad.	Treasurer Arya Samaj Farrukhabad.
10	Lala Jagan Nath Prasad.	Farrukhabad.
11	Sheth Nirbhairam.	President Arya Samaj Farrukhabad.
12	Lala Kalicharan Ramcharan.	Secretary Arya Samaj Farrukhabad.
13	Babu Chhedi Lal.	Commissariat Agent, Morar Cantt. Cawnpur.
14	Lala SainDas.	Secretary Arya Samaj Lahore.
15	Babu Madhav Das.	Secretary Arya Samaj Danapore.
16	Rao Bahadur R. R. Panit Gopalrao Hari Deshmukh, Member of Council of the Govenor of Bombay.	Poona.
17	Rao Bahadur R. P. Mahadev Govind Ranade, Judge.	Poona.
18	Pandit Shyamji Krishna Varma, Professor of Ranskrit Oxford University London.	Bombay.

RULES.

1 The aforesaid Sabha, as it at present in time of difficulty does, according to the rules, take care of me and all my property and applies it to works of general good, shall continue after me viz., after my demise also, to act in like manner :—

(a) In the dissemination of the Vedas, Vedangas and other like Shastras i. e., by fostering the commentary, study, teaching, hearing and publication of these.

(b) The teaching and preaching of Vedic Dharma by organising a body of teachers and lecturers to work in India and other countries so that truth may be accepted and falsehood rejected.

(c) The providing of means and instituions for the protection, maintenance and right training of the orphans and the destitutes of India.

2 This Sabha as it is in my life-time making all arangements shall after my death also, in like manner, depute any one of its members every third or sixth month to examine and check the accounts of the Vedic Press. The said members shall after examining all the items of receipt and expenditure and stock affix his signature thereto and shall inform by letter every member of the Sabha of his having done so. In case he notes any defects or improvements in the management he shall send information of the same to every member with any suggestion that he may have to make upon. On getting the information it would be proper for every member to submit his own opinion in writing to the President of the Sabha. The President shall make the necessary arrangements in accordance with the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3 It is proper for this Sabha nay absolutely essential that as this is a work of the highest merit and universal benefaction it shall be performed with similar zeal, energy, gravity and broadmindedness.

4 This Sabha of the said twenty-three Aryan gentlemen should, after my demise, be deemed to be my representative in every respect—to wit the Sabha has and shall have the same right and control over all my property as I myself have. In case any one of the said Members, influenced by selfish motives and contrary to these rules, or any other person asserts any claim of his own, the same shall be considered to be altogether false.

5 Just as this Sabha has at present according to its capacity the right to take care of my person all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead-in other words when my life is extinct, the Sabha shall not permit my body to be buried or thrown into water or left exposed in the jungle. The Sabha shall make a pile entirely of sandal wood, but if it be not possible it shall then take two maunds of sandal wood, four mauuds of ghee, 5 seers of camphor, two seers and a half of agar tagar (aloe wood), and ten maunds of fuel and having made a *Vedi* (pile) in accordance with the directions of the Vedas as described in the Sanskar Vidhi shall reduce my body to ashes chanting the hymns as given therein; no ceremoney apart from this shall be performed in any way opposed to Vedic rites. If the members of the Sabha be not present at the time, any one who is present may perform the cremoney as above described and recover the costs from the Sabha and the Sabha shall pay the same.

6 This Sabha can during my life time and after my death expel any member it thinks (proper) and can appoint any other fit person who is a Samajist and an Arya in his place, provided that no member of the Sabha shall be removed from the Sabha unless and untill impropriety of conduct is exhibited in his actions.

7 In my place, any action that may be taken by the Sabha in the following matters viz., the construction of this will or the observance of its objects and rules, or the removal of any member and the appointment of another in his place or the adoption of any steps for the removal of my difficulty and distress shall be with the unanimous approval of all the members. In the event of their being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the majority, the President of the Sabha always having two votes.

8 At no time shall it be within the power of the Sabha to dismiss more than three of its Members after having judged of their misbehaviour without first nominating subtitutes for those three.

9 Should any of the Members of the Sabha die or, having renounced the above rules and the Vedic Dharam, should act in opposition, it would be proper for the President of the Sabha to remove the said Member with the opinion of all the Members and to appoint in his place, another Arya person who is fit and an adherent of the Vedic Dharma. Untill then save the ordinary bussiness (of the Sabha), no new business shall be taken in hand.

10 This Sabha has full power to take all steps and devise original plans, but in case the Sabha has not full confidence in its own deliberations and counsels, it may call for the opinions of all the Arya Samajes by letters fixing a date for the purpose and act in accordance with the opinion of the majority.

11 The President of the Sabha shall annually or half yearly give information by printed letter to all the Members, of the changes in the management, the approvals and the disapprovals, the dismissal and appointment of any of the members, the examination and checking of receipts disbursements and stock and other matters of weal and wor.

12 No disputes connected with this will shall be taken to the Law Courts. This Sabha should decide them itself according to justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the Law Courts.

13 If I in my lifetime decide to give pension to any deserving Arya person and get a deed executed and registered to this effect, the Sabha shall acknowledge the same and effect to it.

14 I have and after my death the Sabha has always full power to add to or take away from the above rules having regard to any special advantage, improvement, public utility or general good that may result therefrom.

(Sd.) DAYANANDA SARASWATI.

The Rules of the Parapkarni Sabha.

We print below the rules and regulations of the Paropkarni Sabha in order to show that a man holding the views that Krishna Varma now holds can have no place in a constitutional body whose proceedings must obtain publicity and are subject to revision by a society having a wide democratic basis and which comprises loyal Ruling chiefs like Major General Sir Pratap Singh of Idar and Nahar Singh of Shahpur, among its office bearers.

THE FOLLOWING ARE THE RULES AND REGULATIONS OF THE PAROPKARNI SABHA NOW IN FORCE.

(*The Sabha is now a registered body.*)

1 There shall continue to be a society of 23 members called the Parop-

karini Sabha founded by Swami Dayanand Saraswati, according to his *Swikarpatra* dated the 27th February 1883.

2 The objects of this Sabha are:—

(*a*) The propagation of the Vedas, Vedangas, and other Shastras, by fostering commentaries on them and encouraging their study, teaching, hearing and publication.

(*b*) The teaching and preaching of the Vedic *Dharma* by organising a body of teachers and lecturers to work in India and other countries in order that truth may be accepted and falsehood discarded.

(*c*) Providing means and establishing institutions for the protection, maintenance and right bringing-up of the orphans and the destitutes of India.

3 This Sabha shall always consist of 23 members, who alone shall have the right of voting.

4 The meeting of the Sabha will be of two kinds:—

(*a*) Ordinary.

(*b*) Special.

5 The ordinary meeting of the Sabha will be held annually.

6 The special meeting will be held under the following circumstances:—

(*a*) When the President and the Secretary of the Sabha so desire.

(*b*) When five members of the Sabha *send a requisition to the Secretary to that effect.*

7 Three months before the date of every meeting the Secretary shall give notice of the meeting to the members of the Sabha and publish it in newspaper,s this rule shall not apply to Special meetings.

8 One month before the date of every meeting of the Sabha, the Secretary shall send to each and every member of the Sabha a notice containing the date and place of the meeting and subjects to be considered under Regulation 13.

9 The meetings of the Sabha shall be held at Ajmer. But, if the *Secretary with the permission of the President,* fix any other place, the meeting may be held there also. But whenever, any place other than Ajmer shall be fixed for the meeting of the Sabha, the place shall be selected in accordance with the wishes in writing of the majority of the members of the Paropkarini Sabha, who shall all be consulted in the matter by the Secretary.

10 If one meeting of the Sabha is held at any place other than Ajmer, the next meeting must necesarily be held at Ajmer.

11 The Sabha shall be competent to make suitable arrangements for its work, but such arrangements shall not be contrary to the provisions of Swamiji's *Swikar[illegible]a* and the regulation of the Sabha.

12 The Sabha shall be competent to appoint, for the consideration and execution of any special purpose, a Sub-Committee from amongst its own members, or a special Committee of members of the Sabha and members of the Arya Samaj jointly, or of the members of the Arya Samaj exclusively.

13 The following subjects shall be laid before the ordinary meeting of the Sabha:—

(1) The annual Report of the Sabha.

(2) Accounts of the income and expenditure of the Sabha during the year.

(3) The budget of the annual income and expenditure of the Sabha for the next year.

(4) Subjects which the Secretary or the President wish to bring before the meeting.

(5) Any subject communicated to the Secretary by any member of the Paropkarini Sabha, or by the Antarang Sabha of an Arya Samaj two months before the meeting.

14 Only those subjects shall be considered and disposed of at the meeting of the Paropkarini Sabha of which due notice has been given beforehand, but if the members of the Sabha present unanimously wish to consider and decide any subject other than those notified to the members under Regulation 8, that particular subject may be considered and disposed of. But the decision so arrived at shall not be considered as final until it has been duly laid before and confirmed in the next meeting of the Sabha.

THE PRESIDENT.

15 (*a*) The President shall properly manage all affairs of the Sabha, and shall always try to advance and safeguard the interests of the Sabha.

(*b*) He shall take immediate and necessary action in case of any important and urgent business that may, at any time, arise.

VICE-PRESIDENT.

16 (*a*) In the absence of the President, the Vice-President shall take his place.

(*b*) If on account of excess of work or for any other reason the President is unable to attend to all such affairs of the Sabha as are assigned to him by these rules and regulations, the Vice-President shall dispose of them under the orders of the President or of the Sabha.

(*c*) His principle duty will be to assist the President in all matters concerning the Sabha

17 In the absence of both the President and the Vice-President at any meeting of the Sabha, the members present shall elect one of themselves as President for the occasion.

THE SECRETARY.

18. The duties of the Secretary shall be as follows:—

(*a*) To carry on the correspondence of the Sabha under the directions of the Sabha and its President, and to keep carefully the letters concerniug the Sabha, and other necessary papers.

(*b*) To take down the proceedings of the Sabha, to get them printed within three months from the dates of such meetings, and send them to the members of the Sabha and all Arya Samajes.

(*c*) To prepare the budget of the next year s income and expenditure of the Sabha, to introduce it into the Sabha, and to regulate the expenditure of the Sabha according to it, after it is passed. In the budget provision shall be made for the Vedic Press, the School, the Library, the Orphanage, the Dispensary, the Updeshak Mandali and all other institutions connected with the Dayanand Ashram at Ajmer, the Vedic Nidhi (Fund) and the immovable property of the Sabha as also for the free distribution of religious books.

(*d*) To have the monthly and annual reports prepared by the respective Office-holders of the Vedic Press, the School, the Updeshak Mandali, the Library and other branches of the Dayanand Ashram and to send them to the members of the Sabha.

(*e*) To pre pare the annual report of the Sabha and send it to all the members.

(*f*) To supervise the working of the different departments of the Sabha: to attend to the fulfilment of the directions contained in the rules in the *Swikarpatra* and the regulations of the Sabha and to submit all such matters to the notice of the President.

(*g*) To keep regular accounts of all the income and expenditure of the money of the Sabha and to lay them along with the account books for inspection and confirmation before the meeting of the Sabha.

19. If at the time of the meeting of the Sabha, the Secretary be absent on any account, the Joint Secretary or the Assistant Secretary present will do the work of the Secretary.

THE ASSISTANT SECRETARY.

20. The primary work of the Assistant Secretary shall be to help the Secretary in his work.

21. The Sabha may distribute work among its Secretaries and the Assistant Secretaries.

THE TREASURER.

22. The Sabha shall appoint a Treasurer, if necessary, for the safe custody and good management of its money.

(*a*) The Treasurer shall receive all the income, acknowledge its receipt and invest the money as provided by Regulation 31.

(*b*) He shall not give money to any person except upon requisitions duly signed both by the Secretary and the President.

(c) The treasurer shall keep systematic accounts of the income and expenditure of the Sabha.

(23) It is not essential that the Treasurer should necessarily be one of the members of the Sabha. Any outsider, can also be elected as Treasurer.

MISCELLANEOUS.

(24) The proceedings of all the meetings of the Sabha shall be written in Hindi and shall be open to inspection to all the members.

(25) All proposals in the Sabha shall be decided by a majority of votes.

(26) In case of difference of opinion, when the votes are equally divided the President shall have a casting or second votes.

(27) Members present at the meeting alone shall have the right to vote on any proposal before the Sabha.

(28) If the place of any member or Office-holder falls vacant, a person shall be appointed in his place by the Sabha as a member or office-holder as the case may be.

29. In case the place of any office-holder falls vacant, the President may temporarily appoint another member in his place till the next meeting of the Sabha, and the Sabha shall, at that meeting, fill up the vacancy.

30. If any office-holder is desirious of vacating his office, he shall not do so till another man has been appointed in his place.

31. The funds of the Sabha shall be invested in the following securities:—

(1) Government Promissory Notes.
(2) Lands or buildings.
(9) Improvement of the Vedic Press.

(4) Banks. (The Mewar State shop shall also be considered a bank.)

32. All buildings and lands belonging to the Paropkarini Sabha shall be in the name of the Paropkarini Sabha. Government Promissory Notes and the deposits in banks shall be in the name of the trustees of the Sabha.

33. The Sabha shall have the power of nominating its Patron and Vice Patron.

34. The business of meetings will commence as soon as three members are present.

85. The following matters shall not be decided by the Sabha, when the number of members present at the meeting is less than seven, and no such matter shall be brought up before the Sabha, without its having been duly notified beforehand:—

(1) The amendment of these Regulations.

(2) The transfer of any branch of the Dayanand Ashram from Ajmer.

(3) The sale of the immovable property of the Sabha.

(4) Re-consideration of any resolution passed at a meeting of the Paropkarini Sabha.

(5) The exclusion of any member for misbehaviour.

(6) The appointment or removal of the patron and the Vice-patron.

(7) The appointment or removal of the Trustees of the Sabha.

HERE IS A LIST OF THE PRESENT OFFICE-HOLDERS OF THE SABHA.

PRESIDENT.

Maharaja Dhiraj Major General Sir Partapsingh G. C. S. I. K. C. B., L. L. D., Maharajah of Idar and A. D. C., to H. M. the King Emperor of India.

VICE-PRESIDENT.

Rai M draj M. A., Roychand Premchand Scholar, District Judge Panjab, Lahore.

SECRETARIES.

3. Rajadhiraj Sir Naharsinghji K. C. I. E. of Shahpura (Mewar).
4 Babu Harbilas Sarda B. A, M. R A. S. Ajmere.

Krishna Varma as Superintendent of the Press.

In the year 1870 A. D., perhaps, Pt. Shayamji Krishna Varma was appointed Superintendent of the Vaidic Press. Up to the end of that year, the late Rai Bahadur Pandit Sunder Lal and others had been supervising the affairs of the Vaidic Press, which had been founded by Swami Dayananda and was owned by the Paropkarni Sabha. How Shayamji Krishna Varma behaved as superintendent of the Press, how he was compelled to resign and what connection he had with the Arya Samaj, would appear from the following letters and resolutions of the Arya Samajes.

First letter.

SIR,—Kindly oblige me by publishing the following facts in your paper.

Ever since the arrival of the Vaidik Press in Ajmere, Pandit Shiyamji Krishna Varma, Superintendent of the Press, has been harbouring a desire to bring the Press under his sole control and to oust the Press Committee from all share in the management of the concern. He has been calling the Rules, framed and published by the Paropkarni for the conduct and management of the Press and according to which Rules the Press Committee was formed, as mere "waste paper."

I shall give a detailed account of the causes which led to differences between the Superintendent and the Press Committee afterwards; at present the Arya public must be feeling very impatient to know something of the sad state of the Vaidik Press.

Dear Editor, Pandit Shiyamji Krishna Varma came to the Vaidik Press on the 9th of June, 1891, and told me that I was not henceforward to correspond with the Press Committee or to be guided by the orders of that body. I replied that I could not do what I was desired to do; for according to the Rules I was under both the Superindent and the Press Committee and hence I would be guided by their joint orders. I would not, I said, go against the Rules.

Upon this the Pandit asked me what I meant by "Rules," adding that he did not regard them as binding upon him in the least and that I would have to do as I was bid. I reiterated my words—that I could not do as I was bid. Upon this he said, "I dismiss you,—no, I suspend you." I answered, "According to Rule 65* of the Rules you can neither dismiss me nor suspend me. Upon this the Pandit called his private servant and said to him, "Go and bring in the Police," while he himself wrote this order in the Order book :—Rule 65—The Superintendent can dismiss or suspend men getting 20 or above 20 rupees a month by obtaining the previous sanction of the President or Vice-President of the Paropkarni Sabha therefore, "I hereby suspend Bhagat Remal Das for disobeying my orders and insulting me."

Then rising, he motioned Pandit Yajna Datt to come, and taking him into a different room had private conversation with him for sometime, an the termination of which he (Pandit Shiyamji) came back and supplemented his formal order by the following :—

I further authorise Pandit Yajna Datta to perform the Manager's duties in the meantime under my direct orders.

He then told me to leave the Press. I replied that I could not. Upon this he called together all the servants of the Press and said, "See this man wont obey me" Saying this he went away.

I at once busied myself in writing a letter to the Press Committee. I had not finished it when the Pandit (Shiyamji Krishna Varma) returned in company with a Police officer and pointing to me, said to the officer "I have suspended this man. He won't leave the Press." The officer asked me why I did not obey the Pandit's order. I showed him Rule 65 of the Rules. This gave rise to a good deal of altercation. At last I said, "If Pandit Shiyamji wishes to suspend me, let him obtain the

Vice-President's sanction therefor through a telegram. After his sanction has been received, I shall have no objection to leaving the Press." To this even the officer and Pandit Shayamji would not agree. At this time, Lala Har Bilas too was with them. He took me into a room and said, "Pandit Shayamji says that you are quite safe even now if you will be governed by him,—that is to say if you will directly work under him and have absolutely nothing to do with the Press Committee." He was going on in this strain when I interrupted him, saying, "I cannot follow your advice. You have already put me in a false position. I shall follow the rules. I will do my duty." He became silent and went out. I had again a talk with the Police officer. He would not listen to me, but asked me point-blank, "Will you go out or will you not?" As I did not know who the European gentleman really was, I replied I had no Government order to leave the Press. Upon this he wrote something on a piece of paper and gave it to me. I found that the name of the gentleman, was right enough on the paper, but nothing as *to what* he was in Government service. I asked whether *any* member of the Police had power to expel whomsoever he pleased from his (latter's) premises. "Who are you, Sir," I asked. He then wrote down, "For Superintendent District Police," against his name and said, "Go out now, at least."! I refused to go out. He summoned some of his constables and ordered them to expel me. The constables dragged me away by main force to the Police Station, where they made me sit down. The Police officer was soon there and he demanded the keys of the Press from me. On my refusing to comply with his demand, he had them taken out of my pockets by force, the constables keeping a firm grip on my hands all this time. He then repaired to the Press and having expelled all the servants locked it and went away. At this time a member of the Press Committee arrived. He called out to the Police officer, who was in the same carriage with Pandit Shiyamji, requesting him to give him a moment's hearing. The answer, strange to say, came from Pandit Shyamji who said he would see him (the member) in the evening. Then I too went to the Press and had my own locks put on, submitting at the same time a report to the Police and sending two telegrams to Rai Mul-Raj, Vice-President of the Paropkarni Sabha. These telegrams I supplemented by a letter subsequently. On the following day the same Police Officer in company with Pandit Shyamji came to the Press and had all the locks broken. At this time I was not there. When I came back, I found all the locks broken and a telegram from Rai Mul Raj to the effect :—

"Shyamji cannot suspend Remal Das, Manager! Suspension cancelled. Remal Dass to keep charge of Press".

Taking this telegram I went forthwith to the Superintendent District Police, but he would take no notice of it. On the contrary he examined me for locking the Press and ordered me to furnish security to the amount of one hundered rupees. I sent for Lala Sukh Dyal, Ludhiana Cloth Merchant. He readily stood security for me. At the time when I sent for Lala Sukh Dayal, Pandit Shyamji said to me, " If you sever your connection with the Sabha (Press Committee) you may still depend upon meeting with no harm." I replied " I will never transgress the Rules, you may do what you please. "

In the meantime, Lala Mathra Dass, Secretary Arya Samaj, Ajmer and correspondent Secretary, Press Committee, Vaidik Press, in company with two other members, who had been sent for by to furnish security for me, came and told the Superintendent District Police that he was ready to furnish security for me to any amount he pleased. The Superintendent replied that security had already been furnished and that there was no need of any further security. They all represented to him the whole matter at great length, pointing out how the requirements of justice were being disregarded and begging him to proceed more carefully. He would not take notice of what they said. I went away. At this juncture, Lala Ram Bilas, member of the Press Committee, also arrived. Pandit Shyamji asked them (Lala Ram Bilas and Mathra-Prashad) to go with him. They did so. He said to them, "I will give you the keys but I wont keep this Manager. You work without being paid for it. I have no ill-feeling towards you. The Punjabees are a 'bad lot.' " It was then settled among them that they would meet again in the evening. All the members of the Press Committee met in the evening. Pandit Shiyamji told them that he would surrnder the keys to them provided they dismissed the Manager. He said many more things to the same effect, which they would disclose themselves.

The Vice-President of the Propkarni Sabha has written at great length to the local Magistrate, but nothing has been done yet. The Press stands locked by Pt. Shyamji. Before I close this letter, I think it proper to inform the general public that at the time when all this took place, a large number of book-packets were lying ready to be despatched, and would have been despatched that very day but for these untoward circumstances.

I have put the sad facts briefly. There is a great deal to be said about the earlier facts. I will write to you soon.

Munshi Samartha Dan, Editor, *Rajasthan Samachar*, has tried to throw the blame on me in his paper. But the Munshi does not say in what respects I did not obey the Superintendent of the Press and what improper acts I committed, for which I am to blame. Yes, why should not the Munshi try to make me out as the guilty party ! He is one of the advisers of Pandit Shyamji Krishna Varma. It was his house which furnished tools to break the locks with.

REMAL DASS,
Manager, Vedic Press, Ajmer.
(*Vide Arya Patrika June 1891*).

Second Letter.

Copy of a letter dated 25th July, 1891, from Rai Mulraj, M. A. Vice President, Paropkarni Sabha, (Acting President),

To—Pandit Shyamji Krishna Varma, M. A., Barrister-at Law, Ajmer.

SIR,—I have read your letter in the *Rajasthan Samachar* of the 9th instant in which you have published the defence of your conduct in connection with th. Vedic Press. From what I know of the Arya Samajes, I am confident that you cannot expect that they would be misled by your appeal to there sentiments by the statement at the end of your letter to the effect that you do not want the thanks of any one, and that you consider it your duty to carry on properly the work entrusted to you by Swami Dayanand Saraswati, and that you are working to accomplish that and will continue to work for that object. The Arya Samajes have learnt to value men by the work they do for the Samaj, the pecuniary help they render and the sacrifices they make for it. They are not misled by professions now. The Arya Samajes ask me the following questions with respect to you:—

"Are his actions consistent with his professions?"

"Of what Samaj is he a member?"

"What monthly subscription does he give to the Samaj?"

"What sums has he given as donations to the various institutions which are connected with the name of the Samaj and of the great Swami Dayanand Saraswati as the Dayanand Anglo-Vedic College, the Dayanand Ashram &c.,?"

"How does he treat members of Arya Samaj?"

"Has he followed the rules of Paropkarni?"

"Has he carried out the directions in the will of Swamiji?" I leave it to you to answer these questions.

I fear you are mistaken in thinking that by omitting to make any mention of the real questions at issue you will succeed in diverting the attention of the Arya Samajes from those points.

You have made no reference to the point that by rule 65 of the Vedic Press Rules which were passed by the Paropkarni Sabha at its last meeting in December at which you were present, you as Superintendent of the Press could not suspend Bhagat Remal Das from the office of Manager without obtaining the previous sanction of the Vice-President or President of the Paropkarni Sabha, and that you did not obtain such sanction, notwithstanding the fact that Bhagat Remaldas assured you that he would have no objection to retire from the office of Manager of the Vedic Press if you obtained the sanction required by Rule 65 for his suspension or dismissal (see letter of Bhagat Remaldas Appendix A.) Again you have made no mention of the fact that you asked Bhagat Remal Das to ignore the Prabandh Kartri Sabha and not to follow the orders of the Sabha and to work directly under you and that it was on declining to comply with your illegal order that you recorded the illegal order of suspension on 9th June, (see letter of Bhagat Remal Das Appendix A.) You know that under the Vedic Press Rule the Manager was placed under the orders of the Parabandh, Kartri Sabha first and then under the orders of the Superintendent (see rule 9, rules 26 to 32. rules 53,54 and 56). You knew that the Press Committee had been organized* and that you had no power to order the Manager to have nothing to do with Press Committee.

You have also made no allusion to the fact that you asked Bhagat Remal Das to deliver the keys of the Press to you when he reached Ajmer from Allahabad with the Press and that you received the keys from him and then handed them back to him and that you took a written acknowledgment for the keys from him; and that you afterwards used this document in forcibly turning out Bhagat Remaldas from the Vadic Press with the illegal aid of Police.

You have also not noticed the fact that you have appointed Pandit Yajnadat Manager of the Vadic Press without the sanction of the President or Vice-President of the Paropkarni Sabha as required by Rule 19 and also in violation of Rules 16 and 17.

Then again you have made no reference to the fact that Swami Dayanand Saraswati has provided in his will in rule 12 that no disputes connected with the will should be carried to courts and that the Parop-

* See my telegram dated 16th May, 1891, to you "Parabandh Kartri members confirmed, will control Press under rules."

karni Sabha should decide the disputes itself and that when a matter was beyond the power of the Sabha it might be taken to a law court. You rushed straight to Police court and took illegal aid of the Police in a matter in which there was no necessity whatever for having resort to a Court of Justice. When Bhagat Remaldas assured you that he could have no objection to make over charge of Vedic Press if you obtained sanction as required by rule 65 and suggested to you that you could obtain the sanction by means of telegraph, where was the necessity of shocking the sensibility of Arya Samajes by violating the Provison referred to above in rule 12 of the will of Swami Daya Nand Saraswati ?

Then again you have not thought it necessary to refer to the following telegram which I sent you on 9th June:—" Shyamji cannot suspend Remal das Manager. Suspension cancelled. Remaldas to keep charge of Press." You should have restored Bhagat Remaldas to the office of Manager when you received my telegram. On the other hand you handed him over to Police and got the criminal case for house trespass instituted against him.

Then again you have not noticed the fact that Bhagat Remaldas was dragged to the Police Station by constables and that keys were forcibly taken away from him. You want to make the Arya Samajes believe that Bhagat Remaldas voluntarily delivered the keys of the Press.

In your defence you say that you have been trying to better the condition of the Press, and that the income of the Press should exceed the expenditure and that hitherto the reverse has been the case, and that the income from copyright of the works of Swamiji has been eaten up by the Press, and that you got the account of the income and expenditure for the last 10 years prepared and found that the income had been equal to the expenditure, and that you began to take steps to ensure that the income from copyright should be saved, and on that account to lessen the expenditure, and to keep only so many servants as were necessary.

In your letter dated the 16th April you made similar observations and I may quote them here. You wrote:—" I have made searching enquiries concerning the transactions of the Vedic Press and I find that although it has been in existence for more than ten years, it is a simple failure from a pecuniary point of view as you will see from the following figures:—

Years		Income.			Expenditure.		
1880	...	3,709	10	9	3,647	8	6
1881	...	4,434	11	3	4,242	7	0
1882	...	5,939	3	3	5,658	11	6
1883	...	5,055	3	0	4,787	1	6

1884	...	7,766	8	6	7,616	5	3
1885	...	5,404	4	3	5,243	9	1
1886	...	7,344	12	11	6,876	1	8
1887	...	6,481	3	1	6,708	8	6
1888	...	9,207	0	0	7,291	0	0
1889	...	8,611	0	0	8,745	0	0

" These figures have been supplied by the accountant of the Vedic Press and they speak for themselves. We cannot allow this sort of mismanagement of the trust reposed in us without rendering ourselves liable for any loss that may be caused by our negligence. I am fully persuaded that we lose about Rs.4,000 (four thousand) per annum by maintaining the Press with its presnt establishment. The Satyarth Parkash and the Sanskar Vidhi are likely to give us about Rs. 3,000 every year as they have done for the last 10 years. The Press as conducted at present swallows up the valuable copyright of Swamiji's work. We must either mend the institution or end it. It is shameful to waste the resources of the Paropkarni in the way we are doing now. The Veda Bhashya ought not to be issued any longer, since I find that there exists no translation in Hindi by the late lamented Swamiji. We have no right to publish clumsy translation or paraphrase in Hindi by men like Jwala Datt. People are led to believe that the translation which accompanies the Sanskrit Bhashya is by Swamiji himself which is not the fact. The Sanskrit text as prepared by Swamiji may be published as a separate volume but beyond that I am not prepared to sanction any expenditure on that score, kindly let me know your views on this sudject as early as possible.

In my letter dated the 30th April last which I sent in reply I wrote as follows :—" The figures given in your letter show that from 1880 to 1883 during the lifetime of Swami Daya Nand Saraswati the income of the Vedic Press was ~~Rs~~ 19,138 and that the expenditure amounted to ~~Rs~~ 18,315 and that from 1884 to 1889 the income was ~~Rs~~ 44,815 and the expenditure ~~Rs~~ 42,481.

" These figures show that the Vedic Press is not in a worse position now than it was during the lifetime of Swamiji and that it has not been a losing concern. I do not mean to say that the income could not have been increased if there had been better management. I know thet the Vedic Press has been in great need of a good Manager and a vigilant Press Committee. There are large outstandings due to the Press. We have been doing all we can to place the Press on a satisfactory footing, we have secured a good manager and if the supervising agencies will work harmoniously, the Vedic Press will yield great profit.

"It must be remembered that the Vedic Press was not started by our Swamiji with a view to pecuniary profit. The Press has been doing a great deal of good. We must certainly try to better the Press, but never think of closing an institution which was started by our Swamiji. As to the *Veda Bhashya*, I have been anxiously watching its publication for several years. The number of subscribers has not been increasing. The amount realized by the sale of the *Veda Bhashya* is not sufficient to defray the costs of its publication. There also does not exist Hindi translation by Swamiji of the *Veda Bhashya*. But it is absolutely necessary that the Paropkarni Sabha should print and publish the Bhashya which has ben left by Swamiji. If we want to change the form of its publication we must bring the matter before the next meeting of the Paropkarni Sabha and do as the Sabha resolves. If the Sanskrit text as prepared by Swamiji is published as a separate volume without the Hindi translation, it will not find many purchasers, and will not be of much use to the Samajes as there are not many members who know Sanskrit. For the good of the general public it is very necessary that the Hindi tanslation should also be issued. If you could manage to give some time to revise the Hindi translation, it would become a really valuable thing, but we must not mislead the public. On the title page we should print that the Sanskrit Bhaashya was prepared by Swamiji and that the Hindi translation has been got made by the Paropkarni Sabha.*"

To my letter of the 30th April you sent no reply, but began to make reduction in expenditure by stopping the publication of the *Veda Bhashya* which the Paropkarni Sabha is bound to publish under the will of Swami Dayanand and getting rid of Pandit Jwala Dat who had been appointed by the Paropkarni Sabha for translating into Hindi the Sanskrit Bhashya and other servants of the Press.

You must remember that the Vedic Press with its books and furniture was valued at Rs. 63,000 in the year 1883 immediately after the death of Swamiji. †

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* See Resolution No. 5 passed at the first meeting of Paropkarni Sabha held in December 1883: "Read a memorandum showing the condition of Rig and Yajur Veda Bhashya left finished and unfinished by the late Swamiji. It appears that the whole Yajur Veda has been fully commented upon though a portion only has been published And Rig Veda up to 7 mandal has been interpreted.

It was unanimously resolved that the work of correcting the proofs and translating Sanskrit commentary into Hindi be entrusted to Pandits Bhimsen and Jwaladat on Rs. 25 each per mensem.

† See Section 6 of proceeding of Paropkarni Sabha held in December 1883. "Read by Pandit Mohan Lal Vishun Lal Pandya a list of monies left by the late Swamiji. It

In the report for 1889-90 the Vedic Press with its books and outstandings was valued at R. 93,000. The increase in income and expenditure from year to year and the fact that the Vedic Press which was in 1883 worth 63,000 is now worth Rs. 93,000 proves that the Press has not been a failure or losing concern. The increase in income and expenditure shows that the Press has been turning out a greater number of Sawamiji's works every year and selling them as well, thus the sphere of usefulness of Vedic Press has been increasing.

There are large outstandings due to the Press, however, which accumulated during the time of Munshi Samarthdan (who owns the Rajasthan Samachar Press) and other Managers. It was by trying to recover the outstandings that the Vedic Press would have shown real increase in income and that its condition would have been bettered.

The Vedic Press could not be bettered by reducing the establishment. The establishment was not at all superfluous. In fact it was necessary to increase the number of Presses to print old and rare and valuable Sanskrit works to carry out the resolutions of the Paropkarini Sabha which had been kept in abeyance up to now.* It is possible that the idea of reducing the establishment and limiting the scope of the Press or abolishing it my have been put into your head by men whose interest would have suffered by the opening of a large rival Press at Ajmer which was sure to get printing, work from the public and who are now repaying the debt of gratitude which they owe you by giving you their support.

You remark that it is desirable that the account of printing and of the sale of books should be kept distinct and that it had not been so kept up to now, and that you considered it as the first thing to be done to keep the accounts distinct. This the manager was bound to do by the Press Rules which are as follows :—"47. To keep regular account of the sale of books in accordance with forms supplied by the Vice-President," 48. "To keep regular account of paper, ink and other things in accordance with forms supplied by the Vice-President." 49. "To keep regular account

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shows that there is a cash of Rs. four thousand three hundred and eleven thousand rupees outstandings about which enquries are to be made. The Press is worth about Rs. 4,000 and th books of the value of Rs. 48,000."

* See resolution No. 17 of Paropkarni Sabha held in December 1889 which is as follows: "That the Pratinidhi Sabha N. W, P. and Oudh and Manager of Vedic Press should be asked to get Arsh books including text and commentary, which are considered reliable by Aryans and in accordance with the teachigs of Swamiji printed in the Vedic Press after getting them corrected by the Pandits of the Press so that they should be sold cheaper that they are procurable from other Presses."

of printing in accordance with forms supplied by the Vice-President." The forms mentioned in these rules were supplied by me in the year 1887. Bhagat Remaldas could possibly have no objection to keep the account of printing and of sale of books distinct.

You say that it is a rule everywhere that income is deposited as received in some Bank, that the expenditure is defrayed by means of money drawn by cheques and that you asked Bhagat Remaldas to act in accordance with this several times, and that he did not listen to you but insulted you and that he told you that you had no right to say anything to him and that you were on this account forced to suspend him. You know that it had been the practice since the establishment of the Press, in the life time of Swami Dayanand Sarsawati and after his death, for the manager to defray expenditure from the money which came into his hands and to keep account of income and expenditure and to deposit in Bank the sum which was in excess of want. Rule 46 provides that the Manager shall "keep regular account in registers of all the monies of the Press in accordance with forms supplied by the Vice-President." There could be no misappropriation of money by sticking to the old practice which the Paropkarni Sabha did not think fit to change. But if you considered that it was necessary to introduce the change in the system of keeping accounts, you could have moved the Press Committee and made it to concur with your opinion and then written to me if the manager did not comply with your directions. It appears that you were anxious that the money of the Press should be deposited in your name and that all the funds should be under your control. It was not contemplated by the Paropkarni Sabha to vest that authority in you and it is possible that as the Press Committee had not been taken into confidence by you and the rules did not provide that all the funds of the Vedic Press should be in your hands that the Manager and the Press Committee may have thought that you wanted the funds to be deposited in your name in order to remove the Press from the control of the Press Committee and to bring it under your direct control in violation of the rules framed by the Paropkarni Sabha, especially when you had taken a step in that direction by taking a written acknowledgement from Bhagat Remaldas for the keys of the Prees. It appears that you never issued orders in writing to the Manager to deposit monies received in some Bank. The Manager under the circumstances could not be held to blame for making delay or in refusing to comply with your verbal orders.

But it is not correct that this was the cause of your suspending Bhagat Remaldas. The real cause was that Bhagat Remaldas declined to

comply with your illegal order that he should have no concern with the Press Committee and should ignore it and follow your directions only.

This is proved to be the cause by your order which you passed appointing Yajna Datta manager a few minutes after recording the order of suspension of Bhagat Remaldas on the 9th June. The orders are as follows :—

"I hereby suspend Remal Das for disobeying my orders and insulting me.

(Sd.) Shiyamji Krishna Varma."

I further authorize Pundit Yajnadatt to perform the Manager's duties in the meantime under my direct orders.

(Sd.) Shyamji Krishna Varma."

The use of the word *direct* proves that you wanted Bhagat Remal Das to ignore the Press Committee and to act under your direct orders and that it was for his refusing to comply with your improper order that you suspended Bhagat Remal Das. This is also proved by the testimony of Bhagat Remal Das and of the Press Committee and by your letter dated 16th April last in which you wrote as follows:—

" As to the rules regarding the Vedic Press which you have been so good as to send me, I fear they create an *imperium in imperio* and are not likely to do much good. The Manager has to serve to many masters and I do not know how the work can go on smoothly for any length of time. The members of the Antarang Sabha of Ajmer Arya Samaj had the impudence to pass a few weeks ago a resolution declaring that I had no right to interfere with the management of the Vedic Yantralaya. In short they wanted to have their own way, I gave them clearly to understand that I would proceed legally against them if they by any chance prevented me from exercising my right as executor under the Swikarpatra of Swamiji Maharaj. Wiser counsels ultimately prevailed and I, to use a Biblical phrase, forgave their trespasses". In my letter of the 30th April which I sent in reply, I wrote. " Kindly let me know whether the Ajmer Arya Samaj has taken any steps for forming a Parabandh Kartri Sabha for the Vedic Press. It would be very gracious on your part to lend a helping hand to the Ajmer Arya Samaj—a man like you should be above all petty considerations and forgive if any injury has been done to you".

You did not choose to reply this letter and took no steps to organize the Press Committee. I wrote to the Ajmer Arya Samaj to organize the

Press Committee, but they were so much dissatisfied with the treatment you had accorded to some of the members of the Samaj that they wanted to have nothing to do with the Press. At last Lala Hansraj, member of Paropkarini Sabha, and Honorary, Principal of the Dayanand Anglo-Vedic College, had to go down in the month of May from Lahore to Ajmer by putting himself to great inconvenience. He succeeded in inducing the members of the Ajmer Arya Samaj to organize a Press Committee in accordance with the Press rules framed by the Paropkarini Sabha. The Ajmer Samaj elected 7 members and sent telegram to Pandit Mohan Lal, Vishnu Lal, Pandaya, for confirmation of the members. Pandit Mohan Lal wired to me and I sent a telegram to the Ajmer Arya Samaj confirming the election of members in accordance with rule 4. I informed you by telegram and letter of the organization of the Press Committee, but received no reply from you.

The Press Committee elected its President and Secretary in accordance with rule 6. They held two meetings and sent a copy of their proceedings to you and also to me. The proceedings show that the members of the Press Committee were alive to their duty and that if they had been allowed to work, the Press would have gained much from their disinterested work. But you looked sullenly and with displeasure on the Press Committee, ordered the manager not to have any thing to do with the Press Committee. Bhagat Remaldas refused to obey your improper order and so you suspended him. You say that Bhagat Remaldas had been insulting you Bhagat Remaldas is known to many Arya Samajes and no one who knows him will believe that he is capable of wantonly offering insult to any one and much less to a man who is placed in authority over him. It would appear on the other hand from a letter from Bhagat Remaldas which he sent me on the 29th April 1891 that you had insulted him in a way which was not at all proper. In that letter (in Hindi) he writes :—

"Sir, I beg to bring to your notice that Pundit Shyamji Krishen Varma, Superintendent of the Vedic Press, told me that when he was speaking to the servants of the Press in connection with the salaries they were drawing (that he could not give them the salaries they were getting &c,) I had kept silent at that time and that I also should have said something, and that it appeared from that—that I did not want that their salaries should be reduced from which it appeared that I had some share in their salaries. Sir, under these circumstances, I do not consider it proper to stay here, and so pray that my resignation should be accepted." I did not accept his resignation and wrote to tell him that

he should not mind such remarks, but go on doing his duty and that he should stick to his post, and so Bhagat Remaldas remained where he was, putting up with treatment which you were pleased to accord to him. All who know Remaldas, cannot believe that he could have wantonly insulted you. If you could specify the insults that, he gave you, it would be possible for Bhagat Remaldas to say what he did. If you confine yourself to general assertions, it is difficult for him to answer you.

It appears from a printed letter of Bhagat Remaldas (see appendix B.) that once you forgot yourself so far as to abuse him and threaten to kick him out. It is no wonder that this treatment should have provoked Bhagat Remaldas and that he should have retorted. He has related the whole matter in such a simple way that no one who knows him can have any doubt about its truth. This episode, however, took place long before the 9th June and had nothing to do with your order of suspension of Bhagat Remal das. You suspended him because he refused to comply with your order to have no concern with the Press Committee.

You have completely mispresented the conversation which passed between you and Bhagat Remaldas at the time you suspended him. You may think that Bhagat Remaldas is a poor man and that no body will believe what he says. But I can assure you that supported as he is by the Arya Samaj, Ajmere, the Arya Samajes will believe him though he is poor. In the Arya Samajes the credibility of a man is not measured by the wealth and worldly power a man possesses Bhagat Remaldas is known to the Arya Samajes to be a truthful and sincere man and at heart a devout follower of Swami Daya Nand Saraswati. You are not aware of the feeling that there was created among the Arya Samajes for want of an honest and sincere Arya Samajist having fair knowledge of Sanskrit on the post of Manager of Vedic Press. Bhagat Remaldas was requested by several of his Samajic friends to offer himself for the post. It was to meet this demand that Bhagat Remaldas expressed his willingness to act as Manager of the Vedic Press. You are not aware of the general satisfaction which his appointment gave to the Samajes. You are not aware as yet perhaps of the wide-spread dissatisfaction which your actions in connection with the Vedic Press and the removal of Bhagat Remaldas have created in the Arya Samajes.

You say that you were forced by circumstances to call in the aid of Police and that you had no other course open. Do you believe the Arya Samajes whom you are addressing to be so simple really that they would believe what you say ? You have caused a feeling of deep disapointment

by ignoring the provisions of the will of Swami Daya Nand Saraswati. It was his solemn injunction not to have resort to law courts. You have thrown those provisions to the wind and do you expect that the Samajes will forgive you for what you have done ?

You want the Arya Samajes to believe that Bhagat Remaldas delivered up the keys of the Press himself. Bhagat Remaldas has told the Arya Samajes that he was dragged to the Police Station by constables and that the keys were forcibly taken away from him. You may rest assured that they will believe Bhagat Remaldas even though he is a poor man.

You also want the Arya Samajes to believe that the case on the charge of criminial trespass was not got up against Bhagat Remaldas by you but that the Police acted of its own motion. I wonder how you could bring yourself to believe that the making of such a statement would carry conviction in public mind.

Bhagat Remaldas was justified in putting locks on the Press and in writing to the Post Master, Ajmere. You had taken forcible possession of the Press by the illegal aid of Police and ousted the Manager appointed by the Paropkarni Sabha and taken away the Press from the control of the Press Committee formed in accordance with rules passed by the Paropkarni Sabha, and so were in possession of the Press not as a Superintendent but as a wrongful usurper and so Bhagat Remaldas was justified in doing what he did, specially when both you and he had received my telegram dated 9th June which I have given above.

You say that you are supported by the Rao of Masuda and Pandit Harbilas B. A. As to the support which you are receiving from Rao of Masuda I may assure you that when he knows all the facts of the case and the opinion of the Arya Samajes on what you have done, he will not support you. I and the Arya Samajes have a very high opinion of him. He is a sincere admirer of Swami Daya Nand Sarawati and it is highly probable that he will discharge his duties to Swamiji honestly and fearlessly.

As to Pandit Harblas's support, I have had a letter from him on the subject and it would appear doubtful whether he would support you in your wrongful course.

You say that I was keeping up secret correspondence with Bhagat Remaldas and that was one of the causes which led to his defying your authority. I shall leave it to the Arya Samajes to decide whether the forcible possession which you took of the Press had any thing to do with

me and to what extent I am to blame. I may say one thing however. Under the Press Rules I was justified in writing to him direct without your intervention (see rule 54): I have given above a specimen of the sort of correspondence which I had with Bhagat Remal Das.

You again misrepresent facts when you say that I appointed Remal Das, Manager of the Press. You very well know that he was appointed Manager by the Paropkarni Sabha. As to the fact that he was getting Rs. 20 p. m. in the Dayanand Anglo-Vedic College, you do not know perhaps that in the Daya Nand Anglo-Vedic College there are men working without getting any pay at all and others on much smaller salaries than they can get outside, and that the honor in which men are held in the Arya Samajes is not always measured by the money they possess and the pay they draw.

As to the omission of taking security for Rs. 500 from Bhagat Remal Das, do not see how I am to blame. The Paropkarni Sabha appointed Remal Das Manager on probation for a year. The appointment was not made in accordance with Rules 16 and 17 in which provision is made regarding taking of security. The Paropkarni Sabha did not decide whether security should be taken from Remal Das and whether security should be taken at once or after the period of probation was over. It must be remembered that no security was taken from Managers before this. However if you considered that it was necessary under rule 16 to take security from Bhagat Remal Das, you could have asked him to furnish security and fixed a date by which he was to give security and if Bhagat Remal Das had failed to give security, you could have reported the matter to me. But you did nothing of the kind; you cannot therefore hang any argument on that now.

You then refer to the Ajmer Aya Samaj and say that several of the members of that Samaj have injured the Vedic Press. I leave the Ajmer Arya Samaj to deal with the accusations which you bring against that body. I may assure you however that no Arya Samaj can sympathise with you when you have acted against the provisions of the will of Swami Dayanand Saraswati, and broken the rules framed by the Saropkarni Sabha, in taking forcible possession of the Vedic Press from Bhagat Remaldas who was appointed Manager by the Paropkarni Sabha, by the illegal aid of Police and removed it from the control of Press Committee which was organized by the Ajmer Arya Samaj under rules and that you are regarded as a wrongful usurper in illegal possession of the Vedic Press. In the end I advise you to restore possession of the Vedic Press to Bhagat

Remaldas Manager appointed by the Paropkarni Sabha and to place it under the control of the Press Committee. I assure you that by doing so you would be paying respect to the memory of Swami Daya Nand Saraswati and expressing regard for the feeling of the Arya Samajes and winning the ground you have lost by what you have done.

I am, Sir,
Yours Faithfully
(Sd.) MULRAJ
Vice-President (acting President) of Paropkarni Sabha.

Third Letter.

Copy of a letter, dated 4th July, 1891, from Rai Mulraj, Vice-President and acting President of Paropkarni Sabha, (Judge Small Cause Court Amritsar) to the District Magistrate, Ajmere.

I beg to send this letter in continuation of my letter of the 12th ultimo.

Bhagat Remaldas, Manager of the Vedic Press, Ajmere, has sent me a copy of the order which the Police officer gave him in writing requiring him to leave the premises of the Press which is as follows:—

"On a representation made by the Superintendent of the Vedic Press asking for the eviction of the Manager, this is to certifyt hat I have requested him to leave the premises and to take what legal steps he thinks necessary to obtain redress."

(Sd.) G. W. REBBETT.

For District Police Superintendent, Ajmere, 9th June 1891.

On his refusing to leave the Press he was dragged away from the place to the Policestation by constables and there keys were taken from him.

Bhagat Remaldas has also sent me copy of the receipt which the Police officer gave him for the keys of the Press which is as follows:—

Received five keys from the late Manager of the Vedic Press. These have been made over to the Superintendent of the same Press.

(Sd.) G. W. REBBETT.

Ajmere, 9th June 1891.

From these documents it appears that the Police officer acted on his own authority without the orders of the District Magistrate. It appears to me that the police officer had no power to turn out Bhagat Remaldas

from the press and to take away the keys from him. The action of the police officer seems to have been wholly illegal.

I am further informed that the Police officer of Ajmere Police on the 10th ultimo took bail of Rs. 100 from Bhagat Remaldas on the charge of committing house- trespass.

Bhagat Remaldas had been appointed Manager of the Vedic Press by the Paropkarni Sabha (executors of the will of Swami Dayanand Saraswati) and he continued to be the Manager of the Press under rules framed by the Sabha at a meeting in which Pandit Shyamji Krishna Varma was present. So Bhagat Remaldas could on no account be considered guilty of house-trepass being in possession of the Vedic Press.

I have been informed that the Police took action on seeing an acknowledgment in writing which Pandit Shyamji Krishna Varma had taken from Bhagat Remaldas Manager of the Vedic Press when he reached Ajmere from Allahabad with the Press to the effect that he (Bhagat Remaldas) had received the keys of the Press from Pandit Shyamji Krishna Varma. In my letter of the 12th ultimo I have pointdd out that Pandit Shyamji Krishna Varma had first received the keys from Bhagat Remaldas and then handed them over to him. The Vedic Press had been established by Swami Dayanand Saraswati and it was in existence at Allahabad when Swami Dayanand Saraswati died in 1883. Since then it remained at Allahabad up to the beginning of this year. Pandit Shyamji Krishna Varma exercised no control over the Press when it was at Allahabad. He was appointed Superintendent of the Vedic Press by the Paropkarni Sabha in December last. At the same meeting Bhagat Remaldas was appointed Manager and Ajmere Arya Samaj was empowered to organize Press Committee. The powers of the Manager, the Press Committee and the Superintendent were laid down at the same meeting by the Paropkarni Sabha. Pandit Shyamji Krishna Varma acted against the rules and beyond his powers in taking the keys from Bhagat Remal Das when he reached Ajmere with the Press and in taking acknowldegment in writing from him for the keys and in requiring him to act directly and solely under his (Pandit Shyamji's) control. I have been informed that Pandit Shyamji Krishna Varma asked Bhagat Remaldas to act under his direct orders and to ignore the Press committee (see the translation of the letter of Bhagat Remaldas attached to my letter of 12th ultimo). Bhagat Remaldas in reply told Pandit Shyamji Krishna Varma that he would obey his orders and also of Press Committee to the extent laid down in rules. On this Pandit Shyamji

Krishna Varma recorded order of suspension as follows:—"I hereby suspend Remaldas for disobeying my orders and insulting me.

(Sd.) Shyamji Krishna Varma.

At the same time Pandit Shyamji Krishna Varma appointed Pandit Yajna Datta Manager by the following order—"I further authorize Pandit Yajna Datta to perform the Manager's duties in the meantime under my direct orders." It will be thus seen that Pandit Shyamji Krishna Varma wanted the Manager to ignore the orders of the Paropkarni Sabha and to act under his direct orders.

I have already pointed out in my letter of 12th ultimo that Bhagat Remaldas had taken over charge of Vedic Press at Allahabad in the month of January last. Pandit Shyamji Krishna Varma exercised no control over the Press before it reached Ajmere at the end of March last.

The acknowledgment in writing for the keys of the Prees which Pandit Shyamji Krishna Varma took from Bhagat Remaldas under these circumstances did not confer any right on him (Pandit Shyamji) to turn out Bhagat Remaldas from the Press with the aid of Police.

In his will (section 10) Swami Dayanand Saraswati has provided that when the Paropkarni Sabha has not full confidence in its own judgment in any matter, it should consult all the Arya Samajes by means of letters and then decide the question in accordance with majority of votes. Thus under the will Arya Samajes throughout the country are interested in the proper working of the Vedic Press. The Press also prints and supplies the Arya Samajes with the works of Swami Dyanand Saraswati. The Arya Samaje's on this account are anxious that the Vedic Press should be carried on and managed in accordance with the rules framed by the Paropkarni Sabha. It has given a shock to the Arya Samajes to hear that Pandit Shiyamji Krishna Varma has taken forcible possession of the Vedic Press with the aid of Police in an illegal manner and that he has turned out Bhagat Remaldas, the Manager appointed by the Paropkarni Sabha.

I trust that you must have by this time made enquiries and found that Pandit Shyamji Krishna Varma had no right to turn out Bhagat Remaldas from the Vedic Press with the aid of Police and to take away keys from him. I therefore hope that in the interests of justice you will be pleased to order the Police to restore the keys of the Vedic Press to Bhagat Remaldas and place him in possession of the Press as Manager—that is, to place things in the position in which they were before the Police illegally interfered in the matter.

Resolutions of Arya Samajes.

The following Resolution was passed by the Punajab Partinidhi Sabha in its meeting of 15th instant, 1891:—

(I) That it is both expedient and necessary in the opinion of this Sabha that a meeting of the Paropkarini be held on the 6th and 7th September 1891 consecutively as anncunced by the Secretary of the Paropkarini.

(2) That it earnestly requests every member of the Paropkarini Sabha, in the interests of future good management of the Vedic Press, to attend this meeting.

(3) That Pandit Shyamji Krishna Varma be romoved from the office of Superintendent of the Vedic Press and from membership of the Paropkarini Sabha for transgressing the Will of Swamiji and the Press Rules framed by the Paropkarini Sabha.

(4) That no Arya should take Veda Bhashya or any other book sent by the Vedic Press, or make to or receive payments of money from the Press till the possession of the Press is restored to the Manager appointed by the Paropkarini Sabha.

The N. W. P. Pratinidhi Sabha, after a full discussion of the papers available in connection with the Vedic Press affairs, has passed the follow-Resolution:—

1 That Pandit Shyamji Krishna Varma be removed from the office of Superintendent of the Vedic Press for not observing the Vedic Press rules passed by Paropkarini Sabha.

2 That Pandit Shyamji Krishna Varma be also removed from the membership of the Paropkarini, if he does not tender apology for his disobeying the orders of the Paropkarini Sabha.

3 That Bhagat Remal Dass be awarded due punishment for his giving false information regarding the formation of Parbandh Kartri Sabha to Vice-President, and for locking the Press after the keys of the Press were taken over from him forcibly, by the aid of Police and for dissuading the press servants from doing their work.

4 That the Samajes be requested not to buy books &c., from Vedic Press and pay their dues until further notice.

5 That the Press should not be removed from Ajmere.

NOTE—Resolved that a copy of the above Resolutions be forwarded to the Secretary Paropkarini Sabha,

Vice President of Paropkarini Sabha and to its members.

Presidents of Up-Pratinidhi Sabha N. W. P. and Oudh.
Vice-Presidents of Pratinidhi Sabha N. W. P. Treasurer.
do. do. do.
Pratinidhi, Punjab.
Secretary, Arya Samaj, Ajmere,
Pratinidhi, Bengal.
Arya Samaj, Bombay.

Resolved that the Up Pratinidhis be requested to send copies for the information of Samajes under their control.

The executive Committee of the Lahore Arya Samaj passed the following Resolutions in connection with the Vedic Press affairs in its meetings held on the 27th June, 28th July and 4th August:—

(1) Resolved that a letter be sent to the District Magistrate, Ajmere, requesting him to set aside the procedings of the Police which are illegal and to restore possession of the Vedic Press to Bhagat Remal Dass.

(2) Resolved that a letter be sent to Pundit Shyamji Krishrma Varma condemning his illegal proceedings and requesting him to restore possession of the Press to Bhagat Remal Dass, Manager, and the Parbandhkartari Sabha. Resolved further that a copy of the letter to Pundit Shyamji be also sent to Rai Moolraj, Vice-President, Paropkarini Sabha.

(3) Resolved that in the opinion of this Samaj the circular letter published by Pundit Shyamji embodying his defence does not in any way exonerate him from the accusations which have been brought against him. Resolved further that a reply to his Defence be sent to him (Pundit Shyamji) on behalf of the Lahore Arya Samaj.

(4) Resolved that a memorial be sent to His Highness the Maharana of Oodeypore on behalf of this Samaj expressing the necessity of removing Pundit Shyamji Krishn Varma from the membership of the Paropkarni Sabha as well as from the post of Superintendentship of the Vedic Press.

(5) Resolved that each member of the Paropkarni Sabha be addressed and requested to write to the secretary to call a special meeting of the Paropkarni Sabha in September 1891, to attend the special meeting himself and to vote for the removal of Pandit Shyamji Krishna Varma from the membership of the Paropkarni Sabha as well as from the post of Superintendent of the Vedic Press.

(6) Resolved that all moneys due to the Vedic Press from the

members of this Samaj be remitted to the Arya Pratinidhi Sabha Panjab for deposit till the dispute is settled.

(7) Resolved that copies of all the resolutions passed by this Sabha in connection with the Vedic Press affairs be circulated among the Arya Samajes, and also forwarded, for information, to Rai Mulraj, acting President of the Paropkarni Sabha.

(8) Resolved that members, of the Samaj should refuse to take Veda Bhashya and other books from the Vedic Press as long as its possession is not restored according to the Rules of the Propkarni Sabha and that this resolution be announced in the next Sunday meeting of the Arya Samaj for the information of the members.

Resolutions of Arya Samajes.

Similar resolutions were passed by the Arya Samajes at Gujranwala, Abottabad, Shikarpur, Peshawar, Gujjar Khan, Dera Ghazi-Khan, Meerut, Karnal, Wazirabad, Rawalpindi, Amritsar. Multan, Delhi, Gujrat, Jhelum, Ludhiana, Shahpur, Kalka, Dinanagar, Chiniot, Quetta, Jalalpur, Sibi, Bannu, Ajmere, Sojat, Bandikui, Aligarh, Mathra, Muradabad, Bhiwani Panipat, Calcutta, Bombay, Ahmedabad, Karachi, Hissar, Edwardabad &c.

Sir Partap on the situation.

The following also appeared in the Arya Patrika of the 1st of September 1891:—

"His Highness, the Maharajah Partap Singh of Jodhpur we hear has expressed his disapproval of Pandit Shyamji Krishan Varma's proceedings in connection with the Vedic Press."

Krishan Varma compelled to resign.

What was the result of all this agitation? The Arya Patrika dated September 15th 1891 says:—

"The dispute in connection with the Vedic Press has found a settlement in the resignation of Pandit Shyamji and Bhagat Remal Das. The Press has passed into the hands of the Paropkarni Sabha, which will now proceed to do what is needful."

His connection with the Arya Samaj practically ceases.

After this Shyamji Krishna Varma had no connection with the Arya Samaj proper. He, however, continued a member of the Paropkarini Sabha, but after he left India for good, his connection with the Paropkarni Sabha

too remained only nominal. He could not take any part in its deliberations nor did he remain in touch with its workers.

His danunciation by the Arya Samaj Press.

At the time of his founding a scholarship in commemoration of Mr. Herbert Spencer, he was taken to task by the Arya Samajic papers, and when he began to express extreme views in politics he was freely denounced by the *Arya Patrika* and the *Sat Dharma Pracharak*.

The latter wrote—

Shyamji Krishna Varma has through his mischievous writings and through the offer of tempting fraudulent scholarships distroyed dozens of *Atmas* (spirits).

A Responsible Leader Disowns Krishna Varma's Mischievous and False exposition of Dayananda's Mission.

His article of May 1908 was condemned by the Arya *Gazette* and the *Sad Dharam Pracharak both*. Lala Hans Raj B. A, Honorary Principal D. A. V. College, Lahore wrote as follows in the Arya Gazette Lahore (vol. 12 No. 26 dated the 12th of Harh 1965):—

"An article has been published by the *Bande Matram*, which Pandit Shyamji Krishna, now resident in Paris, wrote in his paper, and which has been copied by the Editor of the *Bande Matram* paper from that place. The article is in reply to that article of Mr. Nevinson in which that writer had said that the Arya Samaj had no connection with political matters.

In this article Mr. Krishna Varma says that having had the privilege of cordial relations with the founder, of the Arya Samaj and having therefore had special opportunities of learning the aims and objects of this well known movement, he could assert confidently that Mr. Nevinson was wrong.

In substantiation of his statement that he holds in affectionate reverence the memory of the founder, he says that he has established a travelling fellowship in honor of Dayananda The charge brought forward against the Arya Samaj by the Pandit that it is a political body is, by no means, new. All the

enemies of the Arya Samaj—whether Sanatansit, Moslem or Christian—have always employed this weapon to revenge themselves upon the Samaj. Even a police underling employed on a salary of Rs. 10 per month thinks it his duty to injure the enemies of his faith by submitting a false diary when he finds that he cannot cope with the Samaj in controversy. Last year when a tempest of vilification was raised in the Punjab, the *C. M. &. Gazette* and the Islam Press cast flings at the Samaj in a similar strain. The storm was allayed only when conclusive and crushing replies were published by M. Munshi Ram and L. Gokal Chand. What occasion is there for surprise if *now* Pandit Shyamji Krishen has also joined the rank of the enemies of the Samaj and begun to denounce it. The wonder is why he refrained from joining his voice to the outcry against the Samaj last year. Many members of the Arya Samaj are not acquainted with the antecedents of Pandit Shyamji Krishanvarma. We have, therefore, thought it proper to place a few facts about him before the Arya public, so that they may find out, how far Shyamji Krishna Varma is a well wisher of the Arya Samaj.

Swami Dayananda thinking Pandit Shymji Krishna Varma a promising lad secured the help of a seth and had him sent to England so that his means might be bettered and he might be enabled to help the Swami in carrying on the Vedic propaganda. After finishing his education the Pandit did not at all help the Swami in spreading his mission. Pandit Shyamji Krishna Varma earned lakhs of rupees by service in the Indian States but he never spent any part of his income in furthering the cause of the institutions of which the Arya Samaj is proud and for the success of which it is straining every nerve and sinew. The Arya Samaj established the D. A. V. College, started orphanages and benefitted lakhs of people by means of the Vedic Press and the wide circulation of Swami Dyananda's works. Can the Pandit say that he ever spent any part of his income for any of these objects. Only once he evinced interest in the Arya Samaj when with the aid of the police he disloged the Ajmere Arya Samaj and the Manager Bhagat

Remal and himself took possession of the Vedic Press. In order to evict him from this unlawful possession, all the Arya Samajes of Aryavarta passed resolutions against him. The members of the Paropkarini Sabha and other Arya gentlemen went to Ajmere in a body and only when pressure was brought to bear upon him by the Samajes and the members of the Sabha the Pandit disgorged the press. In the letter which he wrote to the postmaster directing him to deliver money orders &c. to Bhagat Remal in the future, he very cleverly inserted the words until further notice. The Vice President of the Sabha had these words expunged from the letter. So far as we know, this was the only service which Pandit Shyamji Krishna Varma ever rendered to the Arya Samaj. If he has done anything more for the samaj and some Arya gentleman knows it we should be glad to give publicity to it. Pandit Shyamji Varma has never paid his subscription to any Samaj, and has never attended Samaj meetings. Of course he is at liberty to indulge in boasts about the mission of the Arya Samaj. None can prevent him from doing that. He claims that he has marked his sense of gratitude towards Swami Dayananda by founding a fellowship in his memory. It would have been much better, if that fellowship also had been founded in memory of Herbert Spencer. To whom has he awarded the fellowship? Once we read (in the papers) that he had selected Mr. Abdul-aziz for that fellowship. Is it not dishonoring Swami Dayananda to award a fellowship founded in his name to a person who spurns the Vedas and the Vedic Dharma. Have the Aryas become extinct that Panditji has sought the refuge of our Moslem brethren? The Pandit is proud of it, that the Swami had nominated him a member of the Paropkarini Sabha. But Swami Dayananda did not foresee that there were persons who while receiving benefits from the Samaj would yet not benefit it in return. Swami Dayananda was misled in the matter of employing a person like Pandit Bhimsen. Could he not be misled in the matter of nominating Krishna Varma as a member of the Parokarini Sabha? The Rishi's soul was pure and uncontaminated. He did not fully

understand the workings of the double folded hearts of the people of this age. Many people deceived him and many maligned him.

In the end we would like to inform the readers of the *Arya Gazette* that according to his own admission when the Natu brothers were deported, Pandit Shyamji KrishnaVarma abjured India and settled in London and when L. Lajpat Rai and Sardar Ajit Singh were deported he shifted to Paris. Let him enjoy himself there! But why should he disturb Arya Samaj in the midst of its religious and social work? Have we not a sufficient number of enemies here in India that he must needs discharge his shots from Paris?

Mr. Grey thinks that Principal Hansraja's denunciation is not strong enough. We wonder if in Mr. Grey's vocabulary strong and abusive are synonymous.

Mr. Varma's views on politics and the Arya Samaj Press.

When after the murder of Sir Curzon Wylie, Krishnavarma wrote to the "Times" expressing his approval of the diabolic deed perpetrated by the wretch Madanlal—a dupe of Krishnavarma—the following appeared in the editorial columns of the Arya Patrika—the accredited organ of the Arya Pritinidhi Sabha Punjab and the oldest English organ of the Arya Samaj.

The Arya Patrika Shravan 10th 1966, or 24th July, 1909.

WHAT NEXT.

Reuter wires that Shyamji Krishna Varma has written a letter to the 'Times' to say that although he is absolutely unconnected with the murder of Sir Curzon Wyllie yet he approves of the deed, for, according to his political creed, an assasination of that sort is not murder.

We wonder if all those people who preach violence are such sneaking cowards. The unfortunate wretch who committed this diabolical deed lived in India House and was therefore under the demoniac influence of Krishna Varma, Oh! How is it possible to believe that the virgin mind of Dhingra was not poisoned by the venomous and criminal views which Krishna Varma not only holds but shamelessly blazons forth.

Krishna Varma is a pest and it behoves the leaders of Indian Society to take early and effective measures to rescue Indian Students in England from the clutches of this unscrupulous, cowardly and fiendish doctrinaire and his equally sneaking emissaries. He is not an Indian. He was born an Indian, but he has forfeited all title to the sacred name by deliberately going against the traditions, civilization, culture and religion of his illustrious forefathers. It is not birth alone that confers an a man the right to speak in the name of a particular country. People do not belong to one nation merely because they are born within the. same geographical limits. If a common purpose is wanting, there is no earthly reason why people born in a particular geographical division should unite together, act in concert, and subordinate personal welfare tothe well-being of the whole community. The Jews were one nation although they were scattered over many countries. At one time the early Christians thought that they did not owe any allegiance to the country of their birth for its Government and people were bitterly opposed to the ideals for which Christianity stood. It is ideals, culture, civilization, and traditions which constitute the essence of nationality. He who turns false to all these and preaches a murderous propaganda which is subversive of all ideals for which a particular nation stands that man cannot philosophically be said to belong to that nation even though the mere accident of birth may have given him an arbitrary right to call himself a member thereof. If a youngman brings his family into disgrace and is disinherited by his father, he is no longer his son in the eyes of law and society even though the tie of nature still endures. As society advances in civilization natural associations are giving place to rational associations and our loves, hates and attachments are no longer based on mere accident or local associations. Taking all this into consideration, it may be safely said that Krishna Varma and men of his ilk have no *moral* right to call themselves Indians for the right confered by mere birth is not sufficient to entitle a man to call himself a son of a particular country."

We think that we have proved in this chapter that Mr. Grey's alegations with regard to Krishna Varma's connection with the Arya Samaj are as baseless as almost every other allegation made by him.

Chapter VI

The Times and the Arya Samaj

"From wilful misquotation-from sentences garbled, and randomly set forth to the public without context, continuation or conclusion, in attempt to do injury to a great movement and its Founder,—from the globe-trotter's superficial synopsis and running commentary,—and from the objective analysis of literary-clique 'stylists', and other distinguished persons, who by reason of their superior intellectuality to all the rest of the world are always able, and more than ready to condemn a movement without studying, it.

May An Honest Press Deliver us;"
(Marie Corelli, adapted.)

The enemies of the Arya Samaj in their unholy compaign of misrepresentation, and distortion against the Vedic Church have got powerful supporter in the "special correspondent of the "London Times" 'Special" qualification for the "special duty on which they are placed by their "chief" is their being exceptionally ill-informed and taking "special,, care never to obtain first hand in formation about movements it is their special business to inform or misinform the British public about. The last of these worthies was true to the traditions of his race he left home with cartain pre-conceptions and prejudices deeply ingrained in his breast and after having been coached by some ex-viceroy or ex-satrap fond of holding forth from high latitudes and pointing out storm- signals and dangerposts which are invisible to all eyes except those that show marks of the "special antimony prescribed by "jingo" leeches bent upon correcting the vision of all that have the hardihood to take the straight road to the Indian heart. His business it was not to find out the truth but to collect materials for bolstering up theories on which the "Thunderer" has been feeding the British Public. In this task he has succeeded admirably well for being a clever writer believing in his heart of hearts that the chief function of language is to disguise thought and cast a veil over throbbings and impulses agitating the human heart, he knows full well how to cloak his astounding ignorance by an audacious assumption of omniscience and superior wisdom too deep for utterance and to speak with the air of a man who desires to state all sides. This "special" intellectual equipment and mental outfit has

always stood him in good stead and did not fail him when he took up his pen to write about the founder of the Arya Samaj who committed an unpardonable sin by founding a church which dashes down fetters forged by superstition that have kept the people of Aryavarta bondsmen to pernicious customs, meaningless observances and pureile ceremonialism for ages and thus paves the way for freedom in other spheres of life by rousing healthy aspirations and setting the brain free from all traditional modes of thought and thus enabling it to formulate its conclusions independently. Mr. Chirol finding that the Samaj was in bad odour with a section of the class whose interests he was instructed to espouse and whose dominant moods and humors he was deputed to chronicle set to work to paint a picture of the Samaj for the British aristocrat lolling in his luxurious cushioned chair and the British financier too busy to scrutinise the writings of the "Times,, with keen penitration taking good care to dip the brush in vitriol as often as it could safely be done without leaving visible blotches on the finished artistic production.

In his letter No XIII this doughty knight of the goose quill the valiant Valentine Chirol —after touching on agricultural grievances and anathematising the Hindu money-lenders and pleaders for obstinately and perversely "resenting legislative attempts to hamper a process so beneficial to themselves,' says:

"But all these were only contributary causes. There were still deeper influences at work, which have operated in the Panjab in the same direction as the forces of unrest in the Deccan and in Bengal but differ from them, nevertheless in their origin and in some of their manifestations. In the Punjab too *the keynote of the unrest is a spirit of revolt not merely against British administrative control but in theory, against western influences generally,* though in some respects it bears very strongly the impress of the western influence which it repudiates. The motive force is not conservative Brahmanism as in the Deccan, nor does it betray the impetuous emotionalism of Bengal. It is less rigid and purely re-actionary than the former, and better disciplined than the latter".

The reference is explicitly to the Arya Samaj for further on speaking of Bhagwan Dayananda the writer says:

" Nevertheless it is among the Hindus of the Punjab that one of the *earliest apostles of reaction against the West* has found the largest and most enthusiastic body of followers."

So, in the eyes of the writer, not only revolt against British administrative control is treason but even revolt against what he calls " western infiuences" is so. We do not understand what is exactly meant by " western influences." If the spread of science and the progress of knowledge constitute these influences, then Swami Dayananda was one of the mightiest allies of " western " learning for in his *magum opus* the Satyarth Prakash he frequently refers to this age as the enlightened age. Criticising the Moslem doctrine of Jehad, Dayananda says:—

" They (the Muslims) should, *in the present enlightened age,* realize the evil natnre of such teaching....."

If, however, by western influences is meant the civilization of the predominance of wealth, the abasement of intellect and character, and merely mechanical facilities; then Swami-Dayanand was certainly its bitterest opponent for he was a Redeemer who was born to preach to the worldthe purer and more spiritual Vedic civilization which demands the recognition of the supremacy of intellect and character and the subordina tion of wealth thereto, a juster balance of economic forces, a more equitable distribution of wealth, and a purer standard of honor and respectability. His mission it was to revive ancient ideals and it must be remembered that he was not an apostle of reaction. Reaction, follows action, but India had not been westernised when Dyananda appeared on the scene. He stayed the incipient process of undesirable westernisation and thus prevented it from developing. He knew full well that this civilization had almost wrought the ruin of the Occident where the wails of the poor, and the indigent smarting under the bondage of the moneyed classes provide driving force for grinding and pulverising engines of diabolicism known as anarchism and extreme socialism. A reaction there certainly is against this state of affairs, but its storm centres are, as they well ought to be, in the West where its tidal sweep is undermining the foundation of society and its apostles are Mill, Huxley, Benjamin Kidd, Spencer, Blatchford, John Morley Edward Carpenter, Max Nordou, and many others too numer ous to mention. If indignant protests against existing conditions in the West is treason, Mr. Chirol would be better advised if instead of pursuing the thankless and aimless vocation of a " globe-trotter " and " a bird of the passage" he stayed at " Home " and persuaded the "British Democracy" to lift him and men of his way of thinking to the ethereal heights of political power with a " record" majority in the House of Commons so that the works of these writers might be burnt down

and the brains of the English people completely disinfected and the microbes of "sedition" created by their teachings destroyed by a profuse use of the germicide of philosophical antidote labelled "Chiroltine". The experiment would be interesting though a little but risky but the risk must rouse into activity Mr. Chirol's dormant heroism—and if it succeeds, a death blow would easily be dealt at the revivalist—mind you not re-actionary—movement in India. We make a present of the following quotations from the works of these master-minds of Europe to Mr. Chirol and in return only expect that he will chew the cud of reflection in his *sanctum sanctorum* and leave the settlement of the problems of poor India to less-gifted mortals like Minto, Morley, Clarke, Baker, Hewett, and Dane, who with all their toleration of the intolerable—Aryan religious revival—generally manage to blunder into the right thing and bring peace and contentment to the people whom Providence has committed to their charge.

i Even the best of modern civilization appears to me to exhibit a condition of mankind *which neither embodies any worthy ideal nor even possesses the merit of stability.* I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference *in the extent and the intensity of want with its concomitant physical and moral degradation among the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation.*

Huxley.

ii What profit it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of Destruction.

Huxley.

iii. Any one who is acquainted with the state of the populationof all great industrial centres whether in this or other countries is-aware that, amidst a large and increasing body of that population, *la misere* reigns supreme. I have no pretensions to the character of a philanthropist, and I have a special horror of all sorts of sentimental rhetoric; I am merely trying to

deal with facts, to some extent within my own knowledge, and further evidenced by abundant testimony, as a naturalist; and I take it to be a mere plain truth, that throughout industrial Europe, there is not a single large manufacturing city which is free from a vast mass of people whose condition is exactly that described, and from a still greater mass who, living on the edge of the social swamp, are liable to be precipitated into it by lack of demand for their produce, *and with every addition to the population the multitude already sunk in the pit and the number of the host sliding towards it continually increase.*

Huxley.

iv It may be remarked that over no other question is the struggle between tbe old spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principle strongholds of the retreating party. It is not yet cleary percieved by the people that there is not any more natural and lasting distinction between the *educated* and the *uneducated* classes of which we hear so much now-a-days, than there has been between the other classes in the past. Citizen and slave, patrician and pubian, feudal lord and serf, privileged classes and common people, leisured classes and working masses, have been steps in a process of development. In the "educated classes" and the "ubeducated classes" we have only the same distinction under a subtler and even less defensible form; *for the right to education in its highest forms now remains largely independent of any other qualification than the possesssion of mere riches to secure it; it constitutes, in fact, one of lhe most exclusive and at the same time of the most influential of the priveleges of wealth.*

Benjamin Kidd.

v. It is impossible to rise from the study of the bulky volumes (by Mr. Charles Booth) containing the enormous quantity of detail which lies behind these bare figures withont feeling that, while making all possible reservations and allowances, the evidence goes far to justify even the strongest words of professor Huxley.

Benjamin Kidd

vi It is a grand thing to be free and sovereign, but how is it that the sovereign often starves? how is it that those who are held to be the source of power often cannot, even by hard work, provide themselves with the necessaries of life?

M. de Laveleye.

vii To educate men who must be condemned to poverty is but to make them restive, to base on a state of most glaring social inequality political institutions under which men are theoreticaly equal is to stand a pyramid on its apex.

Henry George.

viii I' d like to know what sort of trading is'nt a swindle in its way. Everybody who does a large advertised trade is selling something common on the strenght of saying it's uncommon. Look at Chickson–they made him a baronet. Look at Lord Radnone, who did it on lying about the alkali in soup! Rippin! alas these! were of his too!

Yes, I thought it over—thoroughly enough—Trade rules the world Wealth rather than trade. The thing was true, and, true too was my uncle's proposition that *the quietest way to get wealth is to sell the cheapest thing possible in the dearest bottle.* He was frightfully right after all. *Pecunia non olet, a* Roman emperor said that.

Your modern commerce is no more buying and selling than sculpture. *It's mercy its salvation its rescue work!* It takes all sorts of fallen commodities by their hand and raises them, cash is nt in it. You turn water—into Tono-Bungay.

I saw the statesmen without their orders and the bishops with but a little purple silk left over from their cononicals, inhaling, not incense but cigar smoke. I could look at them all the better because for the most part they were not looking at me but at my uncle, and calculating consciously or unconsciously how they might use him and assimilate him to their system, *the most unpremeditated subtle, succeessful and aimless plutocracy that ever encumbered the destinies of mankind. Not one of them so far as I could sec, until disaster overtook him, resented his lies, his alomst naked dishonesty of method, disorderly disturbance of this and that, caused by his spasmodic operation.*

Wells

IX For if the desire for that homage which wealth brings, is the chief stimulus to those strivings after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men. When the shopkeeper, on the strenght of a prosperous year and favourable prospect, has yielded to his wife's persuation, and replace the old furniture with new, at an outlay greater than his income covers–when, instead of

the hoped for increase, the next year bring a decrease in his returns when he finds that his expenses are outruning his revenue: than does he fall under the strongest temptation to adopt some newly-introduced adulteration or other malpractice. When having by display gained a certain recognition, the wholesale trader begins to give dinners appropriate only to those of ten times his income, with other extensive entertainments to match-when, having for a time carried on his style at a cost greater than he can afford he finds that he cannot discontinue it without giving up his position; than is he most strongly prompted to enter into larger transactions, to trade beyond his means, to seek undue credit, to get into that ever complicating series of misdeeds which end in disgraceful bankruptcy and if these are the facts then *it is an unavoidable conclusion that the blind admiration which society gives to mere wealth and this display of wealth is the chief source of these multitudinous immoralities.*

Yes the evil lies deeper than appears-draws its nutriment from far below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots whichrun underneath our whole social fabric, and sending fibre into every house. suck up strength from our daily sayings and doings

... ...

We are all implicated. We all, whether with self approbation or not, give expression to the established feelings. Even he who disapproves this feeling finds himself unable to treat virtue in threadbare apparel with a cordiality as great as that which he would show to the same virtue endowed with prosperity. Scarcely a man is to be found who would not beahve with more civility to a knave with broad cloth than to a knave in fustian. *and so long as imposing worthlessness gets the visible marks of respect while the disrespect for it is hidden, it naturally flourishes.*

When wealth obtained by illegitimate means inevitably brings nothing bnt disgrace—*When to wealth rightly acquired is accorded only its due share of homage while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.*

Spencer.

x *The restraints of communion would be freedom in compaison with the present condition of the majority of the human race*

The generality of labourers in this and most other countries have as little choice of occupation or freedom of locomotion, are practically as dependent on fixed rules and on the will of others, as they could be on any system short of actual slavery.

Mill

xi All down the Christian centuries we find this strange sense of inward strife and discord developed, in marked contrast to the naive insouciance of the pagan and primitive world; and, what is strangest, we even find people glorying in this consciousness—which, while it may be the harbinger of better things to come, *is and can be in itself only the evidence of loss of unity and therefore of ill—health, in the very centre of human life.* Of course we are aware with regard to civilization that the word is sometime used in a kind of ideal sense, as to indicate a state of future culture towards which we are tending—the *implied assumption being that a sufficiently long course of top hats and telephones will in the end bring us to ideal condition*, while any little drawbacks in the process, such as we have just pointed out are explained as being merely accidental and temporary.men sometimes speak of civilising and ennobling influnces as if the two trems were interchangeable, and of course if they like to use the word civilization in this sense they have a right to; but whether the actual tendencies of modren life taken in the main are ennobling (except in a quite indirect way hereafter to be dwelt upon) is to say the least a doubtful question. Any one who would get an idea of the glorious being that is as a matter of fact being turned out by the present process should read Mr. Kay Robinson's article in the *Nineteenth century* for May 1883, in which he prophesies (quite solemnly and in the name of science) that *the human being of the future will be a toothless, bald, toeless creature with flaccid muscles and limbs almost incapable of locomotion.*

Ebward Carpenter

When Mr. Chirol speaks of Swami Dayanand's teachings bearing the impress of western influnce, he forgets that the sage did not know a word of English.

Mr. Chirol labours under many delusions, the most dangerous being that he is competent to pronounce an opinion on almost every conceivable subject—on classical Sanskirt culture among the rest. If he were asked to express an opinion on the physical stature and intellectual attainments of the inhabitants of Mars, we are sure his resourcefulness would be quite equal to the occasion and without the colour mantling on his cheeks he

would indulge in an imaginary description with a look of assurance and an air of dogmatic authoritativeness that would lead one to believe that he had been to that planet and had hobnobed with the denizens thereof. With an air of one who knows the subject thorougly, Mr. Chirol says.

"The doctrines he taught were embodied by him in his Satyarth Parkash which has become the Bible of his disciples, and in his *Veda Bhash Bhumika,* a commentary on the Vedas. He had at an early age lost faith in the Hindu Pantheon, and to this extent he was a genuine religious reformer, for he waged relentless war against the worship of idols, and though his claims to Vedantic learning may have been slight, his creed "was back to the Vedas."

It is no use telling Mr. Chirol who professes ability to examine the claims to Vedantic learning of the foremost vedic scholar of his time' that the *Veda Bhashya Bhumika* is not a commentary on the Vedas, but an Introduction to a Commentary on the Vedas for to him the difference in meaning between the words Bhashya and Bhumika would be as unintelligible as that between "apocrypha" and authentic gospels" to the Punjabee rustic or the Afghan soldier. To take Mr. Chirol's insinuation about Swami Dayanand's Vedantic learning —which is born of gigantic conceit blended with stupendous ignorance—seriously is to pay him a compliment which he does not deserve, but nevertheless we would commend to the special notice of the Times special" the fact that when Swami Dayanand died the late Professor Max Muller, whose claims to judge Vedantic learning were, our friend will be modest enough to admit, at least as great as his, contributed an appreciation to the columns of the Pall Mall Gazette. If Mr. Chirol will rummage the old files of that periodical, he will light upon the article refered to by us and will find it stated therein that the Swami was *a scholar deeply read* in the theological literature of his country and that *in his public disputations with the most learned Pandits at Benares and elsewhere he was generally victorions".* If a perusal of that article can not provide an antidote aganinst Mr. Chirol's overweening conceit, we confess the disease is incurable and his case is hopeless.

Again we are told.

"His ethical code, on the other hand, was vague, and he pandered strangely in some directions to the weaknesses of the flesh, and in others to popular prejudices. *Nothing in the*

Vedas, for instance, prohibits either the killing of cattle or the eating of bovine flesh. But in deference to one of the most universal of Hindu superstitions, Dayanand did not hesitate to include cow-killing amongst the deadliest sins. Here we have in fact the keynote of his doctrines. The sanctity of the cow is the touchstone of Hindu hostility to both Christian and Mahomedan, and the whole drift of Dayanaud's teachings is far less to reform Hinduism than to rouse it into active resistance to the alien influences which threatened, in his opinion, to denationalise it.

Mr. Chirol the Vedic Scholar and ethical philosopher rolled into one, has not condescended to indicate the exact doctrine taught by Dyanand which shows that he pandered to the weaknesses of the flesh. All that the world knows is that Dyanand himself was the living embodiment of the best ideals of morality which he preached to mankind. He was an *Aditya Brahmchari.* It is not easy to explain the real import of the term to one belonging to a social order which tolerates—though it condemns—"attention whithout intention" and "chaffing." An Aidty a Brahmchari is an ascetic who has so completely vanquished his lower self that when he looks upon a woman, it is either with feelings of reverence due to a mother, or with pure and unsullied affection free from the dross of passion due to a sister or a daughter, who has so wonderful a control over his senses that hunger gnaws not at his morraw, thirst oppresses him not, flakes of snow pinch him not, cold stings him not, and heat affects him not. He is so far above expediency that the offer of kingdoms cannot move him from his purpose. Dyananda spent days together in trance beneath showers of snow and amidsts blasts of pinching and bleak winds without tasting food and with immobile facial muscles. He refused the invitation of the Maharaja of Cashmere to visit his state because His Highness imposed a condition that the Sanyasi should not denounce idol-worship. He indignantly declined the offer of Mahantship carrying with it an annual income of 10,000 £. because it was coupled with a proviso that he should hold his peace on the subject of idol-worship. He told a ruling prince to his face that by keeping company with dancing girls, he had brought himself down to the level of a dog. He dénounced idol-worship in the centre of Hindu orthodoxy Benares surrounded by the pick and cream of the learned Pandit Community in a meeting presided over by His Highness the Maharaja of Benares, the pillar of Hindu conservatism. He denounced the false tenets of Christianly in a meeting attended by the Commissioner and

the Deputy Commissioner and from the pulpit of a church and the objectionable features of Mohomdenism in the house of his Moslem host. He was such an uncompromising fœ of popular Hinduism, that he died of poison administered by a member of the sacerdotal order. Such a man is charged with having pandered to Hindu prejudices by a man who earns his livelihood by appealing to the lowest passions of humanity—class antagonism and office-hunger—and is paid for expressing a particular cast of opinions. But was Dyananda an advocate of cow-protection because it is a Hindu prejudice. The *Indian Social Reformer* has dealt with the point so exhaustively and beautifully, that we quote his remarks *in extenso.*

"Nothing in the Vedas, say Mr. Chirol, prohibits either the killing of cattle or the eating of cow's flesh. That is, of course, according to the ordinary acceptation of the Vedic texts. But Swami Dayananda all along maintained that the ordinary interpretation of these texts was utterly wrong, and that the Vedas consistently condemned the taking of life whether of cows or of other animals. We have before us English translation of the Swami's "Gocaruna Nidhi." In this pamphlet the Swami, after attempting to show mathematically and rationally that *all* meat eating is uneconomic and harmful, gives scriptural proof of his view as follows:

Hence, in the first verse of the Yajur Veda, the origin of the medical science, the Supreme Being orders 'O Man *thou shall not kill*, but protect all the animals dispensers of ease and comfort to all thy fellow creatures; so that thou shalt be protected or nourished by them. Therefore, the Aryas from the time of Brahma down to the present generation have detested the destruction of animals as a very great and abominable sin, and consequently irreligion.

The question is not whether the Swami's interpretation is or is not correct. He is recognised as having been one of the foremost Vedic scholars among Indians, but that need not compel us to accept his version. The question is whether the Sawami, as suggested by Mr. Valentine Chirol, deviated from his principle of rigid adherence to the Vedas as the sole guide of life and conduct in order to create antagonism to Christians and Mohomedans. In advocating abstinence from animal slaughter the Swami was perfectly loyal to his view of the Vedic precepts. The pamphlet from whichthe quotations has been made conculdes with an appeal to the rulers conceived in no hostile spirit.

"May the Almighty Lord of the Universe, "he writes" "bless you

with his mercy and grace, so that you may abstain from hurtful, and delight in beneficent acts and both you and we may live happily in peace."

We cannot trust ourselves to speak about the calculated mispresentation that the founder of the universal church of the Arya Samaj, one of the main principles of which is a love of entire creation, was a nationanist in disguise whose professions were a mere cloak to cover his antagonism to alien influences. We, therefore, content ourselves with quoting the remarks of the disinterested and impartial writer in the *Indian Social Reformer* who though not an Arya Samajist can hardly control his indignation at this cold, calculated, deliberate misstatement. Says he :—

"When the bones of the dead reformer are dug up and exposed to calculate misrepresentation, it is well worth enquiring what independent contemporary observers thought of him and his mission. Mr. Valentiue Chirol, of course, holds that the Swami was a deepdyed politician who aimed at the subversion of British rule. The whole of Dayanands' teaching he says, was far less to reform Hinduism than to rouse it into active resistance to alien influence. It is quite true that a reformed Hinduism is bound to be a tougher customer than unreformed Hindusim. But to say that Dayanand's motives, in advocating a return to the purer and more virile religion of the Vedas, was political and not spiritual, is, as Mr. Gladstone once said of a similar incident, to anticipate the Day of Judgement. Acqaintance with a few elementary facts of the Swami's life would have saved Mr. Chirol from such a gross misapprehension of the purport of his career. Even as a boy he was inclined to religions study. He ran away from his home to avoid marriage and travelled from place to place, a wanderer in search of truth, a *Sanyasin* vowed to poverty, chastity, and obscurity, when he might have been living in wealth and comfort on his ancestral estate. We are glad to know that an exhaustive and critical biography of the Swami is being prepared by Mr. Devindra Nath Mukerji who has undertaken several tours for the collection of material for the work and has been successful in getting together a vast mass of first hand information from hitherto unapproached sources. The publication of the work will be extremely opportune at this juncture, and we trust he will get sufficient support to enable him to bring it out early. But here is an incident from the Swami's life which cannot but carry conviction to all impartial and fair-minded men. About the end of 1879 the Swami visited Benares and it was notified that he was to deliver an address during his stay in that city.

There was a good deal of excitement in orthodox Hindu circles and acting on their representation the then District Magistrate, one Mr. Wall, issued a notice forbidding the Swami to make speeches at Benares. This order of the Magistrate formed the suject of a strong protest in the *Pioneer* and was withdrawn almost immediately. Here is the estimate of the *Swami* as given in the *Pioneer* of 30 December 1879.

With irresistible logic and fiery eloquence he preached, like a second Luther, against the abuses which in the course of time had loaded down and corrupted at once grand faith. He touched the heart of young India by painting the faded glories of the Aryavarta, and bidding them be worthy of their ancestors. *He was not a political agitatorstirring up sedition. Quite the contrary: for he told his audiences that the paramount power was, despite all that could be justly said against it, the friend of India as it guaranteed the free discussion of religious questions, and made it possible for him and his followers to worship the one* God *of Veda.* In a word, the tendency of this great man's work was all in the right direction, and likely to prove a blessing for his country and countrymen. This man was Pandit Dayanand Saraswati Swami, founder of the Arya Samaj. (Quoted in Devendra Nath Mukerji's Dayananda Charita.)

The italics in the above are ours. A few days later a correspondent writing to the *Pioneer* to explain how Mr. Wall had been misled but had immediately on coming to know of the injustice sent a counter-order giving the Swami full liberty to preach his sermons, said: 'Your strictures on the proceedings of Mr. Wall, the Collector of Benares, relating to Pandit Dayanand Saraswati, the well-known Vedic scholar, do you infinite credit as an impartial journalist," Is it possible that Mr. Valentive Chirol can judge the purpose and motives of Swami Dayananda better than the men and the magistrates who were the Swami's contemporaries?

Journalism must, indeed, have sunk to a low level if it permit the distortion of the life-work of the great man whom thousands of one's fellow-men hold in the highest veneration as Master and Prophet. We do not concern ourselves in this article with the methods or aims of the Arya Samaj at the present day, and if Mr. Valentine Chirol had confined himself to them, we should have left the task of defence to those who belong to that body. But the raking up of the ashes of a dead man in this way, would be a revolting operation even if the dead man was a creature of no importance. Swami Dayananda was not such a ereature. He had in him the divine spark of creative genius, and long after most of us have disappeared into merciful oblivion, his name will be remembered as that of one under whose touch the dry bones of the valley

become instinct with life. If this the way of teaching young India reverence and morality and religion?"

Every one who possesses even a smattering of shastric learning knows that animal diet has been repugnant and repellant to the sentiment of the followers of the Vedic Religion from the earliest times, and the slaughter of kine has always been esteemed a deadly sin. As our contemporary says, this sentiment existed "centuries before Christianity or Mohammadanism appeared or man's mental horizon."

The *devata* or subject matter of *ashtak* 4 *adhya* 6 and *varga* 25 of the Rig Veda is the cow. The following Mantras of that Sukta preach the duty of protecting kine:—

१—आ गावो अग्मन्नुत भद्रमक्रन्सीदन्तु गोष्ठे रणयन्त्वस्मे । प्रजावतीः पुरुरूपा इहस्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥ १ ॥

२—न ता अर्वा रेणुककाटो अश्नुते नसंस्कृतत्रमुपयंन्तिता अभि । उरु गायमभयं तस्य ता अनुगावो मर्तस्य विचरन्ति यज्वेनः ॥ ४ ॥

३—गावो भगो गाव इन्द्रो मे अच्छान्गावः सोमस्य प्रथमस्य भक्षीः । इमा या गावः सजनासइन्द्र इच्छामीद्धदामनसा चिदिन्द्रम् ॥ ५ ॥

४—यूयं गावोमेदयथा कृशं चिदश्रीरं चिन्कृणुया सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाची बृहद्वोवय उच्यते सभासु ॥ ६ ॥

५—उपेदमुपपर्चन मासु गोषूप पृच्यताम् । उप ऋषभस्ये रेतस्युद्रं तव वीर्ये ॥ ८ ॥ ऋग्वेद ९ । सू० २८ ॥

Here is a translation of Sayana's commentary on these mantras:—

(1) May there be cows in our house and may they yield sweet milk and thereby do good to us.

May not our cowshed be without cows and may their calves be good and useful.

(2) Let them not be used in warfare like horses for they are *not fit to be slaughterd,* They that are helpful in the performance of Yajna *should live where there is no danger.*

(3) May they be supreme wealth for us. May God always bestow cows on us. May the Hari of Soma Yajna be mixed with their milk for milk and clarified butter are the source of beneficence to the whole world *on account of their use in the Yajna.*

(4) May the cows remain fat. They should not be suffered to become lean. May our houses be centres of beneficence on account of cows. In the Yajnas and assemblies we are honored by offering milk (to guests and priests).

(5) May we always worship (duly protect) cows. May bulls be protected by us. May we be nourished by cow's milk Again in the 13 Adhya of the Yajur Veda, we find:—

इमꣳसाहस्रꣳशतधार मुत्सꣳव्य व्यमानꣳसरिरस्य मध्ये ।
घृतं दुहानामदितं जनायग्न मा ँहिꣳसीः परमे व्योमन् ॥
गवयमाणयमनुते दिशामिनेन चिन्वानस्तन्वो निषीद ।
गवयन्ने गुगृच्छतुयं द्विष्मस्तं ते गुगृच्छतु ॥

It means: O merciful king ! Do you never kill an ox which is the source of innumerable benefits, and which propagates the brovine species ! Do you never kill the cow which is an animal not fit to be slaughtered, etc., etc.

It should be noted that in the original the word for cow is अदिति the etymological meanig of which is " that which is not fit to be slaughtered." Again in the Shatpath Brahman (3–7–2–21) It is written that it is sinful to take beef for he who becomes the cause of the slaughter of cows and oxen, that are the main stay of the world, aids in the annihilation of the world. In the same book (3—2—11), we read that the cow is a Yajna

Will Mr Chirol next say that even Syana who flourished centuries before Clive won the battle of Plassy translated these Veda mantras as prohibiting cow slaughter because he was anti-British in his tendencies and knew by prescience that the British would rule over India one day. We should not be surprised if he did, for he is equal to any absurdity, so unreasonable and malicious is his hatred of the Aryas and "Brahmanism."

We would conclude our notice of this portion of Mr. Chirol's misrepresentaion of the Arya Samaj movement with another extract from the excellent article in the *Indian Social Reformer.*

"We noticed some months ago in these columns an interesting book called "Payche's Task" by Dr. Frazer in which he shows that what are called superstitions originated in some utilitarian object. So intense and persistent has been the repugnance to the killing of cow notonly among orthodox Hindus, but also among heterodox Hindus, reclaimed aborigines, and even alien

races which lived for any lenth of time on Indian soil, that the inference is irresistible that the sentiment is rooted in some grave practical consideration. The Parsis feel as great a repugnance cow-killing as Hindus, Mohamedans also have come under the influence of the sentiment. The Emperor Akber for reasons which were as much political as economic, issued an edict against the slaughter of cows. It must be within the recollection of our readers that His Majesty the Amir of Afghanistan vetoed a proposal to sacrifice several cows on the Ida day during his stay four years ago at Delhi. There have not been wanting Englishmen who have advocated the prohibition of cow killing in India on purely industrial an economic grounds. The late Mr. Fraderic Pincott wrote a series of articles in the *Indian Magazine* seventeen years ago pointing out the disadvantages arising from the reduction of the number of bovines in an agricultural country. On the same grounds, the Behar Planter's Association consisting of European indigo-planters and land-holders sent a memorial, dated the 28th January 1894, to lord Elgin suggesting the prohibition of cow-killing in this country as injurious to agriculture. We need not pause to consider what value should be attached to the arguments for and against cow-killing. Our object at persent is only to show that Mr. Valentine Chirol's presentation of the sentiment against cow-killing and of Swami Dayanand's attitude on the question, are utterly irreconcilable with facts. It will be a bad day for the people as well as for Government if it comes to be thought that a man who, rightly or wrongly, feels strongly against cow-killing is actuated by motives of hostility to British rule."

Mr. Chirol speaking of the unfortunate split in the Arya Samaj tells us that it is the meat-eating section that has done much to fight early marriage, to spread Female Education and reclaim untouchable. Needless to say, that he has been grossly misinformed on this as well as on almost every other point. The girl's College at Jullundhur and the different Gurukulas all belong to the "orthodox" section. The reclamation of the untouchables was also commenced by the same section. Again Mr. Chirol's informant has not told him that, thanks to the lapse of time and the shortsighted policy of a section of the bureacracy, the differences between the sections are wearing out and have almost reached the vanishing point and the distinction between the "orthodox" or the Gurukula section and the "latitudinarians" is almost a distinction without a difference. The "latitudinarians" are so no longer. They are orthodox as the other section. Their leader Lala Hans Raj, the venerable and austere Principal of the

D. A. V. College, has given up the use of animal diet and their preachers openly denounce fleshism. They have also, following in the footsteps of their brethren of the other section, taken to the work of practical Social Reform.

Mr. Chirol is surprised that although the social reform propaganda of the arya Samaj is as vigorous as ever, the orthodox Hindus have ceased stopping social intercourse with Aryas and Hindu orthodoxy extends to it a measure of tolerance and even of good will. He smells a rat in this change of attitude and ascribes it to "the proclivities of the Arya Samaj or at least of a number of its most prominent members who have figured conspicuously in the anti British agitation of the last few years". He would not acknowledge the simple truth, patent even to a child, that by persistent work carried on steadly for a quarter of a century in the face of persecution, obloquy, and assassination Aryanism has leavened the whole mass of Hinduism and driven orthodoxy from all its positions of vantage to seek refuge in verbiage and circumlocution. The Sanatan Dharm Sabhas which once stood for infant marrige and female illiterateness now start Rishkulas after the model of the Aryan Gurukulasand open Girl's Schools. Orthodox Hindus have reconciled themselves to the social activities of the Arya Samaj for the same reason, for which orthodox Christians in England who persecuted Paine and Bradlaugh now-tolerate the writings of secularists and rationalists like " Sladin ", and orthodox Mohammedans who denounce Sir Syyad as a heretic, recognise " latitudinarians " and dissentients like Mr. Khoda Bux, Syyad Amir Ali the Agha Khan, and Junius-yea for the same reason for which there is no longer an inquisition in Spain, defiance of papal authority by the state is no longer regarded a sacrilege, and His Holiness descending from his high pedestal has to resort to makeshifts and impotent threats to maintain his tottering authority and wavering dignity. The whirlgig of time moves and by its revolutions and grindings removes asperities, smoothens sharp points, and rounds off angularities. The Juggerant car of progress moves on and its onward march is marked by fresh acquisitions of territory hitherto belonging to the enemy. The time-spirit moves on with a rod in land and compels one and sundry to obey his behests. The Arya Samaj has no political activities. Its tendencies have rather been anti-politlcal and the politicial press of the Punjab has, during the last decade often protested against the anti-political tone of the utterances of Samajic leaders. These protests have passed unheeded because the Arya Samaj is all-powerful in the province and can afford to ignore the complaints of the political press. No prominent

Arya Samajist with the single exception of L. Lajpat Rai, has ever engaged in political agitation and he too was a none-politician before the year 1905. Every body knows that Lala Lajpat Rai has never engaged in any anti-British propaganda, and even his dabbling in politics of a harmless nature evoked public protests from Mahatma Munshi Ram and private protests from Lala Hansraj and his other colleagues.

Says Mr. Chirol

" Many Aryas, indeed, deny strenuously that the Samaj is disaffected, or even that it concerns itself with politics, and the president of the Lahore branch, Mr. Roshan Lal, assured me that it devotes itself solely to moral and religious reform. I do not question that assurance, as far as Mr- Roshan Lal is himself personally concerned, *and it may be true that the Samaj has never committed itself as a body to any political programme,* and that many individual members hold aloof from politics; but the evidence that many others, and not the least influential, have played a conspicuous part in the seditious agitation of the last few years, both in the Punjab and in the neighbouring United Provinces, is overwhelming- In the Rawalpindi riots in 1907 the ringleaders were Aryas, and in the violent propaganda which for about two years preceeded the actual outbreak of violence, none figured more prominently that Lala Lajput Rai and Ajit Singh, both prominent Aryas. "

Only an ingenious writer like Mr. Chirol can compress together so many misrepresentations, distortions, and innuendos in so few lines. Mr. Roshanlal interviewed Mr. Chirol not in his individual capacity, but as president of the premier Arya Samaj in India, and vice-President of the Governing Body of the Punjab Arya Somajes. Mr. Chirol gives away the whole case when he says that the Samaj as a body may never have committed itself to any political programme. Can any church be called to account for the political proclivities of its individual members. Is the Protestant Church of England responsible for the conduct of Protestant Politicians and can His Grace, the Archbishop of Canterbury, be held responsible for the " terminological inexactitudes " of the Liberal ministry during the last but one electoral campaign and for the " cold calculated lie " which, Mr. Balfour says, Mr. Alexanda Ure uttered in respect of the cessation of old age pensions in the event of the Unionists returning to power. Is the Christian Church of the Transvaal responsible for the politics of the Colonists which are condemned by every right feeling citizen of the British Empire. Is His Lord-

ship the Bishop of Calcutta responsible for the *politics* of the Asian " and His Lordship the Bishop of Lahore for those of the "C. & M. Gazette". Will the Church of Islam and the Mohomaden Educationl Conference be held accountable for the political creed of the Ghazi fanatics and Peshawar rioters. But the attitude of the Arya Samaj requires no such elaborate defence for, as we have stated above, no influenential leader with the exception of L. Lajput Rai has ever taken a prominent part in politics. It is as fair to call the respectable Arya gentlemen, who thanks to the strange methods and ingenious misrepresentations of the police, were kept in *hajut* for months together and subjected to unreasonable indignities and then *honorably acquitted*, as to say that Mr. Parnell was responsible for Phoenix Park murders for the *Times* indulged in this libel, or that the Seven Bishops of the time of James the II were seditionists. Mr. Chirol has the impudence to call gentlemen whose perfect innocence was established in a duly constituted court of Law ringleaders of the riots. Can he not be dealt with under the new Press Act for bringing the Judiciary into contempt. Surely the majesty of the law should be vindicated.

Again, it is a falsehood to assert that Ajit Singh is an Arya. we don't know whether it would be right to call "Agnosticism" a religion, but if it is, Ajit Singh is a co-religionist of Lord Morley and Mr. Balfour and if the logic of Mr. Chirol must needs guide humanity, these two gentelmen should be called to account for his aberrations and the Rationalist Associations in the Empire should be carefully watched as suspicious bodies. Mr. Chirol refers to L. Lajpat Rai's correspondence with Bhai Parma Nand and the case against the latter under section 110 of the C.P.C. but carefully omits all reference to the Lala's affidavit, the explanation published in the *Panjabi* and the line of defence adopted by the Bhai Saheb. Referring to the Patiala Imbroglio, Mr. Chirol who is an expert in the art of presenting only one side of the case, tries to prejudice his readers by giving a summary of the trumpery charges brought forward without an iota of evidence by the prosecuting Counsel in that case. The case utterly broke down and even the "*Pioneer*" admitted at the time that the case had to be withdrawn, because Mr. Warburton was seventy years old and could not collect evidenec. The forced and summary retirement of Mr. Warburton soon after the conclusion of the case and the cancellation of the order of deportation immediately after, point to the same conclusion. The British Govt. attached so little value to Mr. Grey's alleagations, that Rai Jowala Prasad, a British Gazetted

Officer whose services had been lent to the state, has been reinstated and even the state has paid him full pay and allowances for the period he was under detention.

The petition was presented to the Maharaja, not because the accused were afraid of consequences, but because a hint was conveyed to them that that was the only way out of the difficulty. And what after all was the petition? "It was" as the *Bengali* characterised it at the time a "remarkable document". There was no acknowlegment of guilt. On the contrary, it stated clearly and unambiguously that the case for the prosecution had no legs to stand upon. Said the petitioners.-

"We beg most respectfully to urge that *we have always regarded anarchists and seditionists and their diabolical methods with feelings of deep abhorance and absolute detestation.* We further beg most respectfully to assure Your Highness, our gracious lord, *that in none of the meetings of the Arya Samaj in the patiala State have any political subjects been ever discussed. The propaganda of the Arya Samaj being purely religions, social, educational politics have always been scrupulously excluded from the curriculum of the Arya Samaj institutions. The Arya Samaj is loyal to the core to the British Government* and the Patiala Raj and we beg to assure Your Gracious Highness that *none of us* has ever entertained any feeling except those of deep loyalty and heart felt gratitude towards the Patiala Raj and the paramount power" His Highness accepted the assurance and also recorded in his order withdrawing the case

" It was never meant to infer that every member of the Arya Samaj in India or the society is seditious"

The conduct of the accused was a glorious vindication of the position of the Arya Samaj. The accused did not admit that even unwittingly" "any of them" had committed any "indiscretion" which could be construed by any fair minded and sane man as objectionable. It was for this reason that they promised to take "special" care (they had already been takig reasonable care)"to do nothing which *may in any way be misconstrued as* being claculated to stir up feeling of ill-will towards the Patiala Raj or his Imperial and Most Gracious Majesty King Edward VII, our beloved Emperor....."

The *Leader* of Allahabad only voiced the popular feeling on the subject when it wrote in its isuse of February 23rd 1910.

"It only remains for us to congratulate Rai Jawala

Prasad and his fellow —sufferers on emerging from the trial without a stain on their character for loyalty. *They never admitted guilt*, they never apologised, their *petition to the Maharaja was an unequivocal expression of their innocence and assertion of their loyalty to British as well as the Patiala Government.*"

Under the heading of A Damaging Certificate" Mr. Chirol quotes the michievous and lying statement of Krishnavarma the Arya Samaj was a movement started for the political regeneration of India" and then adds slyly that this leader of the Revolutionary party "had been appointed by Dayanand as a member of the first governing body in the life-time of the founder and as one of the trustees of his Will Mr. Chirol knows full well or would have found out if he had at all cared to be disillusioned that Krishanvarma has not been an Arya Samajist for the last decade or so that when he was an active Arya he was a loyal citizen and a trusted Dewan of a native state, that at that time his loyalty was so much above suspicion that the Viceroy of India paid him a visit in his house at Ajmer and that he retired from active work in the Samaj and abjured its creed and philosophy for that of Spencer years before he become a revolutionary. At present he is no more an Arya Samajist thar Mr. Hyndman is one. Can Christ be held responsible for the traitorship of Judas or the denial of him by Peter because thay had been appointed by him as his disciples and the trustees of his will.

Mr Chirol next describes the Gurukula System of Education and the Gurukula. He concludes this description with the following remarks.

"Some five years more must elapse before we shall be able to judge the result by the first batch of chelas who will than be going forth into the world. For the present one can only echo the hop · torsely expressed a few months ago by Sir Louis Dane, the Lieutenant Governor of the Punjab, in reply to a assurances of loyalty from the President of the Arya Samaj that "what purpots to be a society for religious and social reform and advancement may not be perverted from its proper aims and "degenerate into a political organisation with objects not consonant with due loyalty to the Government as established." But neither the spirit of Dayanand's own teachings nor the record of his disciples including some of those actually connected with the *Gurukula* is in this respect encouraging."

The last sentence is a tissue of misstatements. A "globe

troter" wedded to a set of views ignorant of the language in which Dayananda wrote and brought up in an atmosphere out of all harmony with that in which the sage was bred cannot be expected to understand the spirit of the great divine's teaching. The record for loyalty of Dayanand's disciples actually connected with the Gurukul, is more stainless than that of Mr. Chirol. Proofs and arguments will be produced when Mr. Chirol learns to value them. One specific allegation can only be met by another specific allegation.

The last paragraph of Mr. Chirol' second letter about the Arya Samaj is full of misstatements worn threadbare. We are told that "sedition is rife where the Arya Samaj is most active." The propaganda of the Arya Samaj in the Punjab is admitted to be popular and it is also acknowledged that "the province has been free from the murderous outrages and decoities which have been so lamentable a feature of the unrest in Bengal and in the Deccan." Logic is not the strong point of Mr. Chirol, otherwise an attempt—however lame—would have been made to explain how the "popularity" of a "seditious propaganda" can be consistent with freedom from "murderous outrages" in a province inhabited by warlike and manly races, while a seditious propaganda confined only to a small section of the population led to these outrages in Bengal and the Deccan. The lie about Aryas tampering with the loyalty of certain regiments is unblushingly repeated, although Mr. Chirol's brother of the *Englishman* had to pay 1500 Rs. damages for circulating it in regard to L. Lajpat Rai. It is asserted that politics are discussed in Arya Samaj meeting. Every Punjabee knows it is a baseless statement. Those that are fond of political discussion attend the meetings of District associations the Arya Samaj temples are used for strictly religious purposes except on occasions when a meeting of loyal condolence has to be held. Towards the conclusion of his 2nd letter the writer says :—

"The evolution of the Arya Samaj recalls very forcibly that of Sikhism, which originally, when founded by Nanak in the ealy part of the 16th century, was merely a religious and moral reform movement, and nevertheless within 50 years under Har Govind developed into a formidable political and military organisation."

He might have boldly pushed the historial paralled to its logical consequences and said that just as the purely religious sect

of the Sikhs was driven by the foolish persecution and unreasoning suspicion of the Govt. of the day into a political and military organisation, so if the Arya Samaj is ever perverted from its proper aim and includes politics in its programme, the lamentable result will be due to the mischief wrought by writers of the class of which Mr. Chirol is a typical representative.

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CHAPTER VII.

A PEEP INTO THE FUTURE.

A Retrospect.

We have, in this book, briefly traced the causes that have led to the present troubles of the Arya Samaj. We have shown how at first the British Government favoured it as a healthy movement for reform and a valuable ally in the work of uplift, how with the passing away of the generation of Anglo Indian officials who had sat at the feet of the master, had drunk in his teachings, had felt the elevating influence of the celsial radiance that ensphered him, this favourable attitude was cooled down to indifference, how when the Society grew in numbers power and influence it provoked hostility and set the fiendish faces of jealousy, bigotry, and persecution in motion which succeeded in poisoning the minds of the officials, and how the exclusiveness and hold aloofness of the Arya Samaj leaders and the purely religious character of the movement lashed into fury the maggots that had been bred in the brains of its enemies and increased the tension between the Samaj and the Government. The chief cause of all this is to be sought in the fact that some officials are not in touch with the people and cannot judge for themselves whether a particular report submitted to them is true or not. The natural result of this is a preponderating and overwhelming consciousness of insecurity all around and an abnormal excitation of nerve-centres. Alarm-mongers reap the harvest. All news of a sensational character are swallowed and susceptibility to needless frights and causeless scares is mistaken for unceasing vigilance and constant watchfulness. This has been illustrated more than once in recent times. All well-wishers of the Government—and the list includes all who honestly desire to spread a propaganda and dread the recrudescence of the elements of disorder and anarchy—deplore this state of affairs.

True Britishers themselves recognise this and who is entitled to this characterisation more than the noblemen who has presided over the destinies of this empire for the last five years, restored peace, order, and security at a time of exceptional difficulty and is now leaving India to enjoy his well-earned rest carriying with him the sincere gratitude and heartfelt affection of millions of people alien in culture, civilization, traditions and religion—a distinction which falls to the lot of few. Did he not give evidence of a full recognition of the elements of danger when while speaking at the farewell party that had assembled in the premises of the United Service Club Simla to pay him a humble tribute of love and veneration he feelingly remarked that in his opinion the really strong ruler was he who was not afraid of being called weak His Excellency was describing his own character. Did not, our gracious sovereign, sound the right note when as Prince of Wales he remarked on a historic occasion that the supreme need of India was "greater sympathy." Did not the philosopher—Statesman—the apotheosis of good will and righteous state craft—the literary artist honest 'John" sound the same note of warning when he felicitously described the bureacrat as "sun dried". What is needed is more sympathy on the part of the officials. When the warmth of geniality and fellow-feeling melts the hearts of officials wanting in sympathy, the ruled will gratefully respond and the blending of the weird notes of the East with the inspiriting cadence of the West will produce a music whose indescribable sweetness and harmony will drown the discordant and shrill notes of anarchy and disaffection. The Royal George who has signified his gracious interest in the destinies of his Indian people by announcing his intention of coming to India and opening the Coronation Durbar in person-loyally supported by the incoming Viceroy whose utterances in England have stirred the responsive heart of the imaginative Indian to its depth— will, we are sure, see that his gracious mandate is obeyed and sympathy becomes the keynote of administration in India.

The Future of the Arya Samaj.

If the bright sun of sympathy dawns upon India and British rule whose beneficence and justice are acknowledged by all becomes "Home Rule" for India—the rule of Indian hearts mirrored forth in the transparent lake of British intellect—the crisis brought on by the Arya Samaj in the religious and social sphere—which, to adopt a profound observation made by the gentle and learned Neander, as it is to lead to a genuine health in the spiritual life, must needs call forth a considerable degree of *morbid action* as the indispensable process by which that healthy condition is ultimately to be attained—will be gently tided over and the destinies of the Samaj will acquire a desirable determination. If, however, wiser counsels do not prevail and the era of causeless distrust continues, the energies of the leaders of the Samaj will be diverted from their proper sphere and will be expended in controlling and checking indiscreet ardour and rash and unheeding courting of martydom, extinguishing smouldering fire and silencing whines and murmurs. The foundation of the Arya Samaj marks an epoch in the history of thought. The tide cannot recede but must advance onward fertilising hearts and washing spirits clean and bathing the brain in ambrosia. Up to this time, its advance has been sympathetically watched by the British Government and obstacles have been removed from its continuous course, and therefore whirlpools and circling currents have been few and far between. If in the future, it must needs advance impeded by fresh obstacles, the speed may be slackened but advance it must. A current started by a mighty force cannot be lost in the sands of persecution, suspicion, and the frozen ice of silent hostility. We hope that this book will dispel the clouds of distrust, and the Arya Samaj will emerge with magnificient lustre and untarnished brilliancy. We have too much faith in the innate sense of justice of John Bull and his inborn capacity for unravelling tangled knots to take a pessimistic view of the situation. But if the contingency will, we are sure, never arise the Aryas like other pioneers of religious reform who have made their mark

in history are called upon by Him who revealed the Veda to pass through tribulations so that the chaff may be blown away and bathe their spirits in the purifying fires of persecution they will persevere in the right cause, will without a murmur march forward through the burning desert though their feet be scorched and their eyes swollen, undeterred by obstacles and uninfluenced by temporary discomfitures, neitherunnerved by the pitch darkness nor staggered by the thunder and the lightning—and will transmit untarnished memories and glorious traditions to their successors. Let us not forget.

If thou wouldst have thy achievement as high
As the wings of ambition can fly;

If thou the clear summit of hope wouldst attain;
And not have thy labour in vain;

Be steadfast in that which impelledfor the peace
Of earth he who leaves must have trust;

He is safe while he soars, but when faith shall leave,
Desponding he drops to the dust;

Let us not

.....faint, when for the fire there needs one spark

And not

.....droop, when our desire is near its mark.

If we have faith in the righteousness of our cause, let no apparent defeat fill us with despair for

However the battle is ended,
Though proudly the victor comes

With fluttering flags and prancing nags
And echoing roll of drum,

Still truth proclaims this motto
In letters of living light,

No question is ever settled
Until it is settled right.

Let us above all remember that the moral worth of all great churches is tried in the midst of crises.

Let this crisis enable us to prove to generations yet unborn that we are not unworthy of the precious heritage of moral qualities bequeathed to us by our Master and prophet who bore "the burden of the cross" patiently and cheerfully—with a transfigured countenance and a glorified look. Let us suffer patiently and continue to work with our spirits unperturbed and the human emotions supressed—without even a sorry display of ebullition of temper. If we depart from the spirit which animated the work of Dyananda, we shall forfeit all claim to the designation Aryan and swift retribution will overtake us. If, however, we work in the footsteps of our Guru repaying persecution with loving service, unreasoning suspicion with devoted loyalty, cold indifference with enthusiastic homage to the British Throne, our reward will be great and the day will surely come when our brows will be garlanded with the laurels of victory.

May the Searcher of all Hearts aid us in our resolve to deal justly and charitably with the British Government even when some of its officials seem unjust and uncharitable.

ओ३म् शान्तिः शान्तिः शान्तिः

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The Arya Samaj and its Detractors:

A VINDICATION.

PART SECOND.

Appendix I.

Mr. Arthur Grey's Opening Speech

IN THE

Celebrated Patiala Alleged Sedition Case.

The opening speech of Mr. A. Grey, the reputed leader of the Panjab Chief Court Bar, in the Patiala Case was delivered in two instalments. The first instalment was delivered on the 17th and the 18th of December 1909 before the Special Tribunal appointed, by His Highness the Maharaja of Patiala, to try the alleged sedition cases. The second instalment was begun on the 6th and finished on the 8th of January, 1910. A special reporter was engaged by Mr. Warburton the Prosecutor, in whose name the complaint against the accused persons was lodged in Court. The short-hand reporter, Mr. William Hayden by name, not only took down Mr. Grey's speech verbatim for the use of the Prosecution, but used to act as special reporter to the Pioneer, the Civil and Military Gazette and some other Anglo-Indian dailies.

The defence was fortunate enough to secure a certified copy of the verbatim report of the second instalment of Mr. Grey's speech. As regards the first instalment the defence was not so fortunate. Mr. Grey promised to deliver a printed copy of the first instalment of his speech, when ready, to the Defence Counsel; but the case terminated in an unexpected manner before that portion of his speech could even be printed and published.

I have, therefore, given a summary of Mr. Grey's speech of the 18th December 1909 as it appeared in the Pioneer of Allahabad. There is a strong presumption as regards the accuracy of that summary as the reports

sent by Mr. W. Hayden to the Anglo-Indian dailies were, as a rule, corrected by Mr. Grey before they were despatched to their several destinations. I myself had taken full notes of Mr. Grey's speech of the 17th December 1909, but as the matters, touched upon in that speech, were repeated in his subsequent addresses to the court, I will content myself with giving a resume of his first day's speech from the Panjabi (Lahore) of the 21st December 1909.

First Day.

17th December 1909.

"The society worked on lines of a conspiracy with seditious propaganda and he would prove it by asking the Court to presume and draw inferences from certain acts proved by indirect evidence he would produce. Documents found in the houses of the accused refer to lectures delivered at Arya Samaj, books sold and statements and rumours spread by it, as evidences of the Samaj spreading sedition.

Reference was made to Arya Pritinidhi Sabha as the controlling political body of these branches while "Paropkarni" Sabha was said to be engaged in religious work. Shyamji Krishna Varma was stated to be the member of the latter section till December last. Samaj was a religion founded upon abuse and was hence guilty under Section 153 A.

Mr. Grey then dwelt upon the other Sections under which he proposed to charge the accused and quoted rulings of several Indian Courts to prove that *Disaffection* meant an attempt to create a spirit of disloyalty or a disposition not to obey the lawful authority of the State and said that acts could come under Sedition without proving criminal intent. He then referred to a pamphlet issued by Mr. Chaudhury in 1898 when the Criminal Code was amended, saying that Mr. Chaudhury anticipated at that time that the amended law would apply to religious Societies and that had come to pass. He concluded by referring to several passages from the "Satyarth Parkash" in which the founders of other religions were attacked in foul language and a copy of the Review of Religions for October 1909 issued from Kadian was referred to as an authority."

Second Day.

18th December 1909.

"The Special Tribunal appointed to try the Patiala Sedition case assembled again to-day in the Maharaja's Council Chamber in the State Secretariat. Mr. Grey continued his opening address on behalf of the State, which he commenced yesterday. He said he need not dwell at all on the importance of the case. It was the first case of its kind, so far as he knew,

being specially tried in a Native State, and from its nature would disclose, not the acts of some individual seditionist, who had written a letter to a newspaper or delivered a lecture, but the doings of a large body of men, who, the prosecution alleged, were concerned in spreading sedition throughout India and the Native States. For that reason it would be difficult to bring a charge home to them, and the examination of the evidence against them would require great care and attention, specially in regard to certain principles to which he would presently call attention. It was more difficult than dealing with an ordinary straightforward charge against a single individual. In the present case, the prosecution alleged that a society or association was formed for the purpose of a disloyal propaganda, and such discussions as were the foundations of conspiracy of this sort were obviously carried on within closed doors. Direct evidence of this would naturally only come from eye-witnesses, who had either joined the society or been present when seditious matters were discussed, or from those detailed as spies. Such evidence, counsel frankly admitted, was always open to suspicion. For that reason he called attention in his opening speech to the line he proposed to adopt, and what inferences he would ask the Court to draw from the series of occurrences which might in themselves not prove a charge but when taken together would prove to its satisfaction that the story of the prosecution was the correct and proper one.

Before going into that question Mr. Grey said he would like to mention a possible difficulty which may arise, that was the exact application of the codes which were in use in British territory to proceedings undertaken in a Native State. The first thing he called attention to was the position of Patiala State and the position of His Highness the Maharaja. There was so far no objection to jurisdiction, but he had no doubt it might possibly arise and it was well to point out that His Highness the Maharaja as the successor of other rulers of the State of Patiala received from time to time certain confirmations of the grants to him, and while in the first instance certain restrictions were placed on the exercise of full powers by the Maharaja, they were finally removed by the Treaty of 1860 which gave him full powers of life and death over his subjects and all those who committed offences within his territory. He was bound to refer specifically to that, in order to show that no objections could be raised with regard to the powers of the court to try and condemn British subjects. On this point counsel read from the report of the Treaty of 5th May, 1860, and read extracts of other treaties with the object of showing that the Maharaja had full powers over the life and death of the subjects, British or otherwise, residing in the State. Regarding the manner in which these persons

were tried, counsel thought it extremely unfortunate they had to proceed on codes which were only partially applicable—as he might put it—to this State, but he hoped before long that special Criminal Procedure Penal Codes would be introduced into this State.

The history of the law in this State could be summed up very briefly. There was formerly an old law, known as the law, of 1816. This was like most elementary codes passed in Native States, found to be quite insufficient for modern requirements in 1899, or thereabouts. His Highness then had a Penal Code prepared for the State but the difficulty arose that it was impossible to apply the Penal Code without a Procedure Code, and, therefore, he ordered that the Patiala Penal Code should remain in force and the English Procedure Code should be adapted to the needs of the courts. After reciting the difficulties this procedure entailed, counsel said shortly after this the Patiala Code was set aside. It was ordered that the English Penal Code and the English Procedure Code should both be adopted, so far as they could be made to apply to the law, and the procedure of this State. This also led to further difficulties which counsel detailed.

Mr. Grey said the prosecution were desirous of bringing before the court certain persons whom the prosecution believed to be guilty of serious offences, and the prosecution desired that they should be punished on lines which the justice of the British Government and other countries had considered proper, and in applying that law counsel would use definitions and explanations from the English Codes, but at the same time would ask the court to apply the law in a wider sense.

In conspiracy cases this procedure was somewhat different from that which was adopted against a single person. The defence seemed to think that if they were to satisfy the Court that certain persons were not brought before them as accused that anything they did would have no possible effect on the persons in the case. Mr. Grey said his point was this. Where the prosecution gave some reason to suppose a certain number of persons conspired together, the acts of any one of those person might be used as evidence—he would not say conclusive evidence—against the others. Illustrating this point counsel said if a number of persons were seen meeting together day by day, and discussing political subjects, and if straight from the meeting one went out and threw a bomb at the Maharaja—(Lala Ram Pershad, interrupting: God forbid)—you would be quite justified in supposing that the action was due to the deliberations of the meeting and that probably the members of the meeting were connected with the bomb thrower's actions. He admitted that one instance was not

enough to convict them but taking the instances together was quite sufficient. In this connection counsel read section 10, Evidence Act, as justifying his argument.

The Arya Samaj.

If the defence succeeded in disproving the allegations made by the prosecution, nobody would be more pleased than counsel himself, but the allegations were very distinct, and they were these. There was formed in this country a society, an association known as the Arya Samaj, which of late years had been protesting that they were a purely religious body, but which was believed by the prosecution to be engaged in political propaganda. He would not denounce all its members, but counsel emphasized that if he could show that some of these men were putting forward certain political relations between this State and the British Government, and that certain branches of the society were advocating the use of weapons and other revolutionary methods, then it would lie with every individual to explain his connection with the society. In other words the evidence counsel would give as to the doings of certain members of the society would necessarily, under section 19, be more or less evidence against the general society. These were grave words, counsel remarked, but he used them with a full sense of their importance. He was glad to find that the Arya Samaj had taken upon itself largely to defend this case by subscribing a sum of money, counsel was extremely glad to find one of the leaders of this Samaj in the Punjab was here to defend the prisoners in the case, and the court would no doubt hear from him his ideas as to the position of the society, and how far this trial was justified The gauntlet was thrown down, and the Arya Samaj accepted the responsibility by defending the society. Therefore it could not avoid accepting the responsibility for certain opinions expressed by those who were now on trial.

It might be said—he was anticipating the defence on this point, but it was limited to one of the petitions—that the section of the Penal Code referring to sedition against the British Government must here be changed to apply to the Patiala Government only, that is persons, might preach sedition against the British Government, so long as they did not preach against the Maharaja. With regard to that Mr. Grey said he stated on authority that the position of His Highness though ruler of a great State and as such independent of outside interference, yet his State was only one amongst a number of States joined together, forming a world wide Empire. Suppose counsel asked offences of this nature were allowed to exist, the persons plotting to subvert the British Government would certainly

affect the State, no less than the Government. In this connection Mr. Grey referred to the Treaty of the 5th May, 1860, made between the Government and the present Maharaja's grandfather, where the latter undertook loyalty to the British Government. Therefore counsel argued His Highness was not only as independent prince in alliance with the British Government, but was part of and represented an important factor in the British Empire. Therefore, His Highness said, Mr. Grey repeated it as the Maharaja's mouth piece, any attempt to subvert the British Government was an offence affecting the Maharaja personally and his State.

Line of the Prosecution.

Continuing his address, Mr. Grey said he would endeavour to show in the first instance that the Arya Samaj was a political body, and he proposed to detail briefly the circumstances under which, when steps were being taken in British India to find out all about this society, and, if possible, to destroy its effect, a large number of persons took refuge in Native States. Amongst other States some persons came to Patiala. Therefore fresh branches of the Arya Samaj were formed at some places, and the prosecution allegation was that the Samaj in Patiala, whithin the last three or four years, had been conducted mainly for the purpose of spreading disaffection in Patiala State. He hoped that the defence would be able to show that this was done without the knowledge, and possibly against the wishes, of the principal members of the society. He would produce before them documents and books of a seditious nature found in the houses of various accused, the teaching of which was the subversion of British rule and the establishment of what they were pleased to call national rule.

The Court asked if the books were written by these persons.

Mr. Grey gave a negative reply, and added that the possession of seditious books,— he almost said a seditious library,—would not necessarily involve the spreading of sedition, but when these supplemented the evidence of conspiracy the aspect changed. In support of his contention counsel read section 114 of the Evidence Act, after which he drew a comparison between the English law on sedition and the law ob'aining in India, and cited the case of the Crown against Sullivan, Vol. VI, Cox's Criminal Cases. Proceeding, Mr. Grey said the offences which he would subsequently narrate to the Court commenced practically in 1907, when as everybody was aware, a large number of prosecutions for sedition took place. This, as was well known, was followed by assassinations, and attempted assassinations with a view, as they thought, of subverting

Government by force. Under such circumstances what would otherwise have been very harmless, and in some cases very proper teaching or expressions of opinion, became very dangerous. Counsel next referred to the sections of the Code which made a disturbance of public tranquility a crime. Anything which attempted, to excite feelings of disaffection, or bring into contempt and hatred the Government,—this was crime, not so much against the State as against public tranquility.

Mr. Grey said it was a good opportunity to point out that so far from being the case, as seemed to be supposed, British India was not governed entirely by Europeans. A large majority of officials in British India were natives of this country. Of course the actual governing power those responsbile for the State—were mainly European. To conflict with natives was an offence under section 153 A. That was an offence which Mr. Grey ventured to say accused, or many of them, would be unable to deny. Throughout the history of this society the obvious object was to promote feelings of enmity and hatred between different classes which counsel would attempt to prove. After referring to various sections counsel said that under the Indian law the necessity of proving intent—an important feature in English law—was in many cases included. The conditions here differed from those in England, where there was a homogeneous race. Counsel gave some examples illustrating this point and cited several cases. Counsel then referred to the early history of the Samaj, its founding by Swami Dayanand Saraswati. This man, said counsel, was a religious ascetic who came to the conclusion that society as a whole was rotten. He formed a new religion with the object of getting people out of their apathetic condition. This man proclaimed to the whole country that the religion of the Vedas had been departed from, which was the cause of the whole trouble in India. After a visit to Lahore he founded the Arya Samaj in that city. Shortly after this the Samaj had two Sabhas. One Sabha was entrusted with the organisation and control of various branches of the society and the other devoted itself mainly, to religious and reform propaganda. The constitution of the second Sabha was important to the present case. It was composed of persons nominated by Swami Dayanand himself and amongst others so nominated was Shyamji Krishna Varma, who, counsel might say incidentally, was a member of this Sabha up to Christmas of last year. Mr. Grey said he did not think he need tell the court, or for that matter anybody else, anything about this gentleman. He was well known as the person who wrote from Paris approving the murder of Sir W. Curzon Wyllie. Proceeding counsel said Krishna Varma had been denounced by some members of the society but on the other hand

no attempt had been made to remove his name from the books of the society or from the position in which he was placed by Swami Dayanand. If this had been done it certainly was not made public. This society, counsel continued, complained that all sorts of things were said about it because they exposed the short comings of other religions. Every man's hands were frequently against religious reforms, against those who preached some doctrine which upset or frightened a particular class of society, but counsel was bound to point out to this society that if Christians, Mahomedans, Hindus, Sikhs and so forth were all against the Samaj the obvious reason was that from the first Swami Dayanand did not point out the errors of other religions, but abused them in mean, coarse and improper language. His uncontrolled language, unjustifiable criticism—he would go further and say foul epithets—launched against other religions than the Vedic had always been the cause for complaint. Counsel then mentioned some foul epithets made use of against the God of the Christians and the God of the Mahomedans. Counsel urged that if he could prove that members of the Samaj were in the habit of going round abusing the Gods of various religions then the offence certainly came under sections 505 and possibly under 153A"

Third Day.

Thursday 6th January 1910.

On the previous occasion in commencing my indictment against the Arya Samaj, I referred to passages in the Satyarth Parkash in which nearly all religions other than that of the Aryas were referred to in what I venture to describe as extremely improper and abusive terms. The natural consequence of that is that the Aryas as a whole adopted that line. In support of this I propose to put in when the time comes a book called Tehzib-ul-Islam written by one Dharam Pal B.A. formerly a Mohammadan called Abdul-Gafoor but who subsequently became converted to Aryanism. Just now I shall only read to you a few passages. This book or phamphlet was found amongst the books of the Patiala Arya Samaj. So that he is not only a Samaji but his books are evidently considered worthy of a place in the library of this Samaj against whom we are now proceeding. He was also editor of a notorious paper called Indar with regard to which I shall have something further to say in the course of the case.

Now I think you will admit that the epithets, even those which I quoted on two former occasions with regard to the Mohammadan and Christian religions were bad enough in the mouth of the Swami but his disciples apparently improved upon that. Though this purports to be an

attack on Islam, it takes the opportunity of using extremely foul language against the divinity of Christ. I call attention to one passage 9 on page 9. He talks of the Mohamedan God there, as being crafty a swindler, robber, and as being fraudulent and dishonest, later on accuses him of being a liar and teacher of lies and again speaks of him as a swindler, pickpocket and so forth. This is a form of diety worshipped by an opposite religion and all persons who professed to be religious are bound to respect the beliefs of another religion. Coming to the incarnation of Christ who is also recognised as a holy man by the Muhamedan religion, it speaks in the most dirty and foul language of the manner in which the birth of Christ took place. It is the belief of the Christian religion that the breath of the Divinity was breathed into a woman and she gave birth to a child. He goes into details and remarks that any virgin who chooses to be delivered of a child may be considered innocent when she says she had the child by God. I think you will agree with me that that is language which it is very difficult to defend. That is the natural following of the teaching of Swami. In one lecture Lala Munshi Ram has pointed out that a man has a right to worship God in any way which he thinks fit. I doubt whether he would justify the manner in which the founder of the Arya Samaj has described those who believe in other faiths and the manner in which they villify the other relgions. I do not wish to dwell on disagreeable subjects, but I am bound to point out that the object of that Society is a peculiar one and intended from the first to lay down certain rules to throw off the yoke of slavery under which the people are popularly supposed to be suffering in British India and there is a special object in abusing Christianity. I will give you again several references from the Satyarth Prakash. In page 708 of the book I am quoting from, you will find the Swami says there" Christ came into the world etc." So you see that goes a great deal beyond the abuse of religion and against all those who follow a religion with which the Arya Samaj does not agree. He points out that not only is the religion abominable itself but those who practise it and profess to practise it are the rulers over India and who are in the habit of showing partiality to the followers of that religion and are in the habit of judging unjustly between the natives of this country and their own country. That is the charge put deliberately and one which apparently is the opinion held by an estimable society. That is more or less the religious side of the question but we have shunted away to the political and historical view on page 375. This is the position taken up by the Aryas in this country (reads.) Further, on page 377 he says this ("reads" what a pity etc.). Then on page 824 he gives his beliefs and ideas which are summed up in paragraph 29. I don't know if the language

is that of the translator or it is used in the original but he says the gentlemen are called Aryas while rogues are called dasyus.

Mr. Roshan Lal—The meaning is good men and bad men.

Mr. Grey.—Very well, I will take my friend's translation, the Aryas are good men and the others are bad men. On page 226 he describes it as "Atheist and slanderer of the Vedas etc." Then on page 769 he says you can't have any man worse than one who does not embrace the Vedic religion Then on page 732 he says (reads). In another passage the translator again has endeavoured to modify the meaning of the original and that is on page 285. The translation says he commits no sin who passes sentence of death on a criminal convicted of murder, with that I agree, but the original does not say that (reads in vernacular). In other words it is no offence to kill an enemy or a wicked man.

I am working up to show you what it is these people demand for themselves and for their nation as they call it.

On page 186, there is a whole chapter on the manner in which a country should be governed and the kind of people who should govern it. I mention this in the light of the fact that we are told over and over again that this is a religious society which has no concern of any kind in Politics and they have no concern in the constitution of the State beyond requiring it to be governed on just and equitable lines. And so that there may be no mistake about it. On page 187 he says let no man abide by the law laid down by man al-together ignorant of the Vedas. That is no man except he be versed in the laws of the Vedas should in this ideal kingdom of the Aryas be allowed to preside over and rule our destinies. Again on page 188 he says if it is necessary a man should use his influence and the whole of his power to destroy a soverign who does not happen to be acquainted with the intricasies of the Vedas. Again on page 190 he says that the King should have seven or eight good Righteous and Clever Ministers born in Swedesh and Swaraj and thoroughly conversant with the Vedas. Here again the translator as far as possible has smoothed down this by translating it to "Clever Ministers who are natives of the country". Well the Swami goes a good deal further than that. He says", "born in Swedesh or Swaraj". My friends no doubt will have a good deal to say about Swaraj but there is no doubt that the leaders of the movement by Swaraj meant absolute authority and self-Government and I will give you my authority for that presently. Then in the light of this it is interesting perhaps to read the aspirations of the Aryas. On page 229 he says" let all understand that we

the subjects of the Lord of the universe" etc. I have no objection to the aspiration on the part of the Aryas or any other body of men, but when they tell me that there is nothing political in the society, nothing except the spreading of their peculiar gospel, I say here at all events the idea of the Swami was to do a great deal more, to aim at a State of Government and Ministers who conform to their ideas and so far as the Christians or white rulers are concerned, they are certainly not the people whom they desire to rule over them. On page 302 you will find that " the virtuous learned etc. and further down he corroborates a passage from Manu (reads pasasge) . So the position they take up is perfectly clear. Again on page 303 you will find this " at the present moment let alone governing foreign countries " which apparently is another of their ambitions, and it goes on " indegenous rule is by far the best etc." Then on page 368 he talks of cow protection, (reads) . Now I don't say for a moment that the protection of the cow is not justified. It is a theory held by many good and right feeling people, but the moral he draws is that since the advent of this meat-eating and drinking foreigners, the troubles of the Aryas have been on the increase.

Now at all events I shall be told that even if the Swami had some political aspirations, they were of the most peaceable and innocent kind and that nothing could be farther from his idea than that his followers should organise themselves in any way to upset the rule of those who, unfortunately for them, God has placed over them. Where then is the necessity in his description of the ideal State, the State which the Aryas are to aim at establishing, for providing for the organisation of an army. Not merely does he do this in general terms but he goes into particulars as to the manner in which it should be drilled. On page 209 you will find details, apparently taken, so far as I can make out from the English drill book, of the exact manner in which the troops are to be drilled in file and column, and unless there should be any kind of misunderstanding as to how the troops when carefully trained are to be used, they specify the duties of a soldier on page 363 (reads)" Whether on foot or mounted on a horse etc. Further on page 362 they talk of the unwillingness of certain natives. to come into close contact with the Europeans and he says "there should be no harm etc"

Well I could quote a hundered passages of the same kind but I have selected what I consider is sufficient for my purposes, and I venture to think in putting them in all its significance they might read as political speeches made by Tilak or Bepin Chunder Paul at a meeting or Conference,

except that they go further than any one dare go in lecturing to the public. It was well said, although I think it was intended as a satire, by one of the Arya writers that if Swami had been alive to day he would be liable to be prosecuted under section 153 A for stirring up strife, and I might add for bringing the Government of the country into disrepute. However that may be, making every allowance for the times in which he wrote that book, when there was no political unrest, can there be the slightest doubt as to the main object for which he wrote ; it was to re-establish or as he would put it to gain political power by every means possible, with the expressed hope that some day they might have universal rule over the country which as he puts it, originally belonged to them, to the exclusion of all foreigners. If that is not a political aspiration of the strongest type, then I am afraid I do not understand the menaing of the language. He does not stop there because the Swami is carrying out the ideas of a great religious society. He has published a series of prayers to be read by his followers and devotees, but I do not know of course to what extent they are in common use, and I don't mean to be unfair to any body, at all events what the Swami wished to be used are found in a little book called Arya Bhivinaya. I shall put in a copy of the book with the other evidence in the case, but I will read you what he says on pages 111 and 112 (reads in vernacular). That is plain enough ; at all events that is a prayer which his disciples are asked to put to the Creator, namely, that no foreigner may ever be allowed to rule over them. Then they say "there are no politics in our society there is nothing but religion in our society but an endeavour to live in peace and charity with all. I promised at the outset not to put before you the opinions and the arguments of the enemies of the Aryas. I said,—and it bears repitition that the Aryas have many enemies—I am afraid if what I have read is a fair specimen of the method of treating other religions they can hardly expect anything else. However that may be I propose to tell you now what the principal disciples themselves said of the object and principles of the Swami.

I told you at the opening some thing about Paropkarni Sabha. This Sabha was created by Swami Daya Nand and under his will he named twenty persons to form a Sabha to act as trustees for the disposal of his property and to carry on generally the objects which he wished to see established. They also had power to fill in the names of any other persons when vacancies occured amongst these twenty, and I may mention incidentally such names as Lala Lal Chand, recently Judge of the Chief Court and Lala Ishwar Dass a well known pleader, and Lala Lajpat Rai and my friend Mr. Roshan Lal were appointed to carry on the work of the Swami and to

fulfil the objects of his mission. Amongst them was Pt. Krishna Varma of whom I said a few words in my opening speech, as being a man who openly eulogised the affair of Curzon- Wyllie, and this is what he says about the Swami and his mission in the May number of the Indian-Sociologist of 1908 (reads).

It is only fair as I have read passages from Krishna Varma's paper, that I should mention that Lala Hans Raj the Head of the Dayanand College took upon himself to reply to Krishna Varma in the Gazette for June 1908. I have only one copy with me and if it is objected to in any way I shall leave my friends to put it in, but throughout the whole article not one word is said in any way to controvert any of the statements of Krishna Varma. All that the writer says is that Krishna Varma himself has done nothing whatever for the Society and that he has disappointed the expectations which the Swami formed of him. That is the answer he gives to a very strong and plainly worded indictment, but there is a stronger answer to it still. The Swami no doubt being a business man understood that it was quite possible that some members of the Sabha who were to represent him after his death might disagree as to his tenets and might depart from the ways he had marked out for them. Therefore he included in his will the fact that the Sabha might turn out any members who were not carrying out true precepts he laid down. Have my friends of the Sabha including my friends opposite, made any attempt even after publication of this article to exclude Krishna Varma from the Sabha. If I am right I think he was the member upto Christimas of 1908 when he himself resigned. During all this time that he was advocating most extreme revolutionary methods so much so that he had to leave England to take refuge in Paris. He remained a member of this body which is supposed to represent their true views and opinions of the Swami at the present day. Now regarding L. Lajpat Rai I do not want to find any special faults with him and say more about his position than is necessary. At all events we have this, that the Government of India thought it was necessary to remove him from the country, for a short time on account of his dangerous political influence in the town. Bearing that fact in mind, is there no significance in the fact that in the last anniversary of the Arya Samaj appeared an appeal calling for funds to defend the alleged seditionists and the name of L. Lajpat Rai as their political leader? Were the Society to come forward and say we are a political society working for the improvement of Government upon recognised constitutional lines, I should be the last person to join in any indictment whatever against the Society; but when they assure us that they have no concern in politics and we find the members taking a

very advanced part in the politics of the country, we are naturally suspicious that their motives are not straight-forward. A curious side light is thrown upon this fact by an article in the Hindustan of Lahore of the 26th November 1909 when the attention of the Government was called to the fact that the Aryas were a Political Society, and every possible pain was taken to impress upon Government that this was not the case, and amongst other things, the somewhat usual step was taken of notifying on the occasion of the anniversary of the Lahore Arya Samaj that no one should be permitted to sell political books or pictures within the enclosure of the hall. If this Society was a purely religious one we should suppose that such notices were entirely unnecessary. The mere fact of this notice being issued went to show that apparently their was the practice. However this notice was issued and the Hindustan comments upon it as being a most unfortunate thing to have done (reads).

Now that leads one naturally to consider for a minute what the real complaint against politicians of the stamp of Lala Lajpat Rai are. The Government have throughout refused to give any reasons to the Public why they thought necessary to remove Lajpat Rai, but one is always permited to gues and the reason that teachers of his stamp are dangerous I don't say it is a reason for his deportation. Is that they attempt to educate young and uninformed men in politics which have for their object the attainment of a change in Government. I put it no higher than that ; and that is the reason that teaching of the Arya Samaj in Patiala is considered dangerous.

Now it is perfectly true that in publishing the life of any great man and I don't say for a moment that some at all events amongst these men were not great men the author gives the opinions and acts of his political carreer which need not be considered to have a political, still less dangerous object in doing so, but I must ask you for a moment to consider whether in the present state of India it is a proper thing to hold up to admiration the lives of persons whose whole idea was that of obtaining selfgovernment or turning out the Government of the country by force. I don't want to give the court and my friends on the opposite side a lecture on the History of Italy but a short sketch of the History of Italy in the year-will not be out of place. Mazzini was one of the principal members of the society of about whom their best apologist Fitzgerald however admitted that they were wrong in carrying on a regular system of assasination. One would have thought that that remark need hardly to be made as they undoubtedly were a disloyal revolutionary and

anarchist society of whom Mazzini was a leading member along with another, Garribaldi a soldier of fortune, at any rate a great man who in the main was a soldier and whose main objects were to get rid of the leading Government officials and to have a Government of their own. I am not saying that revolution at times is not justified, but the fact remains that this was their object which they eventually carried out. Lajpat Rai is very careful not to include in his list of heroes the man who was really responsible for the regeneration and that was Count Cavour a politician who brought about the unity which took place, where Mazzini and Garibaldi failed, because they resorted to arms and fighting. Is that the sort of reading it is desired to put in the hands of children in this country ? Is that the trend which an honest non-politician who is only aiming at the good of his country and the attainment of good Government by social means ? Is that the sort of teaching one would expect from them ? Not only that but there is an introduction to each of these books calling special attention to the objects for which the book is published. I don't again want to go into it at great length and weary you in dealing with these matters, but from this little book of Mazzini I have had translated and extracted the following passages in the introduction to the book for which L. Lajpat Rai is responsible (reads).

That is the class of literature which we find in the introduction to the lives of revolutionists who did at one time or another take up arms against their rulers and as to which the Hindustan is astonished that it has been possible to include it in list of political works and arguments. There are very similar passages in other books of his. I might mention all the heroes whom he has selected for admiration by the young people of this country these are—Mazzini, Garibaldi, Shivaji and lastly Pundit Dayananda. I don't wish to mention many passges but there is one on page 113 where he says in the introduction (reads) There is the ideal again of the Arya Samaj. The ideas of the Swami are put forward by a man who told the Court in the "Englishman" libel suit that he spent the whole of his money in charity. Then there is a passage from L. Munshi Ram's book. I am sure my friend will forgive me when I allude to him personally as I do so not as counsel in the case, but as the figure (?) head of a great movement and one whom any one can honestly respect and admire for the views he may hold. He has set himself to prove to the world that this indictment which I venture to put before you that it is not true that the society is purely a religious concern. He also more than any one else is responsible for the success of the Gurukula School with regard to which I want to say one word. I don't think my friend L. Munshi Ram will contradict me when I say that the prime object of the school is to give a National Education to

the youths of this country, that is to say an education that will make the boys worthy members of a great nation. There is little or nothing to say against the curriculum laid down for the school, but this is a remarkable fact about the school ; the boys from their very early and tenderest years are taken, or should be according to the programme, into the school and are shut out from the world until they reach the age of 25. They are not allowed under any circumstances to visit their parents, nor are they allowed to visit, except under exceptional circumstances the village or towns in the neighbourhood and their parents and friends are only allowed to visit them at times under specific restrictions. I am far from saying that this is a bad thing for the boys, but when you find any institution of this kind carrying on a special form of education in which they brook no interference from outside and has not the safe-guard of constant visitation from persons interested or responsible for the education of the youths of their country, then one begins at once—I won't say quite–to suspect, and to enquire who and what sort of persons are running the institution and what sort of education they are likely to receive ; and if I satisfy you, and you find from the evidence that I shall produce before you, that this society has the aims and objects which I have suggested, then of course the thing is very nearly obvious. What does L. Munshi Ram himself say in one of his recent lectures to the Arya Samaj. He first of all repeats that this society is not a political one,—a line they have adopted ever since the deportations–and I venture to think very little was heard of them before the deportations–and while taking this as the matter of his lecture "Arya Samaj and the Politics" he gives one curious side light upon the real way that the Arya Samaj should endeavour to meet it. Summed up it is this ; the Arya Samaj on the whole is a non–political body but the Members of the Arya Samaj not only are but it is their duty to be so. That is the meaning which I put on Munshi Ram's lecture.

This is what he says at the end of his lecture. He tries to distinguish between the advocacy of Swaraj in what he call the higher and more religious sense and the advocacy which he admits and which is more easily understood, that of self-Government (reads "Let us all understand etc") And then further down he gives a warning (reads).

Now I admire the language in which it is put and I admire the ability of the speaker but is not the moral the same; do not let it be said that the Samaj as a whole is a political body, all the Samaj do is to warn the Government how the members will give effect to their warnings. In giving a caricature of the Samaj he takes occasion to complain

of the various acts of injustice against the members of the Samaj and I have not the slightest doubt that it will be said here that these unfortunate persons have been prosecuted in this case solely and entirely because they are Arya Samajists. I don't wish to go through the series of cases which L. Munshi Ram has quoted in his lecture, but he mentions a case which created a great sensation at that time in Jhansi. There was in Jhansi a man called Daulat Ram who was a missionary and preacher of the Arya Samaj and this is the way his case is described. Perhaps I would do my friend more justice if I read out his own words "The majority of the soldiers in the Indian regiments stationed there love the Arya Samaj and reverence its teachings. They willingly helped Daulat Ram in his beneficent work. But there are men in all parts of India, who would burn a neighbour's house to roast their pigs. There were such men in the regiment also. The matter was reported to the officers as if Daulat Ram had been committing a crime. Prompt measures were taken. Poor Daulat Ram was hauled up before the District Magistrate under Section 109 I. P. C. and ordered to furnish two sureties, the sureties to be furnished by men living in Jhansi or within five mile's radius of it and paying to the Government Rs. 100 per annum as land revenue or income-tax on Rs. 2,000 at least or to undergo rigorous imprisonment for 1 year. Poor Daulat Ram is rotting in Jail for the other alternative has been hedged round with impossible conditions for having no visible means of subsistance. His uncle is a well-to-do man but because he was a comparative stranger at Jhansi and cash securities cannot be accepted by the Jhansi Daniel he must suffer for he belongs to the doomed tribe. His sole offence, which really brought down all this on his devoted head, was that he read out portions from the "XI Chapter of the Satyarth Prakash in a meeting in which some soldiers were present."

Now let me tell you what this man Daulat Ram did. There was a meeting of the Arya Samaj composed entirely of sepoys from the regiment which Daulat Ram had been visiting during the last few days and at that meeting he read out some of the passages which I have referred you to and particularly that one commencing with Chapter XI which refers to the use of weapons. Apparently L. Munshi Ram's complaint was that he should not have been punished under Section 109 and I quite agree with him. He ought to have been punished under Section 121 A. but as the Government has done over and over again, instead of taking all the trouble which is necessary for a trial of this description and instead of obtaining the sanction of the Government of India

to prosecute Daulat Ram, the Magistrate dealt promptly with the man and finding he had no possible means of subsistance and the reasons he gave for being in Jhansi were unsatisfactory the Magistrate put him on security (reads judgement). This was up-held by the Session Judge and finally up-held, though the present President of the Congress made a violent attempt in this man's interest, it was up-held by the High Court, the only difference being that there were some alteration in the form of security.

The only significance is this. No body would be prepared to charge any political body with occasional aberration for the acts of some of its extreme members, but when you get a recognised member visiting a town and acting in such a manner as to endeavour to tamper with the troops and you find that the Arya Samaj has subscribed money for his defence and you find Lala Munshi Ram putting forward an indictment against the Government for their prompt action, then the only inference that can be drawn, is that he was carrying on what he considered to be his duty. If that is so then the Arya Samaj has a different idea of their duty from that held in British India and I take it in Patiala.

(Sd.) WILLIAM HYDEN,
1st February 1910,

Fourth Day.

Proceedings of Friday 7th January 1910.

I pointed out yesterday in the course of my remarks which I found necessary to make about certain books which were published for the use of students, such books as the life of Garibaldi and Mazzini that what was objectionable in them was not so much the language used or the history of these persons but the fact that it was intended to be placed in the hands of young men. I think it as well to give you an instance of what happened to a particular young man who would have been before the court now, had he not died in the mean time. His name is Sita Ram, brother of Murari Lal who is now before you. This young man is one of that class which I personally am sorry to find amongst the accused and will be sorry, although it may be necessary to have him convicted. But being a student of an enquiring turn of mind he had put into his hands various books that were found with him, amongst others being the life of Garibaldi. On one of the pages which have evidently been written by another student were words to the effect that a student's life should be given to one's country and that there should be union and so forth.

There were various other sentiments expressed which as I said before were not objectionable, but taking the state of the times, and the effect that was likely to be produced on the minds of the young men is dangerous as I shall now proceed to show you. This young man after steeping himself in literature writes a letter to the Inqalab Newspaper which has recently been confiscated and the very name of which is a sufficient description of what sort of Newspaper it is, to say that he would be prepared to give up the whole of his life in the national cause and asked if the Inqalab Newspaper would give him something to do. The letter was found in the Inqalab Newspaper Office (reads letter).

MR. DWARKA DAS—That does not amount to Sedition.

MR. GREY—I am only giving an instance of the fact that these books have been placed in the hands of students.

Then in passing from that I gave you in the first instance a history more or less accurate, I trust more rather then less—of the Arya Samaj generally and the Arya Samaj in Lahore particularly. We come then to the establishment of the Arya Samaj in Patiala. We have here fortunately, what I suppose may be considered an authentic account of the Patiala Arya Samaj because it was found in possession of the Vice-President in his house, and it appears to be a report of some sort prepared presumably for the anniversary of the Samaj. From that we learn that it was established originally in 1942 Samvat. Apparently this Samaj did not meet with very great success at first and I judge that from the fact that during the first several years at all events they did not hold any anniversary; one was apparantly fixed but it did not come off and it was not nntil twenty years after its foundation, that is to say in 1962, and about twelve years after the last anniversary had been held that it was revived apparently in 1905 by Lala Munshi Ram. About that time he came down and the whole thing seemed to be very flourishing. Now the date itself is a little suggestive. You will remember perhaps it is an historical fact that in 1905 Lajpat Rai was sent Home to represent the Congress and it was in 1905 that the political agitation commenced which culminated in the deportations and troubles of 1907. The fact that at this time the opportunity was taken to revive, what apparently appeared to be a dying institution, is significant in itself. However, a short time before this in 1903 there was a Samaj started in Sunam. These dates are always open to correction, they are the best at our disposal and before the Samaj in Sunam there appeared to be one in Narwanna; and one was started in Bhuwanipore in June 1905. The

whole thing is pretty close together and it is traceable according to the evidence that I shall place before you to the influence and exertions of certain settlement Officers who were borrowed from English service and brought into Patiala State, amongst these being one Gauri Shankar. I don't want to spend time in going into the details of the Samajes but even at the risk of disclosing my case I shall lay before you the character of the outside Samajes which consists of seditious lectures and seditious speeches and furthering or attempting to further and to spread the seditious movement with the object of overthrowing the British Government. For the benefit of my friends I shall give a short review of the case against each accused, stating the seditious meetings and the lectures they were present at, which I shall supplement by oral evidence when the time comes. You will observe that I struck off the names of some of the accused who were mostly present at the meetings held in the district and have retained those more or less who were present at the meetings in Patiala which is more important to every one concerned both from a political point of view and because of its greater influence with the people of Patiala.

I may preface my remarks by saying that in 1907, when, as I have already remarked, a great deal of alarm was occasioned by the deportations of L. Lajpat Rai and Ajit Singh, among the numerous persons who had previously been openly preaching. I won't say seditious because I do not agree with my learned friend as to the exact definition of the word at any rate against the Government. I read to you yesterday the complaints of one of the extreme party about the conduct of the members of the Arya Samaj in Lahore when they assembled to explain that they had nothing to do with L. Lajpat Rai and extreme measures. It was really to show the Government that they were not a political but religious body. Then let us hope in the mouth of those who expressed these sentiments, was an honest desire to so act for the future. No body would be more pleased than myself if the Arya Samaj outside Patiala could show that it has been acting on these principles which after all according to my friend L. Munshi Ram is a legitimate work. But what happened was that those who were unable to express sentiments of antagonism towards the British Government and when they realised that the British Government awoke to a sense of the dangerous character of the movement and were hunting down seditionists, they took refuge in various Native States not exactly to free themselves from the Police, but because they thought they would have greater freedom to carry on their work under a laxer Government or one at all events that was not so keen for the honour of the British Government and they had also hoped that

during the minority of the Maharaja they could carry on their nefarious teaching. Apparently they made a mistake when they came to Patiala, because the Council of Regency after having heard several matters which were brought to their notice directed the Inspector-General of Police to make enquiries. Accordingly an investigation was made during the year 1907 to 1909 and apparently the Police sent out various detectives and spies to the meetings that were held. Apparently these persons whom we allege are concerned in this conspiracy were from the first suspicious of this fact and were very much on their guard. We have curiously a post card from one Ram Pershad whom we do not know, to one of the accused Chhotu Ram dated 17th July 1908 in which he says a meeting was held in the previous week when Lala Benarsi Dass turned to politics and began to lecture on it, mean while there came a fearful looking man—whom they took to be a detective and immediately the political discussion was stopped. It is a remarkable characteristic of the principle which I venture to submit was the principle of this society throughout and it makes it more amusing as the Police were not present at all and in fact know nothing of the meeting. There is an old English saying "Conscience makes cowards of us all" and it is possible that these gentlemen being engaged in work of this description were prepared to see a detective in every shadow. That is an incident showing that they were in the habit of talking politics.

We come then to a certain series of incidents and again I remind you that I am not pretending to give in this opening speech anything like a full account all of which we shall have to deal with in the evidence. I am merely giving you such an account as may help you to understand the whole case.

We come then to the autumn of 1908. The practice followed here in the Patiala Samaj was exactly the same as that laid down in the anniversary lecture which I quoted to you yesterday; that is to say the greatest possible care was taken the proceedings of the Patiala Arya Samaj should show nothing which would give eviednce so to speak of having taken any interest in politics as a body. That was the nature of the lecture given by L. Munshi Ram. I hope my friend will understand that in speaking of him by name I am not speaking of the Counsel on the otherside.

L. MUNSHI RAM.—O yes, I quite understand that.

MR. GREY.—With regard to my friend who has just spoken I

have no hesitation in saying that he may be honestly carrying out a work which he believes to be in the interests of his peoples and that any harm that he may be doing is done unwittingly. In this report we find that about 1908 there was founded within the Samaj a Society known as the Kumar Sabha. It was founded either or before 1908, at all events we hear of it in 1908. The Kumar Sabha is I believe what the English people call a Sunday School. It was intended to bring together the children of the Arya Samaj, and let us hope for the purpose of teaching them in a proper spirit the religion of the Society. That as I say is far from being objectionable and we have no evidence as to what was actually taught in the school ; but it was followed in September 1908– we say it was merged into a new Sabha but my friends with fuller information at their disposal will be able to tell us more about it. At all events the Kumar Sabha disappears and there appears a new Sabha called the Vidayarthi Achara Sudharni Sabha which became a class for students and it seems clear– and that is what we gather from what took place–the moment you admitted persons other than those of tender age to a society of this kind, the religious instructions would almost certainly be merged into political instruction. The children let us hope and let us believe were instructed only in religious matters, but I suggest to you and I hope to prove it to you, the moment they grew up, a further instruction becomes necessary to carry out the views, let us say of the Patiala Arya Samaj and then what is done ? The meetings of the Vidayarthi Sabha are held not within the Mandir but at a house outside. The Arya Samaj is a Sanyasi but the Grihasthis were going out in the name of samaj and were preaching in furtherance of the teachings of the Samaj and were supported by the members of the Samaj outside the Mandir to instruct youths. This society apparently had a brief existence and again for a good reason, I suppose that the time was coming, let us say when a good deal had to be done in the way of a political propaganda and the students were not enough for that purpose and the Society's name again I suggest to you that it was the same society although it may be a matter of inference was changed and the word Vidyarthi was dropped and the society called Achar Sudharni Sabha. Now of that Kumar Sabha, Lachhman Dass one of the accused was president openly and he was transfered to the Acharya Sabha. Benarsi Dass also was president and the secretary was first of all Jowhri Lall and subsequently Chhotu Ram. Here again you see how they proceeded from comparative openness to extreme caution. There are a number of notices which were found when they searched in 1908 under circumstances which I shall detail to

you presently. These printed notices were presumably those that were left after the rest were distributed and the first that I can come across is one dated the 11 th: September 1908 which purports to be a summons to a meeting to be held at 4 in the afternoon at the house of Jowhri Lal who was Secretary. The only matter of importance was first of all the date. You will remember the other society was only founded in September so that the name was at once changed, and I say it must be the same society because we hear nothing more of the other one.

They met first of all openly in the house of the Secretary but it was not very long before that was considered to be a very dangerous thing to do. They could not meet in the Mandir because the Arya Samaj was a Sanyasi and it was not safe to meet in the house of Jowhri Lal because one did not know what responsibility fell on him, so a house was taken for the purpose where the proceedings about which I am going to tell you were held. The notices were generally printed on yellow paper whether for decorating purposes or to call attention I could not say, but when there was an important notice it was occasionally printed on green paper, and we have a green notice signed by Chhotu Ram calling attention to a meeting to be held on the 10th: December. In this they were indiscreet and I will put evidence before you to prove that the indiscretion of the Secretary was rebuked for telling the public what the subject of discussion was to be. It was "Swaraj hasil Karne-ka Zarai". This notice was stuck on various places in Patiala City. The Society established itself in a separate house and now that Jowhri Lal had got them out of his own house, he issues a distinct invitation to the public to come and listen to a discussion on the subject of 'Swaraj and how it is to be acquired". This meeting then was held and Chhotu Ram can not escape responsibility not only for holding a meeting but for the subject which it was decided to discuss at the meeting as I take it the President of this Society or Sabha as it is called must be held responsible for the subject selected for discussion. Well, this meeting was attended by a police man who was not discovered on this occasion by the gentlemen who wished to indulge in this kind of talk and also by other persons whom I shall bring before you to speak to the exact language used. The lecture itself was given by Benarsi Dass and was on the advantage of Self Government. As it was necessary he used language of this description with regard to the British Government "they are butchering the Indian with sharp edged knife" and words to the effect that all the troubles in this country were due to the existence of a foreign Government and that it was owing to the English that the

country was stricken with famine (reads lecture) of course the details and the words used in the speech will be spoken to by the several witnesses that I shall call. I am merely giving you an idea of what the speech was. At the end of all this there was a discussion. I might tell you that at this lecture the lecturer eulogised the Bengalees for their bravery and you know how they shewed their bravery in 1908 and he also referred to Mazzini and Garibaldi and other teachings of the kind I referred to yesterday. Then a discussion took place in which certain statements were criticised and one Devi Dayal took part in this discussion and refuted some of the arguments of Benarsi Dass and there were also Kapur Chand, Toku Ram and Thakar Dass all of whom were present at the lecture.

Just one word about these people. Kapur Chand as I shall show you presently was editor for sometime of a notorious Swaraj Newspaper in Allahabad. He took the place of Shanti Narain who was imprisoned and his first act was to send large numbers of the paper to be distributed among the students in Patiala. He was one of these present and took part in the discussion on the 13th.

Chhotu Ram the secretary you have heard of.

Thakur Dass is a notorious revolutionist whom the C. I. D. of the Government of India is looking for at present and who comes in with Seditious literature. I have selected this as one of the important lectures delivered after the paper notice. It is only one amongst several instances.

Besides this we have the evidence of Jowhri Lal the first secretary and in whose house the first meeting was held and Benarsi Dass both of whom were in the habit of collecting together the students from time to time, members of the society or otherwise and discussing with them political subjects in language which will be detailed to you by the witnesses. This movement in Patiala–and that is the important part of it—attracted the attention of what perhaps I may call the authorities of the revolutionary movement which spread as perhaps the court is not aware, to a very much greater extent over the country and which has its branches–or it may have been the origin, in England and America. I say that comes as a sort of introductions to what took place in December 1908 in Patiala. There was sent throughout the Sikh States I believe and certainly to Patiala a document in Gurmukhi which the sender had the audacity to address personally to the Maharaja here and it was delivered to his then tutor and translator. It

purports to be an address to the Sikhs by a Sikh, but I think any Sikh gentleman who peruses it or even hears it will be satisfied that the language is not that which any Sikh would use in that connection It is important I say as showing that the seditious lectures which I am going to describe were going on and that this incident was a deliberate attempt to affect the loyalty of the troops—I don't use the word in a snbserviant sense but as being friendly and loyal to Government (reads letter). One copy as I say was sent to the Maharaja and another copy was found lying about the streets apparently thrown away by some body else. This was, received at the end of December 1908 and what I suggest to you is that it was intended to prepare the way for a systemetic compaign here in Patiala. Unfortunately the campaign was hurried; the Police were on the alert and it came to an end actually before the paper reached Patiala. I don't say the movemnt orginated from here but it was introduced from outside. Thakar Dass whom we have not before us now but who I say is a revolutionary gentleman whom we shall be very glad to have here if possible and Kapur Chand, as far as we are able to prove were the persons mostly responsible for bringing into Patiala a gentleman named Ram Dass, a well known preacher and member of various revolutionary societies. Any way his arrival in Patiala was reported and his lecture was given at Jowhri Lal's house. So far as we know no notice was given of this by the Sudharni Sabha whose secretary Jewar Lal was and apparently the Sabha did not take responsibility for this lecture.

There is one point I ought to have mentioned before I came to this meeting of the 13th December, but it makes very little difference because this first lecture is somewhat independent of what followed and was a very good reason why Ram Dass was not present at subsequent meeting. A report was made of this lecture in due course to the Police. This first lecture was attended by a large number of the accused and if you like and perhaps it would be fairer, I will give you more conveniently the numbers to save giving you the name of the accused said to be present. The Police were informed of the lecture and measures were taken as I am given to understand for the arrest of Ram Dass, but before any action could be taken he dissappeared from Patiala and it was not possible to arrest him. So matters went on, but this lecture of the 12th October apparently gave that impetus to the Sabha which resulted in the discussion of the 13th December on the subject of the meaning of the attainment of Swaraj. A discussion took place and at the end of that meeting it was stated that they had only get as far as discussing really what Swaraj was;

they did not apparently quite agree with my friends on the opposite side, but when we come to the evidence we shall really see what their idea of self-Government was. It was pointed out to the lecturer at the end of the meeting that he had not fulfilled his promise in the notice of telling them how to get it and so a new notice was to be issued the following week for the 20th December on which date they were to discuss how to get Swaraj. Apparently the attention of the President and the Secretary having been called to the somewhat indiscreet way in which the public were being informed and calculating that the Police would know the object of the lecture, the Secretary was carefully instructed to omit any mention of the purpose for which this meeting was to be held, but it was, distinctly understood at that meeting, what was to be said at the following for which all were earnestly enjoined to be present. That meeting never came off because in the meantime Ram Dass turned up again and on the 19th December Ram Dass delivered another revolutionary lecture. I may say at once that whatever doubt may be thrown on the language used you will have no doubt in coming to the conclusion that whatever Ram Dass said was of a most ultra character. The following morning, I suppose because the Police were after him and he was anxious to lose no time, he announced another lecture, but information was received of the lecture of the 19th and then and there the Police were given detailed instructions for his arrest where-ever he may be found. They were not aware at that time exactly in what place the lecture was delivered; they merely knew that he had returned and had delivered a lecture and consequently they were searching in various places to find him and early in the morning one Sub-Inspector and six constables being informed that he was almost certain to be found at the head quarters of Achar Sudharni Sabha and they thereupon notified the Inspector who was charged with the warrant of arrest and he himself went direct along with the others to the house having found out where it was. When he arrived he found Ram Dass in the middle of a lecture. This was the head constable. He waited for the lecture to be over and took his own notes about the lecture and who was present and so forth and immediately at the conclusion of the lecture the police came in and effected his arrest with that of seven or eight other persons, and at the time he found one of these other notices which was then being prepared for issue. Apprently they were not going to trust to sticking this about the place. I suppose they thought it was not safe and this notice was found at the time of arrest in the course of preparation calling attention to the meeting of the 20th. I suppose they were going to distribute them on the afternoon of the 20th, but so far as we know the meeting of the 20th never came off.

Well now as to what happened. The police arrested at the time some nine persons present at this lecture given by Ram Dass. These persons were Ram Dass himself, Thakur Dass, Sita Ram who is dead and accused 19, 34, 35, 74 and 75. These gentlemen apparently were extremely annoyed for having been arrested again, judging from the address made to this Court. Then what happened was this. I am not prepared to say exactly what influenced these who were investigating the case, but apparently they thought the investigation would be more complete and more evidence could be collected to bring in other persons, and accordingly the lot of these persons were released on bail. Ram Dass and Thakar Dass are not now forth-coming and I am told I don't know on what authority that Ram Dass had gone with Ajit Singh's brother to a foreign country. Of the truth of this I dont know, at all events he is not forth-coming. These men were arrested on the 20th of November and a number of them are now before you. Now that implicates a number of persons directly as having been present or having taken some part in these meetings or other meetings of the same sort. I shall give you some sort of account against each person directly and with regard to the rest I desire to repeat that the principle on which I propose to proceed and which I conceive to be good in law—although my friends might have something to say in their defence—is that I shall try and prove to you that the Samaj itself and certainly these Sabhas were used for the purpose of spreading sedition amongst their members and other persons invited for the purpose. If I succeed in doing that and proving the various instances in which seditious papers were read, I then shall corroborate that by proof of the finding of seditious literature in the houses of each and every one of the accused. Then by the application of Section 10 of the Evidence Act it would be open to me to make every person present at the meeting responsible as a member of the conspiracy for the act of every one of the others. That is the reason I asked to withdraw from the prosecution of about half of these accused persons but the persons I am now proceeding against knew what they were about. So far as I knew the meetings of the Arya Samaj were carried on properly and with a certain amount of decorum but they forgot one little thing. It was the custom of the Samaj to have in the evenings readings of papers and discussions not only with the Members of the Samaj but with other persons whose names are mentioned in this report found in the house of Nand Lal the Vice President. It is a report on the History of the Arya Samaj and the notes on it that a reading room was opened in the room of the Samaj Mandir since the last year or year and a half in which many News-papers in English, Hindi and Urdu are placed before the general public. The rooms are opened from 6 to 7 p. m. and persons pro-

fessing all religions may attend. That in itself sounds extremely harmless and so no doubt it was availed of by several persons in Patiala. I shall call these persons to speak to what discussion took place at these meetings. The slip they made was to give us a clue as to the class of literature that was read at these meetings and the persons by whom the papers were to be read. We have found in the Mandir itself a list giving no heading and nothing to show the object of its being kept, but it appears to be a short of Register in which you find the names of the Newspaper, the Member's name and the date. Taking in connection with the fact that it is an open reading room from 6 to 7-30 together with the evidence of the reading of papers on this occasion, you will come to the conclusion that the intention of this was to make known to all persons who it was that was going to read certain papers on certain weeks in the month and it will interest you to know what these papers were. I have selected a few of the character of which there seems to be very little doubt. First we have accused No. 4 Lachman Dass who was I think at one time secretary he himself undertook to read the Bharat Bhagni. Now the Bharat Bhagni is edited I am sorry to have to say by a lady who is the wife of one of the Counsels who appears in the case and I can only say as I read to you some of the passages from that paper that there is only one way to describe it, and that is as a thoroughly seditious and revolutionary paper, at all events it goes for beyond ordinary politics and certainly beyond social reform. Then we have Tilak's paper. All that is put there in the Register is Sita Ram Kesari Society. Then we have the Bande-matram introduced by Pt. Rameshar Dass. That is apparently put down for Wednesday and apparently there was a competition for the honor of reading the Bande Matram because you have the first accused Murari Lal's name against it and then you have Rameshar Dass, so that whether they arranged it amicably or drew lots to introduce it I don't know, at all events one or both of them introduced and read this paper. Then we have the Amrita Bazar Patrika which is a Political paper and at time goes further, introduced by Bulaki Dass. Then we have the Swaraja and the Akbaha both of which have now been suppressed and their editors are now paying the penalty of their mis-deeds. These are introduced by Sita Ram. Then we have the Indra about which you will hear a good deal in the course of the case. Then we have the Arya Mitra. These are only occasionally seditious. Then we have the Hindustan which again only occasionally oversteps the mark.

I have only picked out half a dozen out of a large number of papers which I hope to prove were introduced and read by the Members of the Samaj to the general public between 6 and 7-30 on Sunday evenings. If that is

not in itself preaching a political action I don't know what evidence would satisfy the Court. I am not saying it would necessarily involve a conviction under any one of these sections but that there was evidently a Political propaganda going on with the leaders of the Arya Samaj is abundantly clear from evidence of this description and it remains to be seen when the Society puts in evidence that deseries Politics whether they will take any action against the Arya Samaj of Patiala, or whether they will continue to act with the Samaj as they have been acting with Krishna Verma and Lajpat Rai.

I might, I think pass on perhaps to some of the general evidence against the various accused persons. First of all you will observe down to perhaps No. 15 accused are more or less prominent members of the Samaj itself and of the Executive Committee. As a matter of fact so far as I know, and I might as well give it to you clearly, the President of the Arya Samaj was Jawala Prashada accused No: 1. of course they change from time to time and various persons have held the Office. The Vice President was Nand Lall and his brother is with him. The Secretary was Lachhman Dass who is the Head Master of the School; and the Treasurer up to 1908 was Bhagwan Dass No: 5 and then Murari Lal whom I have mentioned as having been present at the lectures and who introduced the Bande Matram into the Mandir. Rameshar Dass and Prabu Ram are Members of the Antrang Sabha the Executive Committee of the Samaj. There are two men who are not put in quite in the order which I should like them to be. They were important Members of the Samaj. They are Vailaiti Ram and Chotu Ram. They were not only Members of the Samaj but members of Acharya Sudharni Sabha of which as I told you before Chotu Ram was the secretary for sometime. Vailaiti Ram and Chotu Ram are brothers and have opened here in Patiala a Swedeshi shop. There are three Swedeshi shops which you will hear of, one of which we suggest was not used only for the ordinary purpose of selling Swedeshi goods, but was also used for the distribution of seditious literature of various kinds and the sale of portraits of distinguished shall I say patriots–and Cartoons and so forth. Then there was a second Swedeshi shop kept by Balmokand and Shankar Lal with regard to which some of my remarks apply; and there is another Swedeshi shop kept by Benarsi Dass which is the third shop, I may mention that Muni Lal No: 45 and Shiv Dass No: 46 are also Members of a sabha. Benarsi Dass was closely associated with and living with Kapur Chand and I may mention at once that a parcel containing a quantity of literature and Photographs was taken by the Police after the arrest in 1908 addressed to Benarsi Dass, the rest being in Kapur Chand's possession. Then to conclude

a rough summary of this Nos. 52 and 53 are Members of the Sunam Arya Samaj for carrying on the Principles which I enunciated just now. They are President and Secretary of this Samaj and I have kept out the smallerfry. Nos. 55 and 58 are the Narwana people and so is No: 62. Then we come to Bassi Samaj of which No: 65 is the secretary and No: 66 the Vice President, then we have Amolak Ram the School Master No: 72 who is a Member, I think of Bhadour Arya Samaj. He was a member of one of the outside Arya Samajes. No: 73 is Narain Dass another Bhadour man. Then we have No: 74 Kapur Chand who as I told you was editor of the Swaraj and who took part, we say, in the bringing of Ram Dass to Patiala for the purpose of delivering lecture. Benarsi Dass is the third shopkeeper and president of the Acharni Sabha of which I have told you something about and Prithi Chand and Vailaiti Ram were among these persons.

Before I go into the evidence against each of the accused I want to run through very briefly–because I shall put them in evidence–the documents found in the Arya Samaj which were presumably in the charge of the Librarian. I give you briefly what they are and I have omitted these that have no bearing in this case. There are to begin with a considerable number of copies of the Punjabee. Now I am not going to say that every one who subscribes to the Punjabee is necessarily a seditionist. We all know the History of the Punjabee & the character of it and I do say, and I say deliberately that no Society which is a regular subscriber to a paper of that description can call itself a religious society within whose four walls politics are omitted. I am not saying that a respectable politician may not subscribe to a News-paper like the Punjabee, very often with the object of hearing both sides of the question but I do say that it is not a class of paper that a purely religious Society should subscribe to. There are books of the Bhajans abusing other religions which you have heard all about. I shall quote you one or two passages from this paper. One on page 195 runs thus :–(read passage):–

Then there are various copies of the Parakash. That again is at times unobjectionable and at times very much the reverse. I shall refer later on to certain passages in the Parakash but these that I am dealing with mainly seem to have reference to Lajpat Rai's deportations and so forth. Then we have some very strong remarks about the treatment of Indians in South Africa found in the Parakash also. As to that I should like to say at once that with many of the remarks I personally and entirely sympathise, but hey are evidence of a Political nature found in the possession of an associ-

ation which denies any dealings in Politics. Then we get copies of the Arya Patrika and we have a number of copies of the Jhang Sial which at times makes use of strong language such as we find in the issue of the 20 th: Baisakh 1961. A copy of the 5th June 1909 deals with a national grievance, and an article in the same number deals with the corruption of Judicial and Police Officers and poor Patiala is left in the cold. That again is more political than religious. Then again the paper discusses under the heading of "thoughts of Babu Bipin Chandur Paul" whose book we may have something to do with. There is a discussion which I am glad to say the paper disapproves of on the throwings of Bombs. Then there is a very strong article in the 12th Baisakh 1961 to the effect that the Punjabee is not dead, etc. etc. That perhaps is not language for which the paper could be prosecuted, but it shows that the paper takes a very strong view of what is known as "National Politics" and that again I say is not a paper you would expect to find whith the Arya Samaj if their assertions were perfectly genuine. Then comes a number of extracts from the Parakash of the 28th June dealing with a lecture by Arbindo Ghose on the 27th June and giving a history of Krishna with the usual comments and the qualities of a ruler and the nationality which one expects him to keep. Copies of the Indar are found not with the Arya Samaj in Patiala, though I have shown you that it was read there, but were found in the Arya-Samaj Narwanna. In the July issue of 1906 page 456 there is an article on the Policy of Government in which the British Government is compared to a monkey. The actual books themselves are so far as Patiala is concerned, for the most part unobjectionable and the Newspapers have not a seditious but a Political tendency. Then in Narwanna is found a book written by Master Lachhman Dass an Arya preacher. He speaks of the ill-treatment by Government with which he heads his article, that the Government is directly responsible for the unrest and so forth :—

Now to turn to the accused I should like to begin with the Swedeshi shop to show you the sort of material that was gathered together in them. Let me introduce to you at the outset a Cartoon found with Vailaiti Ram and Chotu Ram and a sort of book that accompanies it (hands it to court). It is I should say a pamphlet, of which we have several copies and which was apparently intended for distribution from the Swedeshi Shop in which the onus which is upon the young man, is described ; in fact the whole Cartoon is described. In addition to this there were found a large number of copies of another phamphlet which is described as the . All I want to say particularly about this is that it is not only a pamphlet but an appeal for the sufferings of India. There are a very large number of copies show-

that it was purchased for sale and distribution and one copy was found with Munshi Ram, one of the last four persons brought before you. The importance of that is to show that it has been as a matter of fact either purchased or distributed amongst other persons in Patiala; and obviously if I can show you that this shop was selling seditious literature, that is sufficient for my case against the owners of the shop. You will remember that one of these brothers, Chhotu Ram is also Secretary of the Acharaya Sudharni Sabha. There were also found in the shop some 83 copies of a seditious poem and another set of poems of a similar character. Besides this of course there will be a quantity of evidence as to the proceedings of these persons at various times. They are said to have distributed this sort of literature, and a special occasion is mentioned by a certain witness the occasion when Shiv Charan-Dass accused No 70 became an Arya and when it is said that a considerable amount of seditious talk took place for which Valaiti Ram is responsible.

The second shop is owned by Shankar Lal accussed No 16 and he has distinguished himself by having kept a sort of oath which he had read to his brother so long ago as 1906 and ultimately bound over his young brother to use nothing but Swedeshi goods and assist the Bangalees as well as he could. KHAN BAHADUR FAZAL MATIN,—Is he any relation to Lajpat Rai.

MR. GREY.—He married Lajpat Rai's daughter-in-law.

With him are found some letters of an incriminating character. There are several letters from Prabhu Chunder Bannerji to Shankar-lal from Calcutta in which he speaks of the principle of education and so forth (reads letter) you can easily understand this sort of thing being rubbed into the minds of unfortunate students and the responsibilities of those who undertake the teaching of such doctrines. It is a most terrible indictmant that one can bring against a society which purports to be religious, namely that it is corrupting the minds of the young. I say corruption has set in when you get letters showing an entirely opposity view to that held by the Government and language of that kind used at his age which ultimately developes into a thorough hatred and contempt for every thing connected with the Government. That is an indictment which I would not make without very good reasons, To corrupt the minds of the young seems to be the worst thing that can be said against any society (Mr: Grey then read the text of the oath). One can hardly suppose that this is an isolated instance as the last person from whom I think it would be necessary to

[illegible] brot[illegible] found [illegible] already [illegible] movement, [illegible] friends [illegible] which they [illegible] leaders [illegible] Nationalist [illegible] all one [illegible] of Tilak or Bepin Chander Paul and the kind of lectures and [illegible] which a Swadeshi shop thinks it is desireable to sell and this is where my [illegible] gathers weight from the character of writing or the character of the person who wrote it.

Proceedings After Launch.

I said that I thought it was a convenient place to point out the nature of the speeches of Tilak and those which are selected apparently for distribution in a Swadeshi shop. This collection of the Speeches of Tilak are edited by Bhagirath and I will just give you extracts here and there to show the class of literature it is (reads how the ladies of India are to treat Englishmen). This makes it clear what the definition of Swaraj is which I promised to quote you. He speaks of the ideal Government under the British, of course we are not prosecuting Bepin Chander Paul or Tilak, but we are showing that their speeches clearly tend to excite feelings which we describe as seditious which are being sold by certain people and we hold the people who sell them responsible. I have dealt roughly with this first seditious shop and with what I conceive to be the seditious nature of the literature sold in it, I may add perhaps to this that there was found in the search of the Inqilab News-paper letters from Shankar Lal asking for copies of papers to be sent to him in numbers evidently for circulation. There is other evidence to show that he distributed papers from time to time at ridiculously low rates to make it popular. The third shop is that of Benarsi Dass. He was the principal person who founded and was President of the Aehar Sudharni Sabha. He is the person who delivered the lecture on the 13th December and who is up to his neck in seditious lecturing and that I think is sufficient, except that I shall put in some papers found in his shop amongst which are found a considerable number of books of lectures and scores of various papers with [illegible] to [illegible] that I told you a [illegible] Poli[illegible]

and Ajit Singh and Ashwini Ghose [illegible] and p[illegible]
[illegible] Sikhs of Mutiny [illegible] and Tippu Sultan and Kand[illegible]
[illegible] were the [illegible] the Essays which he [illegible]
[illegible] Patwa[illegible]

Against Nand Lal there is a large quantity of oral evidence. He is a clerk in the Office of accused No. 1, or rather when I say that I mean he is an accountant in the Public Works Department, but closely connected in his work with accused No. 1, and against him there is a mass of oral evidence as to the way in which the Office is run. Evidence will be called to tell you that he spent a considerable portion not only of the leisure time but the time he should have devoted to the State, in collecting together clerks and talking sedition and reading seditious literature, and you will find that the whole Office with three exceptions are composed of Arya Samajists. There are also some revolutionery papers one of which is a copy of the Indar Newspaper But the principle evidence as I said against him will come from persons who will swear to his seditious conduct and his endeavours to introduce into his Office as well as outside revolutionery doctrines. He is alleged to have addressed a meeting [illegible] with accused No: 10 in which they both made use of [illegible] age and promulgated views hostile to the British Government [illegible] of Swaraj and so forth.

Then comes Charanji Lal brother of Nand Lal who lives with him and against whom the evidence is pretty much the same as against his brother. He seems to have worked hand in hand with him in all these matters.

We then get to Lachhman Dass. He was one of those present at the meeting when the question, as I described to you, of the way to get Swaraj was discussed. It was the meeting which Ram Dass addressed and is said by a witness to have taken special interest in Achar Sudharai Sabha. He is the Head Master of the City High School and if you find him responsible for doing what the witness says he did, if he is guilty against such persons we shall ask you with all the language at our command to punish for the education of youths.

Bhagwan Dass is the man in whose possession is found a document which purports to be a draft of a seditious lecture which may or may not have been delivered, but I am not prepared to say. It is entitled "What does India give us seeing with natural eyes". There are also copies of the Bharat Bhagni etc. He was present at Ram Dass's lecture of the 12th: and there is evidence of several persons of his taking part in seditious meetings.

Murari Lal you remember is the man whom I described to you as entering into a competition for the privilege of introducing the Bande Matrem. He was treasurer of the Arya Samaj for some time and a member of the Executive Committee. He is the brother of Sita Ram. As I said just now I don't propose to use Sita Ram's action in the matter against him. I do not think that is evidence itself against his brother who lived with him. All I can say is that it is a good example of the unfortunate fate of a young man led astray by the teaching of these persons. There are a good many notes of his with regard to his opinions on Political subjects. It will be produced before you by a witness who discovered it in his house. There is also a letter from Dharam Paul. He describes a scheme which he proposes to establish and which is to be done quite quitely (reads). These of our friends who will help us etc. etc." what is characteristic about it is. After giving a description of how the persons are to be distributed as teachers they do not desire to take any subscriptions. That is carrying out precisely the view of Lala Munshi Ram (reads). There is a large amount of evidence with regard to his taking part in various lectures and other seditious propoganda. He was present at Ram Dass's meeting of the 12th October.

Then comes Rameshar Dass. As I told you he is the man who took Murari Lal's place and undertook to produce the Bande Matrem at the meetings of the Samaj. He was the Ex-President of the Arya Samaj itself. He was before Jawala Prashada. There is a Post Card written to him enquiring how Political matters are getting on showing again that this is a political body in the first instance or at all events that the members are all politicians and not merely religious. That was the time when great efforts were being made to extend political views here. Then there are copies of the Bharat Bhagni etc. There are a large number of witnesses against him who will say that he was in the habit of preaching sedition and collecting together students and endeavouring to propogate very objectionable doctrines.

Then we have Prabhu Ram No. 8. He was at a lecture given by Ram

Dass. He was a member of the Samaj. There does not appear to be very much of sedition against him. There are some copies of the Hindustan expressing strong political opinion.

Kalwant Ram No. 9 is another member of the Executive Committee. With regard to him I say frankly there is no seditious literature found with him. Perhaps I may have reasons to correct that later but as at present advised there is nothing. He was present at Ram Dass's lecture.

I have already spoken of the seditious shop-keepers Nos. 10 and 11. Then we have Girdhari Lal librarian of the Arya Samaj. With regard to him I point out that whoever else may not be responsible for the reading of newspapers, it is perfectly clear the librarian would be present when the meetings took place. He was present at Ram Dass's meeting and must share reponsibility of what was said there.

Then comes Shankar Lal with whom I have dealt.

Then comes Balamokand Joint Secretary of the Arya Samaj and a member of the Executive Committee. There are papers containing more or less seditious matters against him. He was also present at Ram Dass's lecture.

Jewari Lal comes next. You will remember he was the first Secretary of the Achar Sudharni Sabha which held its early meetings at his house before it removed. He was present at two of Ram Dass's lectures on the 12th. and 20th. December. He was present also in a lecture on Swaraj. That is to say having heard of Ram Dass's previous visit and knowing the character of the man he attended his lecture when he returned and presumably had some thing to do with the room used by the Achar Sudharni. That in itself, if I succeed in establishing the seditious nature of the doings of the Sabha, is enough to convict a man.

Then we come to Hargu Lal No. 29. He was at Ram Dass's lecture and there are found with him same pictures of which this is not a bad specimen (hands in picture). It is evidently intended to excite ill-feeling against the Government. Oral evidence of course will be given of his association with Seditious persons.

I made a mistake when I said I did not know who wrote the Post Card enquiring from his friend how there politics were getting on. The post Card was sent by Sant Ram. He was a Head Constable and was subsequently raised to Sub-Inspector of Police, before it was found out what he was doing. With regard to this man we have a definite and seperate charge

against him and that is while the Police were attending a lecture given by the teacher at the training school, this man came in and actually for the moment stopped the lecture and read out passages from the Hindustan Newspaper. He read out the case of the two deported persons Lajpat Rai and Ajit Singh with comments of a most insubordinate and seditious nature of his own. I need hardly point out that if this is proved, action of that sort on the part of one responsible for the safety of the country, a policeman of some standing and position, is even a graver offence than that committed by some of these young students.

The next accused is Dhani Ram who was master of the Police training school who allowed this to be done and joined in the discussion and actually stopped the lecture. There were found with him some copies of the Indar. If we show you that he abbeted the reading of these matters and the Political discussion that followed it in the training school there will be no difficulty in coming to the conclusion that he was guilty of the offence.

Fifth Day.

Saturday, 8th January 1910.

A. 25 KARTA RAM–Taking part in seditious meetings, HIS OWN HAND-BOOK written in his own handwriting contain many seditious and strong passages which shows that he is a man of highly seditious views. It contains passages about Swaraj and boy-cott. He had been spreading these views in Patiala.

A. 34 GANESHI LAL–He was present at the lecture of Achar Sudharni Sabha and in the lectures of 12th: October 1908 and of 20th: December 1908. A man who attends a single lecture can not be held accountable for his attendance but where a man attends several lectures his motives cannot be very secret. More-ever there have been found at his house some seditious pamphlets.

A. 35 PARTAP CHAND–He was present at the lecture of Ram Dass. He was called upon by Doctor James to explain about his non-attendance in his office which was not satisfactory. Arya Samaj was responsible, in a way, for the existence of the Achar Sudharni Sabha. Those members of Arya Samaj who attend their meetings are also responsible.

ATMA RAM - A member and Office-bearer of the Arya Samaj. My this information has been taken from the Samaj registers. As long as this is not dis-proved, I shall take it as a fact. A manuscript writing of seditious character was found at his house and I believe him to be the author of it.

DOCTOR BAKHTAWAR SINGH— Formerly a President of the Pail Samaj became the founder of the Bhawanigarh Samaj. He was in correspondence with Nand Lal about Samajic affairs about which there can be no objection. But there have been found at his house some political – not seditious-book. I distinguish political and seditious in this way. These are men of political views. I am to presume that when these men held meetings they discussed political subjects of a seditious nature.

DWARKA DASS A. S.—Present at the seditious lectures. A lecture of BEPIN CHANDER PAUL, India of Gujranwala. An urdu *book* of seditious character. I shall put in a detailed statement about the views of Government.

A. S. MUNI LAL—Present at both the lectures of Ram Dass of October and December. Ram Dass delivered three lectures or rather four. In the third lecture a detective was sent but he disappeared. His third and fourth lectures have been fully reported.

A. S. SHIVA CHAND— Was present in the first lecture of Ram Dass. Were found with him seditious books.

AMRAO CHAND— Present in the first lecture of Ram Dass. INDAR SAT-DHARAM-PARCHARAK this paper is not seditious but contains seditious passages.

CHANDU LAL of *Sunam.* I have cut off all members of Sunam against whom there was not sufficient proof and more-over I wanted to expedite the proceedings of the Court. L. Dwarka Dass interrupted saying if they were let off simply to expedite the proceedings. There was no reason to let them off if they were guilty. *I believe there was no proof against them.* Mr. Grey-certainly not – *that was partly the reason.* They may be apprehanded if the Court thinks fit.

There was seditious propoganda that was going on in Sunam for the last three years. Chandu Lal his son Devi Dayal were principally responsible for it. They were father and son the president and secretary. *Bande Matrem and Amrit Bazar Patrika.* Witnesses state that he not only spoke against the British Government but he is reported to have spoken against Patiala Government also.

DALIP CHAND of *Narwana*– Lecture of Tilak, Lajpat Rai's book of Girabaldi and Mazzini containing strong passages and language.

KISHAN CHAND, SADDA RAM } *Bhawani-gark.* Kishan Chand was secretary against whom there is oral evidence.

Sadda Ram is the Head-Master; there is stronger evidence against him of his preaching sedition in the school. There are two letters in his possession from London that are of objectionable character. When we have direct evidence to connect his views, it will be clear. This man is in communication with *Shyamji Krishna Verma* who is a known seditionist and who left London for good. The writer appears to be the same person. If they will be from different persons it will strengthen my arguments. There is also some correspondence in his possession that shows he was a man of extreme views.

SALIG RAM, DAULAT RAM } V. P. BASSI. With the exception of Todds' Rajasthan there is no seditious book found in these men's possession. There is oral evidence against these men.

RAUNAQ RAM– A teacher of Badhour School. He has several letters in his possession that show he had excess to all sorts of literature, he was teaching seditious ideas to his pupils.

Letters of *Jash Mul Siani* – given their purport 26th: May 07, 12th: June 1907 and telling about Ajit Singh and Lajpat Rai 22nd: September 08. About the imprisonment of Bepin Chander Paul.

23rd: June 1908.

30th: July 1908.

Letters of Prithvi Chand to the address of Raunaq Ram showing regret for the sentence of Mr. Tilak.

Seems to be very fond of reading *Swaraj* of Allahabad.

17th: November 1908.

A prescription of bomb is given in Yuganter, having seen it explain it to students ? you better translate. 12th October 1909.

A letter written by Raunaq Ram to Narain Dass. A letter to the address of I. G. P. about some sedition enquiry was stolen by Raunaq Ram. There was a letter containing sedition which was found in Narain Dass's house. We have got oral evidence against this man which will clear our position.

NARAIN DASS–Oral evidence because he was timely informed as to what was going on.

KAPUR CHAND 74–Was principally responsible for the invitation of Ram Dass. He was a secretary of Achar Sudharni Sabha. Ram Dass got rid of Swaraj and Kapur Chand edited the 5th: December 1908 number of the paper. This paper was sent to two students of Patiala, which he distributed through post. When he was going again to Allahabad he was arrested in Patiala. He asked the D. C. to have his name from the editorial staff taken off. The evidence of his disseminating seditious literature. There is found in his possession a register for the collection of subscription of the Achar Sudharni Sabha. He was also present in Benarsi Dass's lecture which was of a seditious character, and took some part in it.

BENARSI DASS–Attended Ram Das's lecture. He is a Swadeshi shop keeper, drafts of lectures are found in his possession which were presumely with a view to deliver lectures.

BADRI DASS–Was Editor of a paper in Amballa in which he libelled several Officials and a warrant was issued against him in 1904. The case was a defamation case against Amballa Gazette. He practised as a pleader. On search in his house were found two letters in his possession in his private box. We have no direct evidence on the subject. We have got drafts evidently written with a view to send it to the President of the council. (October last year). The letters appear to be drafts of the same subjects. Reads a letter to the address of the President Council of Regency.

Cruel destroyer Committee. It is our purpose to kill the English men with bombs. It is supposed to be intended to the President of the late Council of Regency. There is similar letter to the address of Captain Popham Young. There is oral evidence also against him.

PIRTHI CHAND–Is a student in the D. A. V. School Lahore. There were some books like Mazzini &c. and other seditious books were found in his possession. There is some oral evidence against him also.

WAILAITI RAM–Were found with him seditious books and papers.

MUNSHI RAM–Oral evidence.

SAT DHARAM PARCHARAK–Issue of the 4th: October 1907, 16th: October 1908 was an attack upon the religion of her late Majesty the Queen Empress. In South Africa War sympathasing with the Boers. *The blood thirsty Christian nations have no religion* 20th: June 1900. Usurpation

of land. 6th: July 1900. Praise of Boers and looking down upon the English. 22nd: March 1901. So long as a Singh beer is alive they will not brook slavery and arouses the Indians by their example. 14th: October 1907.

THE RELIGION OF THE ENGLISH IS MONEY. We wish these people had left India for ever. Contempt, hatred, racial derision for the Englishman as a nation.

Exortation to the Principal of a College

31st: January 1908 .. Sansar Ki Gatti.

3rd: May 1907 ... Dharam and Swadeshi.

June 1908 page 227 ... *Bharat Bhagni* a Hindi paper.

15th: June 1906

After launch.

I will give a list of the papers that have been prohibited in British India when I have got from the C. I. Deptt:. In the Kesori of 28th: June 1907 the writer extorts that the Government cannot govern the peoples against their wishes, the students should cease their education in Government schools. There is a paper *Arya Dharam Rakhshak* 18th: July 1908. As long as the Aryas do not have their own Government they are patiently looking forward for that day

INDAR FOR JULY 1907–Containing a passage in which he compares the British Government with a monkey.

PRAKASH–Gives publicity to the views of Lachhman Singh who had murdered three men and had written some words before his execution.

(*Jhang Sial*)

This man was taken as a martyr by the Prakash in its issue of 7th: May 1907. *Evil days for the Sikhs* in which the writer accuses the Government of mal-practice.

ARYA PATRIKA– 11th: August 1906. A quotation from *India* Socialogist " Bible first bombs afterwards " Todds Rajisthan.–

This is not the sort of the book which could safely be put in the hands of young students. Reads a note on this book *i.-e.* dying for one's nation or country.

The University is responsible for appointing certain books. Gives the instance of a boy who had a note book based on a very seditious book set for the University examination.

The Court asked whether the prosecution had prepared the list of witnesses contained in their order of some former day.

L. DWARKA DASS–The prosecution ought to be complete.

In Challan cases every detail is given.

There was discussion about the production of the list of witnesses.

(Sd.) WILLIAM HAYDEN

1st February, 1910.

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Appendix II.

The Arya Samaj Vindicated from the charges of a Snatanist Preacher.

JUDGMENT.

In the Court of P. Harrison, Esq., C. S., District Magistrate of the Allahabad District.

No. 1.

KING EMPEROR ... ... *Complainant.*

Versus

ALA RAM SANYASI ... ... *Accused.*

Charge under section 109 Cr. P. C.

Police Station Kotwali.

ORDER

ALA RAM Sagar, Sanyasi, has been called upon under Section 108 of the Code of Criminal Procedure to show cause why he should not be ordered to execute a bond with sureties for his good behaviour for a period of one year, on the ground that he disseminates matter the publication of which is punishable under Section 153-A of the Indian Penal Code, namely words spoken and written which promote or attempt to promote feelings of enmity between the *Arya Samaj* and orthodox *Hindus*.

Ala Ram is, it appears, a preacher or lecturer of some note, who visits various districts in the cause of the *Sanatan Dharm Sabha*, an asso-

ciation of Orthodox *Hindus* whose main object is the maintenance of the *Hindu* religion in the form which it has assumed, and to resist revolutionary changes in that religion. It is in evidence that Ala Ram was formerly a preacher on the side of the *Arya Samaj*, an association whose tenets are opposed to some of the main principles of the orthodox belief. The *Arya Samaj* is of comparatively modern origin, and appears to have been founded by one Swami Dyanand whose lectures have been heard by some of the witnesses in this case in person.

Ala Ram's principal object, so far as one can gather from the evidence, is to attack the *Arya Samaj* at every opportunity. He issues and distributes printed notices or leaflets full of abuse of that body and in lectures given by him he enlarges orally upon the themes which form the subject of his leaflets. He admits the issue and distribution of all the pamphlets and notices which have been brought on the record and which bear his name, so that it is unnecessary to discuss the question whether they are his handicraft or not. A great deal of oral evidence was produced regarding his lectures also. It is sufficient for me to say that I do not attach great value to any accounts of the actual words used by Ala Ram except in so far that they show the general drift of the lectures complained of to have been similar to that of the printed notices. The able and learned Council, Mr. Satya Chandra Mukerji, who defended Ala Ram has accepted this interpretation of the oral evidence as fair. I may therefore state briefly that it is an undisputed fact that Ala Ram published and distributed the pamphlets and notices on the record which purport to bear his name and that he delivered lectures in the same strain. It should be added that notices were distributed certainly in the districts of Allahabad, Cawnpur and Shahjahanpur and that lectures have been delivered not only in those districts but in the Saharanpur and Muzffarnagar districts also.

The question for me to determine is therefore whether these notices, leaflets, pamphlets and lectures do actually promote or attempt to promote enmity or hatred between classes of His Majesty's subjects.

In the first place I propose to indicate the nature of the printed attacks on the *Arya Samaj*. The first of these is a notice of which several copies are on the record (exhibits B. B. G. K. M.) According to the proved translation the notice runs "Receive, receive! reply to this notice first and then takd ten lakhs as a reward."

It goes on to say—that a meeting was to be held in which among other things the heterodox doctrines of the rebellious (or mutinous) (*bagi*)

Arya-Samaj would be refuted by dexterous quotations from the words of Dayanand, (the founder of the *Arya Samaj*). Ala Ram deduces, by doubtful logic, the following conclusion, that the *Arya Samajists*:—

(1) are liars and are like the rebellious and mutinous Saitan.

(2) are demons, thieves and robbers who should be suspended by the legs and executed.

(The intention of treating the *Arya Somaj* in this way is disclaimed, but the punishment suggested is held to be suitable for the "*rebellious*" *Arya Samaj*).

(3) are eaters of the ordure of *Sudra* men and women.

(4) have mouths like latrines.

(The simile is expanded in a most disgusting manner with regard to Dayanand himself).

(5) are thieves for whom the punishment should be to have nose and ears cut off, to have the face blackened, to be mounted on a donkey and shoebeaten, and to be left a prey to the dogs until death.

(6) according to a speech of the Commissioner at Abbotabad, are the children of Bhangis and ineligible for Government posts and they spread disaffection in the native army and the land granted to them will be resumed.

(It is deduced from this that the British Government have come to consider the *Arya Samajists* as rebels.)

The next notice or leaflet (of which there are two copies on the record, exhibits C. & D.) commences with quotations from the *Satyarth Prakash* one of the principal of works of Swami Dayanand to the effect that "as a man is, so he thinks others to be", "as a man is, so he wishes to make others". By further quotations from passsges condemning or rediculling *Brahmans* (called popes in the book), the *Vaishnava* sect, the practice of fasting, the Gods *Sita* and *Ram*, the *Vama Margis* (a sect of *Sakti* worshipper), the followers of *Guru Nanak*, *Bairagies*, *Jainis*, the God of the Christians, Europeans, *Brahma*, *Vishnu* and *Siva*, idol-worshippers and so forth, Ala Ram turns the condemnation or ridicule on the *Arya Samajists*. They are thus described as a "set of thieves" for whom the punishment above described is meet, "butchers and pitiless", "buffoons"

"cannibals", "liars, shop-keepers, prostitutes, and pims", "having the voice of an ass", "with mouths like a latrine" "hungry and thirsty for the flesh and blood of Kine", with faces like monkies", Bhungis", having incestuous intercourse with their mothers and sisters", "cheats and deceitful person" "deserving of shoe-beating", "the great Saitan of Saitans", "traitors and rebels".

In one passage he says, "Those who say that Ala Ram Sagar calls names say what is like a dog's horn (*i. e.*, non-existent or untrue). Had Dayanand not abused our religious bodies, I would not have got a reply to them printed. According to the rules of Dayanand the rebellious *Aryas* cannot become *Brahmans* and *Kshatriyas* but they can of course become thieves and robbers, brothers-in-law, fathers-in-law, asses, dogs, traitors, Saitans and Bhangis".

This notice concludes with deductions from the *Arya* practice of re-marriage of widows to the effect that men and women who are parties to the practice are thieves and robbers and deserve to be hung head downwards and disgracefully executed.

Another notice (of which we have a printed copy as well as the original exhibits F and G) is in much the same strain. It begins with the same quotations from Dayanand, and then goes on to quote the same other passages with a few obscene additions. This notice is distinguished from the others in that the deductions from the quotations are not distinctly drawn, but are left to the imagination.

The other publications by Ala Ram which have been proved are a portion (exhibit E.) of a book called the "*Mithyartha Prakash*," which is devoted to a refutation of many of Dayanand's Commentaries on the *Rig Veda*, and a pamphlet called the "*Antariksha men Nirakari Iswsra ka ijlas*" [In the court of the formless God in high] [exhibit O] which appears to be an answer to an Arya book called "The subject committee in heaven". This book is a skit, describing the trial of Dayanand's spirit after his death before the tribunal of the great Deity. Various complaints are lodged by people who have turned *Arya*; and *Arya* tenets, particularly —widow re-marriage are ridiculed with much obscenity. The sentence passed upon Dayanand is imprisonment for 1,000 *Maha Kalpas* (periods of 4,32,000,000 years.) The court officers take him out and hang him head downwards and administer a shoe-beating on the buttocks, giving ordure as food and urine for drink. The explanation given by Ala Ram, through his counsel, is that all the publications are merely refutations of doctrines and commentaries put forward by Dayanand and that there is

on intention of going beyond the legitimate bounds of religious controversy, in which considerable license has always been allowed. It is in fact argued that *Arya Samajists* have (or at least Dayanand has) published matter quite as bad as, if not worse than, Ala Ram's. Certain samples of such publications are put in, in the shape of extracts or translations which I have had verified from the originals so far as they have been proved. One batch of these extracts (Exhibit Z) is intended to justify the assertion freely made by Ala Ram that the *Aryas* are rebels. Extract I includes a passage of which the meaning is "Let there never be a foreign ruler in our country; and let us never be subject to another. Extracts II, III, and IV and V are prayers for empire. Extract VI deplores the absence of Native Government in India and concludes "Still Government by one's own countrymen is the best of all governments and the rule of a foreign people, however, free from religious prejudices and (racial) partiality, and however considerate, just and merciful.....is still not productive of the maximum of happiness."

Extract VII appears to me to be irrelevant, Extract VIII refers to the partiality of whites for whites and acquittals of white men who have killed or struck natives. "Similar justice is sure to be meeted out in Christ's heaven." [This appears to be more an argument against christianity than against the British Government].

Extract IX attributes the existence of foreign rule to internal disunion. "May God in his mercy so ordain that this fatal disease may cease to be among us Aryas". None of the other extracts up to No, XIV are particularly material. Extract XIV "When the natives of a country trade in their own country and foreigners rule over and trade in one's own (native) country, surely the result can be nothing but poverty and pain". Extract XV explains the subject condition of the *Aryas* to be due to various vices and concludes "owing to their misfortune the descendants of these *Aryas* are being trampled under the heel of foreigners."

Extract XVI ascribes the increasing troubles of the *Aryas* to the advent of foreign eaters of flesh and drinkers of wine.

Some of the following extracts describe the ideal *Raja* or ruler and strongly advocate cow protection and the destruction of killers of kine.

The other set of extracts (Exhibits X) comprises a number of passages which have for the most part been adopted by Ala Ram as the basis of his attacks in his written pamphlets. They ridicule some of the Hindu my-

thology and in particular hold up to scorn the *Vallabhachri Goswamis* (*a Vaishnavite*).

The last set of extracts (exhibit Y) consists mainly of repetitions of those in exhibit X.

Throughout these extracts I find no sign of any incitement to rebellion, but rather a lament that the *Hindus* have for various reasons, religious and moral, become a subject race. The general tenor of Dayanand's preaching seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the Government to native hands. It is practically admitted by Dayanand that there are inherent defects in the qualities of the modern *Hindus* which disable them from governing themselves.

His exhortation and prayers are not for the immediate overthrow of foreign rule but for such reformation as may perhaps enable the *Hindus* in the future to again govern themselves. Even the references to cow protection do not in themselves appear to me to be any incitement to rebellion, but rather to be intended to extol a ruler who would prohibit the slaughter of Kine. There is no call to arms and no war cry.

The references to the history of some of the *Hindu* deities and to the *Vallabha-charya* sect are certainly in bad taste and no doubt offensive to orthodox Hindus and to the sect attacked; but from evidence given in court before me I conclude that these obscene discussions of religious matters are not at all uncommon amongst *Hindu Pandits* of the present day; while it is undoubtedly the case that in all times religious controversy has been occassionally marked by violent and rancorous diatribes, usually, however, without the disgusting obscenity which appears in the writings of Dayanand and of his critic Ala Ram.

Having discussed the substance of Ala Ram's productions, I must now examine the effect of them. Looking at the matter broadly it appears to me difficult to evade the conclusion that continuous attacks upon the *Arya Samaj* made in the form of leaflets struck upon walls and distributed in the streets (as the evidence shows some of them to have been) cannot, fail to promote enmity or hatred towards the *Samaj* not only amongst the great class of orthodox *Hindus* but amongst any other persons who may read them—at any rate amongst the law-abiding and loyal subjects of His Majesty. It has been brought out in evidence, too, that these audiences at Ala Ram's lectures have occasionally comprised persons professing *Islam* and Christianity as well as orthodox *Hinduism*, so that it is

evident that the attacks are addressed not only to orthodox *Hindus* who are the persons principally concerned with the refutation of *Arya* tenets, but to the world at large. This fact seems to me to negative the theory that what Ala Ram has done has been done merely in the course of a religious controversy; and in any case I am not prepared to concede that religious controversy is privileged to such an extent that, however virulent and rancorous, it could not possibly be brought within the purview of Section 153-A, of the Penal Code. [It should be noted that this Section was enacted only in 1898.]

As to actual results the most important evidence is that regarding certain events in Cawnpur in 1901. In that year Ala Ram delivered one of his lectures at a house in Cawnpur under the presidency of a well-known Vakil named Pandit Prithi Nath, while about the same time a number of notices (Exhibit B) were printed and circulated in that city. The local secretary of the Samaj B. Anand Swarup, filed a complaint in the court of the District Magistrate, charging Ala Ram with defamation. The complaint was ultimately withdrawn on Ala Ram's giving a verbal understanding to discontinue these practices in Cawnpur. The important point, however is oral evidence of Pandit Prithi Nath showing how this result was arrived at and the cutting from a newspaper called the Cawnpur Gazette (Exhibit N) which has been sworn to as containing an accurate account of what passed. The matter was evidently dealt with as a party matter between the *Arya Samaj* and the *Hindu Sanatan Dharm Sabha* (the orthodox association) and a joint meeting was held at which resolutions were passed. In those resolutions I find passages such as the following:—"The notices and lectures of Swami Ala Ram have given rise to a fear lest there may crop up misunderstanding and disunion betweeen the members of the *Arya Samaj* and the *Dharm Sabha* of Cawnpur" "The notice publishbd by Swami Ala Ram is very improper and is disapproved". "It is necessary to maintain the same spirit of union and brotherly treatment between the members of the *Arya Samaj* and the *Dharm Sabha* in Cawnpur" as has hitherto existed and for this purpose this meeting proposes that.....Ala Ram be not allowed by the *Dharm Sabha* to deliver lectures or publish notices of such a nature and although each party entitled to spread its religious principles in a proper and reasonable way, yet either party should act in such a manner as to avoid any chance of interruption of friendly relations on both sides."

Such was the arrangement, I may say the very proper arrangement, entered into between the two parties. In spite of this, however, it is evi-

dent from the newspaper account of the proceedings in court, which has been sworn to by Pandit Prithi Nath, one of the principal figures in those proceedings, that Ala Ram very unwillingly gave the desired undertaking.

This was in August and September 1901. Shortly before this in the same year Ala Ram caused very similar troubles in Shahjahanpur, and the enmity aroused was smoothed over by similar concessions. It is a significant fact that on the evening of the day when a complaint was filed against Ala Ram on account of the notice (exhibit B) issued in Shahjahanpur, the Secretary of the *Arya Samaj* was assaulted. His supposed assaillant was not convicted, but mainly, as I gather from the record, for want of sufficient indentification.

It will be seen therefore that the result of Ala Ram's proceedings has actually been to stir up enmity between the orthodox *Hindus* and the *Arya Samaj* in Cawnpur and Shahjahanpur. No very serious results ensued, owing to the good sense and temper of the leaders in these two places, but it is evident that proceedings which stir up party feeling in this way and which are likely to arouse such feelings are exceedingly dangerous. It is shown that Ala Ram's visit to Gangoh in the Saharanpur district was expected to cause trouble and special police arrangements were made (evidence of Sub-Inspector Abdulla). Some further indication of the kind of dispute likely to arise may be gathered from the evidence of Babu Shoshibhushan Chatterjee, a witness for the defence. In cross-examination he admitted that he was afraid to allow Ala Ram to meet a staunch old orthodox *Arya* at his house, anticipating some disgraceful scene. He described the pair as "bulls".

Finally I may refer to exhibit A which purports to be secret information given to the officers of Government in regard to the mutinous and rebellious character of the *Arya Samaj*. It is admitted by Ala Ram to be his composition and to be circulated by him to officials. It consists mainly of the same extracts which are collated in exhibit Z with comments there on. The object of this notice cannot in any way be considered as religious. It is intended to hurt the *Arya Samaj* and to put the officers of Government against them.

It should be noted that in spite of the warnings in Shahjahanpur and Cawnpur, Ala Ram has without doubt lectured and issued notices in Allahabad during the present year. He therefore persists in his practice and I cannot believe in view of all the circumstances that his action is not malicious. He was once himself *a preacher for the Arya Samaj* but

was discharged for some reason which has not been explained. The fact may, however, explain some of his rancour and lays him open to the suspicion of malice, a suspicion which is confirmed by his peculiar obstinacy.

His learned counsel claimed in the last resort that Ala Ram is absolved by the explanation attached to Section 153-A of the Penal Code. That explanation might be applicable, if the malicious intention were absent and there was an honest desire to remove matters having a tendency to produce enmity etc. But this cannot apply in the circumstances of this case.

I find therefore that Ala Ram has rendered himself liable to be bound over to be of good behaviour under Section 108 of the Code of Criminal Procedure. He is a man who will require considerable pressure to prevent his persisting in his misguided and dangerous course and I must therefore require substantial security. He appears to have no means of his own, so his own bond will be in a nominal sum. I order Ala Ram to execute a bond for Rupees 25 with two sureties (who must be respectable residents of Allahabad) in Rs. 1,000 (one thousand) each, for his good behaviour for one year. In default of furnishing such security he will undergo simple imprisonment for one year, or until such time as the security shall be furnished.

(Sd). P. HARRISON.

25th November 1902. *District Magistrate.*

I allow till 8th December for the filing of the securities. Meanwhile he will remain on bail as hitherto.

(Sd). P. HARRISON.

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Appendix III.

(A)

The following appeared in the Civil Military Gazette of Lahore Dated 16 June 1907.

Lajpat Rai, the Arya Samaj and Political unrest.

Sir,—If any man have an ear, let him hear. In both the native and Anglo-Indian papers of the last few weeks I have noticed a remarkable change in the political position of the members of the Arya Samaj towards both Government and the personality of Lala Lajpat Rai. Men who favoured or allowed it to be believed that they favoured gospel of ex-communication of out-siders (called foreigners usurpers and strangers) in the Mathur Bharata, men whose principal work was apparently to criticise rightly or wrongly on every occasion the conduct of the Government and its officials through him alone they had won all this prominence after a long period of servitude, men who denounced (or countenanced others who denounced) every loyal and law-abiding class of British Indian subjects as mendicants, flatterers, sycophants and traitors etc.,—these same men have now, after the memorable day of Lala Lajpat Rai's deportation, suddenly claimed to be playing quite another role. They declare that they themselves are loyal and law-abiding, that they disapprove of agitators who stir up ill-will against the Government or provoke disorder, that they have no concern with the recent excess of political fanatics and that they desire peace and amity.

I am not writing to condemn the views these men lately held or were believed to hold, nor am I going to question the sincerity of the changed views they now profess to hold. It is with a much graver object that I have taken up my pen. I am going to draw attention to presumed fount and source of their political inspirations. In particular I shall indicate those parts of their religious scriptures which seem to me to bear essentially upon the feelings of Arya Samajists in general towards "out-siders" and "foreigners" in India.

Take the passage of the Satyarth Prakash (English translation by Doctor Charinjiwa Bhardwaja, (edition 1906); some of which run thus:—

1. (Page 180) A Kshatriya whose knowledge, culture and purity are as perfect as those of a Brahman should govern the country.

2. (Page 182) Proclaim that man with one voice your king who is just, impartial, well educated, cultured and friend of all. In this way you shall attain universal sovereignty. Be greater than all, manage the affairs of state.

3. (Page 182) The four chief offices—as Commander-in-chief of Forces, Head of the Civil Government, Minister of Justice, and the supreme head of all, the king, should be held by those persons who are well versed in Vedas and Shastras.

4. (Page 182) Let no man transgress that law which has been passed by an assembly of ten men; this assembly must consist of members who are well versed in the four Vedas. They must belong to one of the three orders. *i. e.*, Brahmcharya, Girhastha and Vanprasta.

5. (Page 186) Let no man transgress what has been detailed even by an assembly of three men, who are scholars of Rig-Veda, Yajur-Veda, and the Sam Veda.

6. (Page 187) Let no man abide by the law laid down by men, who are altogether ignorant and destitude of the knowledge of the Vedas, for whosoever obeys the laws propounded by ignorant fools falls into hundreds of kinds of sins and vices, and therefore let not ignorant fools be ever made the members of the aforesaid three assemblies, political, educational and religious.

7. (Page 198) Having obtained a necessary material and augmented his power, let him put forth his strength like a lion to vanquish his foe, like a tiger let him steadily creep towards his enemy and catch him. But when a powerful enemy has come close by, let him run away from him like a bore and thus overtake him by stratagem.

8. Let him hide his vulnerable points from his enemy, just as a tortoise draws his limbs and keeps them concealed from view.

9. (Page 211) Let him if occasion arise surround the enemy and detain him, harass his country and cut off his supply of grass, food etc.

10. (Page 56) He is an atheist, and slanderer of the Vedas, who desparages their teachings as well as the writings of true teachers in coformity with the Vedas. He should be excluded from good society and even expelled out of the country.

This was the gospel of Swami Dayanand. This was the moral force which emboldened that apostle's spirit of liberty of thought and speech and impelled him to criticise fearlessly and mercilessly the religious systems of the Hindus, the Mohammadans, the Christians, the Jains, the Sikhs and a host of minor creeds prevailing in India, until he had sown hatred among the different nations who used to live before that time like brothers under the British banner

After him sprang up many followers who under the protection of British rule set themselves to apply these scriptural behests with increasing vehemence to political movements.

Lala Lajpat Rai was well versed in the teaching advanced by Swami Dayanand and was always regarded as a foremost leader of the Aryan community. He had political ambitions of a magnitude that few would credit, but he misjudged the force of the agitation which he had contrived to stir among the Zamindars, and prematurely jumped like a lion, with the result that he had perforce to welcome a bore as his defenders would now make him out to be. Lala Lajpat Rai, I repeat, was held to be a true Arya and a true follower of Swami Dayanand. He was admired as one who acted upon every word of the Swami's teachings. And as those teachings are of the sort I now indicated by quotations, he being passionate fell a victim to his uncontrolled zealotry.

And now I come in a single sentence to the object of this letter. A path which leads to destruction must be abandoned without hesitation. The path pointed by Swami Dayanand has proved a pit-fall. It must be quitted instantly. This is my most earnest exhortation to those of my fellow countrymen who have been so misguided as to embark on this peril-strewn course. The new professions of the Arya Samajists are not consistent with their old principles. It is for them to determine whether the professions or the principles are to be maintained. One of the two must certainly fall. And as for Government I would earnestly beseech them to consider whether they can continue to allow the public mind, and specially the school boy mind of successive academic generations to be poisoned by teachings of this sort I have in this letter publicly,

held up to light. I have heard it argued in ignorance that at the worst the Arya Samaj is only another manifestation of the congress movement. This is I emphatically declare the gravest possible misconception. The congress is purely political, and whatever its faults or its virtues it appeals only to the reason (or what passes for reason). The Arya Samaj on the contrary on its own showing is purely religious and it makes its appeal to the strongest the stormiest, the most barbaric and uncontrollable element of a man's soul-spiritual passion. It was this spiritual passion, as I have already said, that swept even the clever, calculating, level-headed, fore-seeing Lajpat Rai off his feet, that turned him from the comfortable ways of professional success at the bar and social eminence in Hindu civic life into the seething depths of political agitation. Will the Government allow this momentous warning to pass unheeded ?

An Indian

(B)

Three letters by the author which appeared in the Civil & Military Gazette of Lahore in reply to the above letter by an Indian.

INTRODUCTION.

Sir,—In your issue of the 16th instant appears a letter signed by " An Indian " under the heading " Lajpat Rai, the Arya Samaj and Political Unrest." Had the writer addressed your constituents alone and had he confined his remarks to the discussion of the corduct of Lala Lajpat Rai and some other Arya Samajists in connection with the present political unrest, I would not have deemed his letter worth a reply. I am one of those who believe in the sanctity and inherent strength of *Dharma*, and am confident that truth alone will prevail in the end. But when the writer of the letter in question, at the end of his article, solemnly warns the Government against and practically moves it to crush the religion of the Arya Samaj with the whole force of the empire; and when you, Sir, after making large allowances "for a society which has been unfortunate enough to excite against

itself violent antipathies in many different quarters " have been induced to regret the wholesome change which appears to have occured in your mind as regards the attitude which the Government of the country ought to adopt to wards the Arya Samaj, I say, when you consider your correspondent's letter free from even a vestige of " rancour, scorn, or anger " and call it, " only a calm and measured presentment to Government of certain momentous considerations " which, in your opinion, imperatively demands an answer, I think it necessary, in the interests of the Church which I love, to accept the challenge thus thrown out, and, with your leave, to examine the charges hurled with such seeming calmness and force against its devoted heads.

But before I begin to examine the insinuations, direct and indirect contained in your correspondent's letter, I would request you to give the Arya Samaj the fullest opportunity of clearing its position. It is easy to formulate a charge in a few words, especially when the *role* of the accuser and the judge has been assumed by the same person and easier still to prejudice the popular mind in a few short sentences. But it is almost impossible to give a satisfactory answer to such grave charges, unless the party accused is given the fullest possible opportunity of being heard. I hope, therefore, that you will kindly publish my reply, which will necessarily take the form of a series of letters, in full.

The Present Political Unrest and the Arya Samaj.

No. I.

Your correspondent whose whole letter, in your opinion, contains " no word of scorn or anger " opens his case with the words :— " If any man have an ear, let him hear." While I repeat his warning, I add, " and if any man have an eye, let him see."

The main charge which I have to meet is that " gospel of Swami Dayanand," the founder of the Arya Samaj, taught hatred, towards the " out-siders and foreigners," and that this " impelled him to criticize, fearlessly and mercilessly, the religious systems of the Hindus, the Muhammadans, the Christians, the Jains, the Sikhs, and a host of minor creeds prevailing in India, until he had sown hatred among the different nations who used to live before that time like brothers under the British banner." Leaving aside, for the present, the question whether hatred among the different nations inhabiting this vast country was sown by men like Gulam Ahmad of Qadian

Alarama and the Tat Khalsas, or by Swami Dayanand, I come to the principal charge as above formulated. But before I proceed to examine the evidence produced by your correspondent in support of his assertion, I want to draw his attention to, a fallacy in the above passage which shatters the whole fabric of his principal charge to pieces. Surely a man, whose whole mission consisted in hating the "outsiders and the foreigners," and in trying to drive them out of India, would rather put forth his energies in conciliating the Hindus, the Jains, the Sikhs (I would add the Hindu converts to Muhammadanism and Christianity as well) than mercilessly criticize their religious systems and thus create *crores* of enemies whose very breath would crush the handful of Arya Samajists.

The whole evidence in support of the principal assertion of your correspondent consists of ten quotations, taken at random, from the *Satyarth Prakash* (a compilation of extracts from the Vedas and the Shastras by Swami Dayanand), and ingeniously linked together to produce a desired effect. Before I proceed to examine these quotations *seriatim*, and expose the spirit which apears to have actuated the man who unscrapulously linked them together in order to injure an innocent Dharmic Society, allow me to remark *en passant* that this is not the first time that such an attempt has been made by these religionists who considered their hold over their votaries slackened owing to the vigorous and manly criticisms of the founder of the Arya Samaj. The seed of calumny was sown in the very lifetime of the great Swami. "A *zemindar* of Chandapur (district Shahjahanpur) held a regular *mela*, with the sanction of the District Magistrate of that place, in March 1877. Eminent preachers of all religions were invited in order to discourse on the doctrines of their diffrent creeds to the assembled thousands. According to this notice persons wise and learned—for example, Maulvi Muhammad Qasim Saheb &c., on behalf of Islam; Revd. Scott, whose fame spreads to England (*vilayat*) Revd. Noel, Revd. Parker &c., on behalf of Christians; and Swami Dayananda, who is well known throughout India.....on behalf of the Aryas —were called.....First some persons went to Swamiji's and said that the Hindus and the Muhammadans should conjointly refute the religion of the *Padris*. But Swamiji replied that in the *mela* it was proper that there should be no partiality: on the contrary 'in my opinion it is better that we and the *Maulvies* and the *Padris* should together investigate the truth with love and should not act in a spirit of antagonism to any body" (*Vide* Swami Dayananda's Urdu Biography, pages 273 and 277.) The Hindus and Muhammadans were naturally annoyed and gave out in public

that Dayananda was a hired, secret emissary of the British Government, and that his object was to turn the Hindus and the Mahammadans into Christians by shaking their faith in their own respective religions. A colour was lent to this rumour by the writtings of eminent Christian missionaries of the time, who persistently called Swami Dayananda's preachings as the forerunners of Christianity. Strange irony of fate, that a man who was once stigmatised as a paid secret emissary of the British Government should now be charged with having turned his followers into the bitterest enemies of that Government! But nothing is impossible with misguided religious bigotry.

This was only the beginning of the drama which has at last culminated in the persecution of the Arya Samajists on all hands, and the drop scene of which will perhaps remain suspended, like the sword of Damocles, over their devoted heads for another unknown period. But in the meantime the seed of calumny began to grow and to put forth branches. Then the stalwart Tat Khalsa, the meek Jain, the forgiving Christian, and, even the advocate of all-embracing universal brotherhood, the Brahmo began to abuse and to vilify the followers of Dayananda. The reason was that while all the different religious preachers were ready to compromise the tenets of their religions for the sake of confounding a common adversary, Swami Dayananda, and after him his followers, remained firm as rock in their unsparing denunciation of all untrue doctrines wherever discovered. Says the great Swami in his introduction to the *Satyarth Prakash* (pages 4 and 5):—"We have incorporated into this book whatever is true in all religions and in harmony with their teachings, but we refuted whatever is false in them. We have exposed to the view of all men—learned or otherwise—all evil practices whether resorted to secretly or openly.....Though we were born in *Aryavarta* (India) and still live in it, yet just as we do not defend the evil doctrines and practices of the religions prevailing in the country, on the contrary, expose them properly, in like manner we deal with the alien religions. We treat the foreigners in the same way as our own countrymen, as far as the elevation of the human race is concerned. It behoves all men to act likewise."

Such a man could never enter into a compromise with what he considered to be false and untrue. The same spirit guided his followers after his death. Pandit Lekhrama, one of the preachers of the Arya Samaj, was a man of strong religious convictions. He devoted himself to a rather searching examination of the faith of Islam, as expounded by Mirza Ghulâm Ahmad of Qadian. The Muhammadans began to send

him threatening letters, and Mirza Ghulam Ahmad prophesied that he would die an unnatural death for his disrespect to God's prophet (meaning himself). Prosecutions were started against the Pandit in the courts of Delhi and other places, which were all dismissed without the Pandit being even summoned. His writings could not be proved to be actionable. The Muhammadan world was stirred to its very depths. The reclaiming of Hindu converts to Muhammadanism became an every-day occurrence. The faith of hundreds of born Muhammadans even began to be shaken. At last a remedy was found. Mirza Ghulam Ahmad's prophecy was fulfilled. A Muhammadan fanatic went to the renowned Arya preacher in the garb of a candidate for reclamation and stabbed him in the heart while he was engaged in writting Swami Dayanand's biography. But was the missionary activity of the Arya Samaj slackened? The threat of daggar and of sword was of no avail. Pandit Lekhrama's posthomous works were printed in thousands and sold extensively.

After a time born Muhammadans began to be taken into the Aryan fold. Some half a dozen born Muhammadans were converted and were completely absorbed by the Samaj. It was then that orthodox Hindus joined hands with orthodox Muhamadans, and it was a preacher of the orthodox *Sanatan Hindu Dharma* who showed them all the easiest way of discomfitting their adversary.

I will not describe the new method adopted by the opponents of the Arya Samaj in my own words. The matter became a subject of enquiry in the court of the District Magistrate at Allahabad, and I will simply quote from the judgment of Mr. Harrison, C. S., dated the 26th of November 1902. I would rather draw copiously upon the above-mentioned judgment with a view not only to strengthen my position but to convince your correspondent that much stronger charges than those hurled by him at the heads of Arya Samajists have already formed the subject of a judicial enquiry. The only difference is that your correspondent has tried to impose on the public and the Government by quoting the *Satyarth Prakash* without giving the full texts, while the Magistrate had the whole book before him. It may also be mentioned that the case was not started on a complaint by the Arya Samajists, but was taken up on police report only.

"Ala Ram Sagar Sanyasi, has been called upon under Section 108 of Code of Criminal Procedure, to show cause why he should not be ordered to execute a bond with sureties for his good behaviour

for a period of one year, on the ground that he disseminates matter the publication of which is punishable under section 153 A of the Indian Penal Code, namely, words spoken and written which promote or attempt to promote feelings of enmity between the Arya Samaj and orthodox Hindus." After giving a short account of the differences between the Arya Samaj and orthodox Hinduism and describing Ala Ram as an active preacher of the latter, the Magistrate proceeds:—

"Alaram's principal object, so far as one can gather from the evidence, is to attack the Arya Samaj at every opportunity. He issues and distributes printed notices or leaflets full of abuse of that body, and in lectures given by him he enlarges orally upon themes which form the subject of his leaflets. He admits the issue and distribution of all the pamphlets and notices which have been brought on the record and which bear his name, so that it is unnecessary to discuss the question whether they are his handwork or not.....It should be added that notices were distributed certainly in the districts of Allahabad, Cawnpore and Shahjahnpur, and that lectures have been delivered not only in those districts but in the Saharanpur and Muzaffarnagar districts also.....It (the notice) goes on to say that a meeting was to be held in which among other things the heterodox doctrines of the rebellious (or mutinous) (*bagi*) Arya Samaj would be refuted. By dexterous quotations from the words of Dayananda (the founder of the Arya Samaj) Ala Ram deduces, by doubtful logic, the following conclusion:—

That the Arya Samajists—"(1) are liars, and like the rebellious and mutinous Satan: —

"(2) are demons, thieves and robbers who should be suspended by the legs and executed; [the intention of treating the Arya Samaj in this way is disclaimed, but the punishment suggested is held to be suitable for the "rebellious" Arya Samaj".]

"(3) are eater of the ordure of Sudra men and women."

"(4) have mouths like latrines; [The simile is expanded in a most disgusting manner with regard to Dayananda himself."]

"(5) are thieves for whom the punishment should be to have the face blackened, to be mounted on a donkey and shoebeaten, and to be left a prey to the dogs with death;

"(6) according to a speech of the Commissioner at Abbotabad, are the children of *bhangis* and ineligible for Government posts, and they spread disaffection in the native army, and the lands granted to them will be resumed. [It is deduced from this that the British Government have come to consider the Arya Samajists as rebels.].....

"The explanation given by Ala Ram, through his counsel, is that all these publications are merely refutations of doctrines and commentaries put forward by Dayananda, and that there is no intention of going beyond the legitimate bounds of religious controversy, in which considerable license has always been allowed. It is, in fact, argued that the Arya Samajits have (or at least Dayananda has) published matter quite as bad as, if not worse, than Ala Ram's. Certain samples of such publications, are put in the shape of the extract or translations which I have had verified from the originals so far as they have been proved. One batch of these extracts (exhibit Z) is intended to justify, the assertion freely made by Ala Ram that the Aryas are rebels. Extract I includes a passage of which the meaning is —"Let there never be a foreign ruler in our country, and let us never be subjected to another." Extracts II, III, IV and V. are prayers for empire. Extract VI deplores the absence of Native Government, in India and concludes —"still government, by one's own countrymen is the best of all governments, and the rule of a foreign people, however, free from religious prejudices and racial partiality, and however considerate, just and merciful.....is still not productive of the *maximum* of happiness." Extract VII appears to me to be irrelevant. Extract VIII refer to the partiality of whites for whites and acquittals of white men who have struck or killed natives "Similar justice is sure to be meted out in Christ's heaven." (This appears to be more an argument against Christianity than against the British Government.) Extract IX attributes the existence of foreign rule to internal disunion. "May God in the mercy so ordain that this fatal disease may cease to be among us—Aryas." None of the other extracts up to No. XIV are particularly material. Extract XIV says that "when the natives of a country trade in their own country and foreigners rule over and trade in one's own (native) country,, surely the result can be nothing but poverty and pain." Extract XV explains the subject-condition of the Aryas to be due to various vices and concludes "owing to their misfortune the descendants of these Aryas are being trampled under the heel of foreigners." Extract XVI ascribes the increasing trouble of Aryas to the advent of foreign eaters of flesh and drinkers of wine. Some of the following extracts describe the ideal rajah or ruler and strongly advocate cow protection and the destruction of killer of kine

"Throughout these extracts I find no sign of any incitement to rebellion, but rather a lament that the Hindus have for various reasons religious and moral, become a subject race. The general tenor of Dayananda's preaching seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the Government to native hands. It is practically admitted by Dayananda that there are inherent defects in the quality of the modern Hindus which disable them from governing themselves. His exhortations and prayers are not for the immediate overthrow of foreign rule but for such reformation as may perhaps enable the Hindus in the future to again govern themselves. Even the references to cow protection do not in themselves appear to me to be any incitement to rebellion, but rather to be intended to extol a ruler who would prohibit the slaughter of kine. There is no call to arms and no war cry...

"It has been brought out in evidence, too, that the audiences at Ala Ram's lectures have occasionally comprised persons professing Islam and Christianity as well as orthodox Hinduism, so that it is evident that the attacks are addressed not only to orthodox Hindus who are the persons principally concerned with the refutation of the Arya tenets but to the world at large .....As to the actual results, the most important evidence is that regarding certain results in Cawnpur in 1901.....It is a significant fact that on the evening of the day when a complaint was filed against Ala Ram on account of the notice (Exhibit B) issued in Shahjahanpur, the Secretary of the Arya Samaj was assaulted. His supposed assailant was not convicted, but mainly, as I gather from the record, for want of sufficiant indentification.....

"Finally, I may refer to exhibit A, which purports to be the secret information given to the officers of Government in regard to the mutinous and rebellious character of the Arya Samaj. It is admitted by Ala Ram to be his composition and to be circulated by him to officials. It consists mainly of the same extracts which are collated in exhibit Z, with comments thereon. The object of the notice, cannot, in any way, be considered as religious. It is intended to hurt the Arya Samaj and to put the officers of Government against them.....I find, therefore, that Ala Ram has rendered himself liable to be bound over to be of good behaviour under Section 108 of the Code of Criminal Procedure....."

These, Sir, where the charge which went far beyond those urged by your correspondent, and this was the opinion arrived at by an able Magistrate, after a thorough judicial enquiry, who had to labour under the disadvantage of being unable to secure an English translation of the

whole of *Satyarth Prakash* (which has appeared since) and of being unable to hear the Arya Samajists on the extracts presented by Alaram.

In my next letter I will begin an examination of the extracts given by your correspondent and the conclusions which he wishes the Government to draw from them. In the meantime, I will request your correspondent, if he really is an Indian, to throw off his mask, so that the public and the Government may be able to form their own opinion as regards the purity of his motives.

No. II.

Sir,—In order to shew that the Arya Samaj "makes its appeal to the strongest, the stormiest, the most barbaric and uncontrollable element of a man's soul-spiritual passion" (a nice complement to the spirit— loving sages and seers of all times and countries), your correspondent gives the detached quotations from the *Satyarth Prakash* which, in his opinion, would poison "the public mind and especially the school boy mind of successive generations," and earnestly beseeches the Government to crush the whole fabric of the Arya Samaj, if Aryas do not "abandon, without hesitation, the path pointed by Swami Dayananda."

The 1st and 2nd quotations—although detached form a well-arranged plan of discussion on a particular subject—would appear harmless to every impartial mind; and your correspondent himself is silent as to their particular significance. But by a simple ingenious method of italicising the word *Kshatrya* and of leaving the word *Brahman* unitalicised, your correspondent means to insinuate that the Arya Samajists have been taught by Swami Dayananda to throw off the yoke of the foreigner, *i. e.*, the British Government.

Now, Sir, it appears that Swami Dayananda was not only a great religious reformer, but was a reader of the human heart as well. He knew that unscrupulous persons would try to mislead peoples against his teachings and he, therefore, fore-warned the rightminded to escape the snare. In his introduction to the *Satyarth Prakash* he says:—"There are many people who, through bigotry and wrong-headedness, misconstruct the meaning of the author. The Sectarians are the greatest sinners in this respect, because their intellect is warped by bigotry .....It does not become wise men to mislead peoples." (Page IX) Again he says in his introduction to Chap. XIII—"It behoves all men to carefully study the (sacred) books of all religions before they give or publish their opinions for or against them."

The whole question turns, not only upon the meaning assigned to the word *Kshatriya* by Swami Dayananda but also upon the fact that the chapter from which the passages in question have been picked up by your correspondent, with a purpose, does not profess to deal with the present degraded condition of the Hindus, but with an ideal state and the science of Government according to the *Vedas* (which were revealed in the begining of creation) and to the institutes of Manu which were in force long before the advent of either Muhammadanism or Christianity.

And first as to the meaning assigned to the word *Kashtriya*. Your correspondent appears to suggest that, according to Swami Dayananda's teachings, none but a member of the caste known amongst the Hindus as *Kashtriya*, ought to govern; and as this could not be done without turning the British out, Dayananda's teachings, therefore, tend to a sedition of the wrost type. To me it appears that your correspondent is either totally ignorant of the *Satyarth Prakash* and has got his quotations from some mischievous person, or if he has read the whole of the book, he has willfuly tried to mislead your readers and the Government. I will, with your permission, give a *resume* of the first five chapters of the book in the words of the author himself which will not only facilitate the understanding of the real significance the first nine quotations taken from Chapter VI, but will throw a flood of light on the 10th quotation which is taken from the 3rd chapter and will also clearly shew the difference between the present-day Hinduism and the religion of the Arya Samaj.

The first chapter is a sort of commentary on the mystic word *Om* which "is the highest name of God; it is composed of the three letters A. O. M. This one name comprises many other names of God" (page 2). After explaining the meanings of the hundred names of God the author proceeds—"His names are without number, because His nature, attributes and activities are infinite. One name stands for each of them. These hundred names are like a drop in the ocean. In the *Veda* and *Shastras* the infinite attributes, powers, characteristics, of God are described, and can be learnt by the study of these books." Page 19.

Chapter II deals with "upbringing of children" before they are sent to school. "The mother's influence for good over her children surpasses that of everyone else." The chapter ends with the following admonition to parents :—"To give their children the highest

education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short, to devote all their wealth, body and mind, to accomplish this object is the paramount duty, the highest virtue, and the glory of parents," Page 34.

Chapter III deals with education. "Boys and girls, when they attain to the age of 8 years, should be sent to their respective schools... The seminary should be in sequestered place...As long as they are *Brahmacharis* (Students) they should abstain from the following eight kinds of intercourse with persons of the opposite sex..." (page 36). Then follows a description of the religious ceremonies to be performed at the time of initiation into the *Brahmcharya ashrama* (student life) and of the ideal of life to be led while a *Bramchri.* "If a man were to remain celebate for 25, 36, 40, 44 or 48 years, a woman should do so only for 16, 17, 18, 20, 24 years, respectively. This rule applies only to those people who intend to marry; but those who do not intend to do so, are welcome to remain celebate till death if they can" (page 48). Then following quotations from the *Veda* and *Shastras* laying down rules for controlling the passions, after which occurs the passage quoted by your correspondent as No. 10. It is to be born in mind, in the first place, that this passage occurs in the chapter on student life which has got nothing to do with "the Science of Government," which is the subject-matter of the 6th chapter; and in the second place, that it is the translation of a verse from Manu, the great law-giver of ancient India, who flourished, even according to the sceptic European Sanskritists, at a time when the present European civilization was not even dreamed of. Your correspondent seems to insinuate that in the above passage Swami Dayananda, exhorts his followers to turn the British out of India, because they are "slanderers of the *Vedas.*" In order to shew that this presumption of his is not only incorrect but mischievous, I will have to quote the passage immediately preceeding and following, in full.

"Teachers should instruct their pupils in the following way:— "My children! Always speak the truth, lead a virtuous life..... (*Taitreya Upanished*).....Character or righteous living as taught in the *Vedas* as well as *Smritis*, in conformity with the *Vedas*, is the highest virtue. This is the end-all and be all of reading, studying, teaching, preaching. Let a man, therefore, always walk in the path of righteousness. He that swerves from it can never enjoy true happiness which is born of strict adherence to the conduct of life enjoined

by the *Veda*. He alone enjoys all true happiness who acquires knowledge and leads a righteous life" (Manu). Then occurs the passage quoted by your correspondent as No. 10, with this difference that the word 'country' is not followed by a fullstop but by a comma, after, which occur the words ("if necessary") which have been altogether omitted. This a quotation from Manu (chapter II, verse 11), which is followed by another quotation from the same author. "The *Vedas*, the *Smritis*, the *practise of men, good and true*, in conformity with the *Vedas*, the word of God, and the *satisfaction of one's own soul*—these, undoubtedly, are four criteria of religion, which enable one to distinguish between right and wrong." (Manu II, 12). The meaning of the above is clear enough for a man of average sense. As a man cannot remain in the Christian fold after he has given up the Bible and his belief in Christ, so a man cannot remain a *Vedic Dharmi* if he is a reviler of the *Vedas* themselves.

Then appears in the same chapter, a discussion on the five tests for examining Truth followed by an exposition of some physical and mental phenomena, which ends in a scheme of studies drawn according to the Ancient *Rishis* (seers) for an ideal educational seminary. This is followed by a list of the hinderances which stand in the way of the maintenance of purity of life and the studies of a *Brahmachari*, after which the author proceeds:—"People at the present day, who are involved in aforesaid false practices, remain destitute of the advantages of *Brahmacharya* and education, are consequently sunk in ignorance, and afflicted with diverse diseases.....Both the rulers and the ruled should see that these obstacles are removed from the path of the students (male and female) of *all classes*." Swami Dayananda here exhorts our rulers to interfere in removing obstacles from the path of true education and purity of life. And this is the man, the noble advocate of peace and purity on earth, who is credited with spreading anarchism in the land of his birth!

The Chapter ends with a discussion on the catholicity of the *Vedic* revelation which makes clear the difference between the beliefs of modern Hinduism and that of the *Vaidic* church called the Arya Samaj. "God says: "As I have given this *Word*, which is the word of salvation for all mankind, *Brahmans*, *Kshatriyas*, *Vaishyas*, *Sudras*, women, servants, aye, even the lowest of the low so should you all do, *i., e*, teach and preach the *Veda*. Let all men, therefore read and recite, teach and preach, the *Veda* and hereby acquire true knowledge,

practice virtue, shun vice and consequently being freed from all sorrow and pain, enjoy true happiness." (page 88). "As he has created the sun, the moon, the earth, the water, the fire the air, various foods and drinks, &c., for all, so has He revealed the *Veda* for all," (page 89). That conntry alone prospers where *Brahmcharya* is properly practised, knowledge is keenly sought after and the teachings of the *Vedic* religion followed." It is not a mere lip belief in the teachings of the *Vedas* that go to make an Arya, it is the practice in life of those teachings which makes a man the follower of the Vedas in the eye of the Swami Dayananda. The Veda is not the exclusive property of the *Pauranik* Hindus; it is the common heritage of all mankind. While the Hindus cannot receive a single born Muhammadan or Christian in their fold, the arms of the Vedic church are wide extended with love for men of all climes &c. creeds. And this is the chief reason why the sectarian of all faiths raises a hue and cry against the Arya Samaj. Not only are the doors of the Hindu fold shut against the encroachments of christianity and Islam, with which they played sad havoc for the last two centuries, but a new religious power has arisen which, if true to itself might in time thin the ranks of converting Christianity and militant Muhammadanism.

As long as the profession of this new faith was lip-dip only, the Maulvis treated the Arya Samaj with scorn and contempt, but when a man like M. Abdul Gafur, B. A., was converted into Dharmpal and became a devoted member of the Vedic church, the Maulvis and their organs became as voilent and obscene in their attacks on the Arya Samaj as Alaram himself, and following in his footsteps began to prejudice the Government officials against it.

Begging your pardon for this necessary digression, I again press upon readers the question whether the word *Kshatriya* can mean the same thing for an Arya as it signifies for a Hindu. But let Swami Dayananda himself speak.

Chapter IV deals with " Return home from school and married life (*Grihastha*) ". After remaining a *Brahmchari* up to at least 25 years of age, an Arya should lead a chaste married life for a further period of 25 years. After giving the essentials of a happy marriage the author enters on a discussion of the *caste system* as it exists among the modern Hindus.

" A man does not become a Brahman because his body was the product of the reproductive elements derived from the bodies of Brahman

parents. Says Manu— " The study of the true sciences, the practice of *Brahmcharya*, the performance of Hom, the acceptance of truth and rejection of untruth, the dessemination of true knowledge, leading a virtuous life as enjoined by the *Veda*.....and doing such good works as are productive of beneficial results to the community.....all these go to make a Brahman ". (page 104).

".....in this universe created and sustained by omnipresent God he who is the head, leader among men, is called a Brahman, he in whom power and strength reside pre-eminently is a *Kshatriya*.....(and so on) as regards *Vaishya and Sudra*).....Just as head is the highest organ in the body so is that man the noblest and the best in the body politic whose knowledge is perfect, and whose acquisition, accomplishments and character of the highest order amongst men. He is, therefore called a Brahman." (page 107). It is not " amongst Hindus " it is " amongst men ".

From the above it is plain that by the word Kshatriya in Chapter VI is meant a man pre-eminently strong and powerful both in body and mind, who is fit to rule a state or an empire, whether is born of Hindu Rajput parents or is of European extraction. It may be asked whether this was the meaning assigned to the above quotations from the *Vedas* and *Shastras* by Swami Dayananda. A fact is worth a hundred texts, and I will recite an actual occurrence. " One day when Rev. Dr. Hooper took the chair opposite Swamiji on the day set apart for discussions the reverend gentleman put two questions to Swamiji in Sanskrit...The 2nd question was as regards *Caste system* in the *Vedas*. Swamiji replied that in Vedas division of classes was according to *guna* (qualities) and *karma* (actions). *Padri Saheb*. If my qualities and actions be good, can I be then called a Brahman ? *Swamiji*: Certainly. If your qualities and actions be those of a Brahman you also can be called a Brahman ". (Vide Urdu Biography, pages 304 and 305).

The meaning of the quotations given by your correspondent will now be plain to every right-thinking man. Swami Dayananda is describing, according to the *Vedas* and the institutes of Manu, an ideal state.

The subject-matter of the 6th chapter is—" The science of Government." After giving the translations of the first verse of Chapter 7 of Manu by way of introduction, the second verse is thus translated " (Let a *Kshatriya*, whose knowledge, culture and piety are as perfect as those of a *Brahman*, govern the country (with perfect justice," in the following way):—The words which I have given in brackets

are purposely left out, and the word SHOULD has been added before the word GOVERN, with what purpose it is not for me to point out.

The next quotation is from page 182 of Dr. Bhardwaja's translation. Allow me to give a few intervening passages in full, so that the connection of the 1st with the 2nd passage quoted by your correspondent might be made manifest.

God teaches. "Let there be for the benefit of the rulers and the ruled three assemblies—1. Religious. 2. Legislative. 3. Educational. Let each discuss and decide subjects that concern it...(page 180) A King should address the Assembly thus :-Let the leader of the assembly abide by the just laws passed by the assembly let other members do the same..." The King who is the president of the assembly, and the assembly itself should be independent of each other. Both should be controlled by the people who in their turn should be governed by the assembly." Otherwise—" He would impoverish the people...and oppress them, aye, eat them up just as a tiger or any other carnivorus animal.....A despotic ruler does not let anyone else grow to power, robs the rich, usurps their property by unjust punishment and accomplishes his selfish end. One man should, therefore, never be given despotic power (Shatpath Brahman XII, 2, 3, 7, 8)" (page 181).

In the begining of page 182 appears the translation of a verse from *Atharva Veda* after which appears the translation of a verse from *Yajur Veda* which your correspondent has mutilated to suit his particular purpose. I will again give those words, which he has left out, within brackets.

" (Oye learned Men !) Proclaim that man with one voice your King (—the President and Head of the State—) who is just, impartial, well educated, cultured and friend of all. In this way (alone) *shall* ye attain universal sovereignty."

Your correspondent has given a paraphrase of the words " shall ye" and rendered it " you shall " which is immaterial, but in putting a full stop before the word " sovereignty " instead of a comma, he has wilfully changed the meaning and the whole passage. He quotes—" Be greater than all, manage the affairs of State." And his purpose is to shew that Swami Dayananda wanted the Hindu to take the reins of the Government of India in their own hands. The original passage after the *comma*, runs as follows—" be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth and rid the world of its enemies."

This is followed by another verse from the *Rigveda*, after which the whole is summed up and is followed by translations of verses of Manu laying down the foreign, home and war policies, and giving, the principles of civil and criminal law, for a model state. It is out of these that the remaining seven quotations have been taken in mutilated forms by your correspondent. In the concluding portion of the chapter which, in the words of Swami Dayanand, shews the object with which he has taken such pains to describe an ideal State according to the *Vedas* and *Shastras* which are for all times and all countries, he says :—" Let the King as well as his adviser bear in mind that early marriage must not so far as possible be allowed, nor the marriage of grown up people without mutual consent. Let King encourage *Brahmacharya*, let him put a stop to prostitution and the custom of plurality of wives, so that both body and soul may attain perfect strength and power."..... It is clear that he appeals, here, to the British Government to interfere and put a stop to child marriage, &c., which are eating into the vitals of the Indian society. The last prayer is for all mankind. Let all understand " We are subjects of the Lord of the Universe the—King of Kings. He is our true King and we are all His humble servants (*Yajur Veda*)."

I cannot encroach further on your indulgence, and therefore stop here to-day. I will deal-with the rest of the charges, laid at the door of the Arya Samaj by your correspondent, in my next.

No. III.

SIR,—In my first two letters I have proved, to demonstration, that your correspondent, "An Indian," has knowingly tried to mislead both the public and the Government (I will not use a stronger word) in fixing the responsibility of misguided, uncontrolled political zealotry on the teachings of Swami Dayananda.

If any insane person has for a moment thought that the Hindus of the present day—a vast majority of whom are degraded, hypocritical and base—are fit for governing the country, and have preached sedition in their madness, surely teachings of the great apostle of the *Vedic Dharma* cannot be held responsible. He wanted to turn the fallen Hindus as well as the members of other communities inhabiting this vast continental contry into "the virtuous, learned, unselfish, and pious men called Aryas" (page 302), and his true followers are trying to walk in his footsteps. If the existence of such a nobler type of humanity can be a menance to the stability of the British Government, then I confess judgment and admit that the Arya Samaj is a seditious body and that Swami Dayananda

was the greatest sedition-monger on the face of the earth. But if the British Government wants peaceful, brave and manly subjects, who, according to Dayananda, "should not act like animals which, if strong, oppress the weak," but like men "who being strong protect the weak" (S. P. P. IV), then I can assert, without fear of contradiction, that Dayananda was the best friend of that Government.

There remains only one minor charge of your correspondent namely, that is only during the last few weeks that the members of the Arya Samaj have changed their attitude towards the Government. But before I finish with a conclusive reply to that count, allow me to present to your readers and the Government a few selections from Swami Dayananda's *Satyarth Prakash* and biography to show the attitude of Swami Dayananda towards foreigners.

Discussing the question of sea-voyages for Hindus in chapter X, he says: "A man can retain a good character and is not polluted no matter where he goes, as long as he is pure in mind and body and practises such virtues as truthfulness. Whoever is addicted to sinful and immoral practices even though, he lives in India, loses his character and is polluted. Had it not been so, why should the ancients have travelled abroad" (page 360). Then, after citing several examples of ancient Aryas travelling in foreign parts, he goes on: "The present-day bugbear of pollution of one's character and faith through travelling abroad is simply due to the false teachings of the wiseacres and the growth of dense ignorance. Those who do not hesitate to go abroad,...attain great power and prosperity by studiously *imbibing the good qualities* and adopting the good customs and manners of the foreigners, and rejecting their faults and evil habits and bad manners. O ye foolish people! Your character and faith are not polluted by.....intercourse with a low, despicable prostitute, but you consider it harmful and debasing to associate with *good men of other countries*" (page 361).

"A Bishop *Sahib* came and told (Swami Dayananda) that the *Vedic rishis* knew nothing about God, and produced the *Vedic mantra Hiranyagarbha*, etc. Rai Mulraj explained its English rendering (according to the Lord Bishop). Then Swamiji said that it was through wrong translation that doubt had been created, and explained that it meant the worship of the Omnipresent God. Then the Bishop *Sahib* said that owing to the blessedness of the Bible its teachings have spread far and wide over an area over which the sun never sets. Swamiji replied that this was also on account of the *Vedas*. "We people have abandoned the (*Vedic*) *Dharma*,

and you practice *Brahmacharya*, acquire knowledge, practice monogamy, go on voyages to distant lands and are patriotic. That is the cause of your progress.....not the Bible" (Biography, page 318.)

At the end of the *Satyarth Prakash*, Swami Dayananda gives a a summary of his beliefs, a detailed exposition of which, he says, "has been given in this book in its proper place." These articles of belief (if I may be allowed, to use the expression), are 51 in number, and include, among other things, definitions of *caste*, *king* and *subject*, according to Swami Dayananda's interpretation of the *Vedas* and *Shastras*. He says: "16. The *class* and order of an individual should be determined by his merits. 17. He alone deserves the title of a *king* who is endowed with excellent qualities and a noble disposition and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring, and is ever engaged in promoting their happiness. 18. He alone deserves to be called *subject*, who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, righteousness, and is ever engaged in furthering the happiness of his fellow-subjects *as well as that of his Sovereign* whom he regards in the light of a parent, and is *ever loyal*" (page 822). These are the teachings which, in your correspondent's opinion, swept even the clear, calculating, level-headed, far-seeing Lajpat Rai off his feet, that hurled him.....into the seething depths of political agitation."

And now I come to the charge, with which your correspondent opened his case, a charge which, in the eyes of some people, will appear trivial as raising a side issue only, but which, to my mind, appears the most serious of all, namely, that "the principal work" of the Arya Samaj people consisted in criticising "rightly or wrongly, on every occasion, the conduct, of the Government and its officials," and of denouncing "every loyal law-abiding class of British Indian subjects as mendicants, flatterers, sycophants and traitors," and that these same men have now, after the memorable day of Lala Lajpat Rai's deportation, suddenly claimed to be playing another *role*." If the above charge, hurled with such irresistible force against the generality of the Samajists, be true, then the Arya Samaj undoubtedly stands condemned before the bar of honest public opinion as a traitor, not only to the existing Government but to the cause of true religion itself. But has your correspondent produced an *iota* of evidence in support of this assertion of his? On the contrary. I intend to place, through your columns, hard, stern facts before the Government,

which will go a long way to show how cruelly the Arya Samaj has been maligned by interested persons during the late unrest, and what grave injustice has unconsciously been done to the said society by unsuspecting Government officials. Negative evidence is ordinarily hard to produce, but in this case, with your indulgence, I will undertake even this difficult task, and will prove not only that the Arya Samaj never denounced either the Government or any of its law-abiding subjects, but that its chief organs have been severely denouncing all kinds of political agitations and warning their constituents against the machinations of political workers.

The *Satdharm Pracharak* is a Hindi weekly, published from Jullundur. Up till the end of February last it came out in Urdu. It is the most widely circulated amongst the organs of the Arya Samaj, and is considered to be a true exponent of the ideas and aspirations of that overwhelming majority of the Arya Samajists which go to make up what is popularly known as the Gurukula section of the Arya Samaj. For the last eighteen years and more I have been its editor. This paper has, all along, been systematically deprecating violent political agitations of all sorts. I will content myself with presenting only a few extracts from this paper, none of which appeared at a period of less than six months before the date of Lala Lajpat Rai's deportation.

In its issue of the 19th January, 1906, the *Satdharm Pracharak* after condemning some of the Congress leaders for leading the youth of the country astray by inducing students to take part in political processions, and after criticising their work strongly concludes thus—"O ye leaders of the Congress! Look into your inner hearts and reply. How many of you are in the habit of taking regular daily physical exercise; how many are there whose bodies are fit to bear physical hardships; how many have got such strong minds that when persecuted, out of the right of cheering thousands, they will not fall down at once? O Leaders of Congress! You depend on *Swadeshism* in every thing at the present moment. Hear what your *Shastras* lay down. Manu says that the wages of sin ruin the house which they enter. In your Congress not only money earned by bribery and vice is received (and money is lifeless), hence can be overlooked) but no heed is paid to character in your midst. Your *Shastras* consider character building to be the prime duty of man. But amongst your leaders there are pleaders who passed their examinations through bribery, I went to Lucknow at the Congress Session of 1899. I saw there three-fourths of the delegates used to visit the New Alfred Theatrical Company's plays at night, and on getting up in the morning engaged them-

selves in reproducing musical airs heard in the night, instead of worshipping their Creator. Can such licentious men claim to liberate a fallen, slavish people? Would to God that your powers, which are now centred in mere shows, be silently diverted to the purification of the character of the coming generation!.....Your ancestors used to pray through the *Veda-Mantras* thus—O Merciful Lord! May we become free from the fear of friends and enemies, of the heaven and the earth, of the manifest and the hidden and from all condition!.....As long your body, your mind and your soul do not attain an ideal state, so long the show, even of freedom, is harmful to you. Therefore, escape from this fatal temptation, and apply yourselves to the bettering of your own and of the future generation's character; and then according to a noble Englishman (as he told me once)—"If you will be able to produce men of ideal character, the English men will then have nothing to do with your country. They will of their own accord, give you charge of your country, and will take themselves away."

Again in its issue of the 27th January 1906 under the heading. "To remain calm under disquiet is the true Arya spirit," the *Pracharak*, after showing that the preaching work of the Arya Samaj at Benares was more successful than not only the Hindu *Dharm Sabha* meetings but than the Congress sittings themselves, proceeds to give a warning to the Aryas: "If you also drift in the current in which even the ladies and children of India are drifting at the present moment, I will be confirmed in my belief that you have not understood the nobility of (the teachings of) Dayananda.....We are all at this moment, utterly fallen! We are destitute of the accomplishment of Divine worship, and therefore we always think of slavery and compromise and conspiracies. One says—'Come let us ask our rights of the present Government.' How nice! Are you entitled to rights alone? Are you even fit for acquiring rights" and so on.

On this the vernacular Congress papers raised a hue and cry, and even some English organs of Congress politics threw open their columns to correspondents who directed veiled attacks on the editor of the *Pracharak*. I was then compelled to expose, in some successive issues of my paper, a few defects in the organization and the working of the Indian National Congress, and in bringing that controversy to a close remarked in my issue of the 23rd of March 1906: "Every human society has to bear the fruits of the *karmas*. The sum total of the evil actions of the Indians has been accumulating since a long time.....My belief is strong that as long as the number of men of character is not increased, and they

do not learn to control their passions, so long will they be unable to acquire any political rights. For this reason the real well-wisher of this country should first realise their own weaknesses and should try to free their children from them."

In the above articles I had principally taken Lala Lajpat Rai to task, for at that time I believed that his views in politics were those of an extremist. The agitation spread on, and the cry of "boycott" resounded throughout the province, when I again sounded a warning note in my issue of the 26th of October 1906. The heading of the article was —"Recognize your duties and responsibilities." After taking a short survey of the doings of other societies I wrote—"I see with sorrow that, drifting on the waves of time, my Aryan brethren have forgotten the object with which Swami Dayananda laid the foundation of the Arya Samaj. Swami Dayananda recognized that the Indians had fallen from their high (ancient) ideal. He knew that while men who had imbibed very little light from the *Vedas* were unconsciously following the *Vedic* ideals on account of acting up to their principles, the Indians were deprived of even this much of light: For this reason he pointed out the Vedic sun, especially to Indians and generally to the whole world. What is the condition now? Although some members of the Arya Samaj, with the help of the light of the *Vedic* sun, have begun to see things in their true light, yet, in spite of all, they are still more distant from the aim of life than those who have not obtained full light from the *Vedic* sun. This reason is plain. Such people try to move, however, little toward the Vedic ideals. Take the *Dharma* of *Kshatriyas* for example.....On comparison it will be seen that while in England thousands of men could be found, each one of whom could take charge of the Government of a country and could manage it according to the principles of justice, in India out of all the Rajahs and the Maharajahs our eyes will light upon the Gaekwar or on some two or three more princes. And they too could not be considered out of the common run." After this the editor complains of the attitude of the Anglo-Indian Press, which connected the Arya Samaj as a body with political movement, simply because Lala Lajpat Rai and a few particular friends of his were preaching extreme views in political matters, and proceeds—"An over-whelming majority of the Punjab Arya Samajists does not think it proper to have anything to do with the present political matters, and this for the reason that at the present moment we have more knowledge of things unaccompained by action. If the Government of Edward VII, who is trying to reach the *Vedic* ideal, were to come to an end, have the Indians the ability of carrying on the Government on the

principles of impartiality and justice?.....In my opinion at this time, no sensible Arya would wish the Government of the British at an end, because the fearless preaching of our Dharma and acting up to our principles is possible under this Government alone."

The above stands in no need of comment. At a time when Lala Lajpat Rai's reputation stood high with all communities in the Punjab, when even those *ultra-loyalists*, who appeared like mushrooms after his deportation and indiscriminately rushed into print in the name of the great Hindu and Muhammadan nations in order to flourish their knowledge of the great well-conserted rebellion which was nipped in the bud by the memorable *coup de main*,— I say, when even your correspondent had not the courage to raise a finger against Lajpat Rai, when public opinion in the Punjab was ready to brand as a traitor to the nation (strange fatality that the nation in *embryo* vanished like a meteor after Lajpat Rai's deportation) the man who would dare to criticize the hero of the hour,—it was an organ of the Arya Samaj which stood up to rebuke Lala Lajpat Rai for his supposed intemperance in speeches and political actions. But when the editor of that very newspaper learnt afterwards from Mr. Gokhale that Lajpat Rai was a *moderate* in his political aims and aspirations, and was further convinced that the said Lala was innocent even of the idea of rebellion, he unhesitatingly gave expression to his opinion even at the risk of offending those whom he would never like to offend. Your correspondent, if he is really an Indian must know that I had serious differences on religious, doctrinal points with the small section of the Arya Samaj to which Lala Lajpat Rai belonged. Up till November 1906 he had been violently attacking the system in force in the Gurukula Academy, which is considered to be my pet institution. It cannot, therefore, be on light grounds that I have stood up for the man, when he had, in your words, simply become *non-est*. Sir, it was a sense of justice which impelled me and other Arya friends of mine to give a fearless expression of their opinions as regards the innocence of Lajpat Rai. The act might be considered injudicious at the present moment, and inexpedient for the sake of the Arya Samaj, but my religion has not taught me to sacrifice *duty* at the altar of *expediency*.

I have done with your correspondent. It is not for me to cast a doubt over his motives. The Great Searcher of hearts alone knows with what motives he came forward with his "calm and measured indictment" against the Arya Samaj. I do not even ask his name now, and am content to leave him to his God and his conscience. But one thing I have to

add. Sir, it is an awful responsibility which those people undertake who try to set the Government against the Arya Samaj. A society which is trying its level best to uproot some of the evils which are eating into the vitals of the Indian society deserves better treatment at their hands. Is it a question of uprooting the evils of intemperance, of impurity, child-marriage, of polygamy, of gambling, and a host of other vices,—why, it is the Arya Samajist whom you find in the foremost rank of workers in the field. Think of the thousands of homes which the Arya Samaj has saved from utter ruin by reforming the heads of those famalies! Think of hundreds of fond parents who are blessing the Arya Samaj for founding the Gurukula institution where 186 *Brahmcharis* (students) are, at this moment, being educated, away from the temptation of big towns and according to the strict discipline advocated by the sages of all climes and ages; think of their united heart-rendig sighs if the movement of the Arya Samaj were to be crushed by the strong arm of the Government. The Government, with all rightminded persons deplore the want of true discipline in the public schools and colleges of India. It appears difficult to keep the youth of the country within proper disciplinary bounds. But what Government has, so far, failed to accomplish, the Arya Samaj appears to be in a fair way of accomplishing. Eminent educationists, like the Revd. Dr. Ewing, and pious missionaries of the stamp of Dr. Pennell, on their visits to the Gurukula have acknowledged the superiority of the discipline maintained in that academy over the Government institutions. The Arya Samaj is thus doing Government's work, because Good Government is impossible unless the subjects are men of strong moral character.

One word more and I have done. In your note of the 20th instant you say that "the attitude of the Arya Samaj is of no moment to the Government"—(the words were "of no great moment" Ed...*Civil and Military Gazette.*)—While thanking you most sincerely for giving the Arya Samaj a patient and considerate hearing, through Professor Gokal Chandra and myself, excuse me, if I dare to differ from you in this particular assertion of yours. I admit that the friendly or hostile attitude of a lakh out of a thirty crores of its subjects is of no moment to the British Government, but when it comes to a question of moving its strong arm, the innocence or guilt of even a single individual is of great moment for the stability of a civilized Government.

And now allow me to conclude with a warning to the Government and its officials. The representatives (real and self-styled both) of all the communities inhabiting this vast country have a free access to you. Do

not for a moment think that these men of worldly rank and wealth represent the real Arya Samaj who, on the slightest official frown, are ready to disown all connection with the work of that body. These ostensible leaders are the mere ornaments of the Samaj. The pulse of the Arya Samaj is not in their hands and they have no idea of its real aspiration. The pulse of the Arya Samaj proper is in the hands of men who do not profess to be its leaders, but are content to be its humble servants. Let the Government and its officials encourage such men to approach them and to inform them of the real aims and objects of the society of which they are the faithful servants. You might ask me why such men (if there are any) have up still now kept themselves studiously away from the Government officials why do they not, of themselves, come forward? Do you think, sir, that men of deep religious convictions, men who have bid adieu to wealth, position and worldly comfort for the sake of their *Dharma*, whose chief aim in life is to restore the prestine purity of the Vedas for whom the Vedic church takes the place of father, mother, family, brotherhood, and even country, do you think, Sir, that such men, living the life of self-imposed poverty, would care to take the risk of entering into competition with flatterers and sycophants. They ought to be encouraged if the Government, like a true parent, wants to keep itself in touch with its law-abiding, loving subjects.

My self-imposed task is finished. If in defending my beloved Church from false accusation, I have been unconciously led into offending the religious susceptibilities of any society, I sincerely regret it. The ambition of the *Vedic* church being to bring the nations of the earth in one universal fold of common humanity, it is not for its votaries to invoke the arm of flesh for putting down mischievous religious doctrines. That peace and love might reign in this blessed land of our birth is my earnest prayer!

(C)

A letter from Professor Gokul Chand, M.A. of the D.A.V. College to the C. & M. Gazette in reply to the same.)

SIR,—I was extremely sorry to read in your issue of the 16th, a letter on the above subject, from the pen of "An Indian." "An Indian" must be an honourable countrymen of mine in your eyes. But the mischievous character of his letter and the concern shown (like yourself) by many that an answer is imperatively demanded, make it necessary for me

to encroach upon your valuable space to exhibit "An Indian" in his true colours. And if I grow rather lengthy in the attempt, I hope to be excused on the ground that the responsibility lies with your correspondent who has made so many irresponsible and mischievous statements without giving them sufficient thought.

In the very begining of his letter, your correspondent, while trying to lower the Arya Samaj in public estimation by accusing that body of a change of policy occassioned by the deportation of Lala Lajpat Rai makes the tollowing insinuations against the Arya Samaj :—

(1) That "They (the members of the Arya Samaj) favoured, or allowed it to be believed that they favoured the gospel of ex-communication of outsiders (called foreigners, usurpers, and strangers) in Mother-Bharat,"

(2) That their "principle work was to criticise rightly or wrongly on every occasion the conduct of the Government and its officials."

(3) That they had been long in servitude and had won all this prominence from the present Government and its officials.

(4) That they denounced or (coutenanced others who denounced) every loyal and law-abiding class of British Indian subjects as mendicants flatterers, etc.

(5) that they have begun, to make professions which are contrary to their principles.

As regards these allegations, I venture to say, Sir, that none of them has a foundation in fact. The Arya Samaj has never preached the gospel of ex-communication of the foreigners. It has been greatfully conscious of the blessings of security of life and property and religious neutrality which it enjoys under *Pax Britannica*. The Arya Samaj has been, and to a great extent even now is, a militant church, and its creticism of other religious systems has been most uncompromising. If Muhammadan fanacticism can plunge its dagger into the bowels of one of their most popular preachers under the all-protecting rule of the British Government the Aryas must indeed be fools to wish for the withdrawal of British protection, to be left to the tender mercies of a people whose Prophet called the sword the greatest argument and extolled it as the key to the gates of Heaven. Long before the present situation was even dreamt of by any body, the Aryan temples resounded with the loyal song of one of the

foremost hymn-writers of the Arya Samaj who says—"Under thy just Government, the lion and the lamb drink at one place. May thy rule, Mother Victoria, extend from East to West!"

The second insinuation of your correspondent would make the reader believe that the Aryas are all professional critics of the Government. I challenge him to refer to a single speech delivered in any gathering of the Aryas, wherein they criticised any the most stringent measure of the Government. Arya Samaj as a body has absolutely nothing to do with any criticisms of Government measures, and I assure you, Sir, that during the fifteen years or so I have been in touch with the Arya Samaj I have not heard a single speech condemning or criticising the Government or its officials. The members of the Arya Samaj like the members of the loyalist religion in India are at liberty to join any public movement and if some members of the Samaj take part in politics and even occupy prominent positions in political organisations, it is not because they are Aryas, but because they are Indians and like their brethren of Islam and other denominations happen to possess some public spirit and take interest in political affairs. Their prominence must be due to their superiority in education and culture and puplic spirit, which qualities too are not the necessary results of their being Aryas. For Babu Surendra Nath is a Hindu, Mr. Gokhale somewhat of a Brahman, Dadabhai Naroji and Mehta are Parsees, Mr. Tyabji and Mr. Sayani were Muhammadans.

I have not been able to understand fully what your correspondent means by the third allegation. The Aryas under the British rule were no more in servitude than other Indians, and if they have advanced under the British it is because they possessed merit, and that Government, which is no respector of persons, knows how to appreciate merit. The Aryas, though they regard ingratitude as the worst of sins, have always been for fair field and no favour, and have never sent deputations and memorials for special concessions as some other communities have done. If your oorrespondent means that the Aryas, that is the Hindus, were in servitude under Muhammadan rule, he should bear in mind that the Hindus had shaken it off long before they came in contact with the English and passed under the English as members of a ruling race who enjoyed honours and privileges higher than those which have excited the jealousy of your correspondent.

As regards the fourth allegation, I have to submit that the Arya Samaj has never gone out of its way to condemn the "loyalists" as a set of sycophants and mendicants. The Aryas have work enough to do to

spare no time to poke their noses into other peoples' affairs or put their fingers in others' pie, if any one succeed in winning the pie by a show of loyalty. If, however, the policy of independence and self-help followed by the Samaj in not praying for any Government aid in their educational work be interpreted as a tacit condemnation of the so-callep loyalists, the Arya Samaj cannot help. The Arya Samaj is itself a loyal body and its members are so law-abiding that not a hair of a Muhammadan head was injured although Pandit Lekh Ram was assassinated in cold blood by a Muhmmadan. I wonder, Sir, how your correspondent has the impudence to insinuate that the Aryas are disloyal and law-breakers, when all the jails in India cannot produce a dozen Arya convicts for thousands belonging to other communities.

As regards the last allegation of making professions contrary to their principles I think the absurdity of it must be apparent from what I have already said about the policy of the Arya Samaj. The Arya Samaj has got ten principles which are widely published and known to every Indian, and I challenge your correspondent to refer to a single principle which encourages or even insinuates an excommunication of foreigners or tends to produce feelings of disloyalty in the minds of the Arya Samajists. Nothing but rancour could, therefore, have led your correspondent to remark that "the new professions of the Arya Samajists are not consistent with their old principles." I assure him that the professions of the Aryas are what their principles are and if I have read them aright, they would stick to them even if their leaders were to be blown from the mouths of guns or put to the sword. Their ancestors sealed their faith with their life blood and they are not going to play the renegade for all that "An Indian" may insinuate against them.

But I must hasten on, Sir as you must be impatient to hear what I have to say about the quotations which your correspondent has placed before your readers, with all the gravity that he could assume as if he had discovered another Rye-house and Gun-powder plot, which if left undiscovered, would have blown away all but the Aryas into the Arabian Sea. He does not know or has forgot that the *Satayarth Parkash* which he believes or wants others to believe is the fount or source of sedition, is no other than the book which was presented by the Arya Samaj deputation to His Honour Sir Denzil Ibbettson and which His Honour was earnestly requested to read! It is for your correspondent to assure himself if the Aryas did not delete the passages quoted by him from the copy presented to His Honour!

I have already pointed out the groundlessness of the charges brought by your correspondent against the Arya Samaj. I shall further try to show, that his letter bears throughout the marks of a deliberate misrepresentation or a deplorable ignorance of the real position of the Arya Samaj. In the first place I accuse your correspondent of a deliberate misrepresentation in as much as he has tried to make your readers believe that the passages he has quoted are from "those parts of their scriptures which bear essentially upon the feelings of Arya Samajists in general towards outsiders and foreigners in India." Nothing could be farther from the truth. The truth is that the chapter in which these passages occur makes absolutely no mention of foreigners or outsiders. The chapter discusses those higher principles of justice and righteousness and diplomacy on which all Governments, worth the name, are founded. It will be admitted as a significant fact that the passages quoted and misquoted by your correspondent are totally wanting in any reference to the English or any particular ruling *class* or any foreigners, outsiders or strangers. Secondly, your correspondent has not been quite honest in the quotation of the passages he has given. He seems to have deliberately acted upon the principle of *suppressio veri* and *suggestio falsi*.

The first passage as quoted by him is quite misleading, as he has left out many important words of the sentence. He tries to insinuate that the Aryas want Kshatrias to rule over India, although the sentence as it stands has no reference to any particular country or any of the particular classes now found in India. The real sentence runs thus :—

"Let a Kashatria whose knowledge, culture, piety are as perfect as those of a Brahman govern the country with perfect justice."

It should be remembered that the Veda divide the whole human race into four classes, *viz.*, Brahmans, *i.e.*, the priest class; *Kshatryas*, *i. e.* ruling class; *Vaishyas*, *i. e.*, the mercantile and artisan class; and *Sudras*, *i. e.*, the menial class, consisting of those who are by their physical and mental capacity unfit to rank with any of the three upper classes (Rig Veda X 90. 12.) The word used for *Kshatrya* in this verse of the Rig Veda is *Rajanya* or the Raja class. The first passage quoted by your correspondent, then simply means "Let a Raja or a ruler possessing the knowledge, culture and piety of a Brahman, *i. e.*, priest, govern the country with perfect justice." Now I do not understand if there is any sedition in it. Alfred was a king combining

in himself all these virtues, and he is still *held up as the ideal of kingship* for the rulers of the world. Does "An Indian" mean that an ignorant brute like Nadir Shah or a profligate debauchee like Wajid Ali Shah be put in charge of the lives and property and honour of his subjects? Or does he mean by omitting to quote the words "with perfect justice" that an Aurrangzeb should be placed on the throne of every kingdom?

"An Indian" has again played a trick in misquoting the third passage with the object of showing that the Aryas want the reins of the Government to be held by those who are well-versed in Vedas and Shastras, *i. e.*, Hindus or the Aryas themselves. He should however, remember that the Vedas and Shastras are not the sole property of the Hindus or the Aryas. They are meant for all mankind and the author of the passage, *i. e.*, Manu, being a sacred law-giver enjoins upon all the study of these sacred books of wisdom. The Vedas and Shastras again, also, stand for education and learning. But taking it for granted that they stand for the Hindu scriptures, a knowledge of them alone is not a sufficient qualification for taking part in the administration of a country and if "An Indian" had been a little more honest, he would not have omitted what is by far the most important part of the sentence which he has quoted only imperfectly. The real sentence runs thus:—

> The four chief offices should be held only by those who are well versed in Vedas and Shastras, *conversant with all the science and philosophies, devout, who have perfect control over their desires and passions and possess noble character.*

This sentence must damp the rising spirit of an Arya rather than encourage him in sedition. It presents a strong justification for the British rule over India, for no Arya can be such a fool as to deny the superiorty of the British over the Indians in the knowledge of sciences and the possession of a superior character.

I have given you, Sir, some specimens of your correspondent "An Indian's" sincerity and integrity, and I hope your readers will be able to judge for themselves what weight the remarks of "An Indian" can carry with those who have any regard for truth and justice.

And yet, again, your correspondent is guilty of a fourth misrepresentation. What would you, Sir, think of a contemporary who should quote as your opinion a passage which you had quoted from a paper like *Bande Matram* or *Amrita Bazar Patrika* or even the *Pioneer* or

Englishman? Exactly similar is the case of your correspondent who has tried to pass on these passages as quotations from *Satyarth Prakasha*. The fact is that *Satyarth Prakash* has itself borrowed these passages from Manu and the fact that your cerrespondent did not see the references to Manu which the learned translator of *Satyarth Prakasha* has given prominently on the margin, speaks volumes in favour, I should say, of your correspondent's honesty and ability. None of the passages quoted is Swami Dayanand's own :—

The 1st is taken from Manu VII, 2.

The 2nd is quoted from the Yajur Veda IX, 40.

The 3rd is qnoted from Manu XII, 100.

The 4th and 5th are quoted from Manu XII, 111-113.

The 6th is quoted from Manu XII, 115.

The 7th is quoted from Manu VII, 106.

The 8th is quoted from Manu VII, 105.

The 9th is quoted from Manu VII, 195.

The 10th is quoted from Manu II, 11.

I shall, further on, try to show that there is nothing objectionable in the passages, but supposing for the sake of argument that they are full of rank sedition and disaffection, why should the Aryas be taken to task for what Manu says? Manu is revered as the holiest law giver by all the Hindus, and if there is any sedition in Manu all the twenty or twenty-two crores of Hindus are responsible for it, and not only they but all those European Orientalists and European printers and publishers who have contributed anything towards the popularity of the book. So is the case with the *Vedas*. The *Vedas* are believed to be the word of God by all Hindus, and if there is anything in the *Vedas* offending, "An Indian's" sense of loyality, all Hindoos should be prosecuted under Section 124A, Indian Penal Code, and the *names* of Professor Max Muller and his publishers should also be hauled up under 101 I. P. C. for abetting the dissemination of sedition in India!

It is however a matter of consolation that Manu's teachings as quoted by "An Indian" are not calculated to stir up sedition among his followers. The rules he has laid down are meant for the guidance of the whole world and there was a time when his laws were followed in a considerable part of the world outside India. He was a Hindu

and a Hindu *Rishi*, so that it was inevitable that he should include a knowledge of the *Vedas* and *Shastras* in the qualifications necessary for a ruler of men. Besides this Manu flourished at a time when our present rulers were yet roaming in Nature's garb in the forests and marshes of Great Britain and Germany, or fishing with their primitive instruments on the coasts of Denmark or Ireland. Manu was the national law-giver and did not know that in the early part of the Twentieth Century some three thousand years after his time, riots would take place in the land of five waters and "An Indian" would come forward to question his view! He legislated for the Hindus and, though happily there is nothing enimical against the foreigners in his teachings, the present Government could not prosecute the Hindus, even if Manu had laid down that a foreigner's head should be cut off as soon he sets his foot on the sacred soil of India.

The passages however which "An Indian" has quoted have absolutely nothing objectionable in them and I wonder how they could find a place even in the *Civil and Military Gazette.*

The first I have already explained.

As regards the second, it is, as the Hindus believe, an injunction from God to holy men (your correspondent, Sir, has again omitted these words) to proclaim *him* King who is *just*, *impartial*, *well educated cultured and friend of all.*" Does your correspondent mean that a nation should proclaim *him* King who is *unjust*, *partial*, *ill-educated*, uncultured and *enemy of all*? With such a King at its head the nation can never advance. The *Vedas* are meant for all nations, and this injunction is given to all nations. If "An Indian" is looking to the hills of Afghanistan or the deserts of Arabia for one to rule over him he may certainly find fault with what the *Vedas* say, for the *Vedic* test of kingship will never apply to one from those parts of the world.

I have, again, no fault to find with the third passage which I have quoted as it really stands in the book.

As regards the fourth passage, I may remind your correspondent that it speaks of an institution which existed in the past. And when it did exist it was a living force like the Privy Council or even the Parliamenrt of to-day, and adherence to its decrees was made compulsory by law. It does not mean, as your correspondent would insinuate that if ten Aryas sit together and pass a seditious resolution, all Aryas

are enjoined by Swami Dayananda to stick to it. The passage is not Dayananda's own and the assembly of ten men does not refer to an assembly consisting of any Toms and Jacks belonging to the Arya Samaj.

The same consideration applies to the fifth passage.

The sixth passsage is so innocent and true that one cannot help laughing at the audacity which led "An Indian" to quote it as a seditious teaching. Does not he mean that the English Government consists of ignorant fools? Otherwise how could it be seditious to say "Let no man abide by the laws laid down by men who are altogether ignorant?" But perhaps your correspondent smells sedition in the word *Vedas* used in this sentence. He should however, remember that the Hindus regard the *Vedas* as the Word of God and consequently the source of all true knowledge. It is natural therefore that Hindu law-givers should consider a knowledge of the Vedas as essential for perfection in every walk of life. The Arya Samaj has no fault to find with this view of the ancient *Rishis*. But this does not mean that they want to displace the present Government by any Government of their own. As they are situated at present they feel that they are infinitely less qualified for the duties of Government than their present rulers : a knowledge of the *Vedas* alone being no sufficient qualification for taking the Government of a country in one's hand, as I have already discussed at greater length. Even as regards a knowledge of the *Vedas* they must indeed be blind if they do not see that they cannot produce *one* Vedic scholar for ten that Europe can produce. And if a knowledge of the *Vedas* alone were sufficient qualification for Government, they must yet wait forsome centuries even to acquire this qualification. The Arya Samaj does not, cannot, regard the British Government as consisting of fools, and can, therefore raise no objection against its laws on this ground. Your loyal correspondent does not possess the sense to understand that it is libellous and seditious to smell sedition in this passage.

The 7th, 8th and 9th passages are not addressed by Swami Dayananda to the Arya Samajists, as "An Indian" would insinuate, but they are meant for kings, and kings follow this advice in all the affairs of their Government during peace and war.

The last (Manu 11, 11) in order to be properly understood should be read along with Manu 11, 12 in which the ecclesiastical law-giver lays down the criteria of true religion or truth as follows :— "The *Vedas*, the

Smritis, the *practice of men, good and true*, in conformity with the *Vedas*—the word of God and the *Satisfaction of one's own Soul*, these undoubtedly are the four criteria of true religion which enable one to distinguish between right and wrong" A religious teacher assigning a high position to the *Vedas* could not tolerate the enemies of *Vedas* at a time when Church and State were one and Hinduism was the State religion. Not long ago the injunctions of Manu, with the Bible in place of the *Vedas* were carried out in England, and many a Dissenter and Non-Conformist, had to see foreign shores. It was only the other day swearing on the Bible as a qualification for Government service was discontinued in England. And I may note here that history provides no instance of these injunctions of Manu's having been ever carried out in practice in India. Hindus have been tolerating the existence of professedly atheistic sects like those of the *charwaks* and are even now living on the most friendly terms with Jains and Buddhists, neither of whom believe in the *Vedas*, in parts of the country where the power of death and deportation is possessed by those who devoutly believe the *Vedas* to be the word of God.

It may be asked, however, why Swami Dayananda, being purely religious reformer, introduced these passages into his religious work. I may state here that Swami Dayananda was a believer in the *Vedic* religion which stands distinguished from other religions in one most important point, *viz.*, that it is a system of training rather than a creed or faith as other religions are, consequently the course of training is different for different classes of humanity. The *Brahman* has to do some duties which are special to his class. So has the *Kshatriya* some duties over and above those common to all classes, which are special to his class. It is for this reason that Manu has devoted some chapters to the discussion of general duties, some chapters to the discussion of Brahmanical duties and some more particularly, to the discussion of a *Kshatrya's* duties. Swami Dayananda has followed Manu and has devoted one whole chapter of his book to the enumeration of a *Kshatrya* or ruler's duties, because he meant his book to be read not only by the clerks in the Examiner's office or the Brahman boys in the *Pathshala* but also Rajas and Maharajas of his country. And not even only by them but also by everyone and anyone who may desire to be enlightened by the *Vedic* religion, and though not bearing the name *Kshatrya* may by his qualifications, profession and character be a *Kshatrya* in deed, whether an Englishman, Jap or American who has any hand in the administration of his country. Besides this Swami Dayananda believed that justice and truth and righteousness are after all the fundamental principles of all good governments, and as a preacher of righteous-

ness he thought it his duty to instruct the ruling class in the principles of justice and truth. He believed with Manu (VII, 44) that "one who cannot control his senses and passions, cannot properly control his subjects." He therefore thought it necessary to note what Manu has to say on the duties of rulers and the particular austerities that they ought to perform in order to qualify themselves as rulers

I am afraid I have alredy taken too much of your valuable space, and must not dwell long upon what your correspondent has said about the designs of Lala Lajpat Rai. Lala Lajpat Rai was certainly a prominent leader of the Arya Samaj, as well as one of the prominent political leaders of his country, but his political views had nothing to do with the Arya Samaj, nor his Samajic views anything to do with his political principles. Nor was there anything in his political principles which could have marked him out for a special punishment. A lion he certainly was inasmnch as he always spoke the truth, and spoke it boldly and did what he thought his duty without calculating consequences and minding opposition. His friends are not trying to make him out a hare but they are simply trying to show that he was not the monster his enemies have represented him to be, possessed of supernatural powers and commanding invisible armies, ready to storm forts and surprise towns.

In the end your correspondent appeals to the Aryas to abandon Dayananda's path as it has turned out to be the path of destruction. I may assure him that the Aryas are not so green as to require "An Indian's" advice which they can safely ignore with contempt.

He has further attempted to poison the mind of the authorities against the schools and colleges of the Aryas where he thinks "the school boy mind of successive academic generations is being poisoned by teachings of the sort" he has quoted. I abstain from making any comments on these remarks for I know the Government to be too wise and just to be carried away by the insinuations of mischief-makers of "An Indian's" type. I presume your correspondent is a follower of the Prophet, for I can never expect that a Hindu could have played the role of a traitor and taken this suicidal step in condemning his own law-givers of Manu's position. On the strength of this presumption I put him a question whether the passages he has quoted from *Satyarth Prakash* are really more poisonous than the prayer given below which, accordiug to Lane, quoted J. J. Pool in his *Studies in Muhammadanism*, every Muhammadan child is required to repeat, perhaps five times a day. The prayer as translated by Lane is as below :—

"O God, destroy the infidels and polytheists thine enemies, the enemies of Islam. O God, make their offspring orphans, defile their abodes, cause their feet to slip and give them and their families and their possessions and their race and their wealth and their land as booty to the Moslem."

And "it must be remembered." says Pool, "that in the eye of Muhammadans all are infidels who are not of the true faith, that is Islam." "What an awful prayer," adds the same author, "to put into the mouths of boys and girls!" Little wonder," he continues, "that the rising generation, like all preceding generations in Islam, regards the world with eyes of anger and hate." And little wonder, say I that Lekh Ram is murdered in broad daylight and Englishmen and even harmless English women are murderously assaulted not only on the hills of the Frontier but in the most crowded street of Anarkali in Lahore! Truly has the Prophet of Arabia said that "Paradise lies under the shadow of swords."

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Appendix IV.

(A)

ARYA SAMAJ AND POLITICS.

Substance of a lecture.

DELIVERED BY

THE AUTHOR

On the occasion of the 31st Anniversary of the Lahore Arya Samaj.

"LADIES AND GENTLEMEN,

The subject on which I have been asked to address you this night is one which is fraught with deep and momentous issues. It is not without a sense of diffidence that I approach it. It was suggested to me that I might have done well to write out the speech for there was every probability of its being misreported or presented to the officials in a garbled and mutilated form. It does not, however, behove me to entertain dark and unworthy suspicions. And, after all, why should an Arya Samaj preacher be afraid of reporters, spies and informers. All that the Samaj does is open and above board. Its propaganda is carried on in broad day light. It has no circle of the "initiated" as distinguished from "the uninitiated," no inner circle as distinguished from the outer circle. It holds no secret conclaves, no gatherings in the dark. Whatever it does is open to the public gaze. It is, therefore, without a feelings of trepidation and with confidence born of a consciousness of the righteousness of the cause to which all of us are wedded that I stand upon this platform to expound the position of the Arya Samaj with regard to current politics. The lecture, though delivered to you only on account of spatial and temporal limitations, to which a human-being is necessarily subject, is intended for a wider audience. I earnestly desire that what I say this night may reach every corner of India and England—that Lord Minto and John Morley and even our Gracious Emperor may learn from authentic sources the views expressed

in it. What I desire most of all is to lay my humble appeal at the foot-stool of the Most High whose august Throne commands the devoted allegiance of all crowned heads.

THE SCOPE OF THE SUBJECT.

I need not tell you what is meant by the term "Arya Samaj"! It would be insulting your intelligence to attempt that. The Arya Samaj is passing through a terrible crisis. Many of you have suffered and suffered valiantly for your holy church. Your sufferings have still more sanctified the holy cause. People do not suffer for what they know nothing about. Persecution is borne only for the sake of causes held dearer than life and temporal advantage. The term "politics" also is pretty well familiar to you. You need not bother yourself with nice distinctions appertaining to political philosophy. The occasion does not lend itself to delectical subtleties. In one word whatever concerns the administration and the relation between a state and the people, forms parts of politics. Political science deals with everything relating to the working of the administrative machinery, with laws, customs and institutions likely to affect the weal of people not as individuals but as citizens. But the word politics is used in a very restricted sense in this country. A political society is a society whose sole object is the unfriendly and hostile criticism of Government measures. The body of men actually carrying on the administration is not designated political. Those who wield the entire power are supposed to have nothing to do with politics. In this restricted acceptation of the term there are three political parties in India –the moderates, the extremists and the terrorists. I need not describe the aims and objects of the parties. They are pretty well-known to you. It is my object to prove that the Arya Samaj, as a body, has nothing whatever to do with any of these three parties, that it does not long for temporal power and care for "loaves and fishes" and that in some respects its interests are decidedly opposed to the interests of India's politicians.

WHY IS THE ARYA SAMAJ UNDER A CLOUD.

The question may pertinently be asked "what are the special causes that have necessitated a vindication of the position of the Arya Samaj? Lectures on this subject are not delivered in the Christian church, in the Brahmo Samaj, in the Jain Mandir, in the Buddhist Pagoda or in the Moslem Mosque. An impartial observer of the current of public life in

this country will be naturally surprised to see that a society whose aims and objects are purely religious and social is driven by official persecution to travel beyond its legitimate domain and its speakers instead of ministering to the spiritual needs of the congregation have to recite plaintive and mournful tales. It is indeed an anomaly in the public life of India but an anomaly for which the Samaj is by no means, responsible. If the cause of spiritual advancement and social reform suffers by the forced diversion of the energies of Arya Samajists from more healthy channels some short-sighted Government officials will be held blameworthy at the bar of history and before the majestic tribunal of the conscience of the civilized world. It seems to me that some Government officials have been infected with the virus of irrational anti-Aryan prejudice and have notbeen able to rise above their environments. The whole atmosphere of religious controversy is tainted. The Arya Samaj is a powerful organisation. Its denunciation of evil and time-honoured superstitions has roused the forces of pig-headed conservatism and religious bigotry which are now arrayed against it. The walls of Jericho have been battered by the ram and the besieged are rending the welkin with piteous and plaintive cries and filling the air with execrations and maledictions directed against the invaders. With an audacity born of absolute despair the modern incarnations of ancient Scribes and Pharisees whose cant and hypocrisy have been fearlessly exposed by the Arya Samaj and stripped of their theological vesture are pronouncing its doom in loud and menacing tones. They are pouring down a roaring cataract of transcendental nonsense and hope to sweep away the edifice built by the Arya Samaj. It appears that some Government officials who see with the eyes of others and do not possess the light of nature which enables men to perceive by intuition things in their right proportions have thought fit to ride on the crest of this wave of thought. How else can the anomalous attitude of the Government towards the Arya Samaj be explained ? It is said that the Arya Samaj is under a cloud because Lajpat Rai is a prominent member of the Samaj. This is indeed a strange argument. In the first place much has been alleged but nothing proved against him. He has boldly challenged his accusers to produce the charges against him. The gauntlet has been thrown but the highest Government official up to the Secretary of State is afraid to take it. Again look at Lajpat Rai ! How noble he is ! How worthy of a true Arya he has proved himself ! He has been unjustly treated—spirited away mysteriously under a regulation which is as mysterious in its working as the cabalistic charm ; but still he harbours no ill will against the rulers of the land and is willing to co-operate with them in all beneficent works. Again even if we grant, for the sake of argu-

ment that Lajpat Rai is an arch-seditionist is that a valid reason for branding the whole organisation as a dangerous political movement? Bipin Chandar has uttered many voilent sentiments. He was a former minister of the Brahmo Samaj and is still a member of that body. Yet the Brahmo Samaj is not regarded a political movement. Satyendro Nath Bose—a murderer—was a Brahmo. Before his execution Pradhanacharya Shiv Nath Shastry was permitted to visit him in gaol and to administer to him what spiritual comfort he could. Yet the Brahmo Samaj is not stigmatized as a revolutionary movement aiming at the overthrow of the present government. It may be noted that the privilege which was granted to Satyendra, a person covicted of murder, was denied to Pindi Dass who was in Jail for the offence of sedition. A Christian Missionary is at liberty to visit a Jail and supply the religious needs of his co-religionist convicted of felonies, larcenies and rebellion but a missionary of the Arya Samaj is to be regarded a seditionist if he thinks of doing that.

THE ARYA SAMAJ AND THE KING'S MESSAGE.

But it may be objected that Arya Samajists are raising a hue and cry over nothing. The Govornment is pledged to a policy of religious neutrality. Some Government officials have, doubtless, declared that they have never pronounced the Arya Samaj to be anything but a religious society, that they are not so obtuse as to father upon a society in its collective capacity what is alleged against its individual members. But deeds are more eloquent than words and I will show presently that some Government officials think it a sacred duty to persecute Aryas for the simple reason that they are Aryas. Our Gracious Emperor, following in the footsteps of our late-lamented queen- mother whose holy memory is held in affectionate rememberance by India's toiling millions, has just issued a message breathing forth kindly and generous sentiments. In that gracious message our sovereign, who being thousands of miles away is ignorant of the actual state of affairs in this country, says with pride that none of his subjects has ever been " molested or disquieted " on account of his religious beliefs. I wish all the Government officials here could say with a clear conscience that they have not infamously betrayed the implicit trust reposed in them by their and our Royal Master. I say by beat of drum and I wish our gracious sovereign would come to know of it that a section of His Majesty's law-abiding and loyal subjects are oppressed and treated with injustice for no better reason than this that they belong to a particular church. Now I proceed to cite some specific instances.

THE CASE OF GULAB CHAND.

Gulab Chand was a clerk in a Sikh Regiment. He was honest and did his work faithfully, assiduously and conscientiously. He is, however, fearless in maintaining and defending his position when occasion demands it. His superior officers at first always commended this trait in his character. But what was formerly a recommendation is now regarded a disqualification —especially in an Arya Samajist— and has cost Gulab Chand his post. He got an increment and was transferred to another station. He applied for leave which was refused. He went personally to the Commanding Officer to urge his petition. For this offence he was sent to the *hajut* for 3 days. When he was released he was questioned by the officer if he was an Arya Samajist. The reply being in the affirmative he was ordered to present himself next morning. When he did so the order of dismissal was communicated to him. Poor Gulab Chand was staggered by the blow. The officer who was presumably acting under instructions was moved to pity and gave him a discharge certificate in which it is distinctly stated that one of the reasons for the dismissal is the fact that Gulab Chand belongs to the Arya Samaj. It is also acknowledged therein that he is hardworking. Of course poor Gulab Chand's lamentations cannot avail him. He belongs to the hunted tribe. All this is a cry in the wilderness. Our Gracious Sovereign is thousands of miles away and, therefore, inaccessible to his poor Indian subjects. Those days are gone when the king lived among the people and was in a position to attend to petitions presented to him by the victims of official high-handedness. But I ask if, in the face of this "stubborn" fact, it can be honestly said that no Indian is disquieted on account of his religious convictions.

POOR ZAILDAR OF THE KARNAL DISTRICT.

Here is another fact in support of my contention. There are three Zaildars in the Karnal District. In the diary of one of them something to the following effect is recorded "He is a very good Zaildar but must be watched because he is an Arya Samajist." Whenever a high official inspects the diary he looks daggers at the poor Zaildar and remarks with a shrug "Well! You are an Arya Samajist! Alright." I am willing to produce names and satisfactory proofs provided I am assured that any members of the Government are ready and willing to listen to the grievances of Aryas and to redress them.

A DEPUTY COMMISSIONER.

It has been represented to me that a Deputy Commissioner once visited a village and asked the leading residents if there were any Aryas there. On getting an affirmative reply he said "Well! Turn out these Budmashes if you desire peace." Two of the persons addressed were Arya Samajists. They were jolly persons who could see the humorous side of things which the head of the district evidently could not do. After a pause which was perhaps awkward and must have made the "tin-god" very uncomfortable, one of them replied "Hazur! how can we do it? we could venture to obey this order only if your honour were to help us openly." The Hazur was nettled and said "Well I cannot do this. It should appear that you are acting on your own initiative. Of course the complaints of Aryas against you will not be heeded." The reply which this obedient servant of the crown got made him collapse like a football bladder pricked with a needle. "What can we do against a powerful body of which the Hazur stands in such mortal dread?" But this was not all. The Hazur had the misfortune to find out that he had been smoked by a—rebel (laughter.)

THE JAT SABHA.

There is a Jat Sabhâ in the United Provinces formed with the object of protecting the interests of the Jat community. Most of the members and office-bearers are Arya Samajists and wear the sacred thread. There are some Arya Jats in the native regiments. An officiating Commanding Officer ordered the Arya soldiers to throw away the sacred thread if they cared to continue in service. Gentlemen! Remember that henceforth the insignia of a rebel is the Brahmanical thread. The Jat Sabha was informed of the matter. It sent up a memorial in which it was stated that to order people to divest themselves of the sacred badge of their religion was to revive the reign of persecution inaugurated by Aurangzeb. This appeased the irate commander and the poor soldiers were spared the ignominy.

It is a pity that under the enlightened rule of England which boasts, and justly boasts, of having secured freedom for slaves and nations in bondage—of England which is the seat of religious toleration—British subjects are denied the elementary right of every citizen of a civilized state to profess and practice any set of religious beliefs he chooses.

A MUSSALMAN ARYA!

Some Government officials have so completely lost the balance of their mind that to their disordered and blurred mental vision every person who takes up a bold attitude or displays independence appears to be an Arya Samajist. Here is an interesting fact. A young lieutenant in a regiment started a controversy with his Moslem Jamadar and was worsted. To satisfy his pique he reported his conduct to the Officer Commanding. The dignity of the stripling had been insulted and the prestige of the Government was in danger because he had been defeated in argument. The Colonel who was as great a wiseacre as his doughty lieutenent summoned the Jamadar to his presence and said to him "Well! Badmash Arya Samajist. Why did you speak rudely to the Sahib. "I am a Mussalman Sir!" replied the Jamadar. "Well then! You are a Mussalman Arya Samajist." One wonders if the good name of England and its prestige can long survive the follies of such custodians—custodians whose purblindness is only equalled by their overweening conceit and stupendous obtuseness.

ARYA SAMAJISTS HARASSED IN VARIOUS OTHER WAYS.

The Secretaries of Arya Samajes are being asked to furnish lists of the members as if the Aryas belong to a criminal tribe. When I went to Jullundur just after the deportation of Lajpat Rai I was told that when the Secretary of the D. A. V. College section of the Local Arya Samaj received order to send a list of the members some poltroons had their names struck off the register before the police demand could be met. Perhaps Government officials think it a triumph of their cause. But when it is recorded in history that some of the British Government officials took delight in turning hypocrites of men, it does not require a prophet to predict what the verdict of posterity will be. Of course Lord Minto can be influenced by ideas like this but what does a Moslem Naib Tehsildar care about the future or present good name of the Government.

THE CASE OF DAULAT RAM.

King Edward is to the people of India like unto their father. I ask if it is a matter for legitimate pride for the father that his children should be driven by dread of his might to dissemble their real feelings and to wear the mark of hypocrisy. Let me state another fact before I finish this

part of my speech, Daulat Ram, Margopdeshak, a missionary of the Arya Samaj, went to Jhansi a few days back to preach the Divine Faith. He opened an orphanage and began to collect flour for the maintenance of waifs and strays. The majority of the soldiers in the Indian regiments stationed there love the Arya Samaj and reverence its teachings. They willingly helped Daulat Ram in his beneficient work. But there are men in all parts of India who would burn a neighbour's house to roast their pigs. There were such men in the regiment also. The matter was reported to the officers as if Daulat Ram had been committing a crime. Prompt measures were taken. Poor Daulat Ram was hauled up before the District Magistrate under section 109 of C. P. C. and ordered to furnish two sureties—the sureties to be furnished by men living in Jhansi or within five miles' radius of it and paying to the Government Rs. 100 per annum as land revenue or income-tax on Rs. 2,000 at least—or to undergo rigorous imprisonment for 1 year. Poor Daulat Ram is rotting in jail—for the other alternative has been hedged round with impossible conditions—for *having no visible means of subsistence.* His uncle is a well-to-do man but because he was a comparitive stranger at Jhansi and cash securities cannot be accepted by the Jhansi Daniel he must suffer for he belongs to the doomed tribe. His sole offence—which really brought down all this on his devoted head—was that he read out portions from the 11th Chapter of the Satyarath Prakash in a meeting in which some soldiers were present. Is it honest to prosecute a man under one section and to punish him for an alleged offence which falls under another for the simple reason that "conscience makes cowards of you." These are points which will doubtless be argued by pleaders in courts of law but I ask "can conviction under section 109 be maintained in this case according to the requirements of common sense?" If Daulat Ram is a *badmash* (one having no legitimate means of livelihood) although he has a home at Agra and belongs to a a respectable family, why are not thousands of *sadhus* badmashes who will not even name their places of birth. Why are not Mussalman Maulavis who draw no regular salaries and subsist on charity and Christian missionaries who obey in spirit the commands of Christ who was the poorest of men in his age budmashes? Why are not all these persons required to furnish sureties? Presumably because they do not belong to the Arya Samaj. Is it not a glaring instance of religious persecution. I ask of the powers that be "why is it that the Arya Samaj alone has been singled out for persecution while the other religous societies have been let alone." Is it because the Theosophists are backed up by the powerful orthodox Hindu community, Mussalmans have Persia and Turkey at their back, and the Brahmo Samaj has influential

dignitaries of the Unitarian Church to support it on emergent occasions while the poor Arya Samaj has no temporal influence and is backed up by no extrinsic prestige—what little vitality it can boast of lying in its organisation and the trust that its members have in God and in the ultimate triumph of righteousness. I scorn to entertain such unworthy suspicions of those responsible for the Government of an empire over which the sun never sets. Why should the mighty British Government be afraid of a small society like the Arya Samaj? This is, doubtless, not the reason that has prompted the persecution of the Aryas but the attitude of the Government being inexplicable and darkly mysterious people indugle in all sorts of wild surmises and fantastic conjectures. It is said that the Arya Samaj is a political body and that it breeds a spirit of disloyalty to the present Government. But I say if you ever come across a student of a European school and talk to him and then talk to a student of the Gurukula you will find out the difference in training. If the Arya Samaj is hostile to law and order how is it that students trained under its guardianship are so well-behaved, so respectful to constituted authority and so anxious to oblige one and all.

The Arya Samaj is a society that promotes arts of peace. It supports educational institutions which will turn out self-respecting, good, noble and saintly men whose intellectual energies cannot but be enlisted in the side of Law and Order and whose beneficient work can only conduce to the welfare of society. Is it an act of statesmanship to regard such a society criminal and hostile to the Government? I pause for a reply.

THE UNIVERSAL CHARACTER OF DHARMA.

I say and say without the least fear of contradiction that of all religions in the world the Vedic Religion alone is universal. Its doctrines are of universal applicability without reference to geographical or ethnological limits or to the "colour line." An Arya cannot prefer the domination of idol-worshipping Hindus or cow-slaughtering Moslems to the enlightened and tolerant rule of England. Our mission is universal. We have to preach our religion not only in this country which is inhabited by Hindus, Moslems and Christians but in the remotest corners of the earth and to send down the rays of Divine Light to illumine darkness—no matter whether it is due to sectarian perversity, sectional hostility, wrong-headedness, pig-headed conservatism, hide-bound traditions, stupid social institutions or faulty moral ideals. We pay no heed to petty communal or even "national"

interest. Our mission transcends the limits of narrow nationalism for it is international.

Revolutions, blood-shed, disorder, clannish malevolence and racial hatred are fatal to the spread of true Dharma and therefore the Arya Samaj has set its face against them. Yet we advocate Swaraj or self-Government but not in the lower sense. True Swaraj is dominion over the self, selfconquest, the thorough control of concupiscence and the lower passions. If the individuals composing a nation are devoid of this kind of Swaraj, political *Swaraj* becomes a curse instead of a blessing and brings in its train widespread misery and corruption instead of social happiness, material gains and intellectual tranquility.

HOW TO CLEAR UP THE MISCONCEPTION.

It is clear, then, that the Arya Samaj is not only not a political body but also that it is actually opposed to political work not based upon righteous, social and religious activities. But the Government thinks otherwise and the question is "How to face the situation and what to do under the circumstances?" The air is thick with rumours of all sorts. As always happens under such a phenominal combination of special circumstances various and even mutually conflicting remedies are being proposed. An elderly gentleman has suggested to me that a deputation should wait upon the Lieutenant Governor and represent the true position of the Arya Samaj to His Honor. But my friend forgets that a deputation did wait upon Sir Denzil Ibbetson last year and its work has proved barren of all results. Gentlemen! It was a self-constituted deputation got up—possibly at the suggestion of the Lieutenant Governor—through the efforts of the Bishop of Lahore. The members of the deputation were told that the Deputy Commissioners believed the Arya Samaj to be the centre of sedition. They assured the Government of the baselessness of this charge. Commonplaces were then exchanged between the members of the deputation and the head of the province and the former returned home evidently satisfied with their work. But did that improve matters even by a jot or a tittle? I am opposed to the idea of waiting in deputation uninvited and to get a castigation. Only when the Government is resolved to be fair to the Arya Samaj, orders an exhaustive enquiry, and *invites* the leaders to a conference will our deputation wait upon the rulers of the land.

The Arya Samaj is a self-respecting religious body whose activities are perfectly lawful and which owes duties to God as well as to man. When the conscience of the Arya Samaj is clear and it never goes against the laws it need not be anxious to wait in sackcloth and ashes upon the representatives of the king. The Aryas, also, are subjects of the crown Justice requires that the rulers should give them a chance to defend themselves before condemning them. Let the Government formulate definite charges and then demand a defence. The Arya Samaj will meet the Government half-way. But it cannot demean itself by "getting up" bogus deputations.

THE POSITION OF THE ARYA SAMAJ.

The position of the Arya Samaj with respect to the art of Government is thus stated in the sixth chapter of the Sattyarth Prakash :—

Let the king as well as his advisers bear in mind that early marriage must not, so far as possible, be allowed, nor the marriage of grown up people without mutual consent. Let the king encourage the practice of *Brahmcharya*, let him put a stop to prostitution and to the custom of plurality of wives (as polygamy, etc.) so that the body and soul may attain perfect strength and power." And again.

"Let all understand "We are the subjects of the Lord of the Universe—the king of kings, He is one true king, and we are His humble servants. May we in this world, through His mercy, be privileged to occupy kingly and other high offices and may He make us the means of advancing His eternal justice." The Arya Samaj believes in 4 Ashramas. Politics form a part of the duties of Grihasthas. The colleges, schools and universities in various parts of the world represent, however imperfectly, the *Brahmcharya* Ashrama. All philosophers and reformers who retire from the turmoils of the world and concentrate their attention upon the problems of life and death are Banprasthas. But who are the Sanyasis? Surely all Dharma Sabhas; for their duty it is to point out the path fearlessly. The Arya Samaj in its collective capacity is a Sanyasi and, therefore, cannot have anything to do with politics—for that would be encroaching upon the work of *Grihasthas*—beyond rendering unto Cæsor what is Cæor's due.

THE PRACTICAL WORK OF THE ARYA SAMAJ.

Can anybody assert that the Arya Samaj is behind any other society in rendering unto Cæsor more than is Cæsor's due. Whenever or wherever there is a famine or a catastrophe the missionaries of this best-abused society are the foremost in the field to administer relief and to relieve the Government of a part of its burden.

Take a recent instance :—

Everybody knows that the Government of the Nizam is unreasonably hostile to the propaganda of the Arya Samaj. Swami Nityanand, an honoured preacher of the Arya Samaj, was ignominiously turned out of the State. The same treatment was meted out to Pandit Balkrishana another preacher. In spite of all that when the State was in the grip of a sudden clamity—when terrible floods swept away villages and reduced the ryots to poverty—the local Arya Samaj organised a relief fund and the Brahmcharies of the Gurukula, forgetting in their heart-felt sympathy the cruel indignities put upon their preachers, of their own initiative resolved to give up the use of *Ghee* and *Dal* for a specific period and thus to contribute their humble mite to the relief fund.

THE JODHPUR INCIDENT.

Here is an incident which is most painful and extremely discreditable to the officials of Jodhpur. When the news of the visit of the Viceroy was received at Jodhpur, the Secretary of the Arya Samaj was informed by the State authorities that as the Arya Samaj Mandir lay in the Viceregal route the sign-board of the Arya Samaj should be removed. They probably thought that, like the savage despots of old, His Excellency would order the burning down of the board. The Secretary of the Samaj solicited my advice and, at the same time, remonstrated with me for helping Indian states when their rulers treated Aryas as if they were hooligans. I replied to him that neither the sign-board should be removed by the Secretary nor the flag bearing the symbol OM flung down. If the police did the things by sheer brute force no resistance was to be offered. As regards the assistance offered by the Arya Samaj to sufferers in the Nizam's State the Samaj would do the same thing if a calamity overtook Jodhpur. The news has now been received that the police did not refrain from their diabolical work and the sacred flag was forcibly removed on the occasion of the visit of His Excellency (cries of shame ! shame !!) It is no use crying "shame" Gentlemen ! The feeling that the sac-

red flag can be flung down has prompted these cries and, doubtless, the same feeling prompted the action of the Jodhpur police. To those who lack all internal vision it must have apppeared that the sacred flag had been removed. But is there any temporal ruler in the world who can obliterate the symbol OM from the hearts of true belivers where it is engraved with letters of fire. No earthly sovereign dare attempt that. When stones were rained down at Rishi Dayananda at Wazirabad the mighty seer uttered a prediction that, after some time, flowers would be showered upon Vedic missionaries in that very town. Who can say that the prediction has been falsified? Our enemies think that they have flung down the holy flag but we look forward, with fond expectation, to the proud and blessed day when the holy banner will be unfurled in America, England, Germany and France—nay even in the deserts of Africa,—when the conquest of the world by the Vedic Church will have been completed, universal sovereignty will have been attained by the Revalation vouchsafed by Him of whom OM is the principal name and crowned heads will bow down in allegiance before the sacred flag. In a conversatoin that I had with Colonel Harcourt once Deputy Commissioner of Jullundur I said that the Arya Samaj aimed at purifying men's characters, cleansing their souls and purging their hearts of evil. The Colonel replied that if ever the Indian people attained moral superiority the English would be glad to leave their country bag and baggage. Gentlemen! The Arya Samaj is resolved to carry on this holy work with all its might, through good report and through evil report, and if that is the work of a political body the Arya Samaj is proud to call itself a political body and is willing and ready to take the consequences with cheerfull stoicism worthy of the great cause to which it stands pledged. I repeat that the Arya Samaj renders unto Cæsar Cæsar's due by opening Gurukulas, Pathshals and Colleges, by fighting alcoholism and flesh-eating. But it owes a greater duty to the Father who is not only in Heaven but pervades every atom of matter.

THE ARYA SAMAJ AS A SANYASI.

While the individual members of the Samaj are Grihasthas the Samaj as a body is a Sanyasi. The Sanyasi rising above sectional predilictions and racial prejudices takes his stand on a lofty eminence and points out the path of duty to the rulers and the ruled. If a people commits excesses the Arya Samaj has a right to rebuke it and to point out to it that he who cannot conquer his animal nature is not fit for Swaraj. If a Government defies the eternal laws of Dharma and morality, the Samaj, in the exercise

of its Divine Prerogative, is entitled to and will utter ominous words of warning. Brother Aryas! As citizens of the British Empire, *i. e.*, as Grihasthas you may organise as many deputations as you will but you shall not do it in the name of the Arya Samaj—the mighty Sanyasi. Sanyasis owe absolute allegiance only to their Maker and lay petitions only at his footstool. The Sanyasi does not covet social position or wordly honour. His sole privilege consists in the Divine right to serve humanity. The chief embellishment for his spirit is the Divine virtue of humility which is not inconsistent with legitimate pride which is nothing else than the consciousness of the right to render loving service. The Sanyasi may be compared to a cloud. The higher a cloud rises and the purer it becomes the greater is the probability of its descending upon the earth in showers.

The Sanyasi holds the highest position in society and the truer he is to his Divine Nature the more will he take pride in sending down rays of light from his resplendent soul to the darkness which envelopes dwellers in palaces and hovels. Pray to the source of All Power to give you strength to perform the arduous task of reconciling your imperative duty as Grihasthas with the supreme duty of maintaining the Arya Samaj on the lofty pedestal which it occupies.

LAST WORDS.

Dear Brethren! Let us pray to the Almighty to grant us strength to bear persecution with fortitude, to resist with all our might the devilish temptation to return evil for evil and to trust to OM for the protection of the Arya Samaj.

(B)

MUNSHI RAM

ON

"The Present Situation and our Duty"

Substance of a Lecture delivered on the 32nd Anniversary of the Lahore Arya Samaj.

चक्षुस्तेजोऽसि तेजोमयि धेहि । वीर्यमसि वीर्यं मयिधेहि ।
बलमसि बलंमयि धेहि । ओजोऽस्योजो मयिधेहि ।
मन्युरसि मन्युंमयिधेहि । सहोऽसि सहो मयिधेहि ।

DIVINE PRAYER.

"Do thou, O Lord, who art the ocean of resplendence, bestow upon me, who am deficient in learning, intellect and strength, a little of that resplendence by which the entire Universe is being sustained. Ocean of strength! Do thou make me strong! Repository of Power! Do thou impart power to me! Lord of Sovereignty! Do thou grant that I may attain sovereignty in the world of the spirit. O Supreme Personification of Righteous Indignation! Do thou kindle, this emotion in me! O Fount of Fortitude! Arm me with this invaluable moral virtue."

INTRODUCTORY REMARKS.

LADIES AND GENTLEMEN!

I am fully conscious of my limitations and cannot, therefore, but address you with diffidence. I am not possessed of learning enough to be able to produce any permanent impression on the minds of such of you as are learned in Political Philosophy and Physical Science. Physically I have been reduced to such straits that I entertain grave doubts whether it will be possible for me to make myself heard in this vast assembly. If in spite of the admonitions of my medical adviser I am standing here before you, it is because I feel that the occasion being extraordinary must call forth an extraordinary amount of disregard of personal well-being. Who knows that this anniversary will not be the ..... but I will say no more and will not pursue the melancholy vein of thought. I have been restrained from giving expression to the dreadful thought which is on the tip of my tongue by the warning words of Bhagwan Krishna which are, at the present moment, ringing in my ears with unsusual persistence.

संशयात्मा विनश्यति

"He whose mind is tortured with misgivings and doubts is doomed."

Why should I disregard the August Warning? All that I have to say is that if you are convinced that the occasion is one of exceptional importance, help me to convey my message to you and listen with attention to what I have to say.

HARD AND STUBBORN FACTS.

Perhaps you expect that I shall commence my speech with a long introduction as I did last year. If you do, your expectations are bound to be disappointed. I don't think any introduction is needed now. The time for introductions is gone. The occasion does not lend itself to the intellectual luxury, on the part of the speaker, of drawing allegorical pictures and

presenting word-paintings. A ride on the Pegasus and a lift on the wings of the imagination would ill accord with the gravity of the situation. I will, therefore, setting aside all embellishments of speech; appeal, this night, to the logic of facts—unvarnished, hard and stubborn facts.

A PERSONAL EXPLANATION.

Last year, standing on this very platform I had said something on this very subject and had expressed a hope that my prayers and requests would reach His Imperial Majesty across the seas. Have I any other request to make to-day? Emphatically no! So far as I am personally concerned, I said my say last year and embodied it in an Introduction to my brother Mr. Madan Mohan Seth's pamphlet. "An Open Letter to Lord Morley". A copy of the pamphlet has been sent to His Excellency the Viceroy, whose Private Secretary has acknowledged receipt. Copies have also been sent to heads of Provincial Administrations, Chief Commissioners, and Commanding Officers of the Indian Army. I have nothing to add to what I have said there. I have come before you to repeat the old story. How long will it be necessary to repeat it? "How long" says the echo.

THE ARYA SAMAJ IS A POWERFUL FORCE.

Gentlemen! It hath oft been said that the story of what the Arya Samaj has suffered during the past three years is a woeful, mournful, and doleful story. But I regard the matter in a different light. A very small society, insignificant and, I may add, even contemptible as regards numerical strength, has produced a convulsion in the entire world and compelled the attention of one and sundry. Years ago when Davis declared that the day would come when the world would ring with the name of Dayananda the statement was received with incredulous laughter and scornful derision.

But who dare treat the matter lightly now? The spectre of a triumphant Vedic Church is assuming hideous and horrifying shapes and dreadful disguises and scaring people out of their wits. All the tricks of deranged imagination and unhinged intellect are being exhausted to make the vision weird and terror-inspiring. Crowned potentates are trembling on their thrones. The civilized world stands astounded and wonder-struck. Nobody knows what is the *rationale* of the movement that is talked so much about. People are always afraid of what is novel and what they do not understand. Be that as it may, the fact remains that the Arya Samaj can no longer be treated with good humoured contempt. This, at my rate, is gratifying. The main question, however, demands an answer. I will, therefore, state to you in brief what I wrote down in the pamphlet.

ARYAS AND THE ARMY.

It is a fact that an order has been circulated in all regiments directing that no Arya is to be allowed to enter the precincts of regimental barracks. In that pamphlet, I have appealed to His Excellency the Commander-in-Chief and have submitted that the most degraded criminal and the veriest scapegrace stands in need of spiritual solace and consolation. In Europe, anarchists assassinate Kings. What offence can be viler than that? But if one of these criminals be a Roman Catholic and were to appeal to a Protestant Government that he wants a priest of his own persuasion to attend to his spiritual ministrations, his wishes are respected and the request is granted . You cannot have forgotten that last year, in compliance with the wishes of a Brahmo anarchist, Pandit Shiv Nath Shastri, a Brahmo Missionary, was allowed to see him and to prepare him for death.

Compare this with the treatment meted out to the Arya Samaj. Arya soldiers—not criminals mind you—are debarred from the inalienable right of human beings to have their Updeshaks with them to provide them with moral sustenance and to cheer them up in dark hours of temptation and weakness. This is my last appeal to the Commander-in-Chief. I hope that the demands of justice and fair-play will be satisfied and the order based upon false and lying representations or unfortunate misconceptions will be cancelled. I know not what the fate of my previous appeal was. But this I know that six days back it was a subject of common talk among Arya soldiers that the prohibition had not been withdrawn. The poor fellows regarded the interdictions as curious and could'nt understand them. Nor can I.

THE ARYA SAMAJ PREACHES A LOVE OF ALL SENTIENT BEINGS.

Gentlemen! We are charged with being seditious, but as my brother Mr. Madan Mohan Seth has stated in his well-reasoned "Open Letter," is it not a little curious that a church which preaches that it is a sin to take the life of the tiniest creature on God's earth and which teaches

मित्रस्य चक्षुषा समीक्षामहे

(Do thou look upon all sentient beings with the eye of a friend).

should be charged with inciting people to rebellion? What an irony of fate! The Aryas are being condemned as "uncivilized" because they preach vegetarianism and yet denounced as anarchists and seditionists and are denied rights from which even anarchists are not shut out.

THE BULL AND THE DECREE.

I am not in a position to say what the responsible rulers think about the Arya Samaj. I do not know what the terms of Lord Kitchner's order are. But this I know that Moslem, Snatanist, and Khalsa papers openly assert that the Govt. regards the Arya Samaj as seditious.

In the Middle Ages when the Pope issued his bull of excommunication against a king, his subjects felt that they were absolved from the duty of allegiance to him. His person was no longer invoilate. The Halo of Divinity that hedged him round vanished and the person who deprived him of his kingdom was not a usurper. Our case is parallel. It is believed that the decree has gone forth that.

"THE ARYA SAMAJ IS SEDITIOUS."

We are being treated as outlaws. The Sanatanists, the Moslems, the Christians, and the Jains think that now is the time to crush us and to pulverise us. The Prem Sagar Sabha in its anniversary meeting passed a resolution in favour of cowprotection and appealed for funds to build a Goshala. A Mussalman has issued a notice and posted it at various places in Lahore in which the doughty follower of the Prophet of Arabia says that Mohomadens will not stand in the way of the work of cow-protection but no co-operation between Hindus and Muslims is possible so long as the wicked sect of Aryas who vilify the apostles of all faiths is not blotted out of existence. Every street boy can now throw filth and mud at Aryas with impunity. Why! Because it is believed that they are outlaws. Such, gentlemen, is the crisis with which the Arya Samaj is confronted. Misfortunes and calamaties are thickening fast. It is believed by Govt. servants that the Arya Samaj is in bad books. We know not what the Govt. thinks. But the impression is gaining ground that it is opposed to us and our enemies, not willing to let the grass grow under their feet, are acting upon this impression.

THE UNITED PROVINCES GOVERNMENT AND THE ARYA SAMAJ.

It is generally believed that U. P. Government is decidely hostile to the Arya Samaj. People think that the situation is better in the Punjab. But facts point to a different conclusion. It is a happy chance that Sir John Hewett is at the helm of affairs there. He is a level-headed ruler and has a noble heart. He wanted to find out the truth and with this end in view deputed a fair-minded officer to investigate. This officer was opposed to the principle of Government by downright repression and knew that Government which reduced its subjects to a state of absolute impotence

was no Government. He conducted his enquiry in a spirit of absolute impartiality, was convinced that the charges brought against the Samaj were groundless and submitted a report conceived in this strain. He was not beleived and the atmosphere again became surcharged with electrical currents. The lecture that I delivered last year—the substance of which was rendered into English and printed in the form of a pamphlet—was also read by many officials. I saw many Government Officers and had long interviews with them. I was completely stunned when I was told what had been dinned into their ears and they were no less astonished when they were apprised of the real facts.

OUR BLOOD IS ON THE HEAD OF OUR OWN KITH AND KIN.

You probably think that the British Government is responsible for our sufferings. If so, disabuse your mind of this misconception. We have our own countrymen to thank for all our troubles. Here is something which will throw a flood of light on the matter. The District Magistrate of Bijnor came to visit the Gurukula. He had expressed a desire to see the boys. He saw them and examined the forearms of some of them with his fingers. When he had inspected everything his disillusionment was a sight for the gods to look at. He stood in blank wonder and exclaimed "I cannot help telling you the funny reports that I received. I was told that your boys knew archery and that your main object it was to turn out athletes. I find that all this is false. Of course, your boys are physically superior to ordinary school boys but this is natural considering the fact that they live in the open air. I was informed that they were expert horsemen who aimed their arrows straight at flying birds and invariably brought them down." When asked why he had pinned his faith to such vile falsehood and gross and diabolical inventions he replied. "We have to deal with criminal classes almost every day of our lives and therefore naturally become suspicious. Moreover I have been so often deceived in this country that it has become psychologically impossible for me to preserve an attitude of trustfulness." He then related, with humorous touches and fine strokes of wit, the story a Talukdar who had gained his confidence by vapourings and Broggodocio about his honesty and integrity and the rectitude of his intentions. He had been completely gulled by that man, for it appeared after his demise that he was a vampirewho took a demoniac delight in sucking the blood of his tenants.

Mr. Ford futher remarked that the Arya Samaj leaders fought shy of seeing officials, the attitude of aloofness was reciprocal, and the cloud of misconceptions could not be dissipated.

A DEPUTY COLLECTER DISGUISED AS A PLEADER.

A few months before this a Deputy Collector who gave himself out to be a pleader visited the Gurukula. I had beenin formed previously of the fact that a Deputy Collector would visit the Gurukula and would give himself out as a pleader. I had been informed of this by our Intelligence Deptt. (Laughter) which is no less vigilant than the Govt. Intelligence Deptt.

In the dead of night I found the pseudo-pleader loitering about like a spectral visitant the enclosed area where the boys played *Gutka Phari.* A thatched enclosure had been built round the open space to prevent ladies from passing that way. But the legal practitioner whose intellect had been befogged and intellectual vision obfuscated by wise saws and precedents recently acquired was oppressed by God knows what, night-mares and hallucinations. He went into the enclosed area and was looking about him with a blank look and an expressionless countenance when I caught hold of him by the arm and said with a good-humored smile and a sly look "Well, my good fellow! Have youfound out all our secrets" (Laughter). He was completely taken aback and averting his countenance said "You have found me out sir! Yes, I am not what I represented to you that I was. The Gurukula is a centre of righteousness. I cannot and will not malign it."

THE BLESSINGS OF BRITISH RAJ.

Gentlemen! Need I state more facts to convince you that our nation has reached depths of moral degradation which it is difficult to fathom. How utterly unfit are we for Swaraja just at present! My father who had taken much part in the measures taken after the mutiny to restore order often related his experiences to me. On the basis of what he had told me, I had come to the conclusion that for a century at least the continuance of British Raj was essential to the peaceful progress and orderly development of the country. Recent events have disclosed plague spots and revealed leprous sores in the body politic the existence of which I had never so much as suspected before. Now I am convinced that I was too sanguine and therefore my forecast was not correct. I believe, now, that for another three hundred years British supremacy alone can ensure peace and order in this land and that if this guarantee of peace was taken away all facilities for advancement along evolutionary lines would vanish. I know that some of you will not agree with my view but that will not deter me from asserting without any fear of contradition that my previous opinion was based on wrong data. The gasconnode and loud talk of the nation of

slaves had imposed upon me and lulled me into a false sense of security and self-complaisance.

AN INTERVIEW WITH SIR JOHN HEWETT.

But I have digressed because this digression appeared to me necessary and I wanted to drive home a valuable lesson. Now to return to my tale of woe. Sir John Hewett wrote to me that he desired an interview. I had just returned from a long journey when His Honour's letter reached me. In response to his invitation I proceeded at once to His Honour's camp at Dehra Dun. You will be surprised to learn that though a Swedeshi Raja had felt hesitation in according me an interview because my garments were not in harmony with the splendour and magnificence of his gorgeous Durbar, Sir John's greeting was most cordial and hearty notwithstanding the fact that the suit of clothes that I then wore was travel soiled and the stamp of wear and tear upon it was unmistakble What he told me went further to prove that if we were bent upon finding out our real enemies we must look for them nearer home. I told Sir John that I had said my say in my lecture and had then presented myself only in obedience to the summons of His Honour. I poured out there all that was surging up in my breast and eased myself of a heavy load. Whether that interview will lead to any tangible results or not is known to God alone, but this much I can tell you that His Honour expressly declared that he entertained no suspicions whatever about the Gurukula.

THE PATIALA IMBROGLIO.

Although all this is gratifying so far as it goes, yet it cannot be denied that we are passing through a crisis which requires the exercise of all the moral virtues that we do or ought to possess. What our troubles and grievances at present are have been graphically and picturesquely described by my dear young friend Rama Deva. We possess not the resources of communities that are rich in wordly belongings and possess influence and therefore the impending calamity cannot be staved off by utilising resources and employing expedients which we do not possess and do not seek to possess. Our strength consists in the supremely righteous character of our mission and need I tell you, descendants of Rishis, that armed with such superhuman strength and Divine Power we can bear down the combind resistance of empires. Yes! We are passing through a crises. The hour of trial has come. Now will the chaff be winnowed away and the grain remain to afford sustenance to and build up the fibres and muscles of our organisation. Take the case of our Patiala brethren and just ponder

over the hardships that they are suffering for the holy faith. I repeat that I do not pretend to have read the mysterious workings of the official mind but, as I have already said, it is being bruited about in the country that the Arya Samaj is a "marked society," and that the death-knell of its existence is about to be sounded. The Fates are weaving the fabric which is to be driven into its coffin, is being hammered into shape. Perhaps this impression is responsible for the arrest of 84 Arya brethren at Patiala. They are yet under custody and have not even been placed on their trial but the blood-hounds, the "herded wolves, bold only to pursue," and "the obscure raven, clamorous o'er the dead" are already after us athirst for blood. Questions are put in Parliament which are worded so as to give the impression that the word "accused" and "convicted" are synonymous. The watchdogs of the state, Moslem organs of public opinion, are barking deep and their growls and snarls are a sufficient indication of the fate that, in their opinion, should overtake their unhappy victims. But what to speak of those that are alien in race or affections and sympathies. Our own men are unconsciously wronging us. Even my brother Mr Malabari who has a just reputation for nobility of heart and level-headedness has been carried away by the dominant feeling of the hour and urges upon the Maharaja the necessity of putting down sedition with a strong hand. Where the Arya Samaj is concerned, no distinction is made between actual sedition and "alleged" sedition even by those who ought to know better. I have nothing to say against the composition of the special Tribunal at Patiala. It is *sans reproche* and we can safely rely upon the unimpeachable sense of justice of the distinguished judges. But there is an aspect of the question which requires consideration. The Samaj Mandir at Patiala has been locked and the Aryas are in police custody. The Maharaja is a young man hardly out of his teens. I doubt not the graciousness of his intentions and the generosity of his impulses. But I say all this in fear and trembling. My mind is oscillating between extremes of fear and hope. It is being proclaimed far and wide that the decree of interdiction has been promulgated. The Arya Samaj is now the target for all novices who wish to practise archery which aims at human hearts. The arrows, as they leave the bow, straightway make for the human heart and wound the most highly cherished susceptibilities. If one man is disposed to be just another man strikes in and the fatal word is passed. It is this state of affairs that has filled the hearts of Aryas with trepidation. Arya Brethren! I believe it is not a vain hope on my part that you will do your duty and realize that

...Because right, to follow right,
Were wisdom in the scorn of consequence.

Do not look up for guidance and light to those who pose as leaders of the Samaj. If you will rivet your gaze upon them, believe me disappointment is in store for you. I say if they are the centre of your hopes then wind up the Arya Samaj. If they are the cynosure of your eyes, the hopes which the speech of my young friend have awakened in your breast are a snare and a delusion. But facts are facts. Facts tell you that there is a reserve of moral force in the Arya Samaj as a body which is a valuable communal asset and which will enable the Church to pass through all crises safely in spite of the indifference and incapacity of the leaders. I will relate to you an episode or two which cannot but cheer up your despairing and despondent hearts and raise your drooping spirits. I went to Patiala to find out all about my suffering brethren. On reaching there I found that the case would come on for hearing at 3 P. M. that very day. I could not walk on account of weakness, and, therefore, drove to the place. When the carriage reached near the Arya Samaj Mandir, it slowed down. The sight of the deserted and guarded place of worship awakened many sad recollections and pitiful reminiscences. My mind went back to the day on which I had delivered my lecture on the anniversary occasion in that very hall before a large and respectable audience including members of the Council of Regency. The lectures delivered on that occasion had drawn forth hearty applause and there was not a speck on the sky. It was all sunshine and spring. Our hearts beat with joy, our hopes ran high and we fed our imagination on mental views, vistas, and panoramas. The contrast between the present and the past was too brilliant not to have compelled my attention and held fast my mind. The Samaj Mandir was now locked. Four swords were suspended in the Varandah. Two coats were lying there. One policeman was smoking in that holy place and another was plying the needle. The sight stunned me. I was completely stupified. The heart-rending spectacle affected me deeply and for a moment the thought flashed across my mind that the Arya Samaj had been dishonoured. But this blasphemous thought was permitted a lodgement there only for a moment. The next moment the Divine in me asserted itself and a mysterious voice whispered into my ear in slow, measured, and sweet tones :—

"The Arya Samaj cannot he disgraced. The disgrace, the shame, and the ignominy is theirs who think that *Om* can be imprisoned and the eternal Veda locked up if a sword is hung over the Aryan place of worship. The disgrace is theirs who think that by placing a guard over edifices made of brick and mortar TRUTH can be suppressed—the eternal Truth which gave peace of mind to millions ages before the Bible and the

Alcoran were written. Yea the truth which lit up the world with its undimmed, untarnished, and perpetually resplendent light millions of years before Zoraster was born. Short-sighted are they that think that the Veda can be locked in."

AN UNMISTAKABLE PROOF OF INNOCENCE.

When I proceeded forward I saw my brethren, 'the accused." coming to the court in three groups. When I looked at them there was something in their bearing, in their carriage, in their address, in their gait, and in the expression of their transfigured faces which reminded me involuntarily of what I had read of bands of martyrs being led to the scaffold. It appeared as if an army of stoics was marching forward triumphantly to its doom with the words "Thine will be done" on their lips. Lachhman Dass, who was always lean and spare, had a ruddiness and a glow on his face which had so completely transformed him that it was difficult to identify him. This was the seal set upon it by innocence. The guard that escorted them had a pallor and a livid hue on their faces which brought the glow of the escorted into strong relief. When my brethren approached me they cried out *Namaste* with one voice. It was then that I realized that these men loved the Lord so much that in furtherance of His will they could mount the scaffold without a demur. When I went there a second time Nandlal, another of the "accused," sent me a message. When the messenger approached me I thought that my brother had sent to inform me of some of the troubles from which he and his brave comrades were suffering. But the message only purported to say that since my health was weak and my life was precious for the Arya Samaj, I should take rest and not trouble myself on their behalf. They were alright and did not feel depressed in the least. You can imagine, gentlemen, how this message electrified me and filled me with hope for the future. I repeat now with greater emphasis.

"They are mistaken who think that Dharma can be crushed." This is the hour of trial. The Yajna fire has been lighted. The more *Ghee* you will pour into it the more brightly the flames will leap up into the air and envelop all things round them burning away impurities. Who can extinguish the flame of *Dharma* burining steadily in the hearts of true believers?

THE DUTY OF THE ARYA SAMAJ.

Now what is the duty of the Arya Samaj at this hour? Some people think that our duty consists in sending up memorials and representations to the powers that be. But I say, no. That is *not* our duty. I know that we are not seditionists. Every Arya Samajist knows that he is not a seditionist. We bear malice against no man. If we are guilty of any offence it is this that we do not poison the ears of the officials against our countrymen. We carry no tales and invent no sensational news to save the empire from imaginary dangers. Let us have good wishes and kind thoughts even for our oppressors. Gentlemen, if such be your attitude no power on earth can harm you. If some of you think that our duty demands that we should wait in deputation upon officials and boast about our loyalty, I say openly that I will join no such deputation. Why? Because loyalty with us is not merely an article meant for show. It constitutes the first condition of our existence in this country, Swami Dayananda once said "If the English were to leave the country to-day the heads of our preachers will be chopped down in no time." Can any Arya Samajist even think for a moment that the British should go away and their *raj* be replaced by the *raj* of some barbarian from the frontier? Could any Arya Samajist like to see anarchy and confusion take the place of the rule of the English among whom there are many fair-minded and justice-loving people. Are we not the subjects of His Gracious Majesty King Edward VII and therefore entitled to equal confidence with our fellow subjects of other denominations! Why should our loyalty be questioned then?

If our hearts are guileless, and our hands are clean, if it is a fact that the kingdom of the Arya Samaj is not of this earth and it spurns materialistic gains, it is an insult to the Samaj to demand that its representatives should stand before their temporal rulers with folded hands and say with bated breath "verily, we are loyal". The Arya Samaj need not present memorials and send up petitions. The homage of the Arya Samaj to the British rulers of the country, in matters temporal, is not hypocritical. It is not a mere make believe. It is, as I have said, one of the essential conditions of its smooth working in this country. Those need prove their loyalty who think that Kabul, Persia, and Turkey are with them and that the establishment of an Asia—wide Moslem domination is only a question of time. Let those that seek worldly power and temporal sovereignty wait upon the rulers in sackcloth and ashes and indulge in protestations and asseverations of loyalty. Our mission it is to establish the kingdom of righteousness upon this earth and to rule the world by sheer force of ideas.

We stand not in need of prevarication, diplomatic representations, or toadyism and sycophancy. What we do is open and above board. We are confident of the triumph of truth.

THE DEFENCE FUND.

If you have such a consciousness I need not appeal to you for the Defence Fund. If the innocence and suffering of your brethren cannot move your heart, I can command no language to rouse you to a sense of your duty.

You dandle and fondle your children every day, chaff your wives and are leading a happy life. Know yea not that the wives and children of 84 brave Arya Samajists are languishing in pain and anxiety day by day, watering the earth with their streaming tears, and rending the welkin with their piteous shrill cries. It is, no doubt, true that those under arrest in their enthusiasm feel no grief and their faces are resplendent. But the very thought of the pain and grief which are eating into the vitals of their wives makes one's hair stand on an end. I must say here that I hold no brief for real seditionists. If there be any in the Arya Samaj who preaches political assassination and murder, which are sins of the deepest dye, pick him out and torture him to death if you will. He is no Arya. If there be any whose aim it be to subvert the Government punish him.

The Arya Samaj sides not with such, but for God's sake spare the innocent. Spare those whose only sin is a scorn of *Adharma* and vice and who are fanatical only in the extirpation of pestilential social evils and noxious customs. Arya Brethren ! Dark clouds are thickening around you. Your country men for whose well-being you have laboured long and selflessly are turning against you. I have been told that all Christians, Moslems, and Jains, are opposing us tooth and nail. Let the Aryas rest assured that devout and God-fearing men, no matter to what religion they belong, count it an infamous crime to carry on subterranean activity against us. This is reassuring. But even if it were otherwise, our duty is clear. All Aryas, who are angered when oppressed, stray away from the path of duty. Let me tell you that true *Aryattva* consists in keeping the equanimity of your mind unruffled in dark hours of peril. When you are persecuted think of your persecutor as some misguided person who knows not what he does. Bharatari Hari has truly said that a righteous man is he who in the midst of affliction, swerves not from the path of stern duty. Let your thoughts for all be kindly. Aryas ! The day is not distant when calamities will

follow each other in close succession, when you will have to suffer not only the rigors of unjust imprisonment but something worse. If even at that time you stumble ever so little and are actuated by the spirit of revenge or the feeling of vindictiveness you will bring disgrace on the Arya name. May the Lord inspire you with fortitude. Dear Brethren! You are the custodians of the Veda. Yours is the privelege of spreading the soul—satisfying teachings of the Word of God in the world. You hold in trust for generations yet unborn the fount of ambrosia and nectar which is to keep humanity spiritually alive and to galvanise into life tribes and nationalities that are morally dead and spiritually devitalised. Think of your glorious priveleges and then tell me if you can at all afford to be vindictive. Let people persecute you but you must invariably bless your persecutors. You claim the privelege of working in the hope that some day the whole of the world will render allegiance to the banner of Om. If you have to produce this bloodless revolution, cultivate fortitude. Be not prompted by the narrow idea of establishing Swarajya in Aryavarta alone. Your aim it should be to establish the right sort of Swarajya—sovereignty of righteousness and the supreme rule of Dharma—in England, Germany and all over the world. Let it be our ambition to place the teachings of the Divine Faith before every crowned ruler and to fertilise the hearts and intellects of mankind with the life-giving and vitalizing showers of Vedic nectar and Shastric ambrosia. If we work in this spirit the *millennium* will not take long to come. People think that the very existence of the Arya Samaj is threatened and that this flower will be nipped in the bud before it has time to bloom and to impregnate the air with its sweet scent and heavenly fragrance.

THE SECRET OF THE TRIUMPH OF THE ARYA SAMAJ.

There is yet a ray of hope which irradiates the surrounding gloom. In spite of the fact that our society is torn by mutual dissentions—Aryas are fighting one another in Biradries and courts of Law—there is no reason to despair. Those who think of controlling Hindu Biradries or of obtaining the loaves and fishes of the public service do not understand the Vedic Dharma. The Arya Samaj is triumphing in spite of the frailties and foibles of individual Aryas beause the success of the society does not depend on the efforts of this or that leader. It depends upon the essential righteousness of the cause of the Arya Samaj and upon the universal character of its principles. The truth of Vedic Principles is being acknowledged even in Europe and America. Being sustained by the conviction

that we are labouring for the re-habilitation of the supremercy of *Satya Sanatan Dharma* we are willing to bear persecution cheerfully. If Moslems and Christians, prompted by malice, incite the Govt. against you, let there be nothing but pity for them in your hearts. When you attain to this state, your church will be a proof against injury by temporal powers. If you possess not so much fortitude, leave the Arya Samaj. There is no place for you in the church.

TRUST IN GOD AND DO THE RIGHT.

Followers of the Vedic Dharma! Think not that in times of danger your President or Secretary will necessarily come to your rescue. Resign yourself completely to the Divine Will. Being believers in the Veda it is unbecoming on your part to fall a prey to doubts. You have an *atma* in you which is indestructible and imperishable. Fire can burn it not, air can blow it not up, and cutting instrument can hew it not down. If this be so, why need you depend upon the support of the president or the secretary. If you really believe —as the Veda unequivocally declares— that the *atma* is *Amrit Putra*, if you are immortal and co-eternal with God why need you seek the refuge of any human power. If you must seek refuge, seek the refuge of our Common Father. Members of the Arya Samaj! This is the hour of trial. Let recreants and poltoons leave the Samaj branded with infamy. Let them not pollute and taint the entire society with their foul presence. My hopes are fixed on those whose minds are completely saturated, penetrated and interpenetrated with the Vedic teachings; who have pondered, on the glorious career of the Rishi-founder of the Arya Samaj, and have enlightened their minds and illumined their intellects by contemplating that pillar of light—that beacon for the footsore traveller on the journey of life.

Think of the Aryas that are suffering for their religion at Patiala and let them serve as exemplars for you. People are lost in the whirlpool and vortex of carnal desires. Lose yourselves in the love of God. Knock for admittance to the Kingdom of Heaven and its gates will be opened unto you. Then and then alone you will attain, true peace of mind. Then and then alone, you will leave behind you a memory that will be cherished in the grateful recollection of posterity. Did I speak of name and fame? That is some thing transient and perishable.

But the Law of Karma and Compensation is imperishable. Work never perishes. An energetic man leaves the impress of his personality

on history in the making which the finger of time is powerless to obliterate or to render faint. I commenced my speech with a Veda Mantra. Pray for *Teja*. In order to attain it have recourse to *Sadhans*, cultivate purity of heart and fortitude. Learn to suffer for your cause and practise self-introspection. Meditate on the Word of God, Practise *Yamas* and *Niyamas*. Then you will get *Teja*. This *Teja* will strengthen your mind and fortify your soul and then there will be an unfoldment of pyschic powers.

GENTLEMEN !

If the Veda is the scripture of True Knowledge and if the Divine Author of the Veda is All Truth, let the air resound with the battle-cry of Dayanand. "So long as I wear the Armour of Truth, I am invincible."

Remember! So long as the Arya Samaj bases its work on truth, no power on earth can crush it. God is one, the Veda is one unique repository of knowledge, Dharma is one, and Dayanand is the one Apostle of this age. Let Truth be your motto and Dyananda your exemplar and fear no one.

What is fear ?

It is but the figment of the imagination, a ghost conjured up by one's fancy. If your conscience is clear, no fears will assail you. The foundations of the Church have been deeply laid—neither Moslems, nor Christians nor the Government, powerful though it be, can shake them. Your greatest enemies are evil thoughts and evil deeds. These alone can work your ruin. Purify your hearts, cleanse your spirits, elevate your characters and seek the protecting shelter of *Dhrama*. Arya Brethren! I appeal not for the Defence Fund. It would be an affront to your generous impulses to do so. Look into your own hearts and take a vow to give up hostility and rancour. Cultivate *Ahinsa*. Purify your hearts and all your surroundings will be purified, sanctified, and cleansed. Pray to the Almighty for strength, and fortitude so that linked shoulder to shoulder we may march triumphantly to our goal. At such conjunctures of time union is strength and organisation is life. There is a Pauranic Legend which says that from each drop of the blood of Jullandhar sprang 16,000 stalwart giants who were his very images. Let it be likewise with us.

Aryas! Some of you are devoid of faith. Cultivate the grace of faith. Trust in God and fortify your souls We are bundles of foibles. But if in spite of that we shall start on the journey of life armed with an unflinching belief in God and an unswerving faith in the Veda, all

our enemies will be conquered and converted into allies. Let your love conquer the hearts of sworn foes. Let your heads bend down to receive the blows of the enemy. Let your heads be chopped off in large numbers, but let not a groan or a moan escape you. Bear the cross, heavy though it be, without a demur and with unmurmuring cheerfulness. If at such a time you ever open your lips, let it be to say in loud and ringing tones "Thine will be done."

If you will be actuated by this spirit, Hindus, Moslems and Christians will render cheerful and willing homage to you. If for a decade your dropping heads will proclaim your faith in the Veda, Christians, Moslems, Americans and Europeans will smother Aryas will flowers. We shall not be present in this garb, but if the Doctrine of Metempsychosis is true, we shall view the triumph of our humble efforts with our own eyes. Dear Brethren! Is it not your wish to convert Christians, Moslems, and all to the Vedic Faith, to eradicate idol-worship, relic worship, and superstition and to re-establish the worship of one God. If you are sincerely desirous of bringing back the golden age, be prepared to pass through fire and sword and complain not of fate. When you will have attained to this state of mind, you will gain brilliant triumphs, and the goddess of success and realization will reverently circumambulate you. You will triumph, the Arya Samaj will triumph, the Vedic Dharma will triumph, and the Divine Cause will triumph. Do thou, O Lord, vouchsafe that all our brethren and sisters assembled in this spacious Pandal may be inspired with a resolve to inaugurate with their humble offorts the era of universal peace! Do you also, brethren and sisters, take this holy vow, and pray with pure minds to the Sanctifier of all Vows, for strength to carry out your holy resolve!

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Appendix V.

A FULL REPORT OF PROCEEDINGS

IN THE.

Patiala alleged sedition case.

PREFACE.

Papers connected with Mr. Warburton's relations with the Patiala Public Works and Account Departments before the arrest of the *alleged seditionists* have been sufficiently discussed in the first part of the book. In giving a detailed report of the proceeding I have to acknowledge my obligations to the Press reports in the Punjabi of Lahore.

I have at the end of this appendix, given a full history of the petition of apology which was presented to His Highness the Maharajah of Patiala by the accused in this case. That history reads like a romance and will proves the adage that Truth is sometimes stranger than fiction. I have also appended at the end comments on the ending of the case by the Indian Press.

(A)

HOW SANCTION FOR ARREST WAS OBTAINED?

It is an open secret that the late Sardar Gurumukh Singh during the time that he was President of the Patiala State Council, repeatedly refused sanction to Mr. Warburton, for indiscriminate arrests because he knew perfectly well that there was no sedition in the Patiala State. It is also a well-known fact that Sirdar Gurumukh Singh resigned because the Punjab Government refused to sanction Mr. Warburton's removal from state service, whom the Sardar considered to be undesirable in the interests of the state. I give below a translation of the sanction signed by the members of the Patiala State Council from which it will appear that the Council did not grant permission to launch proceedings against all the persons entered in lists No. A. & No. C. It also came out during the first hearing of the case before the special Court

that Mr. Warburton had originally applied for permission to arrest such high officials of the state as Rai Bahadur Ganga Rama, C. I. E. Superintending Engineer and others, which request of his was not granted by His Highness the Maharajah of Patiala.

Copy of an order at a special sitting of the full bench of the Council of Regency dated 27th September 1909-12 Asoj 1966, at Sri Nagar.

"As desired by the Special Tribunal, Mr. Warburton Inspector General of Police, Patiala State arrived here from Kasauli with all the papers and files. During the last week we inspected and heard all the bulky documents and files in the presence of Mr. Warburton. The collection of papers is the result of two year's secret investigation and in accordance with these papers, Mr. Warburton has prepared the lists A. B. C. and D. now before us, and these contain the names of all the suspected persons with their parentage, residence etc. He has entered in an abstract from the various informations which Mr. Warburton has obtained by secret investigation. In the Robkar presented to us by Mr. Warburton, to day, he has entered the numbers of the lists on which he wants an immediate action by means of arrests and searches, etc which measures this Council considers to be the most urgent and proper for the control and suppression of this seditious and peace-breaking propaganda. For the above reason we accept the proposal made by Mr. Warburton, in his Robkar. It is expected that Mr. Warburton, with the help of the Sadar and Muffasil police force of the Patiala State, will take immediate action in the matter. As proposed in the said Robkar Mr. Warburton can take help from Bakshi Khana under the orders of this Council at any time he likes. Under this very order, he can take Rs. 1000/- as imprest account from the Acctt. General and write to the Acctt. General to continue to send the money which may be spent out of the above sum, and also acquire from Sadar Revenue Deptt. the number of tents he may require under the orders of this special tribunal. Similarly, if Mr. Warburton, thinks fit he can at any time take assistance from any other Deptt. under the orders of this Council. In short, it is necessary to put a stop to these seditious thoughts and matters in such a form that the germs of this seditious propaganda against the B. Govt. be up-rooted and in future no person shall dare to cherish such ideas and do such like things.

The good relations of the Govt. of India with the rulers of State which exist between the two from the very beginning strongly require that all the seditious and peace-breaking ideas at any place in the state

and in whatever form should be uprooted soon with a strong hand, so that in future there may not be any danger of these things appearing again within the state. It is the desire of our Master, H. H. the Maharaja Bahadur that these seditious movements should be checked and controlled soon and in the best manner. So that the seeds of sedition should disappear altogether from within the state and no idea should occur in future of the poisonous matter. It is expected that the above object will be soon gained by the efforts of the Inspector General of Police in its complete form. The accused against whom there may be sufficient proof to afford a ground for chalan, should be chalaned at once for trial and the persons who are dangerous should be controlled and if there be sufficient grounds to apprehend them, shall be required to furnish security and personal bonds in accordance with Law through the court. Where there is no sufficient material to proceed against and it is necessary to take some steps against them judicially, Mr. Warburton, shall report to the special Tribunal about them to proceed against them departmently. When the investigation is taking place, and there are sufficient grounds to proceed against othere, they shall be treated as required by law. Mr. Warburton, shall now and then inform the special tribunal of all these matters so that the council shall be kept always informed of these matters. If Mr. Warburton, stands in need of the orders of the Council with regard to any matters, he shall ask the Council about them.

SIGNED—

1. Mir. Tafazzul Hussan.
2. Sardar Bhagwan Singh.
3. Rai Nanak Buksh.

Members of Patiala State Council.

COPY OF LIST No. B.

In which are entered those persons after selection out of 193 entered in List No. A. who from No. 1 to No. 56, according to facts are liable to punishment and as to whom there is strong hope of sufficient evidence being obtained for a judicial enquiry. And No. 57 to No 100 are persons against whom if, by additional enquiry and search &c, such evidence be obtained as could enable judicial proceedings to be taken, then in a summary and administrative way in case of residents of the state they should be required to furnish security and their property should be con-

fiscated; and in case of those who are not residents of the state they should be expelled from the state.

Contained in para No. 5 Robkar No. 2624 dated 23rd September 1909, according to 8th Asauj 1966, from the Inspector General of Patiala Police addressed to the Members of Council of Regency, Patiala state.

No. Name and Address.

1. Lala Jwala Prasad, Executive Engineer. P. W. D.
2. L. Nand Lal S/o Kirpa Ram. Khatri, Garhshankar, Distt. Hoshiarpur, Accountant, P. W. D.
3. Lachman Daas, Khatri of Santokhgarh Distt. Hoshiarpur, Headmaster, Sheranwala Gate High School, Patiala.
4. Bhagwan Dass S/o Telu Ram, Khatri of Jagraon Distt. Ludhiana, Treasurer to H. H. the Kanwar Sahib.
5. Murari Lal S/o Jhangiri Mall, Bania of Patiala, Mohalla Jand Galli, Clerk A. G's Office.
6. Rameshar Dass, Brahmin of Patiala, Treasury Officer.
7. Prabhu Ram S/o Ghasita Ram, Bania of Jagadhri.
8. Kulwant Rai S/o Chand, Khatri of Patiala, ahalmad.
9. Kanhya Lall, Khatri of Kaithal Distt. Karnal.
10. Wilaiti Ram S/o Bhagirthi Mall, Bania Dealer in Swadeshi Goods, Patiala.
11. Chhotu Ram S/o Bhagirthi Mall, Bania of Patiala.
12. Bulaqi Dass S/o Mukandi Lall, Khatri of Amballa, Clerk Acct. Gen's Office.
13. Shib Charan Dass S/o Fateh Chand, Khatri of Patiala, Dhabian-Street, Munsarim Sett. Office.
14. Raghbar Dyal S/o Gurdial Singh, Khatri of Patiala, Accountant Rai Jwala Prasad's Office.
15. Girdhari Lall S/o Rallia Ram, Khatri of Mukand Pur Distt. Jullundur, Sub-Overseer, P. W. D.
16. Babu Gowardhan Lall S/o Sunder Dass, Khatri of Akalgarh Sub-Overseer, P. W. D.
17. Ganda Ram S/o Biru Mall, Bania of Patiala, Dealer in Gramophones.

18. Shankar Lall S/o Hira Lall, Bania of Narnaul Distt. Mahendragarh Dealer in Swadeshi goods.
19. Ganda Ram, Clerk to Rai Jwala Prasad.
20. B. Balmokand S/o Suja Mall, Khatri of Nawar Shahar Distt. Jullundur, Clerk P. W. D.
21. Chint Ram S/o Mukand Lall, Khatri, Rahon Disst Jullandhar, S. O., P. W. D.
22. Lachman Dass S/o Mathra Dass, Khatri of Jagraon, S. O., P. W. D.
23. Lahori Mall S/o Sudhu Mall, Khatri of Jullundher, S. O., P. W. D.
24. Kishori Lall S/o Narain Dass, of Sadhora Distt. Amballa, Clerk, P. W. D.
25. Brij Bihari Lall S/o Ladli Prasad, Khatri of Patiala, Urdu Moharrir P. W. D.
26. Ram Chand S/o Nand Lall, Khatri of Banga Distt. Jullundur, S. O., P. W. D.
27. Babu Ram S/o Nanak Ram, Khatri of Patiala, Store Clerk.
28. Ajit Singh of Khanna Distt. Ludhiana Clerk. P. W. D.
29. Telu Ram S/o Ram Lall, Khatri of Samana, Sett. Office, Rajpura Circle.
30. Babu Indar Singh S/o Khazan Singh Beri, Khatri of Hoshiarpur, Munsarim Tehsil Patiala,
31. Dhani Ram S/o Rala Ram, Khatri of Tanda Distt. Hoshiarpur, Patwari, Patiala Tehsil.
32. Pt. Gauri Datta, Brahmin of Patiala, Professor of Sanskrit Mohindra College.
33. Raunak Ram, Khatri of Bhadaur (Patiala State), Teacher, Sheranwala Gate, High School.
34. Kundan Lall S/o Siri Ram, Bania of Patiala, Teacher, Sheranwala Gate. High School.
35. Karta Ram S/o Ralla, Brahmin, Mahalpur Distt. Hoshiarpur, Headmaster, High School (Old Jail).
36. Sohan Lall, B. A., S/o Baij Nath of Naingarh Distt. Sialkot, Teacher, High School.
37. Baij Nath S/o Bhagwan Dass, Bania of Pundri Distt, Karnal, Headmaster.

38. L. Charan Dass S/o Kirpa Ram, *Khatri, Shakargarh Distt.* Hoshiarpur, Naib Reader,

39. Johri Lal S/o Karta Ram, Khatri of Payal Distt. Amargarh, Clerk A. G's. Office.

40. Lachhman Singh S/o Nand Singh, Sodhi of Malpur Tehsil, Clerk Post Master General's Office.

41. Hargopal Clerk Sanitary Department.

42. Munshi Sant Ram S/o Narain Singh, Hindu Rajput of Patiala, Head Constable 1st. grade.

45. B. Dhani Ram B. A. S o Pohlo Ram, of Ludhiana, Inspector Police Training School Patiala.

44. B. Samsher Singh S/o B. Basakhi Ram, Inspector, Rajput Barariah Head Constable (Sub-Inspector at present).

45. Nand Lal Head Constable Doraha Police Station.

46. Ajit Sing Rajput Constable 2nd Patiala.

47. Sain Das S/o Gurditta Mal, Khatri at present a resident of Patiala, Legal practitioner.

48. Ganeshi Lal S/o Mehtab Khatri of Patiala Clerk P. W. D.

49. Nihal Chand S/o Atar Sen Khatri of Patiala, Clerk Sanitary Department.

50. Ram Chand S/o Pyare Lal Khatri of Amritsar Clerk P. W. D.

51. Des Raj Clerk in the Office of Rai Jawala Prasad

52. Bhagat Ram S/o Ishri Mal Baniah of Kaithal, Karnal Distt. Nazim Municipal Office.

53. Atma Ram S/o Duni Chand Kalal of Ambala, Acct. Workshop.

54. Sant Ram S/o Kirpa Ram, Sud. of Hoshiarpur, Reader to Rai Kahan Chand A. C. S. O.

55. Doctor Bakhtawar Singh S/o Kanhya Lal Khatri, of Paddi Distt. Ludhiana, Hospital Asstt. Sadar Dispensary Patiala.

56. Churanji Lal of Patiala Clerk Ag's Office.

57. Nanak Chand S/o Phagu goldsmith of Patiala, goldsmith.

58. Atar chand S/o Kalu, contractor of Patiala.

59. B. Munni Lal S/o Nathu Lal Khatri of Patiala, Roz-Namacha Writer of Civil Branch A. G's. Office.

60. Mehr Chand S/o Girdhari Lal Baniah of Patiala, Sarishtadar Plague.

61. Umrao Chand S/o Mehtab Rai Khatri of Patiala, petition writer.
62. Hari Shankar S/o Panna Lal Kaistha of Meerut, Clerk P. W. D.
63. Madan Gopal S/o Tara Chand Khatri Patiala, Plague Office.
64. Daulat Ram S/o Amar Chand Arora of Patiala, Clerk Sanitary Commissioner's Office,
65. Banarsi Dass S/o Kalu Ram, Khatri of Khanna, Clerk P. W. D.
66. Satya Pal alias Sant Pal alias Bura Mal S/o Balmukand Khatri of Lala Musa, Clerk Sanitary Office.
67. Chanda Ram S/o Mehr Chand, Brahman of Chak Mughlan Distt. Jullundher Clerk P. W. D.
68. Amarnath, Kaistha Delhi Clerk P. W. D.
69. Mathra Das S/o Amarchand Khatri of Shamchaurasi Distt. Hoshiarpur Sub-Overseer P. W. D.
70. Ram Rup S/o Chhaj Ram, Khatri of Khatauli Distt. Muzafarnagar, Sub-Overseer P. W. D.
71. Durga Das S/o Hakim Das Khatri of Vairoval S. O. P. W. D.
72. Dhani S/o Biru Mal Khatri of Batinda Overseer P. W. D.
73. Lekh Ram S/o Sant Ram Kalal of Kural Distt. Ambala, S-Ovr.
74. Gokal Chund S/o Nanak Chand Brahman, Head Clerk P. W. D.
75. Mangul Chand S/o Kirpa Ram of Amirtsar Estimater P. W. D.
76. Mukandi Lal S/o Tulsi Ram Khatri of Jullundher, Clerk P.W.D.
77. Ganput Rai S/o Karta Ram Brahman, Clerk P. W. D.
78. Salig Ram S/o Aggarwal, Clerk P. W. D.
79. Shyam Sing S/o Diwan Sing Kalal of Fatehpur Distt. Karnal, Settlement Nazir.
80. Muushi Ram S/o Ram Nath Khatri of Talvandi Distt. Luhhiana, Patwari Patiala Tehsil.
81. Moti Ram S/o Hari Ram Khatri of Veroval Distt. Hoshiarpur, Teacher Primary School.
82. Duni Chand S/o Gokal Chand Khatri of Sabbalpur Distt. Julhndher, Teacher Primary School.
83. Diwan Chand S/o Rullia Ram Khatri of Gujranwala Teacher Middle School Mahindra College.
84. Pdt. Ram S/o Sujanand Brahman of Batala Distt. Gurdaspur Teacher Primary School Mahindra college.
85. Radha Krishna, Clerk Ag's Office.

86. Kishen Murari Lal S/o Ladli Prasad, Kaistha of Patiala, Clerk Post Office.

87. Bishembar Das of Mehroli Kalsia State Acctt. Irrigation Department.

88. Bihari Lal Patwari Canal Department.

89. Bhagat Ram S/o Mukandi Ram, Khatri Sub-Overseer Canal Deptt. Ghagar Branch.

90. Ram Das S/o Jumna Das Khatri of Jullundhar Medical Officer

91. B. Tulsi Ram S/o Hari Chand Rajput of Mahindra Garh Inspector Police.

92. Gauri Shankar of Fatehabad contractor, near Jaswant Rai's House.

93. Nand Lal S/o Daya Ram Khatri of Kapurthala, reader, Judicial Commissioner of Settlement.

94. Atma Ram S/o Shib Dayal Khatri of Hirak, Thana Doraha Clerk Settlement Commissioner.

95. Nanak Chand of Gujrat Nazir Asstt. Settlement Commissioner's. Office.

96. Harcharan Das S/o Gokal Arora of Patiala, Attar.

97. Radha Krishna S/o Prabhu Dayal of Lahore, Clerk Acctt. P. W. D.

98. Tilok Chand S/o Gokal Arora of Patiala Attar.

99. Prabhu Dayal Pleader.

100. Phumman Singh proprietor Patiala Press.

LIST No. D

In which are entered by selection out of 96 persons entered in list No. C. who, from No. 1 to No. 23, are liable to punishment and about whom there is strong hope that sufficient Evidence for instituting judicial proceedings will be obtained and from No. 24 to No. 46 are persons against whom if, by additional enquiry and search &c., such evidence be obtained as could enable judicial proceedings to be taken, then in a summary and administrative way in case residents of the state they should be required to furnish security and their property should be confiscated; and in case of those who are not residents of the state they should be expelled from the state.

Contained in para, No. 7, Robekar No. 26 24 dated September 1909, coording to 8th Asauj 1966, from the Inspector General of Patiala Police ddressed to the Members of Council of Regency Pa tiala state.

Serial number.	Name, parentage and residence &c.
1.	Ganda Rama Son of Mukandi caste Rora residence of Dhanaudi District Gujranwala, Punjab, Head Master Sunam School.
2.	Lala Miri Mull Son of Daulat Ram, Caste Sud, resident of Manikpur, District Panjour, Patiala state, Girdawar Qanungo, Sunam.
3.	Dunichand Son of Jai Singh Caste, Saini resident, of Rampura (Phagwara side). Thana *Labu* Dist. Rajpura, Girdawar Qanungo Monk.
4.	Chandu Lal son of Budh Sain, caste Kaisth resident of Sunam, Patiala State, 1st grade pleader of Patiala State Courts.
5.	Gurdit Chand son of Govind Sahay, caste Kaisth resident of Taran Amritsar District, Patwari settlement Department Sunam.
6.	Lala Devi Dayal son of Chandu Lal, caste Kaisth resident of Sunam, Patiala State Pleader of Patiala Courts.
7.	Ram Lal son of Moha Ram caste Brahman resident of Sunam Pleader Sunam Courts &c.
8.	Pat Ram son of Ballu Ram, caste Bania resident of Narwana Patiala State, Sahukar Narwana.
9.	Ram Saran son of Ganesha Mall, caste Brahman resident of Bharwa District Lahore, Headmaster Vernacular Middle School, Narwana.
10.	Gauri Shanker son of Buta Mall Bania resident of Narwana, Patiala State, Cloth Merchant Narwana.
11.	Shadi Ram son of Chandu Lal, Khatry resident of pail, Patiala State, Reader Naib Tehsildar Narwana.
12.	Harbilas son of Gurdial, caste Bania resident of Narwana, Patiala State, Sahukar Narwana,
13.	Dhani Ram son of Lal Chand, caste Kalal resident of Joga District Ferozepur, Patwari Ojhana, Tehsil Narwana.
14	Bhagwan Chand son of Nathu Ram, caste Brahman resident of Joga District Ferozepur Patwari Tehsil Narwana.

15. Dileep Chand son of Pat Ram caste Bania resident of Narwana Patiala State, Sahukar.

16. Mahasha Kishen Chand caste Rora resident of Kamelia District Multan, Office Qanungo Bhawanigarh, Patiala State.

17. Babu Munna Lal son Kanhya Lal caste Khatry resident of Paddi, District Ludhiana, Sub-overseer Public Works, Bhawanigarh, Patiala State.

18, Babu Bura Ram son of Nauhria Mall, caste Khatry resident of Ferozepur City, Teacher Middle School, Bhawanigarh, Patiala State.

19. Raunaq Ram son of Kalu Ram, caste Bania resident of Talwandi Sabbo, Tehsil Bhatinda, District Narwana, Shopkeeper.

20 Paras Ram son of Bhagat Ram, caste Mahajan resident of Talwandi Sabbo, Shopkeeper.

21. Saligram Khatry resident of Sanur, Patiala State, School Master Basi, District Amargarh.

22. Daulat Ram son of Munshiram, caste Khatry resident of Basi, District Amargarh, Naib Qanungo Basi.

23. Radha Kishen, Basi, District Amargarh, Teacher High School Basi.

24. Narain Das Manager, Sirdar Sahib Bhadaur.

25. Lal Chand son of Kirparam, caste Khatry, resident of Amritsar, Patwari, Sunam.

26. Bhagat Ram son of Banna Ram, caste Bania, Patwary, Sunam

27. Pandit Bihari Lal, caste. Brahman resident of Bhawanigarh Patiala State, Sadar Qanungo Sunam.

28. Pandit Atma Ram Brahman resident of Rajpura, Second Master Sunam School.

29. Manohar Lal son of Lala Bansi Ram caste Khatry, resident of Sunam, Police Head Constable attached to Sadar Police Office Patiala.

30. Lachmi Chand son of Sahibditta Mall, Sud, resident of Shekhupura, Kapurthala State, Patwari Sagan Village, Tehsil Narwana.

31. Mukandi Lal son of Dayaram, caste Khatry, resident of Parthala Tehsil Pail, Patiala State, Patwari Hulka Rawal, Tehsil Narwana.

32. Prithi Chand son of Sansari Mal, caste Bania resident of Narwana, Shopkeeper.

33. Shadiram son of Jaidayal, cast Bania, resident of Narwana, Patiala State.

34. Ragha son of Bhagatram, Jat, cultivator, Narwana.

35. Harakh Chand of Bahadur Singh, Rajpoot, Patwary Jamna Canal, Narwana.

36. Pandit Suraj Bhan son of Sangor, Brahman, Ahalmad Settlement Deputy Superintendent, Narwana.

37. Ramsaran Das son of Patram, Brahman resident of Narwana Patiala State, Dhuri Circle Patwari Kulath, Tehsil Narwana.

38. Pandit Harnand son of Shi Ram, Brahman, resident of Kulath Tehsil Narwana, Sahukar.

39. Rikhiram son of Gokal Chand, Bania, resident of Chiniwal, District Ludhiana, Patwari of Ojana, Tehsil Narwana.

40. Jai Ram son of Sada Ram, Brahman, resident of Narwana, Zemindar and Banker.

41. Ramdhari son of Jewna, Brahman, cultivator Narwana.

42. Kishory Mall son of Harnand Lal, Khatri, resident of Patiala, Settlement Amin, Bhawanigarh.

43. Ram Prashad son of Kishen Chand, Khatry, resident of Talwandi.

44. Daulat Ram son of Munshiram, Khatri, Storekeeper Basi, District Amargarh.

45. Dhani Ram, Khatry, resident of Basi, Public Works servant Patiala.

46. Durga Parshad, resident of Basi, Public Works servant, Patiala.

(B)

His Highness's order appointing a Special Tribunal for trying the alleged Sedition Case.

Copy of a mandate from the Ijlas-i-Khas Shri Hazoor (may his dignity and good fortune shine for ever !) dated 27th Asauj Sambat 1966 *i. e.* 12th October, 1909.

For the investigation and disposal of the cases of persons whose arrest has been accomplished by the Police yesterday in connection with sedition, *Hazur Mabadaulat* thinking it proper to appoint a special Committee do, hereby, order that Sirdar Bhagwan Singh Sahib late President and Lala Ram Parshad Sahib Home Minister and Maulvi Fazal-i-matin Sahib Registrar General will be the members of this Committee. After completion of regular enquiry the files should be presented to the Committee by the Police Officers, and the Police should daily report to the Committee the daily proceedings of their investigation and it should be the special duty of the members of the Committee to report confidentially in writing to *Hazur Mabadaulat* the daily proceedings in these cases. And this is also ordered that appeals of the orders of the Committee shall lie direct to the Ijlas-i-Khas *Hazur Mabadaulat*. Consequently this order should be communicated to all three Officers of the Committee and the Inspector-General of Police in order to its being carried out.

And the Committee is, hereby, invested with the powers of Chief Court.

C

Preliminary Proceedings.

Although the special Tribunal began its sittings from the very first day of its receiving His Highness's mandate, yet Mr. Warburton continued defying its authority to the last. From the 17th of October to the 15th of December 1909 is a long way, but it was not till the latter date that even a semblance of regular Judicial proceedings could be perceived in Court. It has been considered desirable, hence, to give a resume of the doings of the Patiala Police and an account of the hardships endured by the accused and their Counsel before beginning a report of the somewhat regular proceedings.

(*a*)

SEDITION CASE AT PATIALA,

[SPECIALLY REPORTED FOR THE "PANJABEE"]

I am one of those who are interested in the persons arrested at Patiala on account of the Sedition case. I have been, therefore about a month waiting to see when the case is proceeded with, but no one yet per-

hops knows or is likely to know when this takes place excepting Mr Warburton, who is master of the situation at present and grants remands in his capacity of District Magistrate. You can imagine the difficulties and anxieties of the relatives of the arrested persons who are compelled to give up their own work to watch the proceedings, but do not know where to go and get information of these, as the Special Committee constituted by the Maharaja seems equally unacquainted with the circumstances of the case, being helpless against the Police authority.

There have been conflicting news and rumours current at Patiala during this period from which it was not easy to understand what was the fact. However, it is generally said that the Police applied for sanction of arrests to the Council of Regency some months ago when Sardar Gurumukh Singh was the President, but he desired to be satisfied before awarding the necessary sanctions. Consequently the question remained pending till it was approved after Sardar Sahib's resignation. This sanction was duly confirmed by the Maharaja according to Mr. Warburton. After these preliminaries were over, Mr. Warburton ordered his police to assemble under pretext for inspection by H. H. the Maharaja on the 11th October 1909. Mr. Warburton then at about 11 A. M. sent for the police officials saparately to him and entrusted them with the work of carrying on searches and arrests, so that no one knew where the other was going with the necessary *posse* of constables. His subordinates then commenced their compaign against sedition by locking the houses first and then arresting their owners in their respective offices. The searches were made on the 11th October 1909 and completed next day, when all the people were carried to a place near the Canal Bridge near Ablowal village where a Camp wss erected for the purpose. In carrying out the search orders, the Police searched the rooms occupied by others living in the same house with the persons against whom the search warrant was issued. All the books and papers of the arrested found in the searches were removed to the Camp without making any lists of these or giving any receipt for what they were taking. Thus a panic was created in the city and the people interested in the men under arrest did not think themselves safe. The Telegraph Office and Railway Station are said to have been watched by the Police so that people might not inform their relatives in the outstations. It is even said that one or two persons who took messages to the Telegraph Office to inform the outstations people of the arrest of their relatives at Patiala were actually seized and carried to the Police station where they were kept for sometime and then let off. This no doubt is surprising to the people living in British territory, but nothing,

as you will find further on, is strange under the police regime now in power at Patiala. It is further said that the work of searches and arrest at some of the other places in the State, such as Bhawanigarh, Nirwana and Sunam, was commenced the same day and the persons arrested were kept in the Police cells at these stations for some time, when they were removed to Patiala as the Magistrate there would not grant remand. Even such of the persons for whom there were issued search warrants only were brought to Patiala where they were let off on personal recognizances and were ordered to remain there. These people have since been allowed to go back to their villages on their making representaton to the Maharaja.

The Special Tribunal constituted under the orders of H. H. the Maharaja to try this case passed orders on the application of L. Charanji Lal, B. A., Superintendent, Accountant-General's Office, that he be bailed off, but the Inspector-General of Police would not obey the Court! In another instance, this Tribunal ordered the Inspector-General of Police to permit Mr. Roshan Lal,, Barrister-at-law, to see his clients in the Camp, but he was not allowed to see them by his Police Majesty. Under the circumstances it is not understood who rules the State, H. H. the Maharaja or Mr. Warburton. Mr. Warburton has since let off two or three persons on personal recogizance, but he would not let off Lala Chranji Lal even on furnishing a security for Rs. 2,000 as was ordered by the Special Tribunal. The consequence of this has been the special Tribunal passed no orders on others applications and the poor accused have been rotting in the Camp for over a month.

Mr. Grey, a leading Barrister-at-Law of Lahore, has been consulted by the Police, but it is not known when they proceed with the case. These question have been before the police for over a year and it is over a month since they actually arrested the people. Since some days it is rumoured that the Post Office authorities have received orders to send letters of certain persons to the Police before they are delivered to the addressees. But inspite of the long time taken, and with such a force and means at their command, the Police have not yet been able to challan the case. It is as yet unknown what the poor men have done for which they have been arrested under Section 124 A and 153. Some say it is a case against the Arya Samajists as the Mandir of this body is in the police possession. If the Arya Samajists or the bricks and woods of their Mandir over which Mr, Warburton has kept a sentinal on watch have committed any seditions act, let the prosecution come forward to prove it, but why should they be delaying it now? It is the general belief that this case is too weak to brought before the Tribunal, but is the outcome of a plan to remain in the

force by some, and to secure advancement by other Police officials who are not anxious to shorten it, as they made three more arrests last week at Payal, a town in the Patiala State. If this is true there will be no end of trouble to the poor men unless His Highness extends the hand of His protection to the people who generally have a complete confidence in the sense of justice of His Highness and expect a speedy relief at his hands.

The camp consists of a number of tents pitched in a traingular space surrounded on one side by a branch of the Sirhind Canal and the other two sides by a road. Three or four men appear to have been accommodated in each tent. Visitors are permitted to see their friends there on verbal request and can talk with them in the presence of the Police officials. The persons under arrest are allowed the use of their own clothes and charpais supplied by their friends. They are also allowed to have a walk of 1 or 1½ hours daily. Until quite recently food was supplied to them by their friends, but now arrangements have been made to provide it at the police cost at the rate of Rs. 0-5-0 per man per day. There is a milk and sweet seller's stall as well, so that the inmates of the Camp if they like can be supplied with these articles on payment. The arrested people are allowed now to keep some petty amount of cash with them to meet the charges of obtaining these articles of food. Thus apparently all their comforts are looked after by the authorities, but there can be no comforts in a life of detention, full of anxiety and anguish, but with no work to divert the mind. Time seems to be hanging heavy on them, besides they must be feeling the habitual rudeness and authority of the police, as they all appear to be sickly and pale.

(Vide Punjabi 18-11-1909.)

THE PATIALA MYSTERY.

The letter we publish in our first page on the subject of the Patiala arrests goes to support the popular impression that things move slowly in the Native States, and that a veil of mystery generally hangs over doings and happenings there. More than five weeks have elapsed since the arrests were made, but still the public are absolutely in the dark as to how things stand and what will be the course of events—let alone the final results which must be presumed to lie in the womb of the Inscrutable. In spite of the fact that the Maharaja lost no time in appointing a Special Tribunal on the 12th October, the day immediately following the arrests,

the august body has evidently been idling away its time and yawning out its sense of *ennui* and disgust. It has passed no orders yet on the various applications for bail &c., presented before it on the 18th October when Counsel for some of the accused for the first time appeared before it. The reason of this attitude of detachment (*vairagya*) from the cares of the day and the thought of the morrow on the part of the Tribunal, is not far to seek. Mr. Warburton, the puissant Inspector-General of Police, has apparently proved to theTribunal the futility of its feeble efforts before the despensation of a higher Providence. The order passed by the Tribunal admitting to bail Lala Chiranji Lal, Superintendent of the Accountant General's Office and a British subject, has not been carried out, although a month has elapsed, Mr. Warburton probably regarding it as beneath notice. The Court may naturally be anxious not to court similar discomfiture again, and taking discretion to be the better part of valor has refrained from passing any further orders admitting accused to bail. It appears, however, that Mr. Warburton has on his own authority let off two or three persons on their personal recognisance, but even a security of Rs. 2,000 backed by the order of the High Court has not been considered sufficient in the case of Lala Chiranji Lal. Not only is the Court apparently powerless before the Inspector-General of Police, but the Maharaja also, to whom representations have been made, seems to have lost or abandoned his power of control. Evidently the spectre of supposed Sedition in his State against the British Government, dexterously manœuvred before His Highness, is sufficient to awe the inexperienced youthful Prince into inaction. In fact, the whole power of the State, assisted by the ablest lawyer in the Province who has just been engaged for the prosecution, has been placed at the back of the undisputed authority of Mr. Warburton, who does as he likes in arresting people or setting them free at his discretion, without even bringing matters before the Special Tribunal. On the other hand, in the face of the array of this tremendous force the poor accused are not allowed the least facilities for seeing their lawyers. To crown all, the interminable remands obtained by Mr. Warburton or given by himself, even without sending the accused before the Court, though *ab initio* illegal are still continuing, utterly heedless of the piteous cries of the relations and pleaders of the unfortunates. Under the circumtsances, would not the hope for justice be as absurd as the attempt to make bricks without straw! How can the accused in custody defend themselves without being informed of the facts alleged against them or consulting their lawyers? Mr. Stead, whom we quoted the other day, has rightly said that when people are unnecessarily subjected to injustice, disaffection is the natural result; and Mr. Warburton may rest satisfied that even if there had been no sedition at Patiala, the

proceedings taken by him are well calculated to result in a luxuriant crop of "disaffection."

(*Vide Punjabi 18-11-1909.*)

THE PATIALA SEDITION CASE.

In the above case an application for fnrther remand was presented to the Special Tribunal by a Police Officer on behalf of Mr. Arthur Grey, Barrister-at-law, Counsel for the prosecution. On the 17th November, the Court granted time to the prosecution till next day to enable Mr. Grey to appear and argue the matter. Next day Mr. Grey was again unable to be present. Mr. Raushan Lal, Barrister-at-law, for the defence put in a written reply objecting to the granting of any further remand and Counsel was heard in support of his contention. The Court in granting a remand np to the 21st gave a distinct order that the accused, together with all necessary papers, ought to be produced before the Court on the 22nd and that no further remand would be granted.

Petition for the Prosecution.

State *versus* Rai Jwala Parshad and others.

The following purports to be a summary of the petition for remand put in by the prosecution:—

1. That the remand granted hy the Court on the 10th November expired on the 16th.

2. That in the meanwhile, the officers in charge of enquiry have been engaged in examining the very large number of decuments obtained from accused persons.

3. That such examination is only partially completed and except in the case of three persons noted in police report decuments of seditious character have been discovered from the possession of each accused.

4. The further examination of papers and books of the Arya Samaj has furnished evidence of seditious teaching and delivery of lectures of a highly seditious character.

5. That the prosection is further informed that the documents seized in Lahore by police from offices of *Bharat Mata* and *Bande Mataram* book agencies include correspondence of the accused persons.

6. That a very large number of document still remain to be examined, so that the *chalan* cannot be made in less than fifteen days more.

7. That the report of Inspector Shujat Ali is filed herewith, and this officer will be produced before the Court for such other enquiry as they may desire to make.

8. That the prosecution prays under Section 344, C. P. C., for fifteen days' further remand.

REPLY BY DEFENCE.

The following is a copy of the reply filed by the Defence Counsel:—

1. That the remand granted by this Hon'ble Court on the 10th November without notice to or production of the accused was highly irregular and illegal as there is yet no case put before this Hon'ble Court by the Police.

2. That the accused have been in custody since 11th October and the Police ought to have completed cases separately, as the warrants issued for arrest were under Sections 124A, 153A, &c.

3. That the petitioner cannot say anything about the character of the papers referred to unless they be put before this Hon'ble Court, but they assert that they are confident of the fact that they had in their possession no seditious papers at all.

4. That the 4th paragraph is totally refuted with confidence. The assertion is untrue.

5. That the Court can take no notice of such vague informations received by the Police about the searches in Lahore.

6. That these are not *chalan* cases, The complaint must precede the issue of warrants and sanction must be obtained before filing the complaint under Section 196, C. P. Code. So the Police has no excuse for not producing the sanction and the complaint and should be ordered to do so at once.

7. That as there is so far no evidence before the Court nor even the complaints nor the accused, it can not grant any remand at all under Section 344. Section 344, C. P. Code applies when the case is taken

cognizance of by the Court. The case is a strong one for evidence to be immedieately recorded and the accused admitted to bail. (See India Law Report, 6 Madras, page 69.)

8. That the report of Inspector Shujat Ali Khan is insufficient to enable the Court to grant a remand.

9. Prays that the application be rejected and Police ordered to produce evidence and accused before the Court at once.

(Sd) RAUSHAN LAL,
Counsel for Defence.

(*Vide Punjabi 23-11-1909.*)

THE PATIALA CASE.

THE proceedings in the Special Tribunal at Patiala printed in another place furnish sufficient evidence of the irregularity of procedure which under the mystery surrounding the action of the authorities, has been assumed by the general public to be the prevailing rule in the conduct of the case. It should not be forgotten that the case was professed to have been launched after enquiries extending over a year, and that the arrests made were of so startling a kind as could be justified only by startling revelations to immediately follow. It is, therefore, most curious that at end of five weeks from the date of arrests the prosecution was still asking for further remand, while the Special Tribunal was mysteriously silent on the many applications for bail from the accused in custody. Not the less curious it is that the prosecution Counsel, who has presumably been engaged to work up the case energetically, would not or could not appear personally to support his application for remand, so as at least to expedite matters that have already become too tedious. A Police Officer was considered a sufficiently competent person to appear on his behalf, as if the Tribunal was bound to accept any petition that came from the prosecution without the least regard for the interests, not to say the convenience, of the accused. It is satisfaction to note that the Court granted remand only for four days instead of the fortnight asked for, requiring the accused and necessary papers to be produced on the 22nd before any further remand was granted. The procedure hitherto followed appears to be that no such formality of producing accused was observed in obtaining remands. Mr. Raushan Lall in his reply cuts up the prosecution petition through and through, and shows what glaring irregularities have marked the proceed-

ings so far at every step. As we write, news has not yet been received of the issue of yesterday's proceedings, but any man with the least bit of law in him must see that even if fnrther remand is granted, to refuse bail to the accused who may furnish proper security would be the height of cruelty. In the Midnapur case the allegations against the arrested persons, it will be remembered, were of a much more serious nature. They pointed to a conspiracy to murder the District Magistrate and the preparations of bombs. But in his famons bail order Mr. Justice Sarada Charan Mitra clearly said that six weeks was a sufficient time for any investigation, and if by that time the police were not in a position to *challan* the accused, it was presumable that they were not going to produce anything serious. There being a good deal of similarity between the two cases so far as the circumstances of arrest are concerned we believe a ruling for bail issued by high authority in the Midnapur case is perfectly applicable to the Patiala one.

(*Vide Punjabi 23-11-1909.*)

THE PATIALA IMBROGLIO.

The following is the translation of a petition made by Mr. Roshan Lall to His Highness the Maharaja of Patiala:—

May it Please Your Highness.

I beg most humbly and respectfully to submit that at the time of Your Highness accestion to the throne, the whole State indulged in rejoicings and gave vent to their feelings of loyalty both to you and the British Government and that there was not the least sign of dissatisfaction manifest anywhere throughout the State. Men of all sects, castes and creeds heartily joined in the rejoicings and prayed for your Highness's long life and prosperity.

That these rejoicings had been hardly over and the subjects of Your Highness were still pouring in their blessing when the State Polica set up a campaign of arrets and house searches. Respeetable and loyal to the core officers of the P. W. D. and other departments of the State were taken into custody and their houses searched.

The warrants shown to the accused were only under section 124 A and 153 A, and it is not clear if the sedition and disaffection is contempleted against the British Government or the Patiala State.

Your Highness, on 12th October, appointed a Special Tribunal with the powers of a High Court to decide the case; for which act of justice and prudence all men praised Your Highness, and the accused completely believed that henceforth Mr. Warburton had nothing more to do with the case (see Calcutta Law Report P. 937.) Mr. Warburton was duly informed of Your Highness' orders regarding the appointing of a Special Tribunal, but in spite of that Mr. Warburton has not so far submitted the papers of the case to the Special Tribunal.

Legally for such a serious offence not only sanction is required under section 196 Cr. Pr. Code, but it is necessary that a regular complaint be made before a Court. When the relatives of the accused engaged the petitioner as the Counsel, he was under the belief that the complaint must have been sent to the Special Tribunal and he would be able to know on what facts the present prosecution is based.

That in spite of clear orders of your Highness, arrests are being made without any complaint or orders of the Special Tribunal and acused have not been brought up before the Court even for a remand.

That two of the petitioner's clients, Rai Jawala Prashad and Nand Lal, are British subjects and in case the charge of sedition is against the British Government, it would be necessary that sanction be obtained from the Governor General or the Lieutenant-Governor of the Punjab. But unfortunately so far no paper in connection with the case has been shown to the petitioner, though he has been representing the matter to the Special Tribunal since 18th instant. The procedure has caused a lot of anxiety and monetary loss to the accused.

As the Special Tribunal could not give any information to the Counsel as to the nature of the charges against his clients he (the Counsel) wanted to see his clients, Nand Lall and Master Lachhman Dass. Though he had every right under the law to see them, yet as a precautionary measure he took an order from the Special Tribunal also for the interview and presented himself with the order to Mr. Warburton. The latter told Counsel that he (Mr. Warburton) would not allow him to see the accused during investigation, and on my pointing out that I had such a right under the law, Mr. Warburton said that there would be no use in compelling him. On my further observing that I had an order from the Special Tribunal also, he took that from me and promised to pass orders in his office and forthwith went inside the Jail, though it did not require even 2 minutes to carry out the Special Tribunal's orders, as the Police officers

were there with him and the under-trial prisoners were also near by. This procedure has created a doubt in the petitioner's mind that the Police proceedings are not carried out according to the dictates of Justice, rather out of *zid*.

The petitioner made complaint to the above effect before the Special Tribunal, but as no orders were communicated to the petitioner, hence the necessity of petitioning to Your Highness.

The Police has throughout proceeded irregularly and illegally, and Your Highness would be convinced of that fact if Your Highness only examines the case of one accused, *e. g.* when search was made in Rai Jwala Prasad's house and at which search two Europeans were present, no list was made out as required under Sec. 103 Criminal Procedure Code; nor was it noted whence and which thing was found. All the office papers which are Your Highness' property, religious books *e. g.* Ramayana and Bible &c, even School Books were seized by the police. They left some papers in one room, went to search another, leauing the former one unoccupied and on re-entering the same took away those papers also. This procedure is clearly irregular.

Therefore the petitioner most respectfully request that Your Highness may order Mr. Warburton to put all the papers before the Special Tribunal so that the petitioner may go through them and know the facts on which the prosecution is based.

The petitioner further requests Your Highness to call an explanation from Mr. Warburton why the orders of the Special Tribunal constituted by Your Highness have not been obeyed. Yesterday the relatives of a client of mine. Chiranji Lal, applied through me to the Special Tribunal that their orders about the release on bail were not carried out. The bail was granted on 18th but up to this time the man has not been released. Such disobedience of orders is greatly disappointing to the accused and it is prayed that the case be taken out of Mr. Warburton's hands and entrusted to some other officer. Mr. Warburton is taking undue advantage of his powers. He had no power to remand the accused and put them in custody for 15 days.

It is prayed that Your Highness will order Mr. Warburton to obey the orders.

Yours &c.,

(Sd.) ROSHAN LAL, Barrister-at-Law,
Advocate, High Court and
Punjab Chief Court.

21st October 1909.

The vernacular papers contain realistic pictures of the sedition arrests in Patiala bearing out the particulars published in these columns from time to time. A writer who styles himself "Travellar" writting to the *Prakash* says that the 11th October will be a memorable day in the annals of the Arya Samaj. On that day Patiala was taken aghast by indiscriminate house searches and arrests. In one of the houses raided by them the police found no document to implicate its owner who was, however, taken to the *Kotwali*. Here when the policeman in charge of this particular *posse* saw that his brother sergeants had brought some two and three boxes full of documents, he took the prisoner to his house and filled a boxes with documents held to the innocent by the policeman on his first visit. On return to the *Kotwali* the policeman found that some of his colleagues had brought no less than seven boxes, each of alleged incriminating documents. The zealous policeman with his party then raided the house for the third time. He got hold of every piece of paper, blank ones and *bahis* not excluded, and repaired to the police station whith all his trophies! A considerable number of men were arrested for no offence but that of approaching the Local Telegraph Office with messages informing their relatives, in British territory and the mofussil, of the arrests in Patiala. They were kept in detention for one whole day and night at the *Kotwali* where they could not get even drinking water, not to speak of any eatables. It is impossible to describe the handships of the Aryas arrested in the mofussil. As an example the water cites the case of persons hauled up at Bassi and from there brought to Patiala. One of them was apprehended while he was attending upon his mother who was dangerously ill. He was kept in Bassi lock-up for three days, liberated on the fourth and brought to Patiala on the sixth day after his arrest. Here he was enlarged on personal recognisance but ordered not to leave Patiala town, where he had to shift himself as best he could till the 31st October, when he was permitted to proceed to his home on the understanding that he would be sent for again at the commencement of the trial. The Arya Samaj *mandir* was ruthlessly ransacked by the police who made no inventory of the things found there. Thirteen members of the Arya Samaj Narwana, were enlarged on personal recognisances by order of the Maharaja after fifteen days' detention in Patiala.

In all 75 men were arrested on the strength of warrant, 40 is the number of those enlarged on recognisances. Of the aggregate 115, over three score are British Indian subjects.

A correspondent of the *Sat Dharam Pracharak* who had been enlarged on personal recognisance says that one morning he was sent for

by the Patiala police who, he was told, wanted to go through the alleged incriminating documents found in his house. A Superintendent and an Inspector went through the papers, all of which except some private letters were returned to him as being perfectly harmless. The letters came from friends and relatives of the accused and inquired of the addressee's or described the senders' health. On the accused's inquiry why such innocent correspondence had been retained the Superintendent replied "Simply as it shows you are an Arya !" The accused rejoined that he never denied that fact and there was no need of such proofs as the harmless correspondence.

The writer further says that all books which contained the words *Arya Samaj* and *namaste*, were also kept by the Police and all other articles returned. The offices of several Departments, whose subordinates accused in this case were enlarged on recognisances, gave them permission to resume their work for there were only search warrants against them, but Mr. Warburton promptly over-ruled this order and refused the permission.

The local Arya Samaj *mandir* is guarded night and day by a Sergeant and a couple of Constable. The Samaj peon was one day going to invite the members of the Ladies' Arya Samaj when a Muhammadan Police Inspector met him and inquired where he was going to. On the peon making the above reply the Muhammadan lost his temper and burst out "*Tumhari Samaj abhi baqi hai?*" (Your Samaj still exists !). The Samaj *Mandir* was forthwith re-locked and a guard placed at the gate.

Another correspondent describes the dangers infesting the place where the prisoners' camp is located. Shortly before the sedition arrests this place formed the campaing ground of the Maharaja's entourage. Here their *invalid* horses were kept. A cobra appeared in one of the prisoners' tents the other day. The prisoners in reporting the matter to the Muhammadan Police Officer said that their lives were not safe at such a place. The callous policeman replied, "A black viper does not bite a black man !"

THE scandal about the Patiala arrests is growing in intensity (says the *Leader*), It is now stated that the trial will not begin before the beginning of the next month. Is this a travesty of British justice, or the good old unadulterated *Sikhashahi* ? The first thing was to make as large arrests as possible, then to beat the big drum of anti-sedition, then the Maharaja's birthday durbar and speech in which the resounding notes of

the drum were repeated, and then—a prolonged blank. How long have the arrested men been in *hajut* ? Have they been brought before the special tribunal or any magistrate ? Have the orders of the special tribunal admitting some of the accused persons to bail been carried out ? To these questions we are left to find out the best replies we can. We have from the first strongly protested against the whole proceedings, and the public will have an ample opportunity of judging whether our protests were well founded. The Durbar has engaged Mr. Arthur Grey, the best criminal lawyer at Lahore. The friends of the accused, we think, should engage a capable and fearless barrister who will turn the search light of his skill upon the whole case. We can conceive of nothing more monstrous than that such a large number of men should be under arrest for an indefinite length of time without being confronted by their accusers or brought to trial in a Native State where justice is yet very rudimentary. Considering the position of several of the accused men there is a presumption of innocence in their favour. It was given out at the time the arrests were made that the Maharaja himself had moved in the matter and a confidential inquiry had been going on for some time. In that case, the police should have been ready to go on with the case at once, but they are not yet ready and may not be ready for a month yet. Whether the whole thing is a plant, or there has been an honest mistake, can only be known when the case is proceeded with, but there is sufficient material to make the public strongly suspicious of the Patiala police and the Inspector General thereof.

(*Vide Punjabi 25-II-1908*).

ARGUMENTS FOR FURTHER REMAND AND BAIL. ORDERS RESERVED.

(*By our Special Reporter.*)

The above case was to come on for hearing on the 25th of November before the Special Tribunal appointed to try the arrested persons. On the previous hearings the Counsel for the accused as well as the Judges of the Special Tribunal were always kept waiting by the Police and the Prosecution Counsel. The Court had therefore intimated on the 22nd instant that the case would be taken up at 12 o'clock, on the next hearing. Accordingly Mr. Roshan Lal, Advocate of the Chief Court Bar, Mr. Badri Dass M. A. of the Jullundhar Bar, and Mr. Duni Chand B. A. of the Umballa Bar together with other local pleaders reached the

Court house half an hour before the appointed time. A little after twelve two of the Judges entered the Court Room. The third Judge (Mian Fazal-i-Mateen Sahib) was not expected that day as he was ill. The case, however, could not be taken up because the Police did not deign to produce the accused persons in Court as they anticipated that Mr. Grey, Counsel for the Prosecution, would get them further remand for fifteen days. Mr. Roshan Lal asked the Judges whether the case would be taken up but they could not give him any definite reply. It will be remembered that Mr. Grey had originally asked a remand for fifteen days from the 17th of November. and the probability was that if any remand would be allowed it would not extend beyond the 1st of December, but it transpired that the application was for a remand of fifteen days from the 26th of November. At about one o'clock information was received that Mr. Grey was closeted with H. H. the Maharaja at the Moti Bagh. All awaited further developments. For an hour and a half there was a complete deadlock after which it was known that the Judges of the Special Tribunal had been sent for by the Maharajah. As the Judges were leaving for the Moti Bagh, Mr. Roshan Lal again asked them whether counsels for the defence should await their coming back. The Judges could not, even then, give a definite reply.

At about 3½ P. M. the Judges re-entered the Court Room after having had an audience of His Highness. Immediately after Mr. Pestonji of the Lahore Bar, Counsel for Prosecution, and the Defence Counsel together with Rai Jawala Prasad and Lala Chiranji Lal, two of the accused who are out on bail, arrayed themself in their respective places.

Mr. Roshan Lal drew the attention of the Court to the application he had filed in which he had insisted on the Prosecution puting in not only the Sanction but the Complaint as well, before the case could proceed. At this stage Mr. Grey also joined and objected to the provisions of the Criminal Procedure Code being wholly applied to the Patiala State and contended that "the Maharajah's will was the law there." He asked the Defence Counsel to show whether the provisions of the Code had ever been expressly promulgated by the Patiala authorities. Mr. Roshan Lal produced a circular of the Patiala High Court, promulgated in 1899, extending the Code to the State. Mr. Grey on this smiled and put in a manuscript copy of another circular issued by the State Council in 1905 which in his opinion rescinded the previous circular. The circular being in Urdu the Judges themselves read its contents and explained to Mr. Grey that the circular did not support his contention.

because it laid down that the provisions of the Code were to be followed except in cases where they were expressly in conflict with any of the State law.

There was again a passage at arms between the opposing Counsels as regards the interpretation of Section 196 of the C. P. Code.

Mr. Grey then produced the Sanction given by the late Council for the private inspection of the Court a second time and took it back. He promise to produced it with the complaint which he promised to prepare as soon as possible. The Defence Counsel at the end intimated that his contention simply was that the sanction and complaint ought to go on file before the prosecution could apply for remand. He could not, however, put in objections against the validity or otherwise of the same (which he reserved) unless he saw them.

The question of remand was then taken up. Mr. Badri Das M. A. stood up to oppose the application for further remand. Counsel contended that Section 344 C. P. Code could only apply when a case was started before the Court. Mr. Grey interrupted by saying that if that was the case then the Defence Counsel had no right to appear and to resist the application for remand. Mr. Badri Das retorted by asking Mr. Grey to withdraw his first application which was made expressly under the Section under contention. The Court here interfered by saying that it had taken cognizance of the case by the order of the Maharaja and that that fact alone was sufficient to start the case. Counsel for defence submitted with great respect to the opinion of the Court that that fact alone could not be enough to start the case before the Court. It had only given the Court the power of trying certain cases, but the cases themselves could only be considered to be started when proper sanction and complaint is put in. On the Court saying that it knew there was a sanction, Counsel contended that everything in the knowledge of the Court ought to go on file before it is used as evidence. The previous order granting a remand in the absence of the persons under arrest and their Counsel was therefore illegal and on the same ground no further remand ought to be granted. Counsel submitted that before a remand was given by the Court on the 2nd of November there was no authority for the Police to detain the persons arrested of their own accord for about three weeks (the accused were arrested on the 11th October 1909). Mr. Grey again interrupted but could give no satisfactory reasons on which the Court suggested that as M. Warburton was a Magistrate too he gave the sanction. Mr. Grey on this turned round and said that Mr. Warburton could grant remand as a Magistrate.

Counsel for the defence contended that in that case either the case was still pending before Mr. Warburton or it had been started before the Special Tribunal. Counsel contended that unless the accused know the nature of the charges laid against them they could not prepare their defence. It was very unfair to keep them in custody when there was not the slightest evidence of their guilt before the Court. Mr. Grey in reply explained that he had been unable to go through the voluminous incriminating matter which was in the custody of the Police and unless he went through all the papers he could not prepare the complaint. (It may be noted here that in the previous hearing Mr. Pestonji had also admitted that there was no complaint in existence). He undertook to file the complaint at the expiry of fifteen days if the remand was granted, and this, he said, would start the enquiry. He further added that if he was able *to prepare the complaint* anytime during the next fifteen days he would file it even before the allotted 15th days expired.

The Defence Counsel here asked the Court to take down these words of the Prosecution Counsel. The Court here made a note which we strongly hope has gone on file. The Judges present here remarked that as one of the Judges was unavoidably absent, they would consult him and pass orders on the next day for which Counsel need not wait.

On this Mr. Badri Das for the defence stood up to support the applications for admitting several of the accused persons to bail. The applications of Wilayati Ram, Chhota Ram and Baijnath were specially pressed as their families were suffering. Police Inspector Shujat Ali interfered saying that the allegations contained in the applications were incorrect and Mr. Grey asked the Court not to pass any orders without asking for a report from the Police.

The defence Counsel then read Section 497 C. P. Code and analyzed it very ably. He submitted that the three sub-sections into which the Section was divided very clearly laid down the whole law as regards admitting accused persons to bail. The first sub-section lays down that "if there appear reasonable grounds for believing that he (accused) has been guilty of the offence of which he is accused, *shall not* be released on bail". This sub-section does not at all apply because in this case there was not even a semblance of evidence produced against any of the accused persons. The second sub-section lays down that when "there are not reasonable grounds for believing that the accused has committed such offence, but that there are sufficient grounds for further enquiry into his guilt, the accused *shall*, pending such enquiry, be released

on bail." Counsel contended that as there was not evidence against the accused before the Court, there was no reasonable ground for believing that they had committed the offence of which they had been accused and they should at once be released on bail. If, however, the Court had any hesitation in applying sub-section 2, it might exercise its discretion and release the accused persons on bail, for if at any stage of the proceedings the Court finds that there are reasonable grounds for believing any of the accused persons guilty, it can cancel the bail bonds and can take him in custody again. Counsel also urged that as some of the accused persons were very respectable people in enforcing whose attendance in Court there will be no difficulty, and as the accused were likely to be prejudiced in their defence if they had not an occasion of instructing their Counsel, the applications for bail ought to be allowed. Counsel here cited 36 Calcutta, page 174 and read several portions of Mr. Justice Mitter's Judgment laying down the law on the point. Counsel reminded the Court that the prosecution had already taken ample time to prepare and place the evidence before the Court. He contended that when in the words of Mr. Mitter after a remand of 15 days which expired on the 16th of November and after utilizing the time between November 17 and November 24 the police have failed to produce the slightest "evidence of an incriminating nature" the Court must come "to the conclusion that such evidence was not forthcoming." The Court should therefore " under sub-section. (2) release the accused on bail.....though the preliminary enquiry should proceed." Counsel again read from Justice Mitter's Judgment "whether there are reasonable grounds or not is a question which must be decided judicially, that is to say, there should be some tangible evidence on which the Court might come to the conclusion that, if unrebutted, the accused might be convicted. The statement of a witness in the witness box that he has seen a certain act done, an act of an incriminating nature, might be sufficient. As to whether the witness can be fully relied upon or not is a question for subsequent consideration. But if there be no *evidence whatsoever* or evidence of a very flimsy character on the face of it, the inference would naturally be after a reasonable time has elapsed since the beginning of the enquiry, that there are no reasonable grounds for supposing that an accused is guilty .....ordinarily six weeks ought to be sufficient to start a case for the prosecution. If in any case in a preliminary enquiry more than six weeks have been taken without an attempt being made to adduce direct or strong circumstantial evidence, my experience is that there is either no evidence of a tangible character, or if evidence is afterwards adduced, the chances are that that evidence is of an unreliable character."

Counsel urged that the remarks of Mr. Justice Mitter applied with great force to the present case. Exactly six weeks had passed since the 11th of October and "not even a vestige of evidence was to be seen." In summing up Counsel urged that as some of the accused were very respectable persons and as the Police had as yet not put before the Court even the nature of the evidence which they were going to produce and as the accused were not allowed to see and instruct their Counsel the Court would be acting in the interests of justice in granting bail to all accused persons.

Here the Court expressed surprise that Counsel could not see their clients. Mr. Roshan Lal reminded the Court that in face of the written order of the Court, Mr. Warburton had not allowed him to see his client Lala Nand Lal. The Court on this ordered Inspector Shujat Ali to make a note that in future Counsel for the accused should have at all times free ingress to their clients and should be allowed to consult them privately. Counsel for defence requested a written order to be passed to this effect but the presiding Judge thought that their verbal order was sufficient as Inspector Shujat Ali assured the Court that in future no hindrance would be placed in the way of Defence Counsel seeing their clients.

At the end Counsel for the defence said. "On one side are arrayed the whole powers of the Police backed by the leading Counsel of the Province and with the resources of the State at their back (Mr. Grey had twice repeated that he does everything in consultation with H. H. the Maharaja); on the other are the accused who are in custody. The Court has allowed concession upon concession to the prosecution. Will it not be fair, in order to assure the accused that they shall have a fair trial, that a concession should be granted to them that they be released on bail so that they might be able to prepare their defence properly?" Counsel cited the opinions of the highest Tribunals for his contention that not only was it necessary that justice should be done but that it must be brought home to all parties that they can have the fullest confidence in the justice of the Court.

Mr. Grey in reply referred to another ruling reported in 36 Cal. which in his opinion overruled Mr. Justice Mitter's judgment. The Court asked whether that ruling preceded the one cited by the Defence Counsel. Mr. Grey being unable to give a reply the Court observed that the final ruling was that passed by Mr. Justice Mitter. Mr. Grey then urged that the other Judge (meaning Mr. Justice Coxe) dissented from Mr. Mitter's opinion. The Court on this remarked that the dissent was

only as regards the reasonableness or otherwise of the evidence on record and that as to the principle of the law laid down there was no dissent. Mr. Grey on this admitted that the principle laid down in the ruling were sound but he adduced his *personal* testimony as regards the evidence which was in the hands of the Police against the accused persons. He assured the Court that he had satisfied himself from the Police *Zamnies* that the Arya Samaj had been preaching sedition since a long time and that almost all the accused persons were the members of the body. He specially objected to the release of Lala Nand Lal whom he called the President and Lala Lachhman Dass, Secretary of the Samaj, because, in his opinion, they were primarily responsible for what was found on search of the Samaj premises.

The Defence Counsel in reply urged that Mr. Grey's assurance was not evidence of the nature contemplated by Mr. Justice Mitter's judgment and that in order to allow the accused to prepare their defence it would only be just to release them on bail.

The Court promised to pass orders on the next day.

In the evning Mr. Roshan Lal and Mr. Badri Das went to the Camp in which the accused were under custody and asked the Police officer in charge to allow them to see their clients. The Police Officer in-charge referred to the District Superintendent of Patiala Police who was also on the spot. The Superintendent distinctly gave them to understand that unless they produced a written authority either from the Court or from Mr. Warburton, they would not be allowed to see the accused. On this both the Counsel left Patiala the same evening.

(*Vide Punjabi 27-11-1909.*)

THE PATIALA SEDITION CASE.

We publish to-day a detailed report of the Proceedings in the above case before the Special Tribunal at Patiala on Thursday, the 25th, when Mr. Grey's arguments for obtaining a further remand was heard. There are certain amusing features in the proceedings which we cannot help noting as we go through the proofs. In the first place, the accused were again not produced before the Court, as required by law, the prosecution being probably afraid that just as Lala Chiranji Lal had been let off on the previous occasion other prisoners might also escape from their

custody. In the next place, Mr. Grey, when confronted by the Defence Counsel with the provisions of the law as going counter to his application had no other way to getting out of the difficulty than by declaring that in a Native State the Indian Criminal Procedure Code was not applicable, and the Maharaja's will was the law. This must sound to the public as strange as it is amusing, seeing that Mr. Grey has presumably been engaged by the prosecution because of his proficiency in the British law which lays down the provisions against Sedition. If British law is not applicable in Patiala, why have all this fuss and paraphernalia of a trial instead of leaving the matter to be dealt with in the old patriarchal way? The calling of the Court to the Maharaja's palace where Mr. Grey had been already having an audience with the Maharaja is another not a little curious incident. However, we are glad to find the hon'ble Judges of Court trying as far as possible to conform to the procedure of a regular trial and declared their amenability to British law excepting where it conflicted with the law of the State. Counsel for the defence argued for bail citing Mr. Justice Mitra's ruling in the Midnapur case. The upshot of the hearing was that the two Judges present said they would pass orders the next day (26th) after consulting their third colleague who was absent, but as we go to press a telegram is received that the passing of orders was deferred to Monday the 29th.

(*Vide Punjabee 27-11-1909.*)

A COUPLE OF PATIALA INCIDENTS.

ONE may ask if the principle of the old saying that what is sauce for goose should also be sauce for gander is being observed or violated in connection with the Patiala sedition arrests. We have come to know of a couple of incidents which let the reader interpret in what way he may think best. It is said that a letter was found at the search of the house of Lala Chiranji Lal, who has just been released on bail, addressed to him by a Mahommedan young man studying in England, brother of a high Police Officer at Patiala. The letter appeared to have been written from London in reply to one written by Lala Chiranji Lal advising the young men to see Mr. Gokhale, who also was then in England, if he wanted to have anything to do with politics. The Mahommedan youth wrote in reply that Mr. Gokhale was not the right sort of man—the exact word used by him is too strong to be reproduced—and that he thought better of the extremists. This letter was handed to Mr. Warburton by

Kotwal Shujat Ali Khan, and there was at one time a talk of searching the house of the writer's brother. But seeing that no action has yet been taken and that a search would be useless after such a lapse of time, the only possible inference appears to be that Mr. Warburton has subsequently changed his mind. We do not mean to say that compromising documents would have been found in the house of the Police Officer or that Mr. Warburton is not justified in not putting to unnecessary harassment a person against whom nothing incriminating was known. But compare with this act of consideration the particulars of another incident, which we given below in the words of our correspondent.

Lala Duni Chand, Pleader, Amballa, applied on the 22nd instant, on behalf of Lala Baij Nath B. A., B. T., officiating Head Master of the Collegiate High School at Patiala, for his release on bail on the ground, among others, that during his period of incarceration his wife had given birth to a child, and that there being no elder members in the family to look after the mother and child, the latter had died for want of proper care. No orders were passed on the application on the 22nd, and it was renewed on the 25th. in which the further ground was set forth that the wife of Lala Baij Nath was lying seriously ill, she having got fever which went up to 103 and 104, and that there was a swelling on her belly, so that the fear was entertained that she might succumb. The facts stated in the application were supported by an affidavit by Lala Bhagat Ram, M. A. L.L.B., Professor in the Mohendra College, Patiala, who happened to be in Court. Counsel also pointed out that he would be failing in his duty if he did not bring forward these facts to the notice of the Court, and he pressed for the immediate release of his client. M. Shujat Ali Khan, Inspector, incharge of the case, endeavoured to controvert Counsel by saying that Lala Baij Nath had a brother, Shadi Ram, who was incharge of the family, but this assertion of his was proved to be wrong then and there, as Lala Shadi Ram was the brother of another accused, Prabhu Ram, and was no relation of Lala Baij Nath. The latter's younger brother aged 10, who was present in Court, denied that he had any brother of the name of Shadi Ram and also deposed that he had no one else to look after the family. It also appeared from the boy's statement that he had been running after the authorities with a prayer that his brother might be released on bail. On this the Court remarked that enquiries would be made and orders passed next day (the 26th November). So far, however, as Counsel knows, Lala Baij Nath had not been released on that day.

It may be noted that Counsel took particular care to point out to the Court that there was no evidence against his client, that nothing incriminating was found in the search of his house, that he was a highly respectable man, that there was no fear whatever of his absconding, and that proper security would be provided.

It is a pity that the only argument urged by Mr. Grey against this pathetic application was that domestic affliction were no ground for release on bail. We suppose, however, Mr. Grey considers that his professional engagements in Lahore and elsewhere are a sufficient ground for the hearing of bail applications being put off time after time, while the accused rot in custody and their families suffer from afflictions, privations, and neglect. Apart from the sentimental view of the matter, however, why should not a man be granted bail when in his house was not found even a letter like that of the brother of the Mahommedan Police Officer referred to above, the search of whose house was not taken up although at first contemplated ? It only remains for us to add that when on the 21st instant Lala Duni Chand went with an application to see his clients, Lala Baij Nath and others, the Superintendent of Police incharge prohibited him, saying that he must obtain authority from Mr. Warburton. This is, however, not surprising when we see that even after the proceeding of the 25th instant, and after the Special Tribunal had more than once declared that no special authority was required to enable Counsel to see their clients, Messrs. Raushan Lal and Badri Das were similarly told by the Superintendent incharge that they must obtain written authority from either the Court or Mr. Warburton. Lala Duni Chand, we are told, asked the Superintendent to write an order on his application so that he might approach Mr. Warburton; upon which the Superintendent said that he would pass no order, and that if Counsel gave his application to him, he would simply withhold it. This is the sort of things that are going on at Patiala in the name of "law and order."

(*Vide Punjabi 13-11-1909*)

THE PATIALA SEDITION CASE.

The following application was filed before the Special Tribunal on the 26th November :—

Crown *Vs.* Rai Jwala Prasad and others. Charge under Section 124A and 153A, I. P. C.

SIR,—Lala Badri Dass, M. A., Pleader, Chief Court and Lala Raushan Lall, Barrister-at-law, went to see their clients who were kept in a camp near the Ablowal Bridge, on 25th November in the evening, and sought permission for an interview from the Deputy Inspector-General of Police and Superintendent of Police present there. They added that the Special Tribunal had ordered the Police to allow Counsel, whenever they liked, to have an interview with the accused.

Both the Police Officers replied that unless they were shown a written permission for interview, from the Inspector-General of Police Patiala or the Special Tribunal they could not allow Counsel to see their clients and told them to make a regular application for permission to interview to the Special Tribunal or the Inspector-General of Police.

On this both Counsel were obliged to go away without an interview with their clients.

(Sd.) DURGA DAS BANNERJEE,
Pleader.

PATIALA,
November, 25th

ORDER.

The Special Tribunal made the following order on the above application :—

This Court has issued orders once before also that Counsel for the accused be allowed to see their clients under necessary precautions.

This Court reitrates its orders now that Counsel be allowed to see their clients without any *hujjat*.

Dated Maghar 12, Sambat 1966.

(*Vide Panjabee 2-12-1909.*)

PATIALA IMBROGLIO.

PATHETIC INCIDENTS

Mr. Warburton's Omnipotence.

The brother of one of the accused in the Patiala Sedition Case sends us the following :—

(1). As already published in the *Punjabee* the bail application of Lala Baij Nath, B. A. B. T., officiating Head Master, which was presented to the Special Tribunal on 25th November and which was attested by Lala Bhagat Ram M. A., Professor, Mahindro College, had been sent to the Police for report. On 29th November, as ordered by the Special Tribunal, Ram Sarup aged 10, younger brother of L. Baij Nath, went to the Court for orders. Kotwal Shujat Ali said that he did not bring the application with him that day and that he would send it next day. Up to 3rd December the poor boy daily attended the Court and was duly informed that no reply had yet arrived from the Police'! One is at a loss to understand what for the Police required so much time?

(2). The poor boy was disappointed and at last admitted his brother's wife, who was seriously ill, to the Lady's Hospital, Patiala, as no adequate arrangements could be made at home to attend to the poor woman!

(3). Lala Baij Nath had an old uncle of his in Pundri. He too got sick and died. It was possible, nay probable, that if Baij Nath had been free to attend to him and arrange for proper medical aid, the poor fellow would have been saved.

(4). Since the time of first arrests, Mr. Warburton has been releasing men at his own discretion and pleasure. During the last week one Mul Chand has been released.

Early this year he arrested some men and released them of his own accord without even producing them before any court and rearrested some of them later on and re-discharged them after some time.

(5). The camp where the accused are kept is very near the Canal, and owing to excessive cold many of the accused are suffering from malaria and other ailments. When the accused were brought to the Court on 22nd Nov., Lala Mul Chand, Pleader, Sunam, was seen senseless owing to high fever.

(*Vide Panjabee 7-12-1909.*)

A NEW DEVELOPMENT AT PATIALA.

The following order issued by the Maharaja of Patiala, in connection with the Sedition Case, not only explains itself, but seems to suggest that there is more in the matter than what appears on the surface. His High-

ness discusses the question whether lawyers from British territory should be allowed to appear before the Special Tribunal :—

The question has been raised as to whether pleaders not enrolled in the State shall be allowed to appear on behalf of persons accused in this case. The laws of my State do not permit of such pleaders appearing in the Courts of the State, but as an act of special grace I am prepared to allow it in the present instance on the following conditions :—

Pleaders must understand that they are only allowed to appear on the condition that they do not obstruct, or attempt in any way to unnecessarily prolong, the proceedings. If the Court finds that this condition is violated, the Pleader violating it will be required to retire.

Applications to appear by pleader should be made in writing to the "Ijlas-i-Khas" and specify the particular pleader by name, and such permission, if granted, should take effect only upon the Court taking cognisance of the case on a date of which due notice will be given to all concerned. The Court will exercise its discretion as to the number of pleaders who will be permitted to address the Court at the close of the case or upon any point which may arise during the proceedings, and should restrict such pleaders, whether in the cross-examination of witnesses or in the their addresses to the Court, to matters specially affecting their particular clients.

(Sd). MAHARAJA,
of Patiala.

PATIALA,
30th. Nov. 1909.

It is rather a late date for the issue of such an order after the Maharaja had himself set the ball rolling for forensic warfare by engaging the ablest counsel in the Panjab. If the laws of the State "do not permit of such pleaders appearing in the Courts of the State," it is a pity that the Maharaja should have set the first example of departing from his own laws. "By an act of special grace" His Highness is prepared to allow the appearance of pleaders in the present instance on certain conditions, but the cantankerous public of British India would like to know if on the part of the State itself the engagement of Mr. Grey is a matter of "grace" or of *necessity*. Of course, the Maharaja is young and does as he is advised, but it is strange that anybody considered fit to advise the Ruler of a State should ever have allowed any question to cross his mind

as to whether the defence should be allowed the aid of competent counsel, specially when the prosecution is so efficiently equipped in that regard. The right of defence is an inalienable one whereever there is the form of a trial, and the appointment of the Special Tribunal would appear to be meaningless if the accused were not allowed full facilities of legal help. Although the terms of the order state that pleaders will be allowed to represent the accused "as an act of special grace," the privilege is hedged in with so many restrictions that its value may be altogether nullified at the discretion of the Ijlas-i-Khas (whatever that may mean) or of the Judges during hearing. Seeing that an order like the foregoing is the outcome of the present stage of the proceedings, no one can say what the further evolution of the trial may or may not bring forth. The condition that any permission for pleaders to appear, *if granted,* should "take effect only upon the Court taking cognisance of the case" disposes satisfactorily of the applications for the grant of bail, now that the prosecution's application for remand has been satisfied. The long and short of the matter appears to be that while the prosecution will have all its own way the defence is likely to be hampered at every step, if indeed it do not happen that the defence should have as little of its say as possible. The strictly English procedure adopted for the prosecution and the old ordinance of "sweet will" sanctioned for the defence, presents a glaring contrast, indeed.

(*Vide Panjabee 9-12-1909.*)

(D)

REGULAR PROCEEDING BEFORE THE SPECIAL TRIBUNAL.

FIRST HEARING.

The 15th of December, 1909.

The Judges took their seats exactly at 12 A. M. and the case was called. Besides the Counsel for both sides, the special reporter to the *Pioneer*, the *Civil and Military Gazette*, the *Times of India* and the *Statesman* was present accompanied by a shorthand writer. Mr. Guest was also present as a reporter.

Mr. Grey, assisted by Mr. Pestonji, Sardar Nagina Singh, the State Prosecutor, and Shujat Ali Khan, the Police Inspector, appeared for the Prosecution. Messrs. Roshan Lal and Badri Das appeared for the defence.

Mr. Warburton himself was present at the hearing. On the Court asking Mr. Grey to file the Sanction and Complaint for which orders were passed at the last hearing, Mr. Grey referred to the recent order of the Maharaja passed on the 1st of December (which has already appeared in the *Punjabee* of the 9th instant) and enquired if Mr. Roshan Lal and Mr. Badri Das had obtained the special permission of the Ijlas-i-Khas to appear for the accused in the case. The Court referred to the copy of the Maharajah's order which was on file and decided that it could not have retrospective effect. The Court further ruled that all the Barristers and Pleaders who had already been allowed by the Court to appear before it in the case would continue to do so.

The reporters present appeared to be shocked by such an objection emanating from a European leader of the bar. One of them actually remarked that it was not in good taste. The Court here asked Mr. Grey whether a translation of the complaint in Urdu had been prepared, and in getting a reply in the affirmative the complaint was ordered to be put in.

While Mr. Grey was handing over the complaint to the Court, Mr. Roshan Lal brought it to the notice of the Court that when he and Mr. Badri Das went to see the accused the last time they were here, the Superintendent of Police and the Deputy Inspector-General of Police told them plainly that they would not allow Counsel to see the accused without obtaining written orders either from Mr. Warburton or from the Court. He had no intention of going to see his clients without bringing this to the notice of the Court, but his friend Mr. Pestonji told him at Lahore that he had been too hasty in driving straight to the Havalat camp, as the Police Officers there had not learnt from Inspector Shujaat Ali Khan the special orders of the Court for giving facilities to the defence Counsel to see the accused persons. He said that he again tried to see the accused with Mr. Badri Das this morning, but Superintendent Sardar Gurbukhsh Singh gave them distinctly to understand that they would not be allowed to see the accused unless they produced a written order either from Mr. Warburton or the Court. The Court, on this, warned Inspector Shujaat Ali, to see that such disobedience of orders did not occur a second time and asked Mr. Roshan Lal to go and see freely his clients outside who were not called in as yet.

In putting the complaint before the Court Mr. Grey said that although it was not obligatory on him to put in a written complaint, yet he had complied with the orders of the Court. He urged that Mr. Warburton

was not the complainant, but had simply carried out the orders of the Council with the further sanction of the Maharajah. He then read extracts from the confidential file of sanction for the purpose of showing how Mr. Warburton had proceeded to make the arrests. He read out a circular letter of Mr. Warburton addressed to the Police Officers who were ordered to make arrests, to proceed with all caution, and to abstain from all harsh treatment of those whom they arrested or whose houses they searched. [Here many of those present in Court were making audible remarks that the Police had harassed the accused persons and really tyrannised over them.] Mr. Grey again urged that the written complaint was unnecessary, and that the mere statement of Mr. Warburton on oath was sufficient to enable the prosecution to proceed.

The Court again told Mr. Grey that they had decided that point at the last hearing, and that he could not be allowed to reargue the point. The complaint was then considered as put in formally. The Court then asked Mr. Grey to put in the Sanction.

Mr. Grey again opened arguments on this point. He urged that it was not Mr. Warburton who was the complainant, nor did he ever apply for sanction. The late Council of Regency passed an order for the uprooting of sedition from the State. Mr. Warburton did not proceed only on that. Mr. Grey said that Mr. Warburton took the Maharaja's sanction before taking action for the arrest and search of the accused persons' houses, and, therefore, he submitted that Mr. Warburton's mere statement on oath was sufficient to show that he had sufficient sanction to arrest the accused.

The Court again referred to its previous order and distinctly gave Counsel to understand that he must produce the sanction of the Council.

Mr. Grey in reply to the Court said that the papers were of a highly confidential nature. He said that Mr. Warburton's report to the Council implicated a very high official of the State against whom proceedings were not taken. He urged that it would be highly prejudicial to the State if such State secrets were made public.

Court: "Where are His Highness's orders sanctioning the prosecuton."

Mr. Grey—"Those orders were verbal."

The Judge here took the Council of Regency's order from Mr. Warburton and reading it together and holding a consultation one of the Judges remarked that there was nothing in the Council's order itself which could not be made public. Mr. Grey here urged that it was a mistake to consider that he appeared for Mr. Warburton. He showed a letter privately to the Court and said that that was his authority. He said that Mr. Warburton did not engage him. He was engaged by the Maharajah and was conducting these proceedings according to H. Highness's instructions.

The Court put a stop to these arguments by remarking that as H. H. the Maharaja Sahib was the Court of final appeal, to whom appeal in this case would also go, it was not proper to bring in his name in all things. The Court further remarked that although all prosecutions were launched in the name of the Sovereign, the Sovereign himself was not considered to belong to any of the parties.

Mr. Grey—"I will put in Mr. Warburton as a witness."

Court—"What for?"

Mr. Grey—"To shew that the Maharaja's verbal order was a sufficient sanction."

Here the Court remarked that the Council's order was not accompanied by any lists. Lists were then handed over to the Court by Mr. Grey. Mr. Warburton was also asked to sign the complaint which he did. The accused were here called in and Lala Charan Das, Pleader, who did not know English appeared for some. Mr. Badri Das suggested that as some of the accused were unrepresented by Counsel and did not understand English, proceedings should be conducted in Urdu (the Court language). Mr. Grey was, however, allowed to address his questions in English.

MR. WARBURTON'S STATEMENT.

Mr. Warburton examined by Mr. Grey:

Q. How did you obtain orders for proceeding against the accused?

A. On 27th September 1909, the Council of Regency, Patiala, sent us confidential instructions to proceed against the accused in the matter of search and arrest, &c. The order was His Highness's."

Q. Were the orders received by you for all the accused present in the Court?

A. The orders were for only those accused whose names are given in the Complaint. The permission was obtained from the Council and it was mentioned in that order to challan the case when the enquiry was complete. I have signed the complaint and the List of accused.

Cross-examined by Lala Badri Das, the witness said :—

The Council of Regency gave orders in writing. I do not want to produce that order.

It is a privileged document under sections 123 and 124 of the Evidence Act. (Mr, Grey also here objected to the filing of the Sanction on the Judicial file without obtaining permission from the *Ijlas-i-Khas*. The counsel for accused applies for the filing of the Sanction).

Mr. Badri Das to witness: "Does the sanction of the Council mention in writing, the names of the persons against whom warrants have been issued?"

On this Mr. Grey objected that when the document itself was a privileged one, no evidence as to its centents could be produced in Court.

The Court here stopped the cross-examination of Mr. Waburton, and remarked that they would proceed after the question as regards the admissibility or otherwise of the Council's order was decided. After hearing the prosecution Counsel, Court decided that as orders had already been passed for the production of the sanction it must go on file. On this Mr. Grey again went on with furtner arguments. He said that the production of the sanction itself was harmless, but the file contained papers of the most confidential nature which could not be made public for State reasons. He urged that it was not an ordinary case. He took all his instructions directly from the Maharajah.

One of the Judges remarked that His Highness was for both the sides—he was the guardian of Justice.

The Court again gave its final order through Sardar Bhagwan Singh : "We do not see any objection to the sanction going on file."

Mr. Grey again insisted that the sanction should not go on file. He pressed for an adjournment to enable him to obtain orders from His Highness direct.

After once more consulting amongst themselves the Judges heard Mr. Badri Das, who submitted that the production of the Sanction was

essential to the entertainment of the complaint in the case. He said that sanction 123 and 124 did not apply to the documents of the nature of Sanction for State prosecutions. The Court again remarking that they were prepared to order the sanction to be produced, Mr. Grey again insisted on his right of reply and spoke twice. In the end he read section 123 of the Evidence Act. "No one sh.." be permitted to give any evidence derived from unpublished official records relating to any affair of State, except with the permission of the officer at the head of the department concerned, who shall give or withhold such permission as he thinks fit."

Mr. Grey then came out with his last argument which was that as the Maharajah was the head of the Police Department it was necessary to take his sanction before the Sanction was produced. One of the Judges pointing to where Mr. Warburton was sitting said: "There sits the head of the Police and he himself is the Complainant. The Maharajah is, in that sense, head of no special Department."

The Court finally held that the sanction could not be exempted from production in Court. They did not press for the production of Mr. Warburton's confidential correspondence and therefore allowed that a copy of the Sanction might go on file.

On this Mr. Badri Das reserved the cross-examination of Mr. Warburton on this point pending the production of the sanction.

Mr. Grey promised to produce copy of the Sanction the next day.

Mr. Grey here requsted the Court to decide what law of procedure would apply. After hearing Mr. Grey's objection as to the application of the Criminal Procedure Code to Patiala State trials, the Court expressed its intention of abiding by its previous decision that they would apply the Criminal Procedure Code so far as it was not inconsistent with other express laws of the Patiala State.

Mr. Grey then remarked that the trial should be conducted as an ordinary warrant case because there was no committal by a Magistrate. After interchange of mutual views the court allowed the trial to proceed as if it were a warrant case. Mr. Grey here requested the Court to take action against two of the accused, (1) Umrao Chand of Patiala and (2) Shankar Lal of Narnaul, both of whom were absconding.

The Court adjourned for an hour for lunch and on re-assembling Inspector Shujaat Ali was produced as a witness for the Prosecution.

Shujat Ali Khan, Inspector of Police, on S. A. :

"I was given warrants for making arrests and searches in this case. There were 2 warrants for Shankar Lal, son of Hira Lal, No. 16, and Amar Chand No. 47. Their houses were searched, but they could not be arrested as they were not found. I reported the matter to the District Magistrate and requested him to proceed under sections 87, 88 Cr. P. Code. I mentioned the fact of their absconding on the backs of their warrants. The warrant against Shunkar Lal was entrusted to Fazal Rahman, Sub-Inspector and that of Amrao Chand to Nathu, Head Constable. I tender their reports made on the backs of the warrants. There is no likelihood of their being arrested. A letter was written to Sub-Inspector, Narnaul, but no reply was received to it. I made the report to the Magistrate some 20 days ago. Partap Sing and Mohd. Hussain constables, were sent out to search for Amrao Chand. All this was verbal. Amrao Chand's wife also mentioned that her husband was not to be found. I mentioned this in my report.

After this statement was finished Court reserved orders on this point.

The Court again asked Mr, Grey to file the list of the accused against whom sanction was granted. Mr. Grey objected to this and said that the lists were of a highly confidential nature and that the Court was wrong in compelling him to produce it. The Court on this remarked that the list ought to be before the Court in order to enable it to see whether the names of the arrested persons appeared in that list. The prosecution was ordered to produce a copy of the list the next day.

Mr. Badri Das then requested the Court to order the Prosecution to file a list of the witnesses whom they wanted to produce to enable the accused persons to properly instruct their Counsel for their cross-examination Mr. Grey replied that he ought to be left to conduct his case in his own way and should not be asked to disclose the names of his witnesses. He said that they had some 100 witnesses and they were not debarred from producing more if wanted. The Court here asked Mr. Grey how the accused would go on with the cross-examination of the Prosecution witnesses unles they knew their names and could thus find out their antecedents. The Court further remarked that if the defence Counsel in such case reserved the cross-examination of all the witnesses, that would unnessarily prolong the proceedings.

Mr. Grey on this very warmly urged that the Court could not oblige him to disclose the names of his witnesses. He contended that in his

long practice he had never heard of such a proceeding. He further said that if the Prosecution were to disclose the names of their witnesses, the friends of the accused would put pressure on the witnesses and compel them to retract their statements.

Mr. Badri Das on this remarked that the other side also could assert that it would be prepared to shew how the Police had procured evidence by putting improper pressure upon witnesses, but there was no point gained by making such unnecessarily objectionable remarks.

Mr. Grey then challenged the Defence Counsel to show any provision of law which could compel him (Mr. Grey) to file a list of his witnesses.

Mr. Badri Das on this asked the Court to read sub-section 2 of section 252 of the Criminal Procedure Code which, in warrant cases, laid down : " The Magistrate shall ascertain from the complainant or otherwise, the names of any persons, likely to be acquainted with the facts of the case and to be able to give evidence for the prosecution, and shall summon to give evidence before himself such of them as he thinks necessary."

Mr. Grey addressing Defence Counsel : " You should not argue the point when I have finished my reply.

Mr. Badri Das :. " I simply took up your challenge and pointed out the provisions of law. I have not urged any new arguments."

Court intimated that it would reserve the point for decision till to-morrow.

Mr. Grey addressing the Court : "I have practised for a great many years and have never heard of such proceedings. I insist upon my conducting the case in my own way. If I am not allowed to do so, I shall have to retire from the case."

The Court here explained to Mr. Grey that they had only reserved judgment on that point and had not passed any orders. Mr. Grey was, on this, a little pacified and said that in that case he would go on with the work. He then asked the Court to adjourn till to-morrow when he would open his case.

Court.— Is any opening speech necessary? It is to be tried like a warrant case.

Mr. Grey.— It would be as much to the interest of the Court as to the advantage of the accused that I should explain what we are going

to prove and to give the whole history of the movement for the last 2 years."

Court.—"How much time would you take?"

Mr. Grey.—"I might take 2 days or more." Court—"You have to make a bare statement of the nature of your evidence. It is not a stage for arguments. Could you not finish sooner?"

Mr. Badri Das on this humourously remarked that if the speech of Mr. Grey would be unnecessarily lengthy the Court could at any time stop it.

Mr. Grey.—"The Order of Ijlas-i-Khas does not apply to me. The Court can stop only Defence Counsel."

The Court adjourned for the day.

(*Vide Panjabee 21-17-1909.*)

A TRUE COPY OF THE COMPLAINT FILED BY Mr. WARBURTON.

The State of Patiala vs. *Jawala Prasad and others as detailed in attached list.*

The information and complaint of John Paul Warburton, Inspector-General of Police, Patiala State, sheweth.—

1. That from the year 1907 complainant has been engaged in his official capacity in enquiring into various seditious and illegal practices in the State.

2, That in August 1909 Complaninant was ordered by the Council of Regency to submit a report upon the matters referred to in para. I and was subsequently ordered by the said Council, with the sanction and approval of His Highness the Maharaja of Patiala, to arrest and proceed against the accused in this case.

3. That the majority of the accused are members of an Association known as the Arya Samaj having its principal place of business and assembly for the Patiala State in Patiala City and various branches in other towns within the territories of His Highness the Maharaja and the remainder of the accused are sympathisers with, and supportersof the said Association, the

meetings of which are used for the discussion of seditious subjects and its organization for the dissemination of seditious literature and the spreading of seditious views.

4. That the accused with other persons have, durring the year 1908 and 1909, joined together and conspired to deprive His Imperial Majesty the Emperor of India of the sovereignty of British India and to bring into contempt and to excite disaffection towards the Government in British India and towards His Higness the Maharajah of Patiala, and the Government of the State and have further promoted or attempted to promote feelings of enmity and hatred between different classes of the subjects of His Imperial Majesty and of His Highness the Maharajah and have further made, published and circulated various statements, rumours and reports which were, and are, likely to cause fear or alarm to the public or to certain sections of the public whereby persons might be induced to commit offences against the State or against the public tranquility or which were and are likely to excite different classes or communities of persons to commit offences against other classes or communities.

5. That in pursuance of the intention of the said conspiracy each of the accused have committed the acts of the nature described above and have abetted the doing of the same by others and have thereby committed offences against the law of the State of Patiala of the nature of the offences described in sections 121 A, 124 A, 153 A, and 505 of the Indian Penal Code and have abetted the commission of the same.

6. And on behalf of the State and in pursuance of the orders recited in para 2 hereof, I pray that they may be punished according to law for the said offences or any of them or for any other offences of which they may be found guilty.

(Sd.) J. P. WARBURTON.
(Sd.) A. GREY.

LIST OF THE ACCUSED.

(1) Jwala Prashad son of Kanwar Sen Bania, Ex. Engineer Patiala.

(2) Nand Lal, son of Kirpa Ram, Khatri, Accountant Public Works, Resident of village Garhshankar, Dist. Hushiarpur.

(3) Chiranji Lall son of Kirpa Ram, resident Ditto.

(4) Lachhman Das B. A, son of Mehr Chand Khatri, Head Master School Sharanwala Gate Patiala resident Santokgarh, Thana Garhshankar. Dist. Hoshiarpur.

(5) Bhagwan Das, son of Bishen Das Khatri, Treasurer H. H. The Kour Sahib's Office, resident of Jagraon, Dist. Ludhiana.

6 Murari Lal, son of Jahangiri Mal Bania, Clerk, Accountant—General's Office, resident of Patiala.

7 Ramesher Das, son of Shib Shankar Brahmin, Treasury Officer, resident of Patiala.

8 Prabhu Ram, son of Ghisu Ram Bania, Clerk, Accountant General's Office, resident of Shahpore Tehsil Jagadhri, Dist. Amballa.

9 Kulwant Rai, son of Doshala Mal Khatri, Ahlmad Dewani (Mal) resident of Patiala.

10 Vilaiti Ram son of Bhagirthi Mal Bania, Swadeshi Shopkeeper, resident of Patiala.

11 Chota Ram son of Bhagirthi Mal Do. Do.

12 Bulaqidass, son of Mukand Lal Khatri, Clerk A. G. Office of Patiala.

13 Girdhari Lal son of Rallia Ram, Sub—overseer P. W. D., resident of Mukandpore, Dist Jallundhar.

14 Godhan Lal son of Sunder Das, Sub-overseer, P. W. D., resident of Akalgarh, Dist. Gujranwala.

15 Gonda Ram, son of Biru Ram, Shopkeeper of Patiala.

16 Shankar Lal, son of Hira Lal, Swadeshi Shopkeeper of Karnal.

17 Balmukand, son of Sucha Mal Khatri, Sub-overseer P. W. D. resident of Nawanshahr, Dist. Jallandhar.

18 Chint Ram, son of Mukandi Lal Sub-overseer P. W. D., resident of Rahon, Dist. Jallundhar.

19 Kishori Lal, son of Narain Das Khatri, Clerk P. W. D., resident of Sadhora, Dist. Amballa.

20 Brij Lal, son of Naranjan Das, Clerk P. W. D, Patiala.

21 Ram Lal, son of Nand Lal Khatri, State Overseer, now Swadeshi Shopkeeper, resident of Bunga, Dist. Jallundhur.

22 Babu Ram, son of Nanak Khatri, Darbari of Patiala.

23 Naseeb Singh son of Deputy Singh Rajput Clerk P. W. D. resident of Hadon, Thana Samrala, Dist. Ludhiana.

24 Kunden Lal, son of Siri Ram Bania, Teacher, High School, Patiala.

25 Karta Ram, son of Rala Ram, Brahmin, Head Master, High school, Purana Feelkhana, resident of Mahalpore Dist. Hoshiarpur.

26 Baijnath, son of Bhagwan Dass, Bania, Head Master, High school, resident of Poondri, Dist. Karnal.

27 Johri Lal, son of Karta Ram, Bania, Clerk. A. G. Office, Pail Patiala State.

28 Lachhman Sing, son of Nand Singh Sodhi, Clerk, Post Master Office, resident Dealpur, Dist. Pinjour.

29 Jhurgo Lal, son of Nanak Chand Brahmin, Clerk, Office of Plague Nazim of Patiala, Resident of Karnal.

30 Sant Ram, son of Narain Singh, Rajput, of Patiala, Sub-Inspector of Police.

31 Ram Dhani, son of Pohlo Ram Sud, Inspector Police Patiala, of Ludhiana.

32 Shamsher Singh, son of Shadi Ram Rajput, Sub-Inspector Police, Patiala, of Mahendragharh, Patiala State.

33 Sain Das son of Gurditta Mal Khatri, Pleader, of Amritsar.

34 Ganeshi Lal son of Komadan Khatri, Clerk, P. W. D. Patiala.

35 Purtap Chand, son of Atar Sen Khatri of Patiala.

36 Desraj, son of Atma Brahmin, Clerk, Office of Executive Engineer, resident of village Rajputana, Dist. Pinjour.

37 Bhagat Ram, son of Waziri Mal, Nazir, Municipality, Patiala.

38 Atma Ram, son of Mutsadi Lal Bania, Accountant, workshop of Nahan.

39 Dr. Bakhtawer Singh son of Ghania Mal Khatri, Hospital Asst., Patiala Dispensary, resident of Bari, Thana Khana, Dist. Ludhiana.

40 Attar Chand, son of Kalu contractor, of Patiala

41 Dwarka Das son of Attar Chand Bania. Do.

42 Chiranji Lal, son of Atma Ram Kalal, Clerk, A. G. Office of Patiala.

43 Parmanand, son of Fateh Chand Khatri, son-in-law of Nand Lal, Accountant P.W.D., resident of Nawashahr, Dist. Jullundhur.

44 Ram Chand, son of Behari Lal Khatri, late Overseer P. W. D. Resident of Muzaffarnagar.

45 Muni Lal, son of Natha Lal Khatri, Clerk, A. G. S. office of Patiala.

46 Shib Chand, son of Girdhri Lal Bania, Sarishtedar Plague Nazamat of Patiala.

47 Amrao Chand, son of Natab Rai Khatri, Petition writer of Patiata.

48 Daulat Ram, son of Amir Chand Arora, clerk of Patiala.

49 Duni Chand, son of Jai Singh Sen, Girdawar Qanungo Sunam, Resident of Rampura, Dist. Pinjour.

50 Gurdit Chand, son of Gobind Shah, Kayastha, Patwari Salimgarh Tehsil Sunam, Resident of Taran-Taran, Dist. Amritsar.

51 Miri Ram, son of Daulat Ram, Sood, Girdawar Qanungo, Tehsil Sunam, resident Manakpur.

52 Chandu Lal, son of Budh Sen Kayastha Vakil, Sunam.

53 Devi Dayal, son of Chandu Lal Kayasthe, Do.

54 Dhani Ram son of Lal Chand Kalal, Patwari, Tehsil Narwana, Resident of Moga, Dist. Ferozepur.

55 Gauri Shanker, son of Boota Mal Shopkeeper, Narwana.

56 Shadi Ram, son of Chundu Lal, Khatri, Ahlmad, Tehsil Narwana Resident of Pail, Dist. Amargarh.

57 Har Bilas, son of Gurdial Bania, shop-keeper, Narwana.

58 Bhagwan Chand, son of Natha Ram Brahmin, Patwari, Ojana, Tehsil Narwana, Resident of Moga, Dist. Ferozepur.

59 Dalip Chand, son of Pat Ram Mahajan, Shopkeeper, Narwana.

60 M. Kishen Chand son of Jit Ram Arora, Kanungo Tehsil Bhawani Garh Resident of Kh...o, District Montgomery.

61 Nand Lal, son of Ganesha Mal, Khatri, Sub-overseer P. W. D. Resident of Bari Thana Khana Dist. Ludhiana.

62 Sada Ram, son of Nohria Mal, Khatri, school master Bhawanigarh, Resident Ferozepure.

63 Raunak Singh son of Kalu Singh Bania shopkeeper mandi Raman resident Talwandi Sabu Dist. Barnala.

64 Pars Ram son of Bhagat Ram Mahajan shopkeeper Ram Mandi Resident of Talwandi Sabo.

65 Salig Ram son of Kakaram Khatri Head Master of School Resident of Amargarh.

66 Daulat Ram son of Munshi Ram Khatri Kanungo Bassi Resident of Pail, Patiala State.

67 Radha Kishen son of Madho Ram, School Master Bassi.

68 Nand Lal, son of Badam Singh Jat Head Constable Police Station Resident of Khaila Dist. Amballa.

69 Dhani Ram, son of Nandu Mal Khatri, Sub-divisional Officer, resident of Bhatinda.

70 Shib Sharan Dass son of Fateh Chand Khatri, Girdawar Kanungo, Tehsil Bhawanigarh, resident of Patiala.

71 Dhani Ram, son of Rala Ram Khatri, Patwari, Village Ratiram, Sanour, Rasident Tanda, Dist. Hushiarpur.

72 Ronki Ram son of Nanu Mal Late Teacher school, Bhadur, Patiala State.

73 Narain Das son of Gurditta Mal Manager Biswadar Jagirdar Bhadaur, resident Lakhenwal, Dist. Gujrat.

74 Kapur Chand, son of Jiwa Ram Vaish, late Editor, Swarajya Allahabad, resident Sunam.

75 Banarsi Das, son of Sukhan Lal Khatri, Shop-keeper, Patiala.

76 Salig Ram, son of Sansari Mal Bania, Sub-divisional Officer. P. W. D. Chail resident Khanpur.

(Sd.) J. P. WARBURTION,
INSPECTOR GENERAL POLICE
Patiala State.

15 *th December 1909.*

SECOND HEARING

The 16th of December, 1909.

The Judges took their seats at 11 A. M. Mr. Grey did not attend owing to indisposition and the proceedings were consequently adjourned. Court shifted to the Maharaja's Hall, the room previously occupied being crowded and small.

Counsel for the accused pressed for the putting in of the sanction of Ijlas-i-Khas and the list of persons whose arrest was sanctioned, for the production of which Court had passed written orders. This was not forthcoming.

At the request of the defence, the accused were verified with the list submitted by Mr. Grey with the complaint.

The result was that it was found that out of the list tendered with the complaint five persons were absent, eight persons though under custody were not included in the list for whom there was apparently no sanction. These eight included one Badri Das who was kept in the Central Jail in a solitary cell for twenty two days. Court ordered their warrants to be produced and a report to be submitted as to why they were arrested and not included in the complaint. Before the Court rose for the day, some of the accused complained of illegal treatment.

TRUE COPY OF THE COURT'S ORDERS.

I

List of accused in custody who are present in Court, but whose names do not appear in the petition of complaint.

(1) Badri Prasada, son of Raja Ram Pleader, arrested on the 26th of Asauj (1966)

(2) Gopinath son of Bhagwandas, officiating Manager, General Supplying Agency arrested on the 26th of Asauj (1966.)

(3) Munshi Ram son of Hukum Chand resident of Pail, arrested on the 12th of Kartik (1966.)

(4) Vilayati Ram son of Birbaldas arrested on 2nd Kartik (1966)

(5) Munshi Ram son of Prabhu Dayal Clerk Water Works, arrested on 27th Asauj at the (Patiala) Railway Station.

(6) Prithwi Chand son of Jaya Gopal resident of Lahore, Naib Sadar Qanungo, arrested on the 12th of Kartik (1966.)

(7) Hukam Chand son of Mela Ram Contractor, arrested on the 26th of Asauj (1966.)

(8) Prem Dutta son of Zalim Singh of Mukandpur, District Bijnore arrested on 27th Asauj (1966.)

(75) Banarsidas son of Phagun Lal resident of Patiala, Khatry—was first arrested on 20th December 1908 and was released on bail of 500 Rs. on 15th April (1809) was re-arrested on 11th October (1909.)

(74) Kapur Chand son of Jiva Ram resident of Sunam—First arrested from Patiala (Railway) Station on 21st December 1908 and was released on bail of 500 Rs. again arrested without warrant on 11th October (1909)—released on personal recognizance of 100 Rs. on 15th October (1909) and was again taken in custody without warrant on 16th October (1909.)

(34) Ganeshi Lal son of Kumedan Singh resident of Patiala, Khatry—arrested on 20th December 1908, released on bail of 200 Rs. on 23rd January 1909, was again arrested on 11th October 1909.

(35) Partap Chandra son of Attar Chand resident of Patiala—First arrested without warrant on 20th December 1908, then released on bail for 200 Rs. on 23rd January 1909 finally arrested on 11th October 1909.

II

On verifying the list of accused persons filed by the prosecution yesterday together with the plaint by actual comparison with those under police custody who are present in Court to-day it appears that 8 persons

whose names do not figure in the official list are under police surveillance. Their names are given in the list attached to the order. Moreover accused No. 75,74, 32&35 (whose names are included in the prosecution list) have submitted in court that they were first arrested in December of the last year but no warrants were shown them. After a few months they were released on special security. Now they have been arrested again without warrant. We desire to ascertain the truth in regard to these matters and therefore have directed Mr. Pestonji, counsel for the prosecution, to produce in court to-marrow all the necessary documents in connection with these accused *viz* the warrants issued in the first instance; special security deeds and the warrants for their re-arrest. He is further required to state on what charge have 8 men whose names do not figure in the prosecution list been kept under surveillance. Again some accused persons whose names are on the list are not present in court. It has been submitted that they have been let off on personal recognizance. Let the recognizance deeds be produced to-morrow. All papers in connection with remand &c. should be filed tomorrow. Let Mr. Pestonji be informed of this order.

Dated the 16th of December 1909.
The 2nd of Posh 1966.

III

As Mr. Pestonji counsel for Prosecution stated that Mr. Grey Prosecution Counsel was unable to attend court on account of ill health and probably he will be present and conduct the case to-morrow, therefore proceedings in the case are postponed to-day on account of the said reason. The file should be placed before the court again tomorrow. The Counsel for both the parties present in Court, heard the order. Dated the 16th of December 1909 according to 2nd of Posh 1966.

(Signed) Sirdar Bhagwan Singh Saheb
Lala Ram Parsada saheb.

THIRD HEARING

The 17th of December. 1909.

TheJudges took their seats at 11. A. M.

I

COPY OF ORDER OF THE SPECIAL COMMITTEE.

PRESENT.

Mr. Grey, Mr. Pestonji Dadabhai and Sirdar Nagina Singh Advocate for the Prosecution. Mr. Roshanlal, Lala Badri Dass and Lala Charan

Das for Defence. Jwala Prasada and Chiranji Lal accused on bail and all the other accused in Police custody—

ORDERED THAT PROCEEDING SHOULD BEGIN.

Mr. Grey, after this began his address to the Court which was not concluded when the Judges took up the question of Police Report and the following order was passed after which the Court rose for the day.

COPY OF THE ORDER OF THE SPECIAL COMMITTEE.

On the 29th of November the court issued an order that according to regular proceduce the Prosecution ought to have filed a plaint before proceedings could commence. On the occasion of the last hearing Mr. Grey, Prosecuting counsel had stated in court that the regular plaint would be filed soon. This plaint was produced on the 15th of December. But it does not follow from that order that all evidence collected against the accused as a result of police investigation should also be filed before the Judicial trial commences. Since the order of His Most Gracious Highness dated the 12th of October clearly implies that this should be done, we direct that a report embodying the result of the police investigation, an abstract of the documentry evidence and the list of prosecution witnesss examined by the police, he submitted to the court. We, therefore direct that the Prosecuting counsel Mr. Grey do comply with this order so that on the completion of the report, the case might be proceeded with in the court.

Dated the 17th of December 1909
The 3rd of Posh 1909

Fourth Hearing.

The 18th of December 1909

1

Copy of order of Special Committee dated the 18th of December 1909—4th Poh 1966. Mr. Grey, Mr. Pestonji Dadabhai and Sirdar Nagina Singh for the Prosecution. Mr. Roshan Lal. Mr. Badri Dass and Lala Charan Das for the defence.

All the accused except Panna Lal are present.
Ordered that proceedings in the case might begin.

II

Mr. Grey resumed his address to the Court, which was continued after lunch.

Mr. Grey had not concluded his address when the Court gave the decision that the statement of evidence collected by the police against the accused should be submitted to them by Mr. Grey. Lala Ramprasad said that was the law.

Mr. Grey replied that he put a different construction on the law, and if that was the interpretation given by the Court, he would ask leave to appeal against it.

Lala Ramprasad asked if Mr. Grey thought the police investigation could go on at the same time as the Court enquiry.

Mr. Grey replied that that was frequently done.
Mr. Budri Dass dissented.

Mr. Grey replied that if that was the order of the Court, the case would have to be postponed.

The president said in that event the prisoners would have to be kept in custody for a fortnight without any remand.

Mr. Grey replied that in any case they would have to remain in custody throughout the trial. The question, Mr. Grey said, was whether the Court had the power to insist on the production of all the witnesses. It practically meant that the court was conducting the prosecution, and if that was to be so he would request the Maharaja to relieve him of his duties.

A very lengthy discussion ensued, when it transpired that one of the prisoners was not present in Court. He had been bitten by a mad dog and was ordered by the doctor to proceed to Kasauli.

Mr. Budri Dass said that made no difference as four prisoners were not present at that day's trial.

Mr. Grey said the whole trial was vitiated and they would have to start afresh. After further discussion the Court asked Mr. Grey if he would conclude his address, after which the Court could adjourn, but Mr. Grey decided not to proceed. The case was accordingly adjourned to the 3rd January

One of the absconders, named Shankar Lall, gave himself up to-day, and said he did not know a warrant was out for him. Mr. Grey also entered *nolli prosequi* against seven prisoners. After the transaction of some formal matters the Court rose. The hearing was to be resumed on the 3rd proximo.

Copy of order dated the 18th of December 1909 the 4th of Posh 1966.

On the 17th of the current month an order was issued by this court that the final report embodying the result of the police investigation, an abstract of the documentary evidence and a list of Prosecution witnesses should be submitted before the hearing of the case could begin so that on the completion of the police case the judicial trial might begin. But Mr. Grey, the Prosecuting counsel, has to-day submitted in court that the completion of the investigation and the preparation of the lists demanded will take time and that very likely the report asked for by the court will be ready after Xmas by January.

Again Panna Lal, one of the accused persons, who has been bitten by a mad dog has been sent, under orders from the medical officer of the state, to Kasauli for examination. His course of treatment will probably extend over two months. It would not be regarded unobjectionable to go on with the case during his absence. The Xmas vacation is also drawing near. Considering all these circumstances we think it proper that the commencement of the judicial proceedings be postponed till after the Xmas vacation. We regret this postponement on account of accused persons who are under police surveillance. We, accordingly, fix the date of the next hearing for Jan .3 and direct the Prosecuting counsel that in compliance with our order dated the 17th December he do produce on that date the report embodying the result of the police investigation together with the abstract of the evidence and the list of witnesses. Panna Lal accused should also be summoned back from Kasauli before that date so that he may be able to be present in court at the fixed time and no inconvenience may be caused or objection raised on account of his absence. We hope that by that time this accused person will have been cured so far that he may be brought back and produced in court.

IV.

To-day Mr. Grey State Counsel withdrew charges against (1) Babu Ram No. 22, (2) Dhani Ram No. 27 (3) Paras Ram No. 64, (4) Dhani

Ram Sub-Divisional Officer No. 69, (5) Dhani Rama Son of Asa Ram No. 71, (6) Salig Ram No. 76, therefore they are discharged under Sec. 494 A. They are already out on their personal recognisance. 18th December 1909. Post scriptum—The case against Dhani Ram No. 54 has also been withdrawn.

Fifth Hearing.

The 20th of December 1909.

Mr. Grey for Prosecution and Babu Dwarka Das, Mr. Banerji and Lala Charan Das for the defence and 8 of the accused present. Ordered that proceeding in the case might begin. The 20th of December 1909.

ORDER OF THE SPECIAL COMMITTEE.

Dated 6th Posh 1966.

On verifying the list attached to the plaint filed by Mr. Warburton Inspector General of Police on the 15th of the current month it came to our knowledge on the 16th that 8 persons whose names were not included in the list were in police custody and were present in court that day.

When according to the order issued on the 16th December Mr. Grey, the Prosecuting counsel, was asked to explain this, he stated in his speech that of these accused four (Premdatta, Hukam Chand, Gopinath, and Badridass) were such who were arrested on the 11th October in compliance with warrants dated the 10th October. These 8 names were, however, not included in the lists which in obedience to the order of the Inspector General the Police had presented to the Council of Regency for obtaining sanction which was accorded by means of an order issued on the 27th of December. The other 4 (Munshi Ram, Vilayati Ram, Munshi Ram II, and PrithviChand) were not arrested on the 11th of October in compliance with warrants issued on the 10th but were arrested in compliance with warrants issued on different dates after this, but even their names are not included in these lists which were attached to the sanction of the Council of Regency for arrest and house-searches. Mr Grey submits that as regards the first four accused their names may be added to the list filed with the plaint

if the Court so permit. Regarding the other 4 accused he submits that the court has no jurisdiction over them because the order of the Ijlas-i-khas creating the special committe says that it is only to investigate the case gainst the accused arrested on the 11th of October. But in the opinion of the court, the principal objection in regard to the arrest of these persons is that no sanction has been obtained from the Ijlas-i-Khas to proceed against them on charges of sedition. In the list attached to the sanction of the Council of Regency these names are not included and no new sanction in regard to their arrest has been obtained from the Ijlas-i-Khas of His Highness the Maharaja nor in obedience to the repeated orders of this court, has any evidence been produced in this court against the accused by the prosecution though their names were included in petitions for remand. We therefore deem it meet and proper to release these accused on security and they shall continue so till sanction to prosecute them on charges of sedition has been obtained from the Ijlas-i-Khas and this court is commanded to try them. We direct their release from Jail if they enter into two personal recognizances of 500 Rs. each and each of them produce two sureties, each of the value of 500. The Prosecution if they desire should obtatin a sanction from the Ijlas-i-Khas for filing cases against them before the 30th of January and produce it in court on that date so that necessary orders in regard to them may be issued by the court.

The 20th of December 1909.

The 6th of posh 1966.

III.

The following appeared in the Punjabee (Lahore) of the 21st December 1909, as regards the proceedings of this date.

"As we go to Press, we learn by wire that about the 8 persons whose names were not included in the complaint, the Prosecution Counsel informed the court on Monday that he would apply for sanction to prosecute them also. The court ordered their release on bail on a personal recognizance of Rs. 500 each. Both being furnished, the men were released. Their names are.

1. Badri Prasad son of Raja Ram, Pleader, Chief Court, Patiala, who was arrested on the 11th October 1909, and who had the misfortune of spending 2[illegible] days in a solitary cell of the Central Jail, Patiala, under the orders of Mr. Warburton, who holds in the State the threefold capacity

of an Inspector-General of Police, District Magistrate and Inspector-General of Prisons.

2. Gopi Nath, son of Lala Bhagwan Das, Manager General Supply Agency Patiala, arrested on the 11th October, 1909.

3 and 4. Munshi Ram and Walaiti Ram, residents of Pail, arrested on the 2nd Katik, (26 days after the General Arrests).

5. Munshi Ram, Clerk, Ex. Engineer's Offiee, Patiala, arrested first on the 12th October, at the Railway Station, Patiala, outside the State jurisdiction, released on the 23rd day, on a personal recognizance of Rs. 100 and re-arrested on the 29th Katik without being shown any warrant on both these occasions.

6, 7 and 8. Prithvi Chand, Hukam Chand and Prem Dutt Updeshak, arrested on the 11th Katik 1966, and on the 11th October and 12th October, 1909, respectively.

Mr. Pestonji had said that the Court had no jurisdiction over these accused and that they were altogether like other under-trial prisoners in the hands of Mr. Warburton in his capacity as District Magistrate. The Defence remarked that whereas these persons were arrested for the same offences and some of them were lodged on the same day with the same prisoners and were remanded twice by the Court, along with the other accused on two previous applications, the Prosecution theory was untenable. The Court thereupon ordered the Police through Mr. Pestonji to explain these anomalies the next day and show whether their names were included in the list of persons whose arrest was ordered by Ijlas-i-Khas, and if not, to explain how and under what authority warrants were issued against them? The proceedings were then adjourned for the next day, but before the court rose, two of the accused named Binarsi Das and Kapur Chand complained that they were first arrested by the Police without any warrant on the 20th December, 1908, were kept in custody for about 4 months and were released on the 15th April 1909, on a security of Rs. 500 each. They were re-arrested on the 11th October, though there was no arrest warrant against them, were again released on personal recognizance of Rs. 100 on the 15th October, 1909, and re-arrested the next day. All this series of arrests and releases was, they represented, most illegal and unjustifiable. Similar statements were made by Ganeshi Lal and Partab Chand with the difference that their second arrests on the 11th October were made under arrest warrants and they were from that day in Police custody at Ablowal. The Court ordered a full report to be submitted about these cases the next day."

THE PATIALA IMBROGLIO.

A PATHETIC ACCOUNT.

The *Prakash* publishes the following:—We received a message from .....that the condition of the relatives of the prisoners at Patiala was very deplorable. Some of them were totally uncared for and were rotting like anything. Some of them were suffering from chronic fever and were in need of urgent medical aid. With the permission of the Governor at Gurukula, I left for Patiala immediately. Next morning I went to the place where the Special Tribunal was holding its Court and saw all the arrested men. After mutual exchange of Namaste, one of us enquired of one of the poisoners if he was all right. He was prevented from doing so by a constable who peremptorily ordered for a permission to be obtained first. Another man was similarly prevented from talking.

Returning from there I went to see the sick relatives of the accused.

Made Blind For Ever.

First of all, I went to see a baby who was suffering from an eye disease. No sooner its mother turned its face towards me than I saw that the innocent baby had lost its eyesight for ever. It so happened that the baby's eyes were sore when the father was arrested. The mother was bewailing for her husband and no one looked after the child. A cataract was formed in the eyes. Its father Ganeshi Lal made several applications to attend his child but to no avail. One day a man took pity on the child and took him to Dr. James who said that one of its eyes was gone but the other could be cured. Some days passed, and when the child was again taken to the doctor he said that now both the eyes were gone and it was made blind for ever.

An Innocent Girl's Death.

Then I proceeded to visit the wife of Lala Baij Nath, B. A., B. T. She had given birth to a daughter some two months back and got fever after delivery. Lala Baij Nath made several applications to be released on bail to attend his wife but without success. Owing to the illness of the mother the poor newly born child was neglected. It departed from this world and went into the lap of the Almighty Father.

The mother is suffering from enlargement of liver. Her belly and feet are swollen. Fever has not yet left her. There is a swelling near the eyes also. The whole body has turned pale. She cannot walk even a few paces. The only person who is to look after her is Lala Baij Nath's younger brother, a boy of 12. The poor woman is suffering uncared for and unattended. And if this state of affairs continues for a time, she is sure to die shortly.

I then sought permission to see Lala Brij Lall. I told him how his wife was suffering from enlargement of spleen and was about to be confined.

In the meantime some persons came to me and asked me to visit their sick persons. I was noting down their names in Hindi to call at their houses when I was prevented from doing so by the Police Constable on duty. He said that he would not allow me to note down the names. On my explaining the object of my writing out the names, he said that I should obtain permission from the superior officers before noting the names. I proceeded with the constable to the officer who said that I could take down the names in Urdu or English *not in Hindi*. What could I do but to submit to the oracle's decision and after noting down the names paid visit to all the sick persons. Some of the cases were really pitiable.

Other Families.

Then I went to see the grandmother of Lala Ganda Ram. She is almost blind with grief for her grandson. Her other children also were plunged in grief with her.

I—How are you Madam?

Old Woman : When will my Ganda be released ?

I : Don't be sorry. He will soon be released.

O. W. : He has got no blanket.

I: He has got everything. Don't worry yourself about that.

O. W. : Barbutton—(and the poor woman began to cry piteously and I left her after comforting her a little.)

The other patient I saw was the daughter of Lala Bal Mokand, Sub-Overseer. She is sueffring from diarrhoea for two months. She is not cared for, as no one could even bring medicines for her. She is very weak and passes blood with mucus. If neglected any longer, she will die soon.

The last case I saw was that of Master Lachhman Das's mother. Since the former's arrest, she has not left her bed. She cannot rise from the bed even if she were to attempt to do so. On my going near her she made an effort to rise but failed. God knows if Master Lachhman Dass would be able to see his mother again. The old woman's belief is that her son would only *remember* her as her end is very near.

(Note—The poor woman died shortly after the deportation of the accused) Compiler.

The other cases I saw were similarly painful.

I would close this letter by mentioning a strange state of affairs prevailing at Patiala. When we passed by diffrent streets and lanes enquiring after our sisters, the ladies sitting out of their houses were alarmed while those who were inside closed their doors and would not answer a call until they were assured of our *bona fides*. Spies are roaming on all sides. The city is panic-stricken. We ourselves notice that 2 men were shadowing us all the way from a distance of 30 or 40 paces. If we happened to stay at any house a little longer, one of them would even peep into the house. The people are terribly afraid of Mr. Warburton and his force, and are afraid to stir out.

(*Vide Panjabee 8-1-1910.*)

Sixth Hearing.

The 3rd of January, 1910.

The proceedings began at 12 A. M. today and the Counsel for prosecution stated that he had applied to His Highness for permission to withdraw the case against thirty men and for sanction to prosecute four men out of the eight accused that were released by the Court on bail and personal recognisance of Rs. 500 each and for whose prosecution the Court previously held that there was no sanction. Mr. Grey further said that he had also applied for an interpretation of the order constituting the court as the Counsel did not accept the interpretation put upon it by the Court. As no orders had yet been passed by His Highness owing to long holidays, Counsel prayed for an adjournment. He also mentioned that the absence of accused Panna Lal, who was at Kasauli, was also a reason for adjournment; on which Mr. Munshi Ram, Counsel for defence, informed the Court that he had received a letter from Panna Lal to say that he had

no objection to the case being proceeded with, and submitted that a regular application must be submitted by the prosecution stating reason for adjournment. Mr. Munshi Ram also pointed out that the order of the Court asking the prosecution to submit a complete report of the police on the 3rd of January, 1910 was clear and distinct and that the prosecution should have either complied with those orders or appealed against them and obtained an order to stay the proceedings in the Court till the appeal was disposed of and then read the original order in vernacular. He said that orders of the Court were not obeyed.

Mr. Grey contended that he was always prepared to obey the orders of the Court but that he did not think it proper to appeal. The Court remarked that the Counsel for prosecution should submit an application which was drawn up and filed. Mr. Munshi Ram now produced an application and a letter from accused Panna Lal which were taken by the Court.

Complaints were made about the treatment of police in case of Counsel who went to consult thier clients and it was finally decided that the counsel can freely consult their clients between the hours of 7 to 9 A. M. and 5 to 7 P. M. on Court days and 12 to 3 P. M. on holidays.

Mr. Grey then stated that the police had now supplied lists of all the articles taken in their possession after selection, on which the counsel for defence pointed out names of certain accused not yet furnished with the lists and handed over a paper containing these names. Mr. Grey pointed out that these included the eight released on bail and personal recognisance add one Sib Saran Das, who would be supplied with lists immediately, besides the various Arya Samaj members and as he did not know who was responsible for the papers and books found in the Mandir he objected to hand over these lists to any of the accused. He, however, promised to put them on the Court file and if any one wanted them he could apply for copies on his own responsibility and the Court could pass such orders as they thought fit.

The Court then passed orders that the case be adjourned to the 5th of January, 1910.

(*Vide Punjabi.*)

IN THE COURT OF THE SPECIAL TRIBUNAL PATIALA,

THE STATE OF PATIALA,

Versus.

JWALA PARSHAD AND OTHERS.

Petition on behalf of the prosecution showeth :—

(1) That in reference to the order of this Court dated 17th December 1909 counsel for the state on the 20th idem conveyed the orders of the Court with regard to the production of certain reports and lists to the Inspector General Police who has in turn referred the question to the Ijlas-i-Khas for instructions.

(2) That on the 22nd December 1909 Counsel for the State after examining the evidence on completion of the police enquiry made a further reference to the Ijlas-i-Khas requesting permission to withdraw from the prosecution of certain of the accused and to add the names of certain others with regard to which this Court has held that further sanction is required.

(3) Owing to the absence of His Highness and the ministers of State during the Christmas holidays no orders have been received upon either of these references.

(4) It is therefore prayed that this Court will be pleased to adjourn for such time as it may think necessary to enable orders to be received thereon.

(5) As one of the accused, Panna Lal, No. 61, is not present owing to illness, it would probably be impossible to proceed in any event.

A short adjournment would enable the police to ascertain the state of this man's health and the possibility of producing him at the next hearing.

ARTHUR GREY,
COUNSEL FOR THE
STATE.

Dated 3rd January, 1910.

III

In the court of the special committee 20th Posh 1966 3rd January 1910.

Mr. Grey the prosecuting counsel has to day filed a petition in the Ijlas-i-khas in regard to the order of this court dated the 18th of December directing the production of the report embodying the result of the police investigation, the abstract of the evidence and the list of witnesses and also for sanction regarding the 8 accused released on security on the 20th of December. But His Highness having gone to Lahore on account of Xmas and not having returned yet no orders have yet been passed. Moreover Panna Lal accused who is at Kasauli under treatment for hydrophobia has not yet returned and is unavoidably absent to-day. Considering all these circumstances we think it proper to grant a postponement. We fix the next date of hearing for the 5th January. Let the prosecuting counsel be directed to produce on that day all documents asked for by the court. The Inspecter General will also kindly take the trouble of summoning Panna Lal by wire if possible that the case may be resumed easily on that date.

Seventh Hearing.

The 5th of January, 1910.

IN THE COURT OF THE SPECIAL COMMITTEE.

The 22nd of Poh, 1966— 5th January 1910.

Mr. Grey, prosecuting Counsel, states that the Ijlas-i-khas has, as yet, passed no orders on the petitions of the prosecution and that most probably they will be passed to-day. He further submits that he is not prepared to go on with the case in this court so long as the decision of the Ijlas-i-Khas in regard to the points at the issue is not obtained. This case, therefore, has not been proceeded with in this court to day. It will be heard to morrow. The pleaders for the defence should he informed of this and have been so informed in open Court.

Eighth Hearing.

The 6th of January, 1910.

I

The following extracts from the Panjabi and the Civil & Military Gazette give pretty fairy a resume of this day's proceeding. "On 6th, Mr.

Grey and the Special Tribunal had an audience with His Highness the Maharaja at about 10 A. M. They returned at about 1 P. M. Mr. Grey said that out of the 8 accused (against whom there was no sanction and who were released on bail and personal recognisance by the special Tribunal), he had taken His Highness' sanction to prosecute Badri Prasad, Prithwi Chand, Wilaiti Ram and Munshi Ram.

The remaining four—Munshi Ram of Payal, Gopi Chand, Hukum Chand and Prem Datta—were to be discharged.

Mr. Grey said that he withdrew case againest 30 persons.

The following is the list of 30 persons against whom the case has been withdrawn.

1. Lala Bulaqi Dass, 2. Gowardhan Dass, 3. Gela Ram, 4. Chet Ram, 5 Kishori Lal, 6. Brij Lal, 7. Ram Lal, 8. Ajit Singh, 9. Kundan Lal, 10. Baij Nath, B.T, 11. Lachman Singh, 12. Shamsher Singh. 13. Sain Das, 14. Des Raj, 15. Attar Chand, Contractor, 16. Chiranji Lal. B A., Accounts Office, 17. Ram Chand, 18. Daulat Ram, 19. Duni Chand, 20 Gurditt Chand, 21. Meri Ram, 22. Gauri Shankar, 23. Shadi Ram, 24. Harbilas, 25 Bhagwan Chand, 26. Panna Lal, 27. Raunaq Singh, 28. Radha Kishan, 29. Nand Lal, Head Constable, and 30. Shib Saran Das.

The reader will notice that Chiranji Lal is the same man who was bailed out by the Court but not released for a long time by the Police. The Court formally discharged all the 34 persons.

After lunch, Lala Munshi Ram applied to the Court for restoration of all the papers which were still with the Police, and for ordering the Prosecution to put in a list of their witnesses and the papers they were to put on the file. Mr. Grey said that he would do it after making his speech, which he commenced.

In his address, he first referred to the book "Tahzib-ul-Islam." or "Mahomedan civilization," by Mr Dharampal. Then he read some portions from "Satyartha Prakash" about Christians and "Raj Niti." &c. He also referred to Shyamaji Krishna Varma and the reply of the late Sir Denzil Ibbetson to the Arya Samaj deputation at Kalka. He also referred to Lives of Mazzini, Garibaldi, Sivaji and Swami Dayananda written by Lala Lajpat Rai. In the end he referred to Lala Munshi Ram's lecture on 'Arya Samaj and Politics' delivered in November 1908, laying special stress on Pandit Daulat Ram's case at Jhansi. He will continue his speech to-morrow."
(Panjabi)

"The case is arousing very great interest, both in Patiala and Lahore. As is well known the two sections of the Arry Samaj, meat-eating and the vegetarian, have been opposed to each other for many years, but the present prosecution has apparently been the means of uniting the two sections, as it has been announced that L. Dwarka Dass, pleader, Lahore, who is said to be a prominent member of the so-called College or meat-eating party will defend some of the accused along with Lala Munshi Ram, Governor of the Gurukula Academy, the leader of the vegetarian section. The union of the parties may possibly be temporary only; a similar union took place in 1897, when Pandit Lekh Ram, prominent member of the vegetarian party, was murdered by a Mahomedan for alleged abuse by him against the whole Mahomedan community.

The accused's camp has been removed to the vicinity of the Court owing to the inconvenience experienced in bringing prisoners daily a distance of nearly three miles. It is hoped that this may remove the complaints made by the defence pleaders of the difficulty they experience in communicating with their clients.

PATIALA, Jan. 6—When the Special Tribunal appointed to try the Patiala alleged sedition case assembled this morning, Mr. Grey mentioned that all the accused were present, including the accused who went to Kasauli for treatment. He said that since the last hearing he had had an opportunity to take His Highness' order with regard to the persons he proposed to add to the list of the accused. His Highness assured him that he had full authority to add the accused to the list, proposed to add four out of the eight persons whom the Court admitted to bail to the existing list of the accused.

Mr. Roshan Lall, defence barrister asked under what provisions of the Criminal Procedure Code Mr. Grey could add to the list of accused. He argued that a separate complaint should be made against these four persons.

My Grey replied that he had already cited authority showing that no written complaint was necessary. The statement by the prosecution was sufficient. Mr. Grey then entered a *nole prosequi* against thirty accused, but, in doing so, he said that he wished it to be understood that in withdrawing the prosecution against these thirty, he made no statement as to their guilt or innocence, nor did he suggest that there was not sufficient reason for arresting and charging these persons with sedition in the first instance. The withdrawal was with a view to proceed with the case rapidly.

——— (Civil and Military Gazette)

Ninth Hearing.

The 7th of January, 1910.

ORDER

Today Mr. Grey went on with his opening address. At the last moment some applications of the accused were heard. Case adjourned till tomorrow. Dated 24th Poh 1966.

Tenth Hearing.

The 8th of January, 1910.

I

PRESENT:

Mr. Grey, Mr. Pestonji and Sirdar Nageena Singh for prosecution.

Lala Munshi Ram, Lala Dwarka Das, Lala Badri Das and Babu Durga Das for the defence.

All the accused are present, ordered that proceeding should begin and Charan Das pleader has also appeared. Dated the 8th January 1910.

NOTE

At to-day's hearing Mr. Grey, Counsel for Prosecution, finished his opening address and the case was postponed for next hearing till the 18th Jannary 1910. Dated the 8th January, 1910.

IN THE COURT OF SPECIAL COMMITTEE.

PATIALA STATE.

Versus.

JWALA PARSHAD AND OTHERS.

The Petition on behalf of the Petitioner showeth :—

In continuation of the 3rd January 1910 the reference to the Ijlas-i-Khas mentioned therein having been duly made, counsel is in a position to assure the Court that His Highness's order of the 12-10-09 does not require them, at this stage, to ask for any further report of the Police, and further that His Highness does not desire to interfere with

the complainant's discretion as to keeping confidential any statement as to the witnesses to be called or otherwise as he may think necessary in the interests of the state.

PATIALA,
8th January 1910.

ARTHUR GREY,

IN THE COURT OF THE SPECIAL COMMITTEE.

Mr. Grey, Prosecuting Counsel, prays that next week he has an important business elsewhere to attend to and should, therefore, be excused. Thus next week the court will have only 3 day's time to go on with the case and after that it will be closed for two days on account of holidays. Considering all the circumstances it seems proper to postpone the case till after the next week so that the case may be heard without intermission.

It is, therefore, ordered that the case should come on for hearing on the 18th of January 1910 on the 6th of Magh. The pleaders for the Prosecution and the defence have been informed of this in open court.

The 25th of Posh 1966.

The 8th of January 1910,

IV

Patiala, 8th January.—The Special Tribunal sat again this morning when the hearing of the sedition case was resumed. Lala Dwarka Das, who arrived yesterday, led the defence. Before resuming his address Mr. Grey mentioned that he had been through the evidence against the four persons who were admitted to bail by the Court and in reference to whom Mr. Grey asked that their names be added to the list of prisoners. After stating briefly the evidence he had against them, he asked the Court to cancel the bail bonds. Regarding Budree Dass, one of these four persons, Mr. Grey said he was an absconder from British territory where a warrant was issued for his arrest. He was sometime ago editor of a newspaper in Umballa which published all sorts of libels against officials. A warrant was issued for his arrest, but he was never heard of. There were found in his possession drafts of certain letters referring to bombs. Mr. Grey asked that he be immediately placed in custody.

Accused protested that he was not the man referred to:

The Court asked Mr. Grey to produce his papers and he produced the police report from Umballa.

No orders were passed. (*C. & M. Gazett*).

The following excerpts from newspaper will complete the account of the trial up to date.

THE PATIALA CASE

It is not a little signifcant that with every thing in his favor, and with the Darbar ready to accommodate him in every way, Mr. Grey has found it necessary to withdraw the prosecution against 30 of the accused, while 4 of the eight arrested men whose names were not found in list attached to the complaint have also been let go. This incident naturally suggests to one the famous *nolle prosequi* entered by then Advocate General of Bengal, Mr. S. P. Sinha, in respect of 27 of the accused in the Midnapur conspiracy case leaving only the three who had made confessions to take their trial, with what ultimate result in the High Court the world is now aware of. It is true that Mr. Grey, in entering his *nolle prosequi*, declined to suggest that there was not sufficient reason for arresting the 30 men and charging them with sedition, but perhaps that is the usual way, for Mr. S. P. Sinha said the some sort of thing. At any rate when one finds in the list of discharged the names of L. Cheranji Lal, of the Accounts Office, and L. Baij Nath, B. A., B. T. Teacher, against whose release on bail so much objections were raised by the prosecution, one not help thinking that there have been some grave errors some where. Of course, these persons must be too glad and conssider themselves lucky enough to have escaped, to raise the question why they were arrested at all as some of the Midnapur accused are doing. However, any satisfaction that their release may have caused to their comrades still in custody or hopes in some of the latter that their turn might come next, must be considerably damped by signs that the trial is likely to be protracted unduly ever now that they have been in Jail for three months without knowing what they are charged with. After the proceedings of the 8th the hearing was put off till the 18th because Mr. Grey professionally called away in some other case. If such adjournment of the case is allowed frequently to suit the convenience of the prosecution, no one knows to what extent the agony and suspense of the accused may be prolonged. On the other hand, such con-

veniences appropriated to itself by the prosecution cannot but contrast glaringly with the restrictions even as to the engagement of counsel imposed upon the defence. Had it not been for the fairly liberal interpretation of these restrictions by both the court and the Ijlas-i-Khas so far it is easy to imagine how hopelessly pitiable the position of the defence would have been. It will be seem from the concluding protioh of Mr. Grey's speech printed elsewhere, that so far the gravest offence proved against the accused is that they have been reading certain newspapers and periodicals which Mr. Grey considers objectionable. The Bharat Bhagni, a ladies' magazine edited by Mrs. Roshan Lal is in his opinion; highly seditious and revolutionary. As to the *Panjabee,* of course Mr. Grey is in a position to speak with authority, as he was the counsel who defended this paper in the case against it in 1907. Mr. Grey seems to have ransacked Swami Dayanand's "Satyarth Prakash" for passages with a supposed political and revolutionary aim. Perhaps some eminent counsel will come forward some day to prove that the Bible is socialistic in its propaganda, and that it ought to be proscribed for containg obscene passages.

(Vide Panjabi 11-1-1910.)

PATILA ALLEGED SEDITION CASE

Anomalies Of Legal Procedure

(From our Special Correspondent)

The Patiala Sedition Case abounds with dramatic incidents and strange Interpretations of the law which would doubtless amuse but for the tragic elements involved and the momentous issues at stake. Mr. Grey and Mr. Warburton seem determined to hamper the defence at every step, and, strange though it may seem, it is a fact that some of their unreasonable demands have been satisfied in defiance of the express provisions of the law. Here are a few instances of anamolies of legal procedure which the lowest British Court could not have tolerated even for a moment.

I. In this case a practice is being followed for which there is no parallel in civilized countries and no precedent in the History of English Law. Whenever Mr. Mr. Grey does not like an interlocutory order of the Court, he tries to disobey it coolly. When the Court in vindication of its dignity insists upon its order being obeyed, he makes straight for the Maharaja's Palace and holds a private interview with him. The Court is

then summoned by His Highness, and a conference takes place between the Sovereign and the Special Tribunal in the presence of Mr. Warburton and Mr Grey the prosecuting Counsel. What transpires there never sees the light of the day. The accused are not heard either personally or through their Counsel, and have no means of finding out what is alleged there by the prosecuting Counsel to their prejudice and are never given an opportunity to represent their side of the question. Many points are thus decided *in Camera* and all this in spite of the fact that in the order constituting the Special Tribunal His Highness had reserved for himself only the right of appeal and revision. On the sixth January when according to the usual practice the Judges were again summoned for an audience with His Highness along with Mr. Warburton and Mr. Grey, the principal accused Rai Jwala Prashad personally went to the *Ijlas-i-Khas* and handed over the following petition to the Prime Minister:—

BEFORE THE IJLAS-I-KHASS, PATIALA STATE

THE PATIALA STATE

Versus

LALA JWALA PRASHAD AND OTHERS,

ACCUSED

Complaint under Sections 121 A, 124 A, 153 A, & 505. I. P. Code.

The humble petition of Jwala Prashad and others most respectfully showeth.

1. That when constituting the Special Tribunal consisting of Sirdar Bhagwan Singh Sahib, Lala Ram Prashad Sahib, and Moulvi Fazl-i-Mutin Sahib for the trial of the undermentioned applicants His Highness reserved to himself only the ultimate powers of hearing final appeal from the said Court in Ijlas-i-Khass.

2. That consequently when the case has now come under the Jurisdiction of the Special Tribunal the Ijlas-i-Khas can only interfere either in appeal or in revision.

3. That the accused have seen with great alarm that when an interlocutory order is passed by the special Tribunal, the complainant in this case (Mr. Warburtion I. G. Police) with help of Mr. Grey always tries to get that order upset by the Ijlas-i-Khas without giving the accused an opportunity being heard.

4. That the law on this point is plain, and no appeal from an interlocutory order of the Court of original Jurisdiction lies to the Court of of appeal. In Empress V. Vajiram (Indian Law Reports 16 Bombay 414) it was held that "It is not open to the Government to appeal to the High Court on the ground of the Scession Judge's refusal to add new charges or against any other interlocutory order made during the trial."

5. That the only other provision of the Criminal Procedure Code, which could apply to the class of application which are made by the Prosecution (and one of which we hear, is before the Ijlas-i-Khas now) is the power of the High Court to revise the proceedings of the Lower Courts under Section 435.

6. That such power is only to be exercised by the Ijlas-i-Khas "for the purpose of satisfying itself as to the correctness, legality or propriety of any finding, sentence or order recorded or passed and as to regularity of any proceedings of such inferior Court" (435, Section, Clause 1) and not for the purpose of interfering with the discretion of the Court below.

7. That it has been laid down by law and also helped by the highest judicial authorities in India that no orders should be passed to the prejudice of the accused person without his being given an opportunity of being heard. In Mukand Bhaskarshet (1906) 8, Bombay Law Reports page 694 it was laid down by Justice Beaman that even in cases where further enquiry is to be made against an accused person a notice should be served on him to show cause why further enquiry be not made. Justice Beaman says there,-" It is true that Section 437 does not compell a Magistrate to issue notice and an order passed under that section without having issued notice is not illegal but it is a fundamental principle of the administration of English Justice that no order to the prejudice of an accused person should be made without giving him an opportunity of being heard in his defence and the mere omission from the section of any direct and positive command to give invariable effect to that principle was never meant to absolve Magistrate from doing so in all ordinary cases".

Again, in Wahed Ali *Vs.* Emp. (1905) I. L. R. 32 Col. 1090 it was laid down "according to the general principle of Criminal Jursdiction no order prejudicially effecting an accused person should be passed without giving him an opportunity of being heard".

8. That the accused humbly prey that no appeal or revision of the interlocutory orders passed by the Special Tribunal be entertained by the Ijlas-i-Khas, as the discretion allowed by law to the Special Tribunal will

be unnecessarily interfered with, and further that no orders on the applications made the Prosecution be passed without sufficient notice of the same being given to the accused persons and without their being heard through their Counsels.

And as in duty bound we shall ever pray, etc. etc.

The accused was told that the petition had been read by His Highness and laid aside. No orders were passed thereon and the Conference went on. Neither the accused nor their Counsel were permitted to be present.

II

The readers of the *Punjabee* doubtless remember that the orders of the Court with regard to the production by the prosecuting Counsel of the abstract of Police Reports and the list of witnesses are positive, clear, insistent and persistent. It is also known to the public that these orders have been insistently and persistently disregarded inspite of definite promises to obey them. On the 6th of January when the case came on for hearing, Mr. Munshi Ram the Counsel for the accused, urged upon the attention of the Court that these orders had not been obeyed and requested Mr. Grey to produce these papers together with a list of the documents on which the prosecution relied. The Court remarked that this demand might be made at the conclusion of Mr. Grey's speech. Accordingly when Mr. Grey finished his speech on the 8th, Mr. Munshi Ram and Mr. Badri Dass, Counsels for the accused, presented the following written application to the Court

---

PATIALA STATE

Versus

LALA JWALA PRASHAD AND OTHERS.

Under Sections 121 A. 124 A. etc. etc.

SIR,

The Court had issued an order on the 17th December 1909 directing that Mr. Grey should produce an abstract of the Police Case together with witnesses and a list of documents on which the prosecution relied. On the 18th the Counsel for the prosecution promised to produce these papers without fail on the 3rd of January: On the 6th of January, on the attention of the Court being drawn by the Counsel for the accused, it was ordered by the Court that after Mr. Grey had finished his speech the

order would be enforced at once. The order remains disregarded up till now. This hampers the accused in the preparation of the case. It is, therefore, prayed that the Counsel for the prosecution be ordered to file the necessary papers at once. The fact that the police disregards the orders of the Court is extremely discouraging for the accused, and has the effect of damping and the benumbing their spirits. Many orders of the Court have not been promptly obeyed and in some cases the prosecution has refused point blank to carry out express orders. This can not but tend to the ruin of the accused.

JWALA PARSHAD, NAND LAL etc. etc.

THROUGH

MUNSHI RAM and BADRI DASS, *Pleaders*

January 8th 1909.

On Mr. Grey being asked by the Court to explain his conduct he submitted *in writing* that he assured the Court by his order dated the 12th October 1909 His Highness did not mean that any abstract of the police investigation should be demanded. It was not the intention of His Highness that discretion of the Prosecution should be interfered with if they desired to treat anything relating to the witnesses as confidential or act in any way in which they thought necessary to act for State reasons. On this the Counsel for the accused urged that the previous order of the Court was not based upon an erroneous interpretation of His Highness's order of commitment, but upon law, and therefore the order would stand so long as Mr. Grey could not cite any authority in support of his view. No authority was cited, and the Court passed no orders. Then Mr. Grey promised that a list of witnesses to be produced during a week would be submitted in advance. The first of these lists was to be furnished on the 10th. Even this was not done, though the names of Mr. Warburton Inspector-General of Police and M. Shujat Ali Khan Inspector Police were mentioned in this connection.

It is difficult to say whether Mr. Grey had any authority from the Maharaja for what he said in His Highness's name or only stated his own inference or conjecture. I find it hard to believe that His Highness could possibly have instructed Mr. Grey to tell the Court that its independence was mockery.

III

43 respectable gentlemen have been rotting in Jail for the last three

months or so. Against most of them (especially against those belonging to the Arya Samaj) not a shred of evidence has been produced. Benarsi Lal Kapur Chand, and Badri Prashad against whom serious allegations have been made have nothing to do with Arya Samaj and yet not only have they (except a very few) not been enlarged on bail but the case is being postponed and protracted unnecessarily to suit the convenience of the Police and the prosecuting counsel. The latest postponement was due to the fact that Mr. Grey had important business *elsewhere*. The poor accused have been torn away from the bosoms of their families, their friends believed that they are innocent and so far nothing has transpired to shake their belief, their families are in extreme pain, children are dying because the head of the family is languishing in *hawalat* and there is no one to look after them, but all these considerations must be set at naught because Mr. Grey has business *elsewhere*. The Special Tribunal, the members of which are important State officials, may have to wait, and the work of the State may suffer ever so much, but Mr. Warburton and Mr. Grey must be accommodated at all costs. The public may continue on the tenterhooks of suspense and suffer the tortures of weary waiting for ever so long a time, but Mr. Grey must attend to his business *else where*, which is perhaps not half so remunerative as the business from which he is called away. His business *elsewhere* must be looked after, though the business of the state may be dislocated, and the taxpayers' earnings scraped together by the sweat of the brow wasted. O Temporal! O Mores! The Proverbial "Laws delay" were never so provoking and exasperating and fruitful of so many heart-rending pangs, piteous groans and deep-drawn sighs, as they are in this case. But Mr. Grey must have his way, though the cost of each day's unnecessary delay may be the broken heart of an old widowed mother or the streaming tears of a young loving wife or the yearning looks of a bed-ridden patient whose recovery is being delayed, because one she loved dearly is away from her, pinning and languishing in the *havalat*. Verily, truth is stronger than fiction.

IV

And still they come. The tale of Mr. Warburton's disobedience of orders is already so long and yet it is becoming longer and longer. The account is heavy enough in all conscience but a few more items must needs be added to it. In his order of commitment His Highness had directed that the police should every day inform the court of their investigations. Mr. Warburton coolly disobeyed this order also for a long time. At last the special Tribunal issued an order on the 8th of January that the police Reports must be submitted on the 10th of January. Tribunal met

at the appointed time, but there was no trace of Mr. Warburton. No, there was not even a subordinate police official to explain matters or to offer an apology. That would have been derogatory to the dignity of Mr. Warburton. Persumably it was *infradig* for him to care for the orders of a mere High court. The Court waited and waited and at last passed the following orders:—

TRANSLATION

On the 8th of January this Court issued an order that the *Zimni* reports should be submitted to-day. The order has not been obeyed and the reports have not been submitted. It is therefore ordered that a copy of the order of 8th January together with a copy of this order be sent to the I. G. Police and he be requested to very kindly take the trouble of deputing some responsible Police Officer to submit these reports to us every day at 11. A. M. with effect from to-morrow the 11th of January 1910.

(S. D.) S. Bhagwan Singh

(S. D.) I. Ram Prashad

The 27th of Poh 1966.

V

Mr. Warburton is not only bold and fearless but is also possessed of artistic perception. He is an adept in the fine art of wounding religious susceptibilities and tearing the tendrils of devout hearts under the cover of law. The Arya Samaj Mandir has been locked by the Police and a guard has been placed over it. The guard consists of *Moslims* who smoke in the sacred precincts and cook their food there. Presumably meat is cooked at a place where it is sacrilege for meat to be carried and pulls at the *hooka* are enjoyed in temple where it is contemination to do so. Could not the Mandir be guarded by vagetarian Hindus? But the feelings of rebels do count. Has the Patiala Government calculated the consequences of thus permitting Mr. Warburton to have his own way and is Mr. Warbuton determined to add blasphemy and sacrilege to his long list of transgressions. Can he ever dare to pollute the Moslem mosque as he is desecrating and contaminating the Samaj Mandir ?. Will this public protest pass unheeded will not the gracious Maharaja take steps to stop this scandle ?

Eleventh Hearing.

The 18th of January, 1910.

We have fortunately obtained a verbatim report of this day's proceeding as well as that on the 19th of January, under the signature of the Reporter for the Prosecution. I will, however also give the "Panjabi's" version of both day's proceedings.

I

From the Panjabi of 20th January, 1910.

TUESDAY'S PROCEEDINGS.

A PETITION FOR APOLOGY.

PATIALA, JAN. 18—The Special Tribunal, composed of Sardar Bhagwan Singh, President and Lala Rampersad, assembled this morning in the Maharaja's Court room to resume the hearing of the Patiala alleged sedition case. Khan Bahadur Fazil Matin was unavoidably absent during the proceedings in the forenoon, but was present in the afternoon. Mr. B. Baven-Petman, Barrister, Simla, Messrs, Dwarkadass, Roshan Lall, Barrister and Munshi Ram, Pleader, defended.

Mr. Roshan Lal, Counsel for the defence, presented the following application to the Court:—

> "To His Highness Farzand-i-Khas Daulat-i-Inglishia Mansoor-i-Zaman Amir-ul-Umera Maharaja Dhiraj Rajasher Sri Maharja-i-Rajagan Maharaja Bhupinder Singh Mahinder Bahadur, Patiala State.

MAY IT PLEASE YOUR HIGHNESS.—We the undersigned, accused in the case under investigation by the Special Tribunal, beg to express our deep sorrow and regret that any conduct of any of us should have lent itself to misunderstanding and caused the adoption of such steps as are now being carried out.

We beg most respectfully to urge that we have always regarded anarchists and seditionists and their disabolical methods with feelings of deep abhorrence and absolute detestation. We, further, beg most respectfully to assure Your Highness, our Gracious Lord, that in none of the meetings of the Arya Samaj in Patiala State, have any political subjects been ever discussed. The propaganda of the Arya Samaj being purely religious, social, and educational, politics have always been scrupulously excluded from the

Curriculum of Arya Samaj institutions. The Arya Samaj is loyal to the core to the British Government and the Patiala Raj and we beg to assure Your Gracious Highness that none of us has ever entertained any feelings except those of deep loyalty and heart-felt gratitude towards the Patiala Raj and the Paramount Power.

As regards the Newspapers or pamphlets of an objectionable nature found in the houses of some of us, we beg most respectfully to submit that they were either not aware of their existence or did not know the nature of their contents. If they had been proscribed by an order of the State, extra care would have been taken to avoid them, for we deem it a sacred duty to obey loyally all orders emanating from the head of the State in which we have the privilege to reside and the protection of whose laws we enjoy. If, however, any of us have unwittingly committed any indiscretion they beg to express their deep contrition for the same.

In conclusion we beg to assure Your Highness, of our sincere loyalty to the Patiala Raj and the British Throne and to promise that in future we shall take special care to do nothing which may, in any way, be misconstrued as being calculated to stir up feelings of ill-will towards the Patiala Raj or His Imperial and most Gracions Majesty King-Edward VII, our beloved Emperor and most humbly beg that you would be graciously pleased to order that the proceedings against us be withdrawn and we be restored to our former status.

For this act of clemency we shall as in duty bound, ever pray for your long life and prosperity.

Mr. Grey submitted that Mr. Guest, a representative of many Anglo-Indian and English papers, then present in court, had committed contempt of Court because he had furnished information to the Calcutta papers that the accused had apologised and the President had promised to forward the apology to the Maharaja. News had appeard in many papers.

The President :—We received no petition before to-day.

Mr. Guest :—I only wired the substance of what I had gathered from outside sources. This is not contempt of Court.

Mr. Grey.—Unless Mr. Guest denies the charge he must not be allowed to sit in the court.

Mr. Guest rose to reply, and on Mr. Grey interrupting said that he had no right to address him.

The Court handed over the petition to Mr. Grey who read it out in open Court and then remarked that it was open to the accused to send it through the Chief Secretary, but it was not desirable that the Court should go out of its way to forward an application which was more or less extra-judicial.

Mr. Ram Prashad :—But, Mr. Grey, even granting that there is a mistake of procedure, what else have you to say ?

Mr. Grey :—In the application the main charges have not been admitted. The Judicial Court cannot forward this application to the Maharaja, who is the Court of Appeal, without first hearing the evidence.

Mr. Ram Prashad :—The Maharaja is not only an Appellate Court, he is the fount and source of authority. If you can take your instructions from the Maharaja, we also regard him as our head.

Mr. Grey :—With due deference I submit that I take instructions from him not as a Court of Appeal, but as one responsible for the prosecution.

M. Ram Prashad :—There may be difference of procedure.

Mr. Grey :—The petition is being sent over the head of the Court. This is contempt of Court.

Mr. Roshan Lal :—There is no contempt of Court. Prosecution has been guilty of contempt of Court by disobeying many orders. No regard was paid to procedure when Mr. Grey in his speech charged people who are not accused in this Court. Mr. Grey himself admitted in Court that the Maharaja was law in the State.

Mr. Dwarka Das :—I cannot understand where contempt of Court comes in. This Court has been costituted by order of the Maharaja to try this case. A representation has to be made to the Maharaja in connection with the case. It cannot go direct. There is no channel except the Court. We have followed the most proper and the most desirable course. If we had sent the petition direct it could be said that we were going over the head of the Court. We pray to the Court to convey to the gracious ruler our petition that the case against us might be withdrawn and our assurance that we would take precautions in the future. This is not contemptuous conduct. I should have thought Mr. Grey would welcome this procedure.

Mr. Grey :—But it is not apology. There is no confession of guilt.

Mr. Dwarka Das :—That is for His Highness to decide.

Mr. Grey :—This procedure is unheard of. It is never adopted in any part of the world. Like His Highness His Magesty is the fountain of authority, and yet a Munsiff could not receive for transmission to the Government a petition of this sort. If the Court forworded the petition, it would be acting in a manner not consistent with the usual procedure.

Mr. Ram Prashad :—You must have seen many unusual things here. Criminal Procedure Code applies to the State only *Mutatis Mutandis*.

Mr. Grey :—It is not a question of C. P. C. If His Highness wanted to withdraw the prosecution, he would instruct me. If the accused wanted to send him a petition, the proper course for them would have been to send it through me. This petition cannot form part of judicial proceedings. The Maharaja was warned that attempts would be made to protract the proceedings, and for this reason the order with regard to counsel was issued. This is an attempt to obstruct.

Mr. Ram Prashad :—It may or may not be so.

Mr. Dwarka Das :—We decline to admit that the procedure is unheard of. We have a right to send our petitions to the Maharaja and the Court is the proper channel.

Mr. Grey :—It is not an apology.

Mr. Ram Prashad :—That is for the Maharad to decide.

President :—Have all the accused signed the petition ?

Lala Munshi Ram :—Yes, all except two. One was not present at the time, and the other is in Plague Hospital.

Wilayati Ram, one of the two accused who had not signed, was present in Court and signed the petition there and then.

The President announced that they would wait for Mr. Fazal Matin, the third Judge, who was unavoidably late, and consider the point. The Court was adjourned till 2½ o'clock.

When the Court re-assembled, Mr. Ram Prashad said that the petition had been forwarded and the decision of His Highness was awaited.

The Court pointed out that Badri Parshad's condition was dangerous and he could not attend the Court. Mr. Grey objected to his being released on bail on the ground that the accusation against him was serious. The President said that he was dangerously ill and might or might not survive. Mr. Grey still persisted in his objection and pointed out that they might be elastic in applying the provisions of the C. P. C. and might go on with the case without him. He was being properly treated in the hospital and the Inspector-General had issued an order that his relations might see him there.

His Highness's decision not having been received, the Court was adjourned till 11 o'clock next day.

TUESDAY 18th JANUARY 1910.

Mr. Roshan Lal,—Before the proceedings begin I most respectfully beg to put in this petition which my Clients have instructed me to present before the Honourable Court.

Mr. Grey,—Before even that is done I should like to call attention to the fact that there is an allegation published in this morning's paper to the effect that the petition has been presented to the Court and that the President has promised to forward it to the Maharaja. I should like the Court to tell us whether this petition has hitherto been presented and whether the President has made the promise to forward it to Maharajah.

President,—It is absolutely untrue.

Mr. Grey,—I shall go further and say that this information was published, according to what I am told here in this telegram, by Mr. Guest a Reporter who is seated here, and if the President says it is not so then it clearly amounts to a contempt of Court and I trust the Court will take action against the Reporter.

Mr. Guest,—I took upon myself the responsibility of the publishing that telegram it is the information I received on good authority,

Mr. Grey,—I have no objection whatever to any correspondent telegraphing to any proper that he understands that a petition has been presented, but the allegation made in the papers is to the effect that a petition has been presented and it is distinctly stated that the President

has promised to send it to the Maharajah. If this is not the fact that the President has promised to forward it to the Mahrajah, then it clearly amounts to a contempt of Court. Perhaps my friend has not sent the telegram and I should like him to deny it.

Mr. Guest,—Mr. Grey has no right to ask me any question.

Mr. Grey,—I should certainly move this that Mr. Guest be not allowed to remain in this Court unless he denies it. It is a distinct libel on the President. The President has assured us that he made no such promise and the information therefore is perfectly incorrect.

President,—What have you to say about the Petition Mr. Grey.

Mr. Grey,—I have not yet seen the Petition.

The President handed the petition to Mr. Grey.

Mr. Grey,—Reads Petition. May I point out at once that this petition is to the Maharajah and the Court has nothing to do with it. In itself it amounts to a denial of the charges framed against them and which the Court is now trying. It amounts to appear against your jurisdiction. You are here to try these very offences and the accused wish you to send to the Maharajah a statement to the effect that they are not guilty. There is no question of sending it direct to His Highness it is a question of forwarding on by the Court. It is a most unheard of Procedure.

L. Ram Prashad,—It would be for us to decide whether we should forward it to the Court or not.

Mr. Grey,—With all possible difference it is not a question for the Court. It is a most improper proceeding when persons under trial should think of going over the Heads of the Court and approach His Highness and ask for the proceedings to be squashed.

L. Ram Prashad,—They are asking the Court to forward the petition.

Mr. Grey.—Why should the Court entertain the application. Does the Court think that they should ask His Highness to discontinue the proceedings against the accused.

L. Ram Prashad,—That is not the question. The question is whether we shall see fit to forward this petition or not.

Mr. Grey,—With all possible difference I think the Court should consult its dignity, especially in view of the pulication in the paper that the President has promised to forward the petition. I think the Court should return it and ask them to forward this petition, through the Chief Secretary to begin with. If there is any question regarding the proceedings here these advising the Maharajah should be consulted. Therefore such an application should come through me and I may forward it to the Maharajah.

L. Ram Prashad—Granting that is a mistake on their part.

Mr. Grey—In that case the Court must point out to them their mistake and let them forward it through the proper channel. It is not for the Court to forward a petition.

L. Ram Prashad—If they consider an apology necessary they can apologise.

Mr. Grey—Apologies for what. They say distinctly that the allegations are not true but they apologise for any papers they may have been found in their possession. It appears to me not only to be extremely contrary to all precedent, but appears to me to be in the nature of an insult to the Court.

L. Ram Prashad—You know perfectly well our relations with the Maharajah. He is our Head in every respect.

Mr. Grey.—He is the Appellete Court in this case.

L. Ram Prashad—Not only is he the appellete Court but when there are any references we always take the opportunity to consult him.

Mr. Grey—I am only desireous of pointing out the proper course. This is obviously an application to His Highness not as a Court of appeal but as the person responsible for the Prosecution.

L. Ram Prashad—He is responsible for every thing.

Mr. Grey—Eerey thing in his Executive capacity. He might give order if he chooses to discontinue these proceedings but that must come through the Executive Authorities and not the Judicial Authorities.

Mr. Roshan Lal—May I say a few words about the application. It was Mr. Warburton who told me that the Maharaja's will was law and

that the laws of the State were very elastic. He told me this when he come to apologise for not lettting me to see my Client. As regards the contempt of Court, the prosecution has been guilty of contempt of Court. Order after order has been passed but the prosecution have not carried them out. The reason we presented this application through you is that we have all along been persenting every application to His Highness through the Tribunal. That course has been adopted and as all applications have been sent through you *to* His Highness we pray that this one may be sent also.

Mr. Grey—This is news to me. Has any application except of a judicial nature been sent to the Maharaja, if that is so the prosecution ought to have know of it.

Mr. Roshan Lal—Application for Commission to appear——

Mr. Grey—That is of a judicial nature.

Mr. Dwarka Dass—I don't know on what grounds my learned friend on the other side objects to the application. The Court has been constituted under the Maharaja's order and it has been trying the case under His Higheness's order we wish to make representation to His Highness in this case which is being tried by this Tribunal. Does my friend say that the accused persons should go directly to His Highness? We are at present under the jurisdiction of this Court and we make a representation to His Highness through the best Channel, which is Court I should have thought that way the most proper and desirable way of doing things instead of going direct to His Highness over the head of the Court. Regarding my friend Mr. Grey's remarks on the nature of the petition we say that we are sorry that our actions have been construed into seditious action. It was unintentional and we are sorry for it and we say that in future we shall behave ourselves and if there is any precaution to be taken we will take it. I do not see where the impropriety lies, I should have thought that Mr. Grey would have welcomed our coming to the Court instead of going direct to the Maharajah. Our request therefore is that our present application may be sent up to His Highness who is the Highest Power in the State, and if he withdraws well and good. If he allows the prosecution to go on then the Court has no alternative but to proceed.

Mr. Grey,—May I point out what the line of my argument is. If the accused came forward and said we are guilty and asked His Highness to let them off it would be different. But there is an application protesting there innocence and a denial of the whole case for the prosecution and asks the Maharajah to abundon the prosecution without evidence

being taken. May I point out that my friend has not attempted to controvert my statement that this is an absolutely unheard of procedure which has never been taken in any case in any part of the world; and why so? Exactly as His Highness is responsible for the constitution of this Court so is His Gracious Majesty responsible for every Munsiff and every Magistrate in India. Do you suppose if a prosecution was ordered as-many have been ordered by Government against seditious persons and placed in the hands of the Government Advocate, that any court would receive an application to His Majesty saying we are not guilty will you kindly ask that the prosecution be withdrawn against us. I say again and deliberately that the Court is not acting in a manner in keeping with its dignity and the petition should be returned and be made to come through the proper channel. I do not know what course the Maharajah would take, but it should be presented to him by the Executive side in order that it may reach him through the Council. If His Highness wishes to withdraw he will instruct me accordingly. I do not think it is any part of the Judicial proceedings. So far as I can make out in presenting this petition the object of the other side is to protract and delay the proceedings. You remember His Hignness was adviced and warned about this and he took the usual step of while passing his order for Counsel to appear that any attempt made in any way to obstruct or delay the proceedings of the Court, the Court would take certain measures to protect themselves. The Court is aware that the consideration of such a petition by His Highness would take several days and this action is simply an attemt to postpone the case for four or five days.

Mr. Dwarka Das,—I will not be long in replying to Mr. Grey.

Mr. Grey,—I have replied. The petition was put in, you had your say and I now have replied.

President,—Have all the accused signed the Petition.

L. Munshi Ram,—Badri Das who was in Hospital with Plague has not signed it and one Wailaiti Ram who was on bail and was not present at the time has not signed it but he is outside and will be glad to sign it.

The Court adjourned to the 19th, for the order of the Maharajah,

S/D. WILLIAM HAIDEN.

1-2-*1910.*

Twelfth Hearing.

The 19th of January 1910.

I

FROM THE PANJABI OF 20TH JANUARY 1910.

(*From Our Own Correspondent.*)

PATIALA, Jan. 19.—To day the Court assembled at twelve. The President remarked that the orders of His Highness with regard to the petition had not been received.

Before the Court adjourned Mr. Grey called attention to a statement in the 2nd para of a letter, from the President of the Arya Samaj to His Honor the Lieutenant-Governor, published in the *Civil and Military Gazette* of January 19, that the State of Patiala had accused the Arya Samaj as a body of sedition against the King-Emperor and Maharaja. He desired it to go on record that neither he nor the State had ever accused the Arya Samaj, as *a body*, of being disloyal or seditious as distinct from political, and that in his opening speech he had followed very closely the principles enunciated by His Honor in paragraph 3 of his reply.

Lala Badri Prashad, accused, was admitted to bail owing to his ill-health. Mr. Grey opposed the application and strongly objected to the accused's release on bail. Mr. B. Bevan Petman applied that in view of His Highness not having rejected the petition all the accused should be released on bail.

Mr. Grey said that the granting of bail would seriously prejudice the prosecution.

One of the accused, the chief charge against whom was that he subscribed to the "Hindustan" newspaper and attended two lectures alleged to be seditious, applied for bail on the ground of the serious illness of his father, offering a security of ten thousand rupees, Mr. Grey strenuously opposed the application.

It then transpired that the alleged seditious lecturer was Ram Das. It was pointed out to the Court that he was in camp with the other accused for two months and then quitely released by the Police. Mr. Grey pleaded ignorance about this matter. On the Court asking why Ram Das was not tried *in absentio* Mr. Grey said he had special reasons which would be

communicated later on. This man is alleged to have been the chief revolutionary leader and in view of this his release by the police was forsooth a startling incident.

The Court meets again on the 26th.

Bail was granted to the two particular accused but the general application was not granted.

Wednesday 19th January 1910.

President,—We have not yet received orders from the Ijlas-i-Khas.

Mr. Grey,—Then I presume the Court will proceed.

President,—The Muharrum holidays are now on.

Mr. Grey,—Yes, but it was agreed that we should sit during these holidays and for that purpose we adjourned last week.

President.—We think it better to postpone the case during the Muharrum holidays.

Mr. Petman,—I would suggest to the Court that in view of this application being submitted to His Highness for orders and His Highness not having rejected it, the proper course to adopt would be to adjourn the case. I therefore propose that the Court should adjourn.

Mr. Grey,—There is one other matter which perhaps before the Court does adjourn it would be better to call attention to. In this morning's papers there is published some correspondence between Sir Louis Dane and the Arya Samaj and I take it that, that is more or less the basis of this application. However I will not say any thing about that.

Mr. Petman,—Which application ?

Mr. Grey,—This so called apology.

Mr. Dwarka Das,—That letter you will find is dated the 12th January.

Mr. Grey,—Very well I will not say anything about it. But what I want to point out is that the allegation made there is untrue and should be corrected at the first possible opportunity.

Mr. Petman,—May I know what connection that has with the case.

Mr. Grey,—It has every connection. If you will hear perhaps what I have got to say you will understand it. May I put it as a personal application.

Mr. Petman,—The Question is one of adjournment.

Mr. Grey,—I say before the Court actually adjourns I want to make a personal application.

L. Ram Prashad,—You may go on Mr. Grey.

Mr. Grey,—In this letter appearing in to-day's paper His Honor made several remarks. In the first place the statement that the proceedings are unknown to the Arya Samaj must be false because the proceedings have been published in all the papers. As regards the statement that the Patiala State has accused the Arya Samaj as a body of sedition against the Emperor and the Maharajah, you are perfectly well aware what I stated from the very beginning and what I state now and what I have stated throughout the whole case. I stated that the Arya Samaj as a whole is a Political body with Political aims and political objects and I want so far as to point out that politics may be perfectly harmless I distinctly stated over and over again that neither I nor the State have accused the leadrs of the Arya Samaj and the whole body as being seditious. What I said about it, is exactly what Sir Louis Dane has said in his reply. His Honour says that he does not disguise from himself the fact that many authorities entertained an opinion adverse to the Arya Samaj and His Honour recognises that it is an association capable, if not guided by wisdom, of producing a great deal of mischief, more especially when local branches come under the control of members who may have seditious inclination. But Sir Louis Dane is not convinced that as a body the Arya Samaj is at present disloyal and seditious and he believes that many of the members are actuated only by the desire for religious reform. If the Court will remember when I mentioned L. Munshi Ram's name I distinctly stated that the leaders were actuated by precisely these motives and on looking up the short-hand reporter's notes this morning I find it is as I state. Then Sir Louis Dane goes on to say "As regards the Patiala Prosecution, Sir Louis Dane does not know what evidence is to be produced against the individuals arrested or the society to which they belong as a body. It would, His Honour considers, be impossible and improper for him to say anything about the case, which is sub-judice."

These two paragraphs I am sure the Court will agree with me represent exactly the position I venture to take up on behalf of the State

and nothing can be further from the truth that either the State or I as its rrepresentative ever stated that the body as a whole is not loyal or that they were seditious. I did say, and I trust to be able to prove it, that the Society is largely political and as Sir Louis Dane himself pointed out and with regards to Patiala itself I say these political objects have been misdirected and that those responsible for the conduct of the Patiala Arya Samaj have been guilty of sedition and have used the society for seditious purposes. Whether I prove that or not will depend on the evidence. That is the only allegation I admit that I made. That I owe as an explanation to those who have not heard my speech and to the Public who may be misdirected by the letter written to Sir Louis Dane.

Mr. Grey then put the following note on record.

"Mr. Grey called attention to a statement in the second paragraph of a letter from the President of the Arya Samaj to His Honour the Lieutenant-Governor published in the issue of the Civil and Military Gazette of the 19th January 1910. In reference to the statement that the State of Patiala has accused the Arya Samaj as a body of sedition against the Emperor and the Maharajah, Mr.Grey desire it to go on record that neither he nor the State had ever accused the Arya Samaj as a body of being disloyal or seditious, as distinct from Political, and that in his open speech he had followed very closely the principles enunciated by His Honour in Para 3 of his reply.

An application was then made by the defence to release Badri Dass who was suffering with Plague on bail.

Mr. Grey objected on the ground that there were serious allegations against this man. He had written letters about bomb. He was under the care of the hospital authorities and he would receive much more care and attention there and better expert treatment than he would in his own house.

The accused was admitted the bail.

Mr. Petman,—There is another application I would like to make and that is in view of the order for an adjournment whether the Court is not prepared at this state to release on bail or recognisances the accused who are now in the lock up.

Mr. Grey,—I call attention to the inconvenience of the frequent applications being made for bail without any notice to the prosecution

and therefore the prosecution is not able to give any detailed answer respecting each accused.

L. Ram Prashad,—Is your application in respect to all these accused.

Mr. Petman,—Yes.

Mr. Grey,—Does my friend appear for all the accused.

Mr. Petman,—If my friend will look at the order on the record he will get the information. I would draw the Court attention to this fact. The Court has already granted the application made on behalf of the man against whom Mr. Grey says there is the most serious offence. If he is admitted to bail there would be no difficulty in granting the other's bail.

Mr. Grey,—I would point out that these applications have been made at every sitting of the Court. The applications have been opposed and the matter fully thrashed out. It is very inconvenient if they are allowed to be made every time a new Counsel appears in the case.

Mr. Petman—Taking into consideration the adjournment in view of His Highness's consideration on the Petition for clemency I ask whether it is not the right and the proper thing that the question of bail should be considered. The accused have been in custody for this long period and applications for bail were strenuously opposed and eventually I believe 34 prisoners were released.

Mr. Grey—Can my friend tell me on what occasion every application was opposed.

Mr. Petman—I understood my friend to say that applications for bail were made at every hearing and were opposed. However I simply leave this matter before the Court to decide.

Mr. Grey—There is no question of bail having been strenuously opposed by any body. Until such time the investigation was completed it was impossible to say what evidence there was against any body; and secondly up to date applications were made and refused without my saying actually any way. The moment the investigation was completed I excluded these persons whom I thought it was necessary to exclude and retained those persons whom I thought should be brought before the Court, but with regard to this application I say that I should be given notice. It is absolutely impossible to say at present what evidence I have against each and every one

of the accused and it is usual to hear the Crown when application for bail are made.

L. Ram Prashad—In your opening addreess you have mentioned the evidence you have against every accused.

Mr. Grey—That was only mentioned generally. I cannot say what I may want to add to any of the accused.

L. Ram Parshad—Perhaps it may be put down in this application that Mr. Petman is leading for all the accused.

Mr. Grey—Let me at once point out that His Highenss's orders are perfectly clear that the name of the pleader be stated in the application and the person for whom he is to appear.

Mr. Roshan Lal—He has had His Highness's order to appear and when he comes to the Court others can engage him.

Mr. Grey—His Highness absolutely forbade that.

Mr. Petman—I am not aware of any order. I received permission to appear yesterday and I was asked to appear for every body. I have a copy of the order and I don't know that it is stated there that the names of the accused should be mentioned at all.

Mr. Dwarka Dass—Supposing Mr. Petman is not allowed to appear for all the accused each one of us would get up and put the same question which would mean an unnecessary delay.

Mr. Roshan Lal—I was only going to tell you and to remind Mr. Grey that Baij Nath whose wife died and he put in an application for bail, it was strenuously opposed and he was made to rot three months in custody and ultimately the charge was withdrawn against him. In view of these facts is it not just and clear that when we have put in a petition asking for clemency that these persons should be allowed by the Hon'ble Court to be released on bail pending His Highness's order.

Mr. Grey—I should like to add one word more. Any such action on behalf of the Court will seriously perjudice the prosecution. I read out to you from the Newspaper an unfounded rumour with regard to the action of the Patiala State and if on the top of that and on the top of this application which His Highness may or may not grant., the whole of these persons are released on bail it would have a serious effect on the minds of the Public and would seriously perjudice the prosecution.

Mr. Roshan Lal—I submit to you that there is no evidence of a revolutionary character against any of the accused and that they should be discharged at once. What is the evidence that Mr. Grey has stated. Such and such person attended one meeting or a lecture delivered by Ram Dass and having attended one he went to another. That is not sufficient evidence to convict a man of sedition.

One of the accused standing up said that if he was arrested for attending Ram Dass's lecture why was not Ram Dass himself arrested when he had been in the Camp for sometime with the accused.

Mr. Grey—This allegation has now been made for the first time, is absolutely without my knowledge but I will have enquiries made into the matter. The Court adjourned to the 26th: Instant to await His Highness's order.....

(Sd.) WILLIAM HYDEM

Dated 1-2-1910.

(E)

A FEW INSTANCES OF

Police Vagaries

at Patiala.

I

Order of the Special Tribunal

A telegraphic message has been received from His Gracious Highness intimating that the hearing of the case be postponed till his return. The case is, therefore, postponed. The parties will be informed of the next date later on some of the accused have petitioned that they be admitted to bail. We see no special reason to grant this request. now and therefore reject these petitions and order these to be filed. Lala Munshi Ram, Counsel for the accused, prays that all the accused be admitted to bail. We likewise see no special reason to grant this prayer.

Dated the 26th of January 1910.

(Sd) Sirdar Bhagwan Singh Sahib

Sd.) Lala Ram Prashad Sahib

(Sd.) Khan Bahadur Molvi Mohammad Fazal

II

To

POLICE OFFICER, *in charge*
of the SEDITION CASE.

RESPECTED SIR,

I beg to state as follows :—

Mr. Grey Barrister had said sometime back that documents not required by the police would be returned, but reminders notwithstanding such books and papers have not been returned. The day before yesterday I came to know that you had ordered that an officer be appointed to prepare the lists. Yesterday I went to the camp but found neither any Sub-Inspector nor yourself. To-day I repeated my visit and was told by the Sub-Inspector deputed by you that the police would keep the list prepared by my men since I deem it necessary to keep a list, I beg that two lists be prepared one by the police and the other by my men. Let both be signed by the police officer and myself. Let one be given to me and the other to the police. If this request be granted this fact may kindly be intimated to me so that I may send two of my men to prepare the lists.

I have the honour to be
Sir,
Your obedient servant
JAWALA PRASAD.

The 16th of January 1910.

III

To

THE SPECIAL TRIBUNAL,

RESPECTED SIR,

In pursuance of the orders of the Court Lala Chiranji and myself went to the Deputy Inspector-General on the 18th of December at 6 P. M. and presented an application for the return of documents and books and refered to the order of the Honourable Court. He told us that petition would be forwarded to the Inspector General for orders and that we would be informed of them by four o'clock next day I went again to the said officer yesterday at 5 P. M. I was told that my papers and books were being

examined a second time, that it would take 4 or 5 days to do so and that they would be returned thereafter. I beg to submit that some papers and books now in possession of the police, are required for the preparation of the case for the defence documentary evidence is needed to rebut the charges brought against me. The police took away all my papers without preparing any list and have kept them in their possession for two months. They examine them in their own way. Would it be a matter for surprise if important papers be made away with. When the seal was removed and the examination of my papers commenced I prayed that a list of all the papers should be prepared and section 103 of the C. P. C. was shown to the Superintendent police. At first a list begun to be prepared but this order was afterwards rescinded. Under these circumstances I beg that all my papers be returned this very day. If this be done it is possible that some useful papers may be saved.

I have the honour to be
Sirs,
Your obedient servant
JAWALA PRASAD.
20-12-1909.

IV

To

THE HON'BLE,
THE HIGH COURT,
Patiala.

CROWN
Vrs.
RAI JWALA PRASAD AND OTHERS
Case under 121 A. I. P. C.

SIR,

1 beg to state that after repeated visits to the camp it was only yesterday (the 29th of January) that I was permitted to see the papers with the permission of the Police Superintendent. I prepared a duplicate list of my papers and requested Munshi Davod Khan that one copy signed by me be kept by him and the other signed by him delivered to me. I was referred by him to Malik Shujat Ali Khan and told that on his signing the list the needful would be done. I betook myself to the malik. He declined to sign the list and said that I could get the papers on giving

a receipt for all of them. For convenience I have prepared two lists and therefore beg that the Hon'ble Court may kindly direct the police to sign the list and return my papers to me. I further beg to submit that the lock and the seal of my trunk were destroyed during my absence. It is therefore all the more necessary that the Court may be pleased to order the police officer to sign the list.

The 14th of Magh 1966.

Dated the 26th of January 1910 MUNSHI RAM

Accused.

CROWN

Vrs

JAWALA PRASAD AND OTHERS

Case under Section 121 A and C and E.

SIRS,

We beg to submit that no list of papers &c., taken possession of by the police at the time of search were prepared in the presence of the accused nor were copies of the lists of things taken away afterwards supplied to them. This ought to have been done in order to satisfy the provisions of Section 103 of the C. P. We therefore beg that these copies be supplied to us by the police and all papers &c., not included in the police list be returned to the accused for receipt taken for them.

The accused fear that there may be fabrications. Many of thed ocuments taken away by the police are sure to be helpful in preparing the case for the defence. If they remain lying with the police without any list being prepared it is to be feared that they may be done away with.

We have the honor to be

Sirs,

Your obedient servants

NAND LAL, CHIRANJI LAL AND

LUCHHMAN DAS

Accused.

To

MOST GRACIOUS
HIS HIGHNESS THE MAHARAJA
of Patiala.

In the case of Badri Prasad and others (under sections 121, 124 A, 153 A, and 505 I. P. C.

May it please your Highness, I beg to submit most respectfully as follows:

My brother Badri Prashad is quite innocent and his arrest is due to personal animosity and plotting. He was kept incarcerated in jail even when no sanction had been obtained for his arrest now he has been sent to what they call the plague Hospital where he is going from bad to worse and on account of loneliness, torture and incessant lamentation has reached such a state that he is hovering between life and death. I was summoned from Lahore by means of a special messenger. On coming here I found him in a plight which can be better imagined than described. The police is there only to see that he does not escape. He has no one by to attend upon him, to solace him or to sympathise with him. Your Highness can see what hope there can possibly be of his recovery under such circumstances specially when according to Mr. Grey it is a crime even to express sympathy. His life is despaired of. Badri Prasad fell iuto a state of unconciousness when on the evening of the 8th of January Mr. Grey told him that he positively would have to spend three years in Jail. The words of Mr. Grey have in these days the force of Divine enactments in this state. Chiranji Lal and Baijnath who were regarded as criminals of the deepest dye and who were not admitted to bail in spite of the order of the court were at last discharged at the sweet will of Messrs Warburton and Grey because a high state official would have been implicated in the sedition charge if the case against Chiranji Lal had been proceeded with. The family to which your humble petitioner belongs has served the British Government in political, Judicial and executive branches of the public service. We hold cerificates testifying to our, loyalty and approved work the like of which scion of very few famalies in the state can produce. The life of my brother is in danger and he is being ruined in order to save some Mohomodens like Mohammad alm. If your Highness were to consider the relations which subsisted between my great grand father and His Highness Shri Karam Sing Sahab Bahadur the then Maharaja it would become clear how much entitled to justice, favors of exalted office we are

and what have been the mutual compacts between my family and Your Highness's Royal House. I pray to your Highness for justice because Mr. Warburton and Mr. Grey disobey the orders of the court, threaten it illegally, and seek to compel it to act against the dictates of justice. If of course it is consonant with justice and a fair reward of our services to extirpate us because we are poor at present, that is another question. (Justice of course demands) that Badri Prashad should be released on bail pending the decision of the case as three of the other accused have been. To admit those three to bail but to keep Badri Prasad in *hujat* and to reduce him to such straits is symptomatic of undibuted tyranny and a spirit of vindictiveness and is to transcend the limits prescribed by law. When the Special Tribunal signed the exhibits (documents whose real author is Mohommad alim but which it is sought to fasten and father upon Badri Prasad) it was submitted that three sheets of paper had been enlarged into three files, but no heed was paid to this representation. Now I attach the original receipts issued by the police for your gracious inspection. When plotting goes on like this what justice can be expected from the police. It appears that in this case Mr. Warburton and Mr. Grey are the sole dispensers of justice. They can obtain sanction to prosecute whomsoever they please and can discharge whomsoever they like and violating the requirements of law threaten the court and tell it that your Highness's word is law which word they can misinterpret for no written orders are produced in court. I think that in point of valuable services rendered to the government my family does not lag behind Mr. Warburton or Mr. Grey. But so far as I can speak from experience I can say that the unlawful practices of Mr. Warburton's subordinates and their efforts to implicate innocent persons cannot but be contrary to the intentions of the Imperial Government. Loyalty transmitted through five successive generations is in my blood and such an inheritance falls to the lot of only a few I am not this time in my right sense. It is my wish also that the seeds of disloyalty, an effort to sow which has been made by some ill-bred and selfish people, should not fructify and I often feel grievously about such evils and also been communicating with the Government. If the court or your Highness will feel the need of disclosures I will state every thing in-detail. If Badri Prashad is found guilty let him be punished by all means but let not injustice perpetrated by passing off forged documents as confidential. This practice prevails in no judicial court. If even now the court thinks him guilty of a capital offence, let it act accordingly. But when he is innocent it is oppression to sanction his being done to death. His case is serious and there is no time to lose. I have respectfully submitted what I deemed fit.

The 18th of January 1910. Khushiram grandson of Rai Udai Ram late E. A. C. great grandson of Mir Munshi Radha Krishna, and brother of Badri Prashad.

ENDORSEMENT BY THE CHIEF SECRETARY.

Let it be sent to the Special Tribunal for consideration:

The 6th of Magh 1966.

E

THE TRUE HISTORY OF THE PETITION OF APOLOGY

AND

THE TERMINATION OF PROCEEDINGS.

After the case was adjourned till the 18th January, 1910 for the commencement of the prosecution evidence, the Compiler of the book, as the only counsel for Defence present at Patiala, occupied himself with preparation for the cross examination of Mr. Warburton, the principal witness for the Prosecution. The following statement in writting by Lala Jwala Prasad (Executive Engineer, Patiala and principal accused in the case) will shew how the labours of the Defence Counsel were suddenly interfered with and the case took entirely a new turn.

Says Lala Jwala Prasad:———

"On or about the 14th January, 1910 Mr. Guest spoke to me in the Patiala Dak bunglow and said that we might submit an application to the Court to withdraw the case and he was very hopeful that the case would be withdrawn. I said that I could not say anything until I saw what draft he proposed which he might send to me. The next day he sent the following letter to me:———

"Dear Jwala Prasad. Kindly see me as early as you can. Yours W. Guest." This letter was received by me early on the 15th of January, but I could not go to see him at once. With the advice of my Counsel Lala Munshi Rama, however I went to see him at about 2. P. M. As he was not in the Dak bunglow I returned after waiting for some time and reported the matter to L. Munshi Rama. On the 16th January 1910 I received the following letter from Mr. Guest together with the promised draft which is reproduced after the letter:——

"News of India." 16th, My dear friend. I enclose a draft which I

sincerely hope you will have translated and signed and which, has my humble confidence that it will stay further proceedings and secure your acquital. Mind this is my personal action as I deeply regret that you are all being put to much expense and may suffer a great deal more worry. Accept my draft and advice. Have it translated to-night, signed before 12 to-morrow and sent through the usual channel to the Tribunal so that they may sit and perhaps decide on your immediate release until the orders of the Maharajah are forth-coming. In fact I would urge your doing all I suggest and distinctly desire you to know this is my personal suggestion.

Your friend and well wisher
W. H. Guest."

The Draft.

"We the undersigned accused in the case under investigation by this special Tribunal beg to express-our deep sorrow and regret that any conduct of ours should have caused the adoption of such steps as those which are now being carried out.

We respectfully urge that we have never had any intention whatever to follow the path of violence that has marked the bloodthirsty course of anarchists, nor have we *at any time* ever even discussed the adoption of seditious measures. The fact that seditious books have been distributed broad cast throughout India does not implicate us for although these works may have been sent to some of us and were in their possession yet the incidence of our passive resistance ought to father the presumption that we ignored their wicked suggestions contained in these works. The manner in which the initiation of reforms was forced by drastic demonstrations, other than acts of violence, and the amelioration of the condition of the inhabitants of India were undoubtedly discussed all over India without provoking any presumption of seditious or criminal intent, as the case was with us.

If we have therefore unwittingly committed any fault we beg to express our deep contrition and to throw ourselves on the clemency of this Court.

We most solemnly now undertake for the future to hold aloof from any combinations whose actions are hostile to the Birtish Government and humbly beg that this Court will, in conveying our plea and surrender for clemency, add a recommendation for mercy to the Ruler of the state of Patiala, a state which has always held an unblemished record for loyalty to the paramount power, and whose present Ruler will, we feel confident pride

himself in emulating that graced policy of forbearance and clemency towards all penitents which has ever characterized British Rule in India." This letter and draft I shewed to Lala Munshi Rama and at his suggestion I saw Mr. Guest in the Dak bunglow again and discussed the terms of the draft as I was not prepared to accept it in its entirety. Mr. Guest accepted my views and asked me to submit an application the same day signed by all the accused. I asked Mr. Guest to accompany me to Lala Munshi Rama for until he was satisfied that the application was sure to be accepted none of the accused would sign. Mr. Guest accompanied me to Lala Munshi Rama and assured, both him and me, that the application would be accepted. Mr. Guest said in so many words that the Viceroy would not go to Patiala, for the Maharajah's guddi nuashini until this case was finished that every one knew that we were quite innocent, that this application was required to be submitted to get away out of the difficulty that we would be co-operating both with the govt. and the State in submitting this application and that the accused would be released on bail immediately on receipt of the application. The accused were not permitted to discuss the contents or the wording of the application and were asked by Lala Munshi Rama to sign it on his trust. Mr. Guest offered to take me to the Private Secretary to His Highness and wrote a letter to the Private Secretary informing him that the application was being submitted. He read out the letter to me.

To gain my confidence further Mr. Guest took me to a very responsible high official of the Patiala state who corroborated Mr. Guest's assurances. Another Patiala official, known to be in the confidence of His Highness the Maharajah came with the same proposals to a great personal friend of mine and told him that although the Maharajah had been convinced of the innocence of the accused in the alleged sedition cases, he could only move now when the Private Secretary to the Viceroy had also given him a hint to put an end to the case. The application was submitted on the 18th of January, 1910, and forwarded on to His Highness. But as no bail was sanctioned I went to Mr. Guest in the evening and asked him why his promise of getting the release of the accused on bail had not been kept. He said in reply that Mr. Grey, the Prosecution Counsel, had stepped in and advised the Maharajah not to do anything until after consulting His Honor the Lieutenant Governor of the Punjab at Bahawalpur and that he would enquire why bail was not granted. I saw him that evening walking with Mr. Mistry Private Secretary to the Maharaja on the station platform.

On the morning of the 19th January Mr. Guest was again consulted

and advised the sending of a telegram to His Highness, who had since left for Bahwalpur, by the Court, but on such a request being made by the Counsel for accused the Court did not approve of it and the case was adjourned for the 26th of January."

The above statement has, I hope, thrown full light upon the reasons which actuated me in pressing the Judges to grant bail to the accused persons.

His Highness, on his return from Bahawalpur, stopped at Bhatinda and other places in the way. Rumour then brought the news that His Honor had disppproved of the Maharajah releasing the accused *en bloc*, but had advised him to go through the evidence with the Political Agent, Col. Dallas, and to acquit all against whom there was no case but to order the trial of all against whom sufficient proof was forth-coming. After a tantalizing suspense His Highness finally returned to Patiala about the last day of January. The following cuttings from the Tribune will shew the progress of affairs after that date.

5th February. 1910,

His Highness the Maharaja's orders on the petition of the accused are awaited with an expectancy that we have not seen exceeded for some time past. The expected orders are the one topic in the bazars, shops and offices and inquiries are made from all available sources and quarters to glean the latest news. We wish we were soon in a position to communicate the news which is so keenly awaited. In the meantime all the available news,contained in a Patiala telegram dated 3rd February, 8 35 P. M., is :—

"No orders passed. Application still under consideration."

The *Civil and Military Gazette* learns that Mr. Arthur Grey has been summoned to Patiala to advise the Maharaja in connection with the petition of the accused in the Patiala alleged sedition case. It is understood that His Higness is desirous of satisfying himself as to the evidence against them before replying to their petition.

9th Feburary, 1910

WHILE all eyes are expectantly turned towards Patiala waiting and watching for an announcement which will not only cause general and wide-spread satisfaction but also knit the accused closer to His Highness and the

throne of His Majesty the King-Emperor, the news is put off from day to day. It seems that His Highness the Maharaja is going through the evidence against each individual with a view to coming to a final decision on the petition of the accused. It is to be hoped His Highness will find himself in a position to give evidence of his sympathy and solicitude for his subjects by exercising, at the threshold of his career as a ruler, that prerogative of clemency which is doubly blest indeed. In the meantime the latest telegram from Patiala, dated February 7, 5-45 P. M. runs as follows:—

> "No orders expected to-day. Rumour says the Maharaja and the Political Agent are hearing evidence. Mr. Grey is here since yesterday."

It is impossible to say if there is any truth in the rumour or whether any credence is to be attached to it. Major Dallas, the present Political Agent of the Phulkian States, is an administrator of broad sympathies, a justice-loving and impartial officer who may be trusted to take a just and independent view of the whole affair and to advise the Government and the Maharaja with a cool and dispassionate mind. We trust His Highness the Maharaja will be able to see his way to put an end to the case, which has already taken much longer time than was anticipated, by setting the accused at liberty. His Highness's installation is already within sight and the sooner the present case can be got rid of, the better.

10th February, 1910

THE latest news from Patiala is contained in a telegram dated February 8,-3-55 P. M., which runs as follows:—

> " His Highness held court in *Ijlas-i-Khas* buildings (for) about two hours. (Messrs) Grey and Warburton had audience. Accused not called. (Hearing) adjourned till to-morrow. "

12th February, 1910

THE latest telegram from Patiala dated January 10, 4-42 P. M., runs thus:—

> " Maharaja came to court before two, Mr. Grey again had short audience. On coming outside His Highness finding relatives of accused waiting said aloud—'case will be decided to-morrow.' "

It goes without saying that His Highness's decision will be anxiously awaited all over the Province.

The following appeared in the Indian Daily news of Calcutta of the 8th February, 1910.

As the Patiala sedition case is again to the fore it would not be out of place says a Patiala correspondent, to give a brief account of the position of those who were arrested on the 11th October last. The following are the chief points on which the defence are laying special stress:—

1. Chiranji Lall B. A.'s application for bail was sanctioned but he was not released for about a month after its sanction. His release was only effected when he was produced before the Court for remand.

2. B. Baij Nath B. A. B. T., Headmaster, Collegiate School, Patiala, applied for bail through his counsel on account of his wife's dangerous illness but the application was opposed by Mr. Grey who assured the Court of the existence of convincing evidence of a serious charge against him. Ultimately the case against him was withdrawn.

3. Ram Chand, late Sub-Overseer, was arrested through mistaken identity and his bail application was opposed. His wife and uncle both died during the period he was in custody. The case was ultimately withdrawn against him.

4. Nasib Singh, clerk, applied for bail on account of his wife's serious illness. The bail was opposed but the case against him was withdrawn.

5. Applications for bail up to any reasonable amount on behalf of all those against whom the case was withdrawn were filed and pressed, but they were opposed.

The following men are being prosecuted for which no sanction has yet been produced:—

1. L. Charanji Lall, brother of L. Nand Lall of Patiala.
2. B. Dwarka Dass, son of Attar Chand of Patiala.
3. L. Parma Nand, son-in-law of L. Nand Lall of Patiala.
4. L. Ahib Chand of Sunam.
6. L. Nand Lall, Sub-Overseer.
7. L. Brij Lall, Sub-Overseer.
8. Wallaiti Ram, Patwari of Phil Tehsil.
9. Prithvi Chand Bahadur, Naib Sadar Kanungo.
10. L. Badri Prashad, Pleader, Patiala.

11. B. Munshi Ram, Munshi in the office of Executive Engineer, Special Works Division, Patiala.

7. No lists of articles taken away were prepared and boxes locked and sealed were opened by the Police in the absence of the accused. The Police even now refuse to sign the list of all the books and papers rejected.

8. The Police did not produce the list of witnesses and did not submit a complete report of the case in spite of repeated orders of the Court.

9. Many men were kept in custody without any warrants of arrest.

10. Many men against whom sanction was taken have not been arrested and some of these were arrested but released without any information being placed before the Court as to the reasons of this most peculiar conduct of the police.

11. Counsels of the accused were not allowed to see their clients for a long time in spite of repeated orders of the Court.

12. Ram Dass was described by Mr. Grey as a revolutionary of a very dangerous character and attendance in whose lecture is the only offence against several of the accused. He was reported at first by Mr. Grey to be absconding with Ajit Singh and others. Ram Dass remained in police custody with the accused for about two months after the arrest of the 11th October last but was released by the police of their own accord.

List of persons released on Rs. 100 bond.

Patiala.

1. Desraj student, Rhamnara Dist. Amballa; 2. Munshi Ram, Office of Executive Engineer, of Dist. Ludhiana; 3. Madan Gopal, Draftsman, Patiala; 4. Gokal Chand, 5. Babu Ram, 6. Lekhraj, 7 Hukam Chand, 8. Mathra Dass, 9, Janki Dass, 10. Diwan Chand, 11. Mathra Prashad, Sub-Overseer, 12. Gauri Shanker, 13. Manphul Chand, Draftsman, 14. Babu Ram, of Hakiman Street, 15, Satya Pall, Office of Medical Adviser.

Bhawanigarh.

Piyare Lal.

Sunam.

1. Bhika Ram. 2. Chanan Ram, 3. Durga Prashad, 4. Shadi Ram

Talwandi.

1. Ramsaran Dass.

Narwana Patiala State.

1. Babu Kishori Lall 32, Rikhi Ram 5. Jai Ram 7. Hari Chand, 9. Ramdhari 11. Pirthwai Chand. 13. Sakhi Chand, 2. Ramsaran Dass, 4. Suraj Bhan, 6. Harnand Rai 8. Raghu Nath 10. Mukund Lall, 12. Shadi Ram."

The following letter addressed by one of the accused to the Secretary Aryan Defence Committee at Lahore on the 12th, of February speaks for itself.—

We were expecting that orders will be passed on the application to-day because His Highness told the relations of the accused yesterday that this would be done. When we went to the Ijlas-i-Khas Hazuri Building, to-day, we found that there were no signs of His Highness holding a Court there. After waiting for some time, we went to Moti-Bagh and I enquired from the Chief Secretary. He said that no papers or books in connection with this case would be seen to-day and that this work will be probably resumed on Tuesday. He, however, said that the decision will be arrived at in a few days.

In the Ijlas-i-Khas building the only prominent gentleman in the Inspector General's room was one P. Lachhmi Narain, whom the Police have engaged to prove the existence of sedition in the religious texts of the Arya Samaj. It is not quite intelligible why the Police resolved to engage a Pundit from outside the State to translate Sanskrit texts on principles of Vedic religion when such a renowned and learned man as P. Shri Krishna Shashtri Ji adorns the responsible post of the State Rajya Pundit and has not much to do in regard to the post he holds.

It is to be noticed that Pundit Lachhmi Narain attended the first anniversary of the Sanatan Dharam Sabha at Patiala and as the Police are reported to have been preparing for this case for some years, it is not improbable that P. Lachhmi Narain may have been selected at the time as the proper man to help in mis-representing the tenets of the Arya Samaj.

Meanwhile the only change in the situation appears to be a greater strictness in regard to seeing the accused, for some time past, we could see the accused after a mere reference to the Police Officer on the spot but verbal orders have now been given by the Superintendent Police to-day that no one should be permitted to see the accused without his written per-

mission which is hard to get as he lives at a distance of more than two miles from the Camp and not in the Camp itself as he used to do before.

Messrs Grey and Pestonji left Patiala last evening and are expected back on Monday to resume showing the papers on Tuesday next.

13th February, 1910.

The following telegrams conveying the latest news from Patiala speak for themselves. The first, dated February 11, 2-50 P. M.

Maharaja and Political Agent began examining papers at two with the help of Messrs. Grey and Warburton. Neither accused nor counsel called.

The second telegram dated the same day, 6-13 P. M. runs :—

Maharaja and Political Agent worked till five. Maharaja told public outside to be patient. Order will be pronounced to-morrow.

When the news reached us that the Political Agent was to join the Maharajah in going through the evidence against the accused persons Lala Jwala Prashad accused No. 1, went with an application to him and requested him to allow the defence also to be represented by Counsel at the examination of papers as the prosecution were helped with the two of the ablest lawyers of the Panjab bar. The Political Agent said to Lala Jwala Prashad in reply that he was surprised to find that the accused placed so much trust in him, and further he said that he did not want the accused to be prejudiced in their defence, because if he pronounced any opinion after hearing the defence, no Court of Justice in Patiala would be able to go against it. Lala Jwala Prashad could not dare ask the Political Agent to pass a written order and had to come back unsuccessful in his mission.

THE TRIBUNE (LAHORE).

17th February, 1910.

On the 12th instant His Highness the Maharaja did not hold Court. On enquiry the relatives of the accused learnt that examination of the papers in the case would probably be resumed on Tuesday and the decision arrived at in a few days. Messrs. Grey and Pestonji, Dababhai had also left Patiala the previous evening. On the 15th, work was resumed as the following telegram dated the 15th, 7-30 P. M., shows :—

Maharaja and Political Agent finished examining papers. (Messrs. Grey (and) Pestonji Dababhai left this evening. Orders expected soon.

On the 17th February, 1910 His Highness came to Court at noon and the accused persons summoned all of a sudden. After waiting out for a while the accused were called in alone, and their Counsel was not allowed to be present. The following from the Tribune of the 22nd February, 1910 shows the way in which the proceedings terminated with the final order of the Maharajah.

MAHARAJA'S FINAL ORDER.

On 17th His Highness held court at noon with Political Agent, Mr. Warburton was then called in. After half an hour's consultation Mr. Warburton went away. After a quarter of an hour more the Political Agent also left and then accused were sent for. On arrival of the accused in court compound Private Secretary went to the Political Agent again and brought back from him a letter and some file. Then accused were called in. After a lengthy conversation between H. H. and the accused, the details of which might be published latter on, it was agreed upon that an amendment of the petition of apology would be considered by the accused, that the exact wording should be settled and approved by H. H. through his Private Secretary. Case was adjourned till 11 A. M. next day. The accused were prevailed upon by their Counsel to amend the first petition as follows, namely, that for the sentence: "If, however, any of us have unwittingly committed any indiscretion, they beg to express their deep contrition for the same," the following sentence was substituted, *i.e.* "If, however, any of us have unwittingly committed any indiscretion, they beg to submit an unqualified apology for the same." The draft was taken to Mr. Mistri, Private Secretary to His Highness, by Rai Jwala Prashad accused and Mr. Munshi Ram defence counsel on the morning of 18th at about 9 A. M. Mr. Mistri approved of the draft and took it to the Maharaja on a distinct promise that if the Maharaja was not prepared to grant full pardon in all respects the draft would be returned to the accused. Mr. Mistri came back after a quarter of an hour and said that the Maharaja was agreeable to accept the draft but wanted to consult the Political Agent first and that as they were going together for *shikar* the consultation would take place there. Counsel and Rai Jwala Prashad again went in the evening when Mr. Mistri congratulated both saying that the Maharaja had accepted the apology and that the case should be considered as settled. He then asked for the signed petition. Rai Jwala Prashad immediately came back and took the petition to Mr. Mistri who promised that he would ask the Maharaja to pass orders

for restoration of Samaj Mandir also. On the 19th of February seeing no sign of the Maharaja coming to Court and a rumour being in circulation that H. H. was suffering from high fever, the defence counsel, together with Rai Jwala Prashad, went to Mr. Mistri at five in the evening when Mr. Mistri told them with great sorrow that very unfavourable orders, demanding that the accused must leave the State within a week, had been passed in spite of his earnest appeals to the contrary and forwarded to the special tribunal for immediate pronouncement.

On return they saw the special tribunal assembled and all the accused being called. On all the accused presenting themselves: Sardar Bhagwan-Singh read the following order:—

"I have considered carefully the petition and prayer of the accused in this case and also the police evidence. It was never meant to infer that every member of the Arya Samaj in India or that society was seditious. The offence alleged against them is a very grave one and though it is necessary that serious notice should be taken of the conduct of persons guilty of such offences. I think the action I am taking will meet the case and will also I hope act as a deterrent to others. The accused have in their petition assured me that they had no intention of entertaining any feelings except those of deep loyalty towards the Patiala Raj and the Paramount Power, and further that if they have unwittingly committed any indiscretion they tender an unqualified apology. They also promise that in future they will take special care to do nothing which may be misconstrued as being calculated to stir up feelings of ill-will towards the Patiala Raj, or His Majesty the King Emperor. I am willing to accept this apology on the assurace given and to order that the trial of the accused be stopped and proceedings against them withdrawn, but I am not willing that any person against whom there has been even a breath of suspicion of disloyalty to Patiala Raj or British Government should remain in my employ or in my State, and I therefore order that all the accused who are in my employ shall be at once dismissed from the posts or appointments which they hold and shall leave my State within one week and never enter it again without my special permission. This order, together with the petition of apology in original, be forwarded to the special tribunal for compliance and a copy thereof to the Inspector-General of State Police for information."

At the conclusion of the order, defence counsel got up and adressing the Court said:—"Gentlemen of the special tribunal! It would have, perhaps, been in the fitness of things that His Highness had himself

pronounced this order. I am sorry His Highness has not thought fit to do so." The counsel had proceeded only so far when the Court objected to his saying anything. Counsel submitted that even a criminal about to be hanged was allowed his last say. Counsel said he protested because negotiations were conducted mainly through him and that he had induced the accused to amend the petition. Court refused to hear counsel who bowed submission and sat down. Counsel again asked if any orders about the restoration of Samaj Mandir and return of papers and things to the accused would be passed. The Judges remarked that the Committee had ceased to exist after the communicating His Highness's order and could not hear anything more.

Two aplications for copies of the order, one on behalf of Rai Jwala Prashad and the other on behalf of the rest of the accused, was at once put in. As it was late in the night only one copy with Sirdar Bhagwan Singh's signature could be secured, and the other copy was promised to be given on Monday, the 21st. The accused received the order with the greatest calmness and composure. Some of them belong to the oldest families of State Officials having property worth thousands in Patiala, while a few have nobody else to look after their estates.

Press comments on the Maharajah's order.

THE TRIBUNE.

Tuesday, February 22, 1910.

PATIALA ORDER.

The long-awaited order of His Highness the Maharaja has come. The case pending against the accused has been withdrawn and the accused set at liberty. But those of them that were in State employ have been dismissed from the service and all are ordered to leave the State within a week and not to re-enter it without special permission. The order thus naturally resolves itself into two and these lend themselves to separate treatment. The withdrawl of the prosecution is an act of sound statesmanship on which His Highness the Maharaja, the Political Agent, and we beg leave to add the Government, deserve to be congratulated. No prosecution could have been launched at a more inopportune moment or under more inauspicious conditions. His Highness the Maharaja had just assumed the reins of power. The news had been received with thrill of rejoicing wherever it had reached. The subjects of the State started jubilations and pleasure-gatherings. All of a sudden came the news of numerous arrests in Patiala city and the moffussil and an atmosphere of

alarm and anxiety overspread where pleasure and rejoicings should have continued unbroken for some time. We regretted the inopportuneness of such an action on the threshold of the new regime. We considered the action as untimely and ill-advised apart from the merits of the case which were then *subjudice*. The trial, when it started, did not impress the public at large as regards the character of the evidence or the sufficiency of the proof that would presumably be forthcoming against the accused. The special tribunal, accepting the *nolle prosequi* of the prosecution, set at liberty a number of the accused and now His Highness the Maharaja has directed the release of the rest. His Highness was moved by the accused with a petition asking his intervention. The accused pleaded not guilty of the grave charge of sedition towards the Maharaja and the Gvernment of India laid at their door. They expressed their heartfelt loyalty towards His Highness and His Majesty the King-Emperor, as all loyal and low-abiding subjects are bound to do. And finally they expressed contrition for any indiscretion they or any of them might have unwittingly committed. This petition they have since amended, at the desire of His Highness, expressing an unqualified apology for any such unwitting indiscretion that might have been committed by them. The Maharaja took time to consider the petition, consulted the Political Agent, went through the papers and the police evidence and came to the resolution that the case must be withdrawn. So much goes in favour of the accused. If His Highness, after considering the unchallenged evidence of the police, evidence not subjected to the test of searching cross-examination, can come to such conclusion, what can ordinarily be infered is that there could not have been strong proof of guilt or at all events sufficient legal evidence to establish it against the accused, if there was any legal evidence at all. The case for the prosecution in the special tribunal at all events prepared the people at large for such a result and they clearly anticipated the ultimate release of many, if not all, of the accused. We frankly recognise, however, that His Highness's order is not the result of judicial trial, as of course, that considerations of expediency or statesmanship, over and above the merits of the case, may have guided His Highness's action. Whatever then may have been the reasons which formed the basis of the order to withdraw the case, we think His Highness must be given the fullest credit for acting up to his judgement in the matter of the release.

The order of expulsion from the State in the case of State employees, involving as it does the dismissal from offiice and appointment must mean a serious punishment to those concerned. His Highness takes up the

position that any one against whom there has been a breath of suspicion of disloyalty against the State or the Government should not continue in his service or in his state. And yet His Highness cannot but recognise that there may be—we trust there are—many against whom the breath of suspicion may not have been founded on just grounds. If so, the punishment will fall on the innocent as well. That cannot be His Highness's intention. His Highness would certainly have been better advised to have reserved each case for separate departmental consideration instead of passing a general order affecting all. We trust such a consideration may still be possible. And finally one word as to the accused who happen to be Patiala subjects in a more complete sense—those who have hearth and home at Patiala and have served the State possibly for generations. We cannot make ourselves suppose that such have also been ordered to leave the State—for to them the order will involve all the pains and penalties of deportation from home. Their case will we trust, still receive that carefull and merciful consideration from the Maharaja which their intimate consideration with the State and its ruler would seem to deserve.

(*Leader.*)

The Patiala sedition cases have at last ended, as they were expected to end, in the release of the accused and the withdrawal of the cases. The order that they must leave the State is apparently meant to save the face of the Maharajah and his hasty and careless adviser or advisors at whose instance we believe the cases were instituted. The termination of these cases recalls the similar termination of the Rawalpindi and Midnapur cases. Inspired by unreasoning panic and not acting on well founded and thoroughly tested information, the Governments of the Punjab and Bengal in the two latter cases, and the Patiala Durbar in the one under notice, made arrests wholesale and without any discrimination worth mentioning and kept in confinement men against most of whom suspicion should not have been aroused save in very exceptional circumstances. Reports against them should have been tested with more than ordinary care before proceedings were instituted against them. Thanks however to the crimes of some hare-brained men, who are enemies of their country even more than of the Government, panic has been doing duty for statesmanship and the difficulties of a complicated situation are accentuated by the extremists of the Government and the Anglo- Indian community. What can be more regrettable than that a man of the stamp of Lala Hansraj Sawhney, a man in the position of the Rajah of Narajole, and a respected member of the community like Rai Jwala Prashad should have been humiliated and harrassed in the manner that was done? Of course there is no compensa-

tion for the mental suffering undergone by them, nay, not so much as an expression of regret on the part of those who did them wrong, for the prestige of Government is great and will not admit of acknowledgment of mistakes. But we trust it is not too much to hope that the lesson of the collapse of these cases will not be lost on those in authority, whether in British India or Indian States. And so far as Patiala itself goes, sober and thinking men will hope that they have seen the end of the rule of Mr. Warburton, who must be held responsible to no small extent for the blunder that was perpetrated. We have further to express the hope that with the close of the Patiala cases the suspicion against the Arya Samaj will be a thing of the past. The Government should be knowing by this time that a large community outside the limited circle of the Samaj itself resents their attitude of unfriendliness towards the Samaj. It only remains for us to congratulate Rai Jwala Prashad and his fellow sufferers on emerging from the trial without a stain on their character for loyalty. They never admitted guilt, they never apologised, their petition to the Maharajah was an unequivocal expression of their innocence and assertion of their loyalty to the British as well as the Patiala Government. And as for the expulsion from the State, while it is absolutely unmerited so far as we can judge from the known facts, it will not, we apprehend, be regarded as a serious grievance by those among the accused who have their home in British India, for they have had enough and to spare of experience of life in a despotic Indian State to wish to remain there longer and to court more trouble.

(*Panjabee*).

The long-expected order in the Patiala case has been passed by the Maharajah, and it is one on which we are sorry we cannot congratulate either His Highness or the accused or the public at large who expected the termination would be one of general rejoicings and blessings on His Highness. The case against the accused has been withdrawn, it is true, but the terms of the withdrawal amount both to a condemnation and a punishment of a severe type in the case of the majority of the prisoners. All the accused who were employees of the Maharaja, and we believe they form the largest portion, are ordered to leave the State within one week and never to enter it again without the Maharaja's special permission. As many of these have their hearths and homes in Patiala State and have been residents there for generations, it is easy to conceive what this order of banishment means to them. It amounts to indefinite deportation after the accused have passed months of anxiety in custody and under trial. The only difference is that while the British Government takes charge of its

deportees without submitting them to the harassment of a trial, and is bound to look after them, in the present case the accused are thrown adrift on the world, their loved homes and estates left behind. It is absolutely a matter of pleasure to His Highness whether he should allow to continue in his service men against whom there has been even a breath of suspicion, to use the Maharaja's own words, but surely the withdrawal of a prosecution might have been expected to mean no penal injunctions against the accused. Fancy banishment for a "breath of suspicion!" The order seems all the more incomprehensible to us as His Highness admits that it was never meant to infer that the Arya Samaj was seditious as a body, or that every Samajist was a seditious person, while the *prima ficie* case against the accused individually was of such a description that many of them might have been acquitted as a result of a regular judicial trial. It is therefore hard to see where the royal clemency, which was so earnestly and humbly implored for, has come in. In what light the order was taken by those concerned may be understood from the fact that even Mr. Mistri, the State Official who acted as the channel of the negotiations, told the accused in communicating the order that he had very unfavourable news to convey. And the defence counsel could not help telling the Court at the conclusion of the pronouncement of the order that even a criminal about to be hanged was given a chance to have his last say. The accused must now resign themselves to Providence as the order is one against which there is no appeal on earth, and let the public allow the curtain to be dropped over this last melancholy incident in a chapter of gloom.

(*Bengalee*).

The Patiala Durbar, it is understood, has withdrawn the sedition case against all the accused. The decision is one on which all right-thinking persons will congratulate the Durbar, particularly His Highness. At the same time we may be permitted to express, our sense of surprise and dis-appointment that the persons in question should have been ordered to leave the Patiala State within seven days. Such an order clearly involves one of the two assumptions; either that the accused are really guilty or that it is just or proper to exile men merely, on suspicion. The second of these assumptions will not stand a moments scrutiny. And as regards the first, it is not unreasonable to suppose that the proceedings would not have been dropped if the Durbar had not been disposed to take a view of the case different from what it took when the case was originally launched. In any case it is doubtful statesmanship to resort to half measures. Conciliation and repression do not go well together. The effect

of the truly conciliatary action of His Highness's Government in abandoning the prosecution will be at least partially lost, if it is accompanied by an order exiling so many persons, some of whom have rendered valuable service to the community in different ways. We hope the Durbar will yet rise to the height of the occasion and see the wisdom of cancelling the order to which we have referred.

(*Advocate*).

The Maharaja of Patiala's orders about the banishment of State Officials some of whom own property worth several thousand rupees in the State, has caused deep dissatisfaction, and this order, it is believed, is the outcome of the Conference which the Maharaja had with Mr. Warburton. The dissatisfaction is great because no remedy is left to the banished people. It is believed that the Maharaja will be moved to re-consider his decision about the such accused in the late prosecution, who besides being State Officials are permanent residents of the State.

(*Telegraph*).

"All's well that ends well"—runs the popular adage; and if it is true, the *finale* of the Patiala Sedition Case is bound to give satisfaction to all and sundry. The reader needs scarcely be told how the accused in this sensationally serious case—we mean those against whom the charges had not been withdrawn—made statements in which they expressed contrition for any indiscretions they might have been guilty of, acknowledged themselves to be loyal to the Durbar and the Paramount Power and prayed for mercy. As the Special Tribunal appointed for their trial had no jurisdiction to deal with a matter like this, the petitions were submitted to the Maharaja for his order and the case was adjourned *sine die*. The Chief held a conference with the Political Agent and the State Police Inspector General; and after some goings backward and forward, accepted the apology. His Highness's orders have now been communicated to the public and the accused. They are such as to give satisfaction to the public and we thank His Highness and congratulate the prisoners. The Maharaja has denied that there was anything to infer that the Arya Samaj as a body or every member of the Society is seditious. He has accepted the apology of the accused persons and directed the withdrawal of the charges against them. At the same time he has dismissed those among them who held offices under the Durbar and ordered everyone of them to quit the Patiala territories within seven days. This would

naturally be a hardship to the unfortunate people, as banishment from a place they had made their home would mean the loss of everything they considered of value in this world.

(*Bengalee*).

It is gratifying to find that in the order of the Maharaja regarding the Patiala sedition case His Highness completely exonerates the Arya Samaj and the members of that body of the charge of sedition. It is as it should be, though it completely refutes the allegations contained in the opening speech of the prosecutor in the sedition case. We fear prosecuting counsels, forgeteful of their *quasi judicial* function, are sometimes apt to indulge in reckless statements; and this is not confined to the Punjab. We have had illustrations of this unpleasant truth even in Calcutta. But while we congratulate the Maharaja on the release of the accused, we cannot approve of their deportation or of their dismissal from his service on mere suspicion. Such a proceeding is hardly fair to the Maharaja or those whom it concerns. But it serves to throw an unpleasent light upon the considerations which, for the most part, determine deportations. It would seem that deportation is often a matter of "suspicion" and not of justice. When a Government has suspicions about individuals which cannot be tested in a court of law by evidence, it makes use of this antiquated and obsolete weapon in the name of law and order. The impression may be right or wrong: but it is widely prevalent; and the action of the Maharaja of Patiala certainly lends countenance to this view.

(*Bengalee*).

Among the persons who have been ordered by the Maharaja of Patiala to leave the the Patiala State, there are some who, besides being men of wealth and position, have property within the State. It is not difficult to imagine the hardship to which these persons will be put in consequence of the order of banishment passed by His Highness's Government. We can only hope that the Durbar will yet reconsider its decision in this respect and that the gentlemen in question will be permitted to remain in the State. Suspicion, after all is not evidence, and it happens in quite as many cases as not that men are unjustly suspected. So long, therefore, as the guilt of a man has not been established on the basis of evidence in a properly constituted tribunal, justice as well as expediency require that he should not be deprived of his ordinary rights. Is it too much to hope that this aspect of the question will receive the consideration of the Durbar?

(*Phoenix.*)

We are glad to learn that the Maharaja of Patiala has after protracted proceedings ordered the release of all the accused in Patiala Sedition case. It must by now have been realised by the young Maharaja that the accused were, at the worst, objects of mere suspicion more or less due to the fact that they were all Arya Samajists. Surely it is highly dangerous, if not positively mischievous, to condemn the men on mere suspicions which may eventually prove to be baseless. It is indeed refreshing to turn to our local Anglo-Indian contemporary on this occasion for some sensible remarks *apropose* of the same. Says our contemporary "If the accused individuals are innocent, a grave injury is inflicted on them by their expulsion from the State, especially some of them were State officials who are thus dismissed from their posts." As they have been released, we, with our contemporary, should presume them to be innocent and consequently hold that "grave injury is inflicted on them by their expulsion." At any rate, it is satisfactory to note that they have been liberated after somewhat protracted incarceration.

(*Maharatta,*)

The big affair which was being set up in the Patiala State, by the tortuous trial of Jawala Prashad and others, has now been set at rest by the order of the Maharaja withdrawing the prosecution and asking the accused in the case to leave His Highness' territories in a week's time. The accused had sent in a memorial to the Maharaja stating that 'they had no intention of entertaining any feeling but that of loyalty, and tendering unqualified apology 'if they had unwittingly committed any indiscretion.' In view of the references of Mr. Grey to the Arya Samaj, it is a relief to note that the Maharaja says that "it was never meant to infer that every member of the Arya Samaj in India or that society was seditious." But the order of the Maharaja asking the accused to leave his dominions within seven days is, we might say, really high-handed. Several of the persons involved are men of standing and have well-high settled in the Patiala Sate. It would be extreme hardship for them to leave the State at once. It is not improbable that the case would have been dropped, if the Maharaja had not taken the course he has taken. The Judicious sifting of the evidence would have served to sweep aside the storm of suspicion raised by the Nortonic oratory of Mr. Grey. But to exile the men concerned on merely the "breath of suspicion" is neither just nor statesman-like, and involves a principle of absolutism pure and simple. It smacks of the Deportation Regulation in force in British

India. Does the State Durbar mean to practice the methods of the British Government right or wrong ?

(*United India,*)

From the assurances we had received last week about the satisfactory termination of these sad and unfortunate "cases," we could have hardly imagined the tragic end now given to them. However, if the termination of the old regime and the accession to power of the intelligent and self-possessed Prince had given cause for dissatisfaction to any they in their turn should produce the change that would create similar dissatisfaction somewhere else. The "sedition cases" promised a plentiful harvest of such dissatisfaction; but no sooner had they been taken on the file by the tribunal specially appointed by His Highness, than a larger number of the men implicated in them were discharged.

It was an unpleasant thing for the Maharaja to continue the prosecution on the off-chance of a few of the remaining number being convicted; and His Highness was, therefore, well within the policy of the time, when he insisted that the accused, if they at all pressed their petition for royal mercy, should render and unqualified apology, thereby incriminating themselves in the clearest forms. Everyone thought that that was a masterstroke of statesmanship as regarded the many who certainly were innocent, and who stood the best chance of being honourably acquitted.

But the invisible influence that obtains the upper hand in most of our States succeeded at the last moment in persuading the Maharaja to agree to the expediency of stamping on the forehead of the accused petitioners for the exercise of royal prerogative, the indelible mark of their self-incrimination which consisted in their unqualified apology; and the long and short of the whole story of the vexatious proceedings inaugurated against many an honourable man was the easy victory of the original authors of the sedition-hunting scheme. It is impossible that there can even be a whisper of sedition anywhere in the Patiala territory; and the act of indiscretion of which alone a very small number might have been guilty is scarcely an offence that merits permanent banishment from hearth and home.

It may be said that most of them are British Indian to whom the present order is in no sense a punishment. But there are among them some who have been naturalised in Patiala and to these as well as to British

Indians, pure and simple, to be banished in the terms of the present order, is to be disgraced beyond the requirements of public policy or political expediency. There is, however, one clause in the order which gives hopes of future reconsideration of this, the present severe step. The order says that the petitioners shall never enter Patiala territory again without specially obtaining His Highness' permission. On a future occasion those of them who are naturalised Patiala subjects ought to repeat their representation and obtain a modification of the present order. In conclusion, we notice, that the Maharaja of Patiala is the first Indian Ruler to put into practice the teachings of His Highness the Nizam about the efficacy of the "banishment" of outsiders for sedition, suspected or proved.

(*Amrita Bazar Patrika.*)

THE order passed by His Highness the Maharaja in the Patiala case leaves nothing to be desired in regard to tone—which is at once fair and dignified in sentiments. The first point worth noting in it is that the sweeping condemnation of the Arya Samaj by Counsel for the prosecution has not only not been given any weight to but actually pronounced as baseless. Counsel, it will be remembered, sought to make out that the fact of the accused being members of the Arya Samaj was "primafacie" evidence against them. "It was never meant to imply," says the Maharaja, "that every member of the Arya Samaj in India; or that society was seditious." There are several Arya Samaj associations in Patiala State, and they will be relieved from much anxiety and uneasiness by the explicit declaration of the Chief. The second point is that the order makes it clear that not the slighest blot attaches to the accused in consequence of the proceedings that were launched against them. The Maharaja studiedly uses the term "alleged" in regard to the offence with which they were charged. "The offence *alleged* against them is a very grave one," rightly says His Highness, "and I think the action I am taking will meet the case and act as a deterrent to others." That is to say, deterrent in regard to any act of "indiscretion." In their petition of apology the accused assured His Highness that " they had no intention of entertaining any feeling but that of loyalty," and tendered an unqualified apology "If they had unwittingly commited any indiscretion." And this apology His Highness has accepted in a spirit of clemency befitting a Prince whose word is law in his dominions.

As to the third and last point, that of their summary dismissal from State Service and banishment within a week, how one wishes that

the order yet be reconsidered in accord with the generous traditions of the Royal House of Patiala. "I am not willing," says His Highness "that any persons against whom there has been a breath of suspicion should remain in my employ or in my State." It is impossible not to admire the ideal of the Maharaja. But at the same time it ought not to be lost sight of that the unfortunate gentlemen have already undergone enough to have expiated for any "breath of suspicion" that may have stuck to them.

(ARYA PRAKASH.)

Judgment in this case after prolonged delay is now given. Our readers know fully well how this case began. Nearly three months ago, the report reached us that nearly 70 or more members of the Arya Samaj at Patiala of whom some were officers of repute in the state service were suddenly arrested by the police, being accused of spreading sedition against the British Government. Heaps of papers and cartloads of books were caught hold of, from the houses of the accused in order to prove the charge. So long as the charge was against individuals it did not matter much to the Arya Samaj movement in general; but when books written by the founder, books held sacred and authoritive, like Satyarth Prakash and Veda Bhashya were produced in the court as teaching sedition and when the prosecuting counsel Mr. Grey went to the length of inculpating the Arya Samaj movement in general and accusing it of doing political work in the garb of religion, aye, even spreading sedition against the British Government the matter took a really serious aspect. Loud protests from all parts of India, from the various representative bodies of the Arya Samaj and the different Arya Samajes themselves were instantaneously lodged before the Government and the Patiala State against such indictments. We are glad that these had the desired effect. The Punjab Government assured us of having no suspicion of that sort. Mr. Grey the prosecuting counsel declared in his following speech that he did not regard the Arya Samaj as seditious. But the charge still remained that the Arya Samaj was political. The reason adduced in favour of such an unfounded supposition was that several members of the Arya Samaj were leaders in political agitation. Lala Lajpat Rai and others were produced as examples. From the very face of it, one can see how imaginary the charge is. Every one knows that the Samaj is a religious body. Like other religious bodies it is also one. If other religious bodies are not suspected of being political in spite of its followers taking

active part in the political sphere, is it not wonderful why this movement should be singled out as political. Is it that some jealous persons are afraid of the rapid stride with which this movement is progressing? Whatever may be the case, it is out of mere suspicion that the Arya Samaj is made to suffer. So it has happened in this case. The Young Maharaja of Patiala who is not yet out of his teens seems to be misled by certain people suffering from anti-Samaj mania and just after ascending his throne thought it proper to prove his fidelity in the British Raj by arresting a whole body of Arya Samajists in his territory. The prosecuting counsel could prove no further sedition in theso people but this that some of them discussed politics and read political newspapers and had in the Arya Samaj Library paper like the *Panjabee*, the *A. Bazar Patrica* and others. The Arya Samajists thereupon declared in writing that they had never any intention of spreading sedition and if by any acts of theirs, of which they did now know, it was suspected that they were spreading sedition they expressed their regret and hoped for unconditional pardon. This petition was lodged before the Maharajah as a result of an arrangement arrived at by both parties and special Tribunal postponed its sitting till the Maharajah's reply.

After tedious delay of more than a month, the reply came. The petitionists were asked to make some changes in their petition. The desired changes were made and a fresh draft was presented by Rai Jwala Prasad and Mahatma Munshiramji through Mr. Mistry, the Maharaja's Secretary with a distinct understanding that the draft, unless approved of, should be returned. Mr. Mistry saw Munshi Ramji immediately after consulting the Maharajah and said that His Highness had approved of the draft and that the case would be withdrawn for certain. On this assurance a fresh petition was presented duly signed. In the evening Munshi Ramji was informed that the Maharajah had not yet passed the order far release as his Highness wanted to consult the Political Agent. And what was the result of this consultation? Next morning, that is one the 2nd, the Tribunal again met, the accused were summoned and the Maharajah's order was read to them the following effect :—

"I have considered carefully the petition and prayer of the accused in this case and also the police evidence. It was never meant to infer that every member of the Arya Samaj in India or that the Society was seditious. The offence alleged against them is a very grave one and though it is necessary that serious notice should be taken of the conduct of persons guilty of such offences, I think the action I am taking will

meet the case and will also, I hope, act as a deterrent to others. The accused have in their petition assured me that they had no intention of entertaining any feelings except those of deep loyalty towards the Patiala Raj and the Paramount Power, and further that if they have unwittingly commited any indiscretion they tender an unqualified apology. They also promise that in future they will take special care to do nothing which may be misconstrued as being calculated to stir up feelings of ill-will towards the Patiala Raj or His Majesty the King-Emperor. I am willing to accept this apology on the assurance given and to order that the trial of the accused be stopped and the proceedings against them withdrawn, but I am not willing that any person against whom there had been even a breath of suspicion of disloyalty to the Patiala Raj or the British Government should remain in my employ or in my State and I, therefore, order that all the accused who are in my employ shall be at once dismissed from the posts or appointments which they hold and shall leave my employ in the State within one week and never enter it again without my special permission. This order together with the petition of apology in original should be forwarded to the Special Tribunal for compliance and a copy thereof to the Inspector-General of State police for information."

Munshi Ramji and others at once protested against the same. They wondered at the conduct of His Highness. The petition was signed on the assurance of unconditional pardon and of the stability of Arya Samaj at Patiala. They wondered when they heard that while the case was withdrawn the Maharajah on plea of mere suspicion banished all the accused out of his territory. We do not understand what this judgment is. The Maharaja admits that the Arya Samaj is not a seditious body; he is satisfied at the assuarance of the accused that they never intended sedition, and would never in future do anything to excite such suspicion. Then he states that being satisfied he releases them all. Why on earth then he thinks it necessary to banish them, one does not understand. The only ground he gives is that he does not wish any person to be in his State for whose fidelity to British Raj there be a shadow of suspicion. Very strange indeed? Does His Highness mean that to be suspected is the fault of the person suspected? May it not be the fault of the person suspecting? If on such flimsy ground he wanted to banish these innocent people he should have better granted no pardon but allowed the course of justice to work itself out. Under the circumstances we advise our brethren at Patiala to fear nothing. They are the victims of suspicion; their name is untarnished and they must face the

situation bravely. The Maharajah is an autocrat and can do his will whether just or unjust. When several years ago Swami Nityanandji on mere suspicion was asked to leave the Nizam's territory, we took it as an autocrat's whim and so it is here. Where judicial and executive functions combine and laws like those of 1818 are imitated no justice is possible. We request all the Samajes of this presidency to protest against this judgment and send their resolutions recording the same to the Maharajah, the Political Agent and the Viceroy.

THE ARYA PATRIKA.

Lahore, Saturday, Phalgun 17, 1966.

THE END OF THE PATIALA CASE.

After all, the period of anxious expectation and breathless suspense is over and the denoument of the drama which was being enacted at Patiala has been made known to the public. Elsewhere we reproduce the order issued by His Highness the Maharaja. We are afraid that we can congratulate neither the Maharaja nor the accused on the decision. The accused asked for bread and they have got a stone. They presented a petition to His Highness protesting their innocence and praying that the case against them be withdrawn. The case has been withdrawn, the proceedings have been dropped and they have been released: so far so good. But a proviso has been added that such of them as are servants of the Patiala State be dismissed from their posts at once and banished from the State. The Maharaja *accepts* their assurance and their "apology" but expatriates them, tears them from the bosom of their families, condemns them to exile for an indefinite period, and puts a period to their advancement in life not because they have been found *guilty* of any offence—the character of the evidence fore-shadowed in Mr. Grey's speech showed only too well how impossible it was for the prosecution to have secured a conviction in any fair judicial trial—but because the Maharaja cannot permit the pollution and desecration of the sacred territory of which he is the undisputed Lord and over which he exercises undivided sway by the residence therein of persons against whom there is even a "breath of suspicion"—of course, the fact whether that suspicion is well-founded or ill-founded is not at all pertinent. This is a conception of justice, which we venture to think, is wholly foreign to the spirit of civilized Law and to what one would have been led to expect from a sympathetic ruler like His Highness. It cannot be a source of gratification to him to be deprived of the services

of capable Officers. We think that after the sad experience through which they have passed British subjects of high position will not care to seek employment in Patiala but the order involves an unmerited hardship. Moreover, the conscience of the civilized world says "give the benefit of doubt to the accused," but in this case it is the prosecution that gets the benefit not of doubt philosophically so-called but of "a breath of suspicion" whatever this vague expression may mean.

We are inclined to think that the prosecution has been benefited to an inconceivably greater extent in this case than the accused ever are under other civilized administrations, for if the trial had proceeded merrily on and even if two or three of the accused had been convicted they would either have been acquitted on appeal or at worst escaped with a nominal punishment. At least no judicial tribunal worth the name would have sentenced them to banishment from home and hearth for an indefinite period. Rai Jwala Prasad and his fellow-sufferers have, however, one reflection to console themselves with. They are innocent, have always protested their innocence, and command the sympathy and confidence of their countrymen all over India. The entire press of the country—some rabid vermin rags that are a disgarce to the community alone excepted—has supported them throughout the trial with one consentient voice. They have emerged from the black clouds which surrounded their lives from a long time with their character for loyalty unstained. Instead of falling they have risen in the estimation of their co-religionists and compatriots on account of the unflinching courage and stoic fortitude with which they have faced their misfortunes. Let them forget all their sorrows. Let the consciousness of innocence and unmerited suffering elevate, uplift, and chasten. The tribulations through which they have passed must winnow away the chaff in them and raise them to a higher level of thought, sentiment, and feeling. Some of them will now be able to elevate their whole time, energy and intellect to the service of the church which they love dearly and devotion for which they have signally demonstrated in such a pathetic manner. This will be a gain to the Vedic church the value of which cannot be exaggerated. Again, the Maharaja has declared that it was never meant to infer that the Samaj as a body was seditious. We may take it then that the missionaries of the Vedic church will now preach the divine faith in the State unmolested and the speech of Mr. Grey will not prejudice the State officials against a purely religious and educational movement. Let us now redouble our efforts and make up for lost time. Let special missionaries be deputed to the State to preach the mission of Dyananda. Let the Vedic preachers by their conduct and self-sacrifice

prove to the people that all suspicions against them are baseless and all rumours false, malicious and groundless.

As regards the hardship involved in the final sentence let them solace themselves with the conviction that there is a Higher Court than that of the Maharaja where all discrepancies will be adjusted and absolute justice rendered.

(*The Leader*).

IF banishment were the object it could have been effected by an order of the Maharaja of Patiala without arresting so many innocent men and keeping them in prison so long without formulating any charge against them. It is now abundantly clear that advantage was undoubtedly taken of the youthfulness of the Maharaja and the general, if ill-founded, suspicion against the Arya Samaj, to manufacture a sensation in order that it might bring some *kudos* to some peoples. Mr. Grey thought he had got hold of as big a thing as the Maniktola conspiracy and wanted the Special Court to throw law and procedure to the winds. More powerful than any court of justice seemed Mr. Warburton, and now that the bubble has burst, it appears there was nothing worse than a breath of suspicion against those who were considered the organisers of a revolution. Will the Maharaja now send Mr. Warburton into his well-earned retirement ? (1)

25th February 1910.

(1) Mr, Warburton was sent away uncremoniously with a week's notice, within a month after the above order—

(*Compiter*)

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Appendix VI.

The Arya Samaj Mandir at Patiala is still in the custody of the Police. The following letter sent to the Press by the author, together with Press comments thereon, will show how calmly the Arya Samajists can suffer persecutions which would try the patience even of the foremost religious people of the times.

AN APPEAL TO H. H. THE MAHARAJA, SIR LOUIS DANE AND LORD MINTO.

SIR,—The following paragraph appeared in the *Tribune* of August 4, 1910:—"A Patiala correspondent writing to the *Prakash* says that the Arya Samaj temple at Patiala is still locked up by the Police, and filth is accumulating both within as well as outside the building. One window of the building is open and it is feared some damage might have been done to the property. The banner has itself come down owing to rain and high winds. The Arya Samajists of Patiala have sent a joint petition to the Arya Pratindhi Sabha, Punjab, asking to move the Patiala Darbar in the matter and to get back the temple."

And previous to that you Mr. Editor, in your issue of July 14th, quoted a paragraph from the *News of India*, Simla, to the same effect, and commenting upon it remarked that the billeting of the police on the Arya Samaj Mandir was probably due to Police high-handedness, and that His Highness had no knowledge of the affair; and you further expressed a hope that His Highness would speedily intervene and earn the gratitude of his Arayan subjects by this long delayed act of justice. People are indulging in all sorts of conjectures and wild surmises because the real facts in regard to this sorry business have not yet seen the light of the day. I have held my peace long enough in the hope that wiser counsels would prevail and save me the disagreeable necessity of laying bare facts which do not redound to the credit and glory of the admistration of a Native State, whose good name must always be a matter of concern to all true Indians.

The limits of forbearance have, however, I regret to say, been reached. The religious susceptibilities of a law-abiding and loyal community are being wounded, and not only no reparation has been made, or even attempted, for the wanton injury to their feelings committed by Mr.

Warburton in the name of law, but the wound is kept fresh by a wholly inexplicable disregard of all petitions, representations and applications. Tantalising hopes are held out only to be disappointed.

I am sorry to say that the conduct of the State authorities in the matter of the restoration of the Samaj Mandir would seem to the outsider to betray a sad state of vacillation, indecision and hesitation. Personally, however, I do not take this view. I know facts which lead to a different conclusion. It is a fact which, though never officially admitted, is known to every child in Patiala, that the youthful Maharaja was convinced of the absolute innocence of the accused in the sedition imbroglio and was personally for unconditionally withdrawing the case, and restoring them to their former status, but was restrained from carrying out his noble and gracious wishes from unfounded fear of the British Government inspired by some authority behind the scenes. Surely, His Honor Sir Louis Dane cannot be that authority. He is known to be a sympathetic, level-headed, tactful and just ruler. Much is hidden from the public gaze by the thick veils of official secrecy and bureaucratic reserve, but I am confident that when history records faithfully what is now transpiring behind the solid walls of officialdom, the Aryas will gratefully cherish the memory of Sir Louis Dane's strenuous and vigorous advocacy and timely and opportune intervention on their behalf. In his historic letter to the President of the Lahore Arya Samaj he has graciously held out the assurance that no Arya will find his prospects damaged merely because he is an Arya. I have also heard from reliable sources that His Honour told a distinguished citizen of Lahore in a personal interview that his advice to the Maharaja was to withdraw the case unconditionally against those whom His Highness believed to the innocent and to proceed against those who stood a reasonable chance of being convicted by a judicial court.

If, in spite of this sage and gracious advice, and contrary to his own gracious intentions, the Maharaja punished innocent people with expatriation after accepting their assurance that they had never harboured seditious intentions, and is now between two minds with regard to the performance of an act of bare justice in a matter which has staggered educated Panjab; it must be that there is some other actor behind the scenes, whose personality is lost in the mist of mystery, but who wields considerable influence—either official or personal or both combined—and who has evidently given His Highness to understand that his own reputation for loyalty would be imperilled if he would not deal severely with a com-

munity which is under a cloud. I am convinced that so long as Sir Louis Dane or Lord Minto will not graciously intervene and assure the Maharaja that his fears are groundless, this great wrong will not be righted. Will not Sir Louis, who has already done so much to restore confidence and the sense of security to the hearts of Aryas, do in this matter what justice requires? Will it be recorded by the historian of the future that during His Honour's regime a State under the ægis of the enlightened nation of which His Honour was an illustrious representative, permitted dishonour and also defilement (as facts stated below will show) to a place of worship through mistaken fear of the Supreme Power, while His Honour stood aside, although a word from his lips would have stopped the scandal? His Honour's antecedents do not support this view.

And will not also the out-going nobleman whose term of office has been prolific of so many beneficent acts, and who by the inauguration of the Reform Scheme has done so much to conciliate public opinion and to statisfy the reasonable aspirations of educated Indians, crown his glorious rule by this act of justice? I believe that the expectations of Aryas will be fulfilled and their confidence in the power and the wish of the British Government to set matters right will be amply justified. Now I come to the facts. The following is the full text of the first application presented to His Highness:—

"TO HIS MOST GRACIOUS HIGHNESS THE MAHARAJA OF PATIALA.

"I beg most respectfully to submit as follows:—

"Mr. Warburton has without Your Gracious Highness's knowledge and permission billeted Moslem constables on the Arya Samaj Mandir. They have contaminated and desecrated it by smoking and cooking their food there. Either Mr. Warburton has deliberateley posted Moslem constables there in order to injure the susceptibilities of the Aryas, or he has done so because there was no other alternative, for 70 per cent, of the Police force in Patiala have been recruited from amongst the Mahomedan population. Even now a Moslem constable named Mothu is in the verandah of the Samaj Mandir with his hubble-bubble and bedding.

"Your Highness cannot but be aware of it that temples, mosques, and Dharamshalas (Sikh places of worship) are all sacred places where men perform divine worship according to their respective creeds and con-

victions. There is no law of enactment under the sun which permits the desecration of such holy places . . . . . Now we approach the foot of the throne with our petition. Your Highness! you are a kind and merciful ruler, always intent upon dispensing justice. I, therefore, beg that the Arya Samaj Mandir with all its furniture and the library be restored and the police guard be removed. I have humbly stated my grievances. May your Highness' prosperity increase, may Your Highness live for a thousand years, and may each year consist of 50,000 years!

"Your obedient servant,

ROSHAN LAL,

Barrister,

for the A. P. Sabha (proprietor of the Mandir) and the Patiala Arya Samaj."

On the 27th of March Mr. Roshan Lal, Counsel for the Arya Pratinidhi Sabha. presented the following fresh application to the Maharaja:—

TO HIS MOST GRACIOUS HIGHNESS THE MAHARAJA OF PATIALA.

इलाही बख़्शे तू बेदार बादा । बचश्मे दुश्मनानत ख़ार बादा ॥

"MAY IT PLEASE YOUR HIGHNESS—

I beg to submit that Mr. Warburton . . . . . is also responsible for making the Arya Samaj a target for his oppression without the knowledge and permission of Your Highness. The said officer billeted Moslem constables on the Samaj Mandir over which the flag, bearing the holy name of *ek Onkar Sat Nam Karta Purakh*, is still floating. Smoke is going on in the temple from which issued at one time the sweet-scented flames of *Havan*. A Mohamedan constable named Mothu is still in the verandah of the Mandir with his pipe and bedding.

Your Highness cannot but know that temples, mosques, and Dharamshalas are holy places and sedition is not mixed up with bricks and cement, and also that such high-handedness on the part of the police is not permitted by the law of the land. But in Mr. Warburton's code arbitrariness and recruiting of 70 per cent. Moslems in the Police service constitute law. It is perhaps for this reason that he stationed Moslem policemen

there. Whatever the reason, the Arya Samaj feel aggrieved and approach the foot of the throne with this petition.

Your Highness is a gracious ruler whose authority is derived from Heaven, who is protected by God and is in alliance with the British Government. We therefore pray that the policemen may be removed and the mandir with the library and other furniture be restored. Your prosperity ever increase.

ROSHAN LAL,
Vice-President, A. P. Sabha,
Counsel for the Patiala Arya Samaj."

"TO MAHARAJA SAHIB PATIALA."

"Impatiently waiting orders on my applications for restoration of Samaj Mandir file on 27th March, as desired by Your Highness, and inspite of reminder no orders yet. Urgent need, communicate order."

"MAHARAJA SAHIB, PATIALA AND COLONEL DALLAS, RESIDENT, PATIALA.

"Arya Samaj Mandir urgently needed for offering prayers and expressing sorrow at demise of our beloved Emperor, pray for restoration."

The Aryas could not obtain the use of their Mandir for holding a meeting of loyal condolence. Was it because that meeting itself would have been an eloquent refutation of Mr. Warburton's charges and a proof that the confiscation of the Mandir was an unjustifiable act? It may be noted that the time the police took possession of the Samaj Mandir, there was considerable cash in it and there were books like the Vedas, the Upnishads, etc., in the almirahs. Neither the money nor the books have been returned. The facts speak for themselves and hardly require any comment. I conclude with the hope that the curtain will now be pulled down over this tragedy and the wounds of the Aryas given a chance to heal.

PRESS COMMENTS ON THE ABOVE LETTER.

We earnestly hope Lala Munshi Ram's touching letter printed in another place will receive the generous and sympathetic consideration it

seeks at the hands of the rulers he appeals to. He appeals first to His Highness the Maharaja of Patiala. The Arya Samajists, says Lala Munsshi Ram, have good reason to believe that His Highness is convinced of the innocence of the members of the Samaj who were proceeded against at the instance of Mr. Warburton. And His Highness himself gave the assurance in his reply to the petition for the withdrawl of the case, that he did not regard the Arya Samaj as otherwise than a religious body. Yet the Arya Samaj Mandir at Patiala is still in possession of the Police a Mahomedan constable mounting guard over it— that is to say, sleeping in its verandah with his hubble-bubble. Lala Munshi Ram voices the fears of his Arya brethren when he says that His Highness's, attitude in regard to the Mandir, so opposed to H. H's natural graciousness and his clearly expressed opinion is due to some invisible influence behind the throne. In plain words His Highness has been led by somebody to believe that the Aryas were not in the good books of Government and therefore deserved to be dealt with severely. Next, Lala Munshi Ram appeals to Sir Louis Dane to graciously intervene and disabuse His Highness of his alleged wrong impression. It was Sir Louis who, according to the Lala, suggested the withdrawl of the case. It was Sir Louis, again, who put fresh heart into the Arya Samajists by his gracious letter to the President of the Lahore Arya Samaj. Lala Munshi Ram prays His Honour to add to the debt of gratitude the Arya Samaj owes to him by getting the Patiala Mandir restored to the community. Lastly, Lala Munshi Ram appeals to the Viceroy himself. Indeed, the continued retention of the Mandir by the police is peculiarly painful to the Samajists, on account of the doubt it implies as to their being good citizens and the humiliation it means to them as a religious body not to speak of the injury to their feelings. And in the light of the open declarations of both His Highness the Maharaja and Sir Louis Dane they do not deserve it.—*Panjabi*

We desire to draw the attention of our readers to the forcible letter that appears elsewhere from the pen of Mahatama Munshi Ram, Governor Gurukula Kangri. It is indeed a scandalous state of affairs that he depicts. It is perfectly well-known to His Highness the Maharaja of Patiala that the accused in the Patiala case were quite innocent. His Highness has also declared in unequivocal terms that he entertains no suspicion against the Samaj. In the face of this declaration it is really strange that the Samaj Mandir has not been restored to its owners. And this in spite of the repeated representations of Mr. Roshan Lal, Bar at Law, Legal Adviser of the Arya Prtainidhi Sabha, Panjab, the owner of the Mandir. And the way in which the Samaj Mandir is being defiled and desecrated defies

comparison. Mahommedan constables have been billeted up on the Samaj Mandir who do not know and observe the sanctity of the Samaj Mandir. They smoke *hookah* where there was performed *havan* and they might be eating flesh where such dirty thing could not be brought. Surely the religious susceptibilities of the Aryas could not be more grievously wounded. Had such a shabby treatment been accorded to the Hindus or Mahommedans by billeting police constables on their sacred place of worship they would have moved heaven and earth to bring the offenders to book but the poor Aryas dare not move. Is it due to the current belief that the Aryas are not in the good books of the Government? We for ourselves cannot say. Whatever may be said about the actions of individual officers here and there the Government can not be accused of doing any injustice to the Arya Samaj. On the other hand. His Honour Sir Louis Dane has declared in his well known letter to the President of the Lahore Arya Samaj that the Government is not convinced that the Arya Samaj as a body is seditious or even political. When that is the case there seems to be no earthly reason why the Samaj Mandir at Patiala should not be restored to the Arya Samajists so that they may hold prayers there. It is expected that the appeal of Mahatama Munshi Ram will not fall on deaf ears and that His Highness the Maharaja of Patiala will see his way to release the Samaj Mandir as soon as possible and thus earn the lasting gratitude of his Aryan subjects.

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APPENDIX VII

THE ARYA SAMAJ STILL A PERSECUTED BODY.

The following selections have been made as samples of what the Arya Samaj is suffering at the hands of British officials on account of the misrepresentations created by its enemies—

I

The Officer Commanding of a Brigade in the Punjab has issued the following order:—

All ranks are forbidden to attend the meetings of Arya Samaj or any other Political body.

And this in the face of the Queen's Proclamation and King Edward's pledges ! Poor "Colonel Ironside" ! We wonder if he can distinguish politics from Adam !

II

A first class Hospital Assistant in an Indian Regiment was asked by his medical officer to resign his post and the latter in order to save his subordinate all further trouble very graciously prepared the following draft in his own hand-writing.

To,

THE SECY. OF THE ARYA SAMAJ

.....

Sir,

I hereby resign my membership of the Arya Samaj and I shall be greatly obliged if you will acknowledge the receipt of this letter of resignation and will inform me in writing from what date my name has been struck off the list of members of the Arya Samaj.

Yours faithfully,

.....

The following representations submitted by our brother who was asked in so many words by the representative of a government which is pledged to religious neutrality to abjure his church or to forego all rights

enjoyed even by people professing animism and other lowest forms of religious belief speak for themselves.

FROM

1ST. CLASS HOSPITAL ASSISTANT

.....

To,

THE MEDICAL OFFICER

.....

SIR,

I most humbly and respectfully lay before you the following few lines for favour of your kind consideration and forwarding to the proper authorities if you consider necessary.

I have pondered deeply over your verbal orders and the draft of the letter addressed to the Secretary of Arya Samaj.....which you so kindly gave me. I beg most respectfully to say in reply that as I am an Arya Samajist by faith since my childhood with all my family members, it will be acting against my conscience if I send in my resignation from the membership of that religious body.

I further beg humbly to urge that as all Government servants are allowed complete freedom in religious matters, you will very kindly see your way to reconsider the matter and graciously to withdraw the said order. For this act of kindness I shall ever pray.

I beg to remain
Sir
Your most obedient servant

1st. CLASS H. A.

FROM

1ST. CLASS HOSPITAL ASSISTANT

....

To,

THE MEDICAL OFFICER.

SIR,

In connection with my previous petition, in obedience of your to-day's verbal orders I most humbly beg to submit my resignation from my

service, because I cannot conscientiously sever my connection with the Vedic Church (Arya Samaj) of which I am a member from my childhood.

I beg to remain Sir,
Your most obedient servant

1st. CLASS H. A.

III

The Rohtak District has recently been proclaimed under the Seditious Meetings Act. The reason is unknown. The public is in the dark. Our usually well-informed contemporary of the *Punjabee* suggests that it may be due to the Shuddhi movement. But when we consider that three fourths of the inhabitants are Hindus and that no Shuddhi on a large scale has ever taken place in the district, the conjecture falls to the ground His Honour Sir Louis Dane attempted an apology in the Imperial Legislative Council. We have carefully perused the speech. It is full of vague hints and suggestions, but no bold statement of a case.

There are some facts, of course, which require to be stated so that the public may arrive at its conclusions independently. The Arya Samaj propaganda has been vigorously pushed on in the district for the last two years. Thousands of *Hindus* have been converted. There are numerous branches of the Samaj in the district. The Arya Samaj preacher has often come in contact with the orthodox Hindu priest for his strong, incisive and cutting denunciation of Idol-Worship, Shraana, and hereditary caste. Scores of religious discussions have been held, but never has there been a breach of order or disturbance of the public peace. One reason of this may be that the combatants have relied upon the traditional love of peace of the Hindu Jat and have never applied for the assistance of the police. Muhammadans have been severely left alone by Arya Updeshaks in this campaign and that for a very simple reason. The Arya is never aggressive in his conflict with the Muslim. Only when the Muslim preacher attacks the Shastras and seeks to convert Hindus to Islam, the Arya Samaj is roused to activity and strikes hard blows and vigorous strokes. The Muslim who now boasts of "political importance" instead of pursuing the controversy feels that his newly-acquired vanity has been wounded and foolishly believing that he is an ally of the British while the poor Arya is a subject, marches prancingly to the Lord of the District and poisons his ears against the Arya seditionist. He forgets his Koran which teaches—

" Fight against them who believed not in God, *nor in the last day, and forbid not that which God and his apostle have forbidden* and profess not the true religion, of those unto whom the scriptures have been delivered, *until they pay tribute by right of subjection, and they be reduced low* (chapter IV)"

and taking isolated passages from Manu which enjoin punishment on those that deliberately wound the susceptibilities of majority of their fellow subjects and do not penalise the profession of any form of belief tries to convince the unwary Englishman that the Arya Samaj is a re-actionary movement intolerant of unvedic faiths and foreign rule. The young Civilian falls into the snare and does not pause to consider that the Manu Smriti is not the work of Swami Dyananda or of any one of his followers, that it is belived in by 200 millions. of Hindus, and that it is cited and accepted as an original authority on Hindu Law by British courts. This sort of subterranean activity has, we have reasons to believe, been carried on in the Rohtak District also. As we have stated above, the Arya is never aggressive for he has not yet entered upon a campaign of a wholesale conversion of Muhammadans. The Muhammadan is preparing himself for this contingency by these subterfuges.

Though there is no acute religious conflict between the Arya and the Moslem in the Rohtak District, yet the spirit of Pan-Islam is abroad and the Muhammadan is taught by some pseudo religious leaders to regard every Arya as his natural enemy no matter whether he has afforded any cause for provocation or not. We are not prepared to commit ourselves to any definite expression of opinion. We have stated some facts which have not yet seen the light of the day, for no opinion can be formed with regard to the causes that have led to the proclamation of the district unless all the factors in the situation are duly considered. We have no doubt suggested a new line of thought and indicated a possible solution of the mystery. To this we have been led by a perusal of the following correspondence.

To,

THE DEPUTY COMMISSIONER,

ROHTAK.

SIR,

Most respectfully I beg to bring to your kind notice the following facts hoping you will take proper action.

On the 7th instant it was proclaimed by beat of drum that all the books belonging to the religion of the Arya Samaj have been forfeited and

confiscated to His Majesty. So far as I am informed no such order has been issued by the Government and I am afraid the enemies of the Arya Samaj have done this mischief misrepresenting the Government notifications proscribing certain newspapers and periodicals having no connection with the Arya Samaj. Such a proclamation is likely to bring the Arya Samaj into hatred and lead the people to think the Government considers the Arya Samaj as a seditious body. Such a feeling may involve the Arya Samaj into serious difficulties and may give rise to various criminal proceedings. Therefore it is our most earnest request that if there is in fact any such order of the Government as has been proclaimed you may kindly issue directions as to what should be done with the books contained in the Library of the Arya Samaj here and if there is no such order of the Government as has been proclaimed the former proclamation be contradicted by a counter—proclamation and the mischiefmonger who has caused that proclamation to be made without the order of the Government be properly punished. Such an action will give great satisfaction to a class which is carrying on its mission in the most peaceful manner.

I have the honour to be
Sir,
Your most obedient servant
NYADAR SINGH
President Arya Samaj
ROHTAK

Dated ROHTAK
June 13. 1910

No. 29 1910

FROM

E. A. A. JOSEPH ESQR.
Deputy Commissioner
Dist Rohtak.

To,

LALA NYADAR SINGH
President Arya Samaj
ROHTAK.

No.896
g

Dated June 13, 1910.

SIR,

In reply to your letter No. 6404 13th instant, I have the honour to state that I am unaware of the existence of any Government order forfeit-

ing all Arya books to His Majesty, and have authorized no proclamation of that nature.

I have &c.,

Sd. CHELA RAM

for Deputy Commissioner.

Just mark the pre-eminently unsympathetic tone of the reply. It is gracelessly brief, remarkably formal, studiously constrained and bears marks of a studied desire to omit all expression of fellow-feeling. There is no promise to punish the wicked man who was responsible for the mischievous and lying proclamation or even to inquire into the affair, no expression of concern for the mental agony caused to Aryas, no statement of the beneficent intentions of the Government with regard to religious neutrality. It almost seems that the "experienced" officer was constrained to pen a reply while conscious all the time that he would have been mightily pleased if instead of being under the painful necessity of allaying apprehensions, he had been in a position to confirm them.

What a beautiful demonstration of "sympathy" on which Lord Morley waxes so eloquent and of "humanity" with which the bureaucracy is credited. If the intentions of His Gracious Majesty, his noble-minded Secretary of State, his good-natured Viceroy, and the sympathetic provincial satraps like Sir Louis, are to be fulfilled, the bureacratic machinery should be re-adjusted and greased with the oil of sympathy and humanism.

(*Vide Vedic Magazine*)

IV

Case of the Multan Cantonment Arya Samaj.

(A)

No. 697

Copy of resolution No. 10 *of the Proceedings of a monthly Cantonment Committee held at Multan on the 28-11-1908.*

10 Read :— Application of Amar Nath, Secretary Arya Samaj, asking permission of exemption from the House and Conservancy Taxes for house No: 580 (Arya Samaj Mandir) in the Saddar Bazar.

Rejected.

Copy of the above forwarded *to Pandit Amar Nath Secretary Arya Samaj with reference to his application of the 30-10-08 for information.*

C. J. CUMBERLEGE MAJOR,
Secretary Cantonment Committee.

30—11—1908.

(B)

Copy of an application *dated 6-4-09 from the Secretary Arya Samaj Multan Cantonment to the Cantonment Magistrate Multan Cantonment.*

I beg again to approach you and in doing so would, in the first instance, apologize, for troubling you.

In the Copy of Resolution No. 10 of the proceedings of the Cantonment Committee held on 28-11-08, my application on behalf of the Arya Samajists for exemption of House and Conservancy tax was rejected. I would now most humbly ask for a reconsideration of the matter.

The Arya Samaj was previously located in House No 1034 in Cantonment P. T. O. Bazar and through the kindness of the Committee we were pardoned the Conservancy tax and in as much as the property belonged to a land owner and was yielding an income House tax was taken from the owner.

We, the Samajists, have since removed into House No 581 and we have from the funds of the Samaj, purchased the property. For about a year after we had acquired it, the building was partly occupied by a Coach-builder from whom rent was received and we considered that we should pay House and Conservancy tax. Recently we have removed the Coach-builder from our premises and we have converted the property into a place of worship purely and therefore we do not derive any income from it and on this ground we hope the Committee will be pleased to exempt us from paying House and Conservancy tax. I think we are right in saying that in case of the other places of worship, of other creeds and religions in Cantonment, no House, and Conservancy tax are taken and we have definitely ascertained from our friends in Ferozepure and Nowshera, that the Arya Samajist places of worship situated within Can-

tonments are exempted in this respect and I mention this as a precedent for consideration of the Committee of this station.

(C)

No 567.

FROM

MAJOR C. J. CUMBERLEGE,
Secretary Cantonment Committee
MULTAN.

AMARNATH
FOR
Secretary Arya Samaj,
MULTAN Cantt.
Dated Multan 27th. April 1907.

Reference your application dated 6th instant re-exemption of House and Conservancy Taxes.

The Arya Samaj is not a purely religious institution and is not therefore under the same condition as Churches, Chapels, Mousques or Temples, and cannot be exempted from taxation on the same grounds.

MAJOR C. J. CUMBERLEGE
Cantt: Magistrate & Secy. Cantt. Committee.

V

THE CASE OF INDRAJIT ARYA.

Indrajit is a subordinate ministerial officer in the Judge's Court at Shahjahanpur drawing Rs. 25 a month. He is an ardent follower of the Vedic Dharma and an active member of the Arya Samaj. The following correspondence will shew how Government officials misinterpret the orders of the Government where an Arya Samajist is concerned,

Although Indrajit made a noble stand in the beginning and tried to sustain it to the last, yet, unfortunately, in the end he succumbed to the temptation held out by the shortsighted Judge and joined his post. The case, however, reflects discredit on the British Raj and deserves the sympathetic notice of His Honor the Lieutenant Governor of the United Province.

COPY

(D)

Copy of application *for leave dated 1st March 1909, of Indrajit Assistant Record Keeper (under Section 336)*

To,

The District Judge
Shahjahanpur.

Feeder of the poor ! may you be prosperous and happy.

Respected sir,

The applicant's testicle is swelling; which exceedingly troubles him and has brought on him much physical weaknees. Thongh he tried hard to get cured of it, no improvement in his health has been effected. He, therefore, hopes that one year's leave will kindly be granted to him.

With boundless respects
Your humble servant
INDRAJIT *Assistant Record Keeper*
Judge's Court
Shahjahanpur.

1—3—1901

(B.)

Copy of order passed *by the District Judge of Shahjahanpur on the application for leave, dated 1st March 1909, of Indrajit 1st Assistant Record Keeper Judge's Court Shahjahanpur.*

Leave is granted to the applicant. His attention however, is drawn to G. O. of 12th, December 1893. It has been brought to my notice that the applicant desires to take an active part during the period of his leave, in propagating the tenets of the Arya Samaj. Such conduct will be considered an infraction of the rules, laid down by the Government, in the above order, for the guidence of its officers and will be severely dealt with. This order will be translated into the Vernacular and the applicant's signature taken thereon in proof of his being informed.

(Sd.) B. G. DALAL,
Judge.

11-3-1909.

(C.)

Copy of Government ordrr *of the 12th December 1903 alluded to in the Judge's order.*

The Local Government deems it expedient to state clearly for the information of all grades, the views held by the Government regarding the duty of its servants in connection with societies of all kinds. Government officials are not prohibited from joining any society which is not an unlawful society, but departmental notice will be taken of the conduct of officials who take part in advancing or organizing a society which sets one class of the community against another class or in propagating the tenets of such a society. While Government disclaims any desire to enquire into or interfere with the private beliefs and opinion of its servants, it must insist that all officials whatever be their creed or religion, shall observe a strictly neutral and impartial attitude in the exercise of the official influence and shall not be taking an active part in societies of the character above described, forfeit the confidence of the public in their impartiality.

(D.)

Copy of application *dated 16th March, 1909, of Indrajit Assistant Record Keeper, Judge's Court Shahjahanpur.*

Feeder of the poor ! May you be prosperous and happy.

RESPECTED SIR,

The applicant having obtained leave on account of his sickness, came to the hospital, Fatehgarh, District Farakhabad, and is undergoing a treatment; for this purpose only he secured leave. The applicant has been a Government servant for more than 20 years. At first he worked as a teacher for six years; now for 17 years he has been successively an apprentice and a permanent servant in your Court. The honesty and ability with which he has done his duty will be apparent to you, if you will see the service-book in his possession and inquire orally from Mr. Munsarim. The applicant has been a member of the Arya Samaj for about 20 years too and has been serving it with pen and speeches. Three books written by him, too, have been registered by the Govt. and have been asked from him to be placed in the London Library. It is possible that he may or may not go to some place for change of climate and he may take a part in the Samajic affairs and may, consequently be put to some trouble owing to your orders.

He, therefore, humbly requests you to re-consider them. The Arya Samaj is not such a society as may fall under the definition given in the Government order dated 12th December 1893, for it is not a Committee that *sets* one class of men against another. It neither sets one party against another, nor does it desire any concern in political and administrative affairs. On the other hand, it is a body of good, civilized and educated men. Its aim is to propagate righteousness in the world and to exterminate dishonesty and other evils. The members of the Arya Samaj are commonly Govt. Servants, no objection has ever been raised against them. He therefore, presents this application only to preserve himself from any possible loss and hopes that you will kindly inform him of your due orders thereon. With bundless respects for you.

I beg to remain

Your humble Servant

INDRAJIT,

Assistant Record-Keeper Judge's Court.

SHAHJAHANPUR.

16-3-1909.

Copy of Order *Passed by Mr. B. J. Dalal, District Judge on the application of Indrajit I Assistant Record Keeper Judge's Court Shahjahanpur (on leave).*

My Order won't be altered. To inform applicant.

(Sd.) B. J. DALAL,

26-3-1909. *Judge.*

(E)

Copy of Application *dated 2nd April 1909, of Indrajit I Assistant Record Keeper, Judge's Court Shajahanpur.*

To

THE DISTRICT JUDGE,

Shahjahanpur.

Feeder of the poor ! may you be prosperous and happy.

SIR,

Very respectfully I, the applicant, beg to say that I have not been able to understand the object of your orders. If you think that I, under the pretence of sickness, want to secure leave for working in the Arya Samaj, I beg to say that I underwent an operation in the public hospital,

Fatehgarh. The applicant can present himself before you after he has been relieved of his sickness and has regained his strength, even before his leave is over; and continuing a member of the Arya Samaj, he may work beyond the court time and in holidays too, as he previously did every now and then. If you mean that a Government servant can neither be a member of the Arya Samaj and nor can he work in it; in that case my conscience does not permit that I should give up my Dharma from greed and fear even if I forsake my Dharma, what respect can such a faithless renegade meet at the hand of the public and your noble self. I do not ever understand what I may give up, for I believe in one God, I do not cherish dishonesty, do not speak a lie, do not commit theft, do not indulge in bribery, do not drink wine and do not meet and so on; in short I practise all the good things. On the contrary, what am I to begin doing or what am I to confess before the public? Who are the other Govt. Servants that have been prevented from attending their Churches or Masjids or from performing their religious duties? Whilst I am kept back. I am sorry; if you had investigated the matter secretly or openly, you would have found out of what nature the public opinion towards me is, and how far general public is pleased or displeased with me, and how many others have put it to trouble by forcing out illegitimate advantages from it. It is irony of my own Fate that your mind has turned against me. All about me and the rest shines on Mr. Munsarim like the sun. I, therefore, once more beg to say that your high self should inform me of your object, after considering my application over again. My pay should kindly be handed over to Munshi Ramcharan Lal (Assistant Record Keeper in your office) in the same way as was previously done during my leaves. He, I hope, will give it to me.

With boundless respects
Your humble Servant,
INDRAJIT
Assistant Record Keeper,
Judge's Office Shahjahanpur.
(On leave)
The Public Hospital
Fatehgarh,
DIST. FARUKHABAD

2-4-09

(F)

Copy of Order passed by Mr. B. J. Dalal, District Judge Shah-

jahanpur, on the application dated 2-4-09. of Indrajit 1 Assistant Record Keeper, Judge's Court Shahjahanpur (on leave).

My orders are clear. The applicant's pay shall be sent as desired by him.

(Sd.) B. J. DALAL,
7-4-1909.

(G)

Copy of Application *dated 14th May 1909, af Indrajit 1 Assistant Record-Keeper Judge's Court Shahjahanpur.*

Feeder of the poor may you be prosperous and happy.

Sir,

As the applicant has recovered from illness, he begs to say that if his obedient self can work as a Govt. Servant continuing at the same time to be a member of the Arya Samaj and to work for the latter as was previously usual with him, may cut off his remaining leave and give him permission that he may resume his work in your office and perform it. Otherwise, by way of feeding the poor, this much permission should necessarily be given that he may go to legally put forth an appeal and obtain formally copies of his application and Court orders thereon. I hope that a just officer like you will certainly consider my due request and will kindly issue appropriate orders.

With boundless respects, the applicant.
Your humble Servant
INDRAJIT
Assistant Record Keeper
Judge's Court Shahjahanpur

Dated 14th May 1909

(H)

Copy of Order *passed by the District Judge of Shajahanpur on the application, dated 14th May 1909 of Indrajit 1 Assistant Record Keeper Judge's Court Shahjahanpur(on leave)*

The applicant can rejoin if he intends to do so and can produce a

medical certificat and can have copies of my order if he so desires. My orders are very clear and he must act in accordance therewith.

(Sd) B. J. DALAL,
Judge.

15-5-09

(I)

RESIGNATION OF INDRAJIT.

Sir,

As I have tried my best that I might remain a Government servant while remaining a member of the Arya Samaj and working for it, yet as unfortunately, I am sorry that from every order of your honour it appeared that the applicant can in no case remain a Govt. servant therefore I am compelled to request respectfully that my resignation be accepted and a copy of the order together with that of my character roll be awarded.

Dated the 31st of May.

(J)

ORDER.

The applicant is very foolish. I have no objection to his being a member of the Samaj. *The objection would be to his active preaching such as would be likely to create a disturbance.* If the applicant desires to resign I have no objection, but the reason given by him is not correct. Put up to-morrow after enquiry whether he really desires to resign.

The misunderstanding on which the applicant resigned has been removed by order of your honor. I hope that I may be pardoned and be allowed to join my work.

1st June 1909 **Indrajit.**

COMPILER'S NOTE.

I will be really sorry if Mahashaya Indrajit gets into the black-book of the authorities on account of my giving publicity to his case but my excuse lies in the importance of this question for the right working of the Arya Samaj. Can a European Christian Commissioner of Division be prohibited

from preaching the truths of Christianity in a Church simply because some foolish Muhammadans, Hindus and Jains may be likely to take offence at his exposition of the Christian religion? If a Viceroy can with propriety allow the use of Government property for the celebration of Christian denominational anniversaries, why should a poor clerk be denied the satisfaction of serving his own Dharma to the best of his understanding and abilities?

VI

THE CASE OF GULAB CHAND.

Gulab Chand was a clerk in a Sikh Regiment. He was honest and did his work most conscientiously. He is, however, fearless in maintaining and defending his position whenever it is necessary to do so. His superior officers at first always commended this trait in his character. But what was formerly a recommendation is now regarded a disqualification—especially in an Arya Samajist—and has cost Gulab Chand his post. He got an increment and was transferred to another station. He applied for leave which was refused. He went personally to the Commanding Officer to urge his petition. For this offence he was sent to the *hajut* for three days. When he was released he was questioned by the officer if he was an Arya Samajist. The reply being in the affirmative he was orderd to present himself next morning. When he did so the order of dismissal was communicated to him. The officer who was presumably acting under instructions was moved to pity and gave him a discharge certificate, a copy of which I subjoin here:—

"Gulab Chand asks for a certificate in explanation of the entry in his discharge certificate of the cause of his discharge from 85th Sikhs, as he is afraid it will prevent his getting employment again as a clerk. I hope this will not be so, as there is nothing whatever against him *as a clerk*, all his certificates are good and it was on the strength of them that he was transferred from the 67th Punjabis to the 35th Sikhs as D. Coy: Clerk.

"After his transfer papers had been completed and he had joined the 35th Sikhs, it was found that he had been given 3 days' imprisonment by the Officer Commanding 67th Punjabis for a breach of regulation (*a*) (after he had been accepted by the Officer Commanding 35th Sikh), and *also it came to light that he was a member of the 'Arya Samaj' and it* was *considered undesirable to have a member of that society in a Sikh Regiment.*

(*a*) Breach of Regulation—This was strict observance of Regulations because the victim went to the G. O. C. Kokat Brigade to persuade him to ask the O. C. 67th Punjabis the reasons of which he was stopped to avail himself of the already given leave !!! This is in accordance with Indian Articles of War Article 167.

"On the strength of the above facts the case was submitted to the General Officer Commanding 7th Division *suggesting that Gulab Chand might be re-transferred to the 67th Panjabis* but the G. O. C. directed that "under all the circumstances of the case he should be discharged under Indian Article of war Article 4. (*b*).

"I hope therefore that the circumstances of his discharge from the 35th Sikhs will not prevent him from obtaining further employment *as a clerk* in any department where the above facts may not be considered to militate against his employment as such.

DELHI ; 4—7—07 } (Sd). W. C. M. WOOCOCK MAJOR.
Officiating Commandant 35th Sikhs.

The above document speaks for itself. There is no need of comments In the face of this case, can it be said, that the Government still holds to the famous promise made in the proclamation of Queen Victoria in 1858 that "None be any wise favored, nor molested or disquieted by reasons of their religious faith or observances." Or is it, that the promises of political equality are to be held more sacred than those of religious non-interference?

VII

THE CASE OF LAKSHMAN RAO SHARMA.

Lakshman Rao Sharma was the Head Accountant in the office of the Inspector-General of State Police, at Indore. He, in the capacity of the President of the Indore Arya Samaj, took permission from the Magistrate for a procession in connection with the Samaj anniversary which came off on the 21st., 22nd. 23rd June of 1907, the year of L. Lajpat Rai's deportation and of general Official panic. The Magistrate had to modify his former orders considerably under pressure from above. It may not be unknown to our readers that the Indore state is under the administration of a Council of Regency and these councils in most cases act under the general supervision of British Residents. Well, as soon as the Inspector-General of Police came to known of Lakshman Rao's connection with the

(*b*) I. A. W.—This article authorises a G, O. C. to sanction of the discharge of a soldier whose discharge is recommended by the Commandant of a Regiment, but this was not the case with the victim because the Commandant of his regiment did not recommend for his discharge but suggested for re-transfer to the old mixed (35th being the pure Sikh) Regiment.

Samaj; he called him to his office and a conversation took place. Here I give the gist of it in the words of Lakshman Rao himself:—

Inspector-General: Are you an Arya Samajist ?

Lakshman Rao: Yes, sir,

I. G.: Do you take any active part ?

L. R.: I am President for this year.

I. G.: Had you been to the Magistrate to ask permission for the procession ?

L. R.: Yes, Sir,

Here he gave me a long lecture advising me to withdraw myself from the Samaj, and giving me good many promises for the future. I repeatedly requested him to let me know if he had heard or received any complaint against the Arya Samaj; because the enemies of the Arya Samaj had got a golden opportunity to prejudice the minds of European officers and I suspected some mischief had been at work. He again continued: *'I have a very high opinion about you and have no other complaint against you but I am very much displeased to see you taking part in such a seditious body'.*

Here he read out a paragraph from the *Pioneer* in which it was said that the Punjab Govt. regarded the Arya Samaj as a seditious body and finally asked my opinion.

My reply was:—" My conscience does not tell me that it is seditious and as far as I have a knowledge of it I take it to be a purely religious body and secondly as President will be very disgraceful on my part to withdraw myself at the eleventh hour. I, therefore, request you to kindly allow me to join the ceremony and then I shall try to see my way to act according to orders." He refused to comply with my request and said.

"You cannot join it at any rate and in case you do, you will be dismissed and prosecuted." I saw no other alternative than to say:—'I shall have to join the procession at any risk and cost. I can't betray my faith for the sake of bread."

Noble words these. But they cost poor Lakshman Rao his post.

VIII

JHANSI CASE OF PT. DAULAT RAM.

What was the crime of poor Daulat Ram ? Why was he prosecuted and sentenced ? Before going a copy of the Majistrate's order a few Press Comments would shew what the general public thought of the Prosecution.

The *Panjabee* of Lahore wrote, in its leading columns, commenting on the case:—

"In another page will be found a curious order of Mr. J. C. Smith, Officiating District Majistrate of Jhansi, binding a poor Brahman, Daulat Ram, in security for the offence of trying to follow a Brahman's vocation of the olden days of India namely, that of pupil teaching on the support of gratuitous offerings. The true vocation of a Brahman, according to the Shastras is, not service, nor trade, nor any of the secular professions of life, but consists in the three fold duty of learning, teaching and ministering to the religious needs of people (*adhyayan, adhyapan, and yajan*). Under this ideal Daulat Ram was doing what was just the proper thing for a Brahman to do by opening a school at Jhansi and supporting himself by gifts of *Ata* from the charitable. Under a Hindu King he would have been thought deserving of state protection and help, but a British Magistrate with his ideas of respectability based on wages, found reason for suspicion in the absence of a "definite source of income". This suspicion was strengthened by a lecture Daulat Ram delivered under the auspices of the local Arya Samaj which was attended by a number of Sepoys from the local cantonment. The head and front of Daulat Ram's offence in the lecture was that he read the first portion of the "Satyarth Prakash" which contains an objectionable passage, namely—"what a pity that the descendants of these Arya are being crushed under the heels of the foreigner !" Mark, reader, the Magistrate does not say that Daulat Ram read out this objectionable passage itself, he only recited the first portion (perhaps a few lines) of the Chapter in which the unfortunate words occur. This, added to the fact that soldiers were present at the meeting, was sufficient to create a suspicion against Daulat Ram in the Magistrate's mind, though the worthy Mr. J. C. Smith does not care to say or prove that the soldiers had come on the invitation of the poor Brahman. Nor does he make it clear how the officers allowed them to attend a meeting held by the Arya Samaj, when even a passage read from the book held in reverence by them was likely to prove so objectionable. But Daulat Ram's iniquities are not yet complete. He *is said to have* made (mark the words in italics) objectionable remarks in connection with the religion of the Hindus. Probably he may have criticised latter-day Hinduism, but that was an offence against the Hindus and not against the Government, such as Missionaries commit every day. The Magistrate then takes a big jump and refers to "a statement implying that British Government had made or is making an attempt to undermine the religion of its Hindu subjects." He does not explain, however, who made the statement, or if Daulat Ram "was

said" by somebody to have made it. Not even here any authority is given for imputing such a statement to Daulat Ram, not to speak of his exact words being quoted. But then Daulat Ram had committed a serious indiscretion, and was like the lamb in the story who was liable to be charged with any offence by the wolf. He had visited the Lines on a certain date previous to the meeting and induced some of the men of the regiment to make a gift to him of a certain quantity of flour. Could there be clearer proof of sedition ? And so this Daniel of a Magistrate thought Daulat Ram must be bound down. But the most curious part of the judgement is that the Magistrate binds down Daulat Ram *not* under section 108 for propagating sedition, but under section 109 for having no ostensible means of livelihood. It is by such senseless persecutions that officials are creating discontent among the people." (The Panjabee, Tuesday, November 17, 1908).

The *Advocate* of Lucknow, another respectable paper, commented thus, on this case in its editorial columns :—

"The conviction of Daulat Ram, an Arya Samaj Updeshak, has taken the people by surprise. He has not been convicted of sedition, but of being a man whithout any ostensible means of livelihood. Surely in this country of ascetics and men who yet know the name of work for work's sake, conviction of a man like Daulat Ram will create indignation. There is no sedition in the passage quoted by Mr. Smith, as has been ably proved by Babu Sita Ram in his letter, to which we draw the attention of the High Court. It is paying no compliment to the Indian soldiers to say that discourses like those of Daulat Ram are likely to create disaffection in them." (The Advocate, Sunday, November 22, 1908.)

In another issue of the same paper we find " A well wisher Non-Samajist" thus writing under the heading "Government and Arya Samaj" :—

"..... The temper of the officials can be found out from the judgment of the District Magistrate of Jhansi in Pandit Daulat Ram's case. Indeed, if the learned Magistrate's argument is to hold good, then a very large number of Indian sadhus, jogis and ascetics who live on alms will have to find place in jail for not having ostensible means of subsistence. Our Province had so far been free from all sorts of agitation and there appears to be no reason why such mistakes should be commited as to give rise to anything that may cause a heart-burniug or disturb the minds of a certain class of the law-abiding and peace-loving subjects. It does uot appear why it should be considered sinful to be a Samajist..... " (The Advocate Thursday, December 3, 1908.)

In the Court of J. C. Smith Esqr. I. C. S. Offg. Distt. Magistrate Jhansi. Case No. I of 1908. Police Station Kotwali Jhansi. King Emperor Vs. Daulat Ram son of Kishan Lal Brahman of Mohalla Moti Katra in Agra City.

Charge under Section 109 C. P. C.

ORDER

Daulat Ram Brahman a resident of Agra has been called upon to show cause why security namely a bond for Rs. 250 and two securities in Rs. 100 each should not be taken from him under Section 109 C. P. C. for his good behavior for a period of one year.

The man seems to have lived in Jhansi for a time about a couple of years ago, and to have kept some kind of school. He returned to this place a few weeks ago and started to teach a few children in a house which he rented in the city. He charged no fees and had so far as is known no definite source of income, although he lived and dressed well. He says that certain persons assisted him with subscriptions, and that he induced a number of people to keep earthen vessels for him and to drop into them small quantities of country flour every day, which he collected on Sundays. He says that he used to get about 33 seers of flour every week in this way.

From the evidence it may be inferred that the school attracted very few pupils and was in no way a success, and it is hardly possible to believe that the alleged contributions of flour were made with a view to supplying the institution.

It is also proved that Daulat Ram although not a member to the Jhansi Arya Samaj, addressed an unusually large meeting held by that body on the 16th of August that the meeting was attended by a number of sepoys belonging to a Native Regiment and that Daulat Ram read out to them the first portion of a chapter of the Satyarth Prakasha which contains a passage ('what a pity that the descendants of these Aryas are being crushed under the heel of the foreigner') highly objectionable if used as part of an address given to Native troops in the service of His Majesty the King and Emperor. Equally objectionable were the remarks which he is said to have made in connection with the religion of the Hindus.

It may be admitted that no member of an educated body such as the Arya Samaj would attach any weight to a statement implying that the British Govt. had made or is making any attempt to undermine the religion of its Hindu subjects, and it is unlikely that any lecturer would make use of such a statement except for the purpose of playing upon the feelings of the untutored minds among his audience.

The average sepoy is comparatively uneducated and credulous, and an attempt to excite disaffection in his mind by telling him that his religion is in danger is a dishonest and criminal act. Subedar Subram

of the 12th Pioneers stationed in Jhansi has proved that Daulat Ram visited the lines of his Regiment and induced some of the men of his Regiment to contribute a large quantity of country flour for him. The amount which he was on the point of obtaining when the Subedar interfered and removed him from the Lines was over two maunds, and it is not unreasonable to believe that no casual stranger going to the men and telling them that he wanted help for the support of orphan children whom he has been teaching in the city, would be able to collect so large a quantity.

Beyond saying that he addressed the sepoys at the Arya Samaj meeting merely as members of the public, Daulat Ram offers no explanation of the evidence given against him with regard to his connection with them. He does not attempt to show how it happened that an unusually large number of Sepoys came to this particular meeting, or why he chose an objectionable chapter of the Satyarth Prakash to read to them.

I do not think that it can reasonably be supposed that Daulat Ram came to Jhansi to open a school with the serious intention of making a livelihood out of charity bestowed on him in the capacity of a teacher of the young. It is proved that on two occasions he acted in a very suspicious manner towards Native troops during his brief stay in Jhansi and even if it be held that the doles of flour constitute a visible means of subsistence I find that Daulat Ram cannot give a satisfactory account of himself or of his reason for coming to Jhansi and his conduct there.

Under section 118 C. P. C, I accordingly order Daulat Ram to provide the security mentioned at the beginning of this order and of the description given in the preliminary order of the 22nd of September. Failing to do so, he will suffer rigorous imprisonment for one year unless the required security be sooner furnished.

(Sd.) J. C. SMITH
Offg. Magistrate
29-9-08

Order under section 112 C. P. C.

Whereas from information received from the police of Jhansi it appears that you, Daulat Ram Brahman have attempted to create mischief in the minds of troops and residents of Jhansi by dissemination of seditious matter, and further, that you are a person with no ostensible means of subsistence and are unable to give a satisfactory account of yourself and of your presence in Jhansi and of your recent action there I call upon you to show cause why security should not be taken from you under section 109 of the C. P. C. to be of good behavior for a period of one year

namely your bond for Rs 250/- and two sureties in Rs 100/- each, the sureties being respectable persons residing in Jhansi itself or within a radius of five miles thereof and payers of income tax assessed on incomes of not less than Rs. 2000-- per annum, or landholders paying revenue of not less than Rs 1000., per annum.

(Sd) J. C. SMITH
Offg Magt. Jhansi

IX

THE JODHPUR INCIDENT.

Though a small affair, it burnt into the very hearts of the Samajists. It was this incident that turned the day, that was one of universal rejoicing for the whole of India, into a day of mourning for the Arya Samaj. On the very day, on which His Excellency Lord Minto was making his progress in the city of Jodhpur and only a few hours before the time when his Lordship was to deliver the most gracious message of His Majesty the King-Emperor containing the noble words:—" *No man among my subjects has been favoured, molested or disquieted by reason of his religious belief or worship* " At that very time, the Jodhpur Police was forcibly removing the sign-board of the local Arya Samaj and was lowering the banner of 'ओ३म्' (Om), because they lay in the Viceregal route.

Oh ! the unfortunate city, that 25 years ago, witnessed the great Swami's departure in his mortal illness brought upon him by its own miscreant deeds, presented the woeful spectacle of the coarsest religious persecution. And that too, to please the representative of a Sovereign whose message of religious liberty and political emancipation was, by a sad irony of fate, to be first delivered there. It was not the sign-board of the Arya Samaj that was removed ! It was the symbol of Righteousness, Truth, and Higher Morality, that was rudely banished and it was, in the fitness of things, that the sacred flag stood half-mast to mourn the irreparable loss.

Let, it not for a moment be thought that we, for this reason, owe any ill-will to this unfortunate state that has caused us much grief. No, not at all. Ours is a religion of love and devotion. For does not the great God command in his Vedas: "Look upon all with the eye of a friend" (सर्वाणि भूतानि मित्रस्य चक्षुषा समीक्षामहे). And ours is a religion of ' Duties '. In fact, it is called ' Dharma,' that means, ' duty'. Everybody is to perform his own duty, quite unregardful of the fact whether others perform theirs or not. If the king does not perform his duty, he will have to answer before a Higher Power; and if the subjects do not perform theirs, they too have to render up an account of their deeds before the Most High.

APPENDIX VIII.

Lists of documents alleged to be seditious and selected by the Patiala Police as exhibits in the case, out of those taken in custody on search of some of the principal accused.

It ought to be borne in mind that search warrants issued for the Mufassil were executed in a very irrigular manner. The search party in many cases searched houses without being themselves searched in the first instance and no proper lists of property, taken in custody, were made at the time lists were prepared long after in absence of the accused and even the papers, books and other documents not filed as exhibits in the case were not returned to all the accused in spite of repeated orders of the Court.

The following petition, addressed by the accused to His Highness the Maharaja, was presented to Sirdar Gurdit Singh Vazier on the 20th February 1910—the very next day of the final order of the Maharajah being passed. It elicited no reply. The whole library of the Arya Samaj is still in Police custody.

(A)

Copy of Petition.

Presented to His Highness.

"Exalted Majesty, May the Protector of the poor remain under Divine Protection.

Yesterday's order of your Highness has decided our fate. The documents, books, things &c which the Police took in its custody on search of our houses are still with the Police. They consist of several of our most cherished documents and there are several papers amongst them which are connected with very important portions of our lives. We, therefore, pray that all documents and property &c., which is still in Police custody might be ordered to be at once delivered over to us, so that we might manage to leave (Patiala) during the appointed time—Dated 20th February 1910.

The petition was signed by more than thirty of the accused. It is very doutful whether the petition was allowed even to reach His Highness.

(B)

A few instances of how houses were searched.

SEARCH OF ARYA SAMAJ MANDIR.

Statement of Khandu son of Jodha Cast Saini of Deonal Tehsil Garhshankar District Hushiarpur.

I worked as peon of the Patiala Arya Samaj for 4 years. It was on Monday when arrests were made in Patiala. Only two or three days of the month of Asauj 1966 were remaining. I was sitting in the Samaj Mandir at about 3 p. m.. when Radha Devi the sick girl, (a ward of the Patiala Arya Samaj) came (from Hospital) to change her clothes. After taking out her clothes from her trunk she went to see the wife of Lala Bhagwan Das member Arya Samaj and told me that she would take away her clothes on her way back to the Hospital. She had not yet returned when about 8 or 9 Police men in charge of an officer who was on horse back appeared before the Samaj Mandir. The name of this officer was Sardar Balwant Singh. He was a Superintendent of Police. The Police men asked me whether I too was an Arya. I replied that although I was not a registered member of the Arya Samaj but my beliefs were the same as those of the Arya Samajists. They then asked me whether I had a wife and a house. I replied that I had none. They then demanded the keys of the Samaj Mandir. The keys of the Mandir and of all the almirahs used to be kept with me so that if any office holder of the Samaj required any thing on a Sunday he could take the keys from me. The Superintendent also told me that I shall have to give up the keys. I was then ordered to come out in the Verandah and the doors were locked. After closing all the doors (from inside) one door was locked and sealed and a police guard was posted there. Jagiri confectioner, Nawrata *druggist,* Ram Chand confectioner and some other persons were present. Narsi Ram was also present. Their evidence was recorded by the Police. I too was then arrested and taken to the Ablowal camp next day at about 4 P. M. The next day Master Lachhman Das Secretary and Lala Murari Lal Treasurer were brought to the Samaj Mandir at about 4 P. M. Superintendent Balwant Singh was sitting on a chair (on the platform of the Samaj). Sub-Inspector Narain Singh was also present.. The lock (of the Samaj Mandir) was opened by the Police. All the books were brought out together with other records and were taken away after wrapping them up in a carpet of the Samaj. A label was put on the carpet Then the lock of the upper storey room was opened by the Secretary. Subscription registers were taken

away from this room. Then the doors of the upper and lower flats were sealed. On the 3rd day (Wednesday) I was released on executing a bond of Rs. 100. I was released in the evening. I went straight to the Samaj Mandir The police opened the door (of the Samaj Mandir) and made over the lock and key to me. The guard was dismissed. I remained in the Samaj Mandir for two or three days continually. On Saturday I was sent for by the Secretary of the Samaj in the Ablowal camp. He told me that Ladies Samaj will be held as usual in the Arya Samaj Mandir and that I should arrange for carpets &c. These instructions were given to me by the members of the Samaj as well. Police Officers were also hearing. The next day I did as I was ordered. At about 1 P. M. 7 Ladies came to the Samaj Mandir. Two hymns were sung by them and Havan was performed. A detective of the police Deptt. peeped through the window (when hymns were being sung) and then went away. At about 3 P. M. ladies also left the Samaj Mandir for their homes. After locking the door of the Samaj Mandir I proceeded to the Hospital to see Radha Devi, when I was called by a Policeman who was sitting in the house of Jiwan Singh contractor. He enquired as to whether ladies held any meeting and if so how many of them were there. I replied that there were only six or seven ladies. The policeman said that he saw 20 ladies and that they also delivered lectures. I replied that nothing of the kind was done. The next day *i. e.* on Monday after cleaning the Samaj Mandir I again went to see Rahda Devi. Thence I proceeded to the Ablowal camp where I saw the same detective. He told me that a warrant for my arrest was out and that a Policeman had gone to Samaj Mandir with the same. In the evening Superintendent Tajammal Hussain and Deputy Inspector-General Shib Saran Das also told me that orders for my arrest had already been issued that I should go with the Policeman. I was taken to Kotwal Shujat Ali who on seeing me said that I had been releazed why I again caused a meeting (of the ladies) to be held (in the Samaj Mandir) I replied that 6or 7 Ladies came to the Samaj Mandir and returned to their homes after reciting some hymns and performing *Havan*. I was detained in the custody of the Police by the order of the Kotwal. I was kept apart from other accused in the Kotwal's camp for one month and three days. I was given nothing to eat. I had some 4 Rs with me. Some time I had to content myself on gram only some times on bread. I was ill. No arrangement was made to get my clothes washed (during this period of detention.) I was twice taken to the Kotwal during this time and was told on each occasion that I would be immediately let off if I would tell the truth. Once the Kotwal addressed me thus "You lived in the Samaj Mandir. Keys of the same were

also with you. How was it that you gave us no information when members of the Samaj used to deliver lectures that the English would be expelled from India and that they would take the rein of Govt. in their own hands."He also said that members of the Samaj used to talk with the Bengalis regarding making bombs and guns. Why this was not reported. That he said, was my only fault. If I would oven now disclose every thing I would be released atonce. I told him that, this was all false. I had noticed nothing that was worth reporting. These people (Arya Samajists) used to deliver lectures on religious subjects. I never saw any Bengali in the Samaj Mandir. I was again threatened and was told that I would be let off if I would tell the truth, otherwise, the Kotwal said, I too would be ground down and will have to share their (Arya Samajists) fate. At the end of, 1 month and 3 days I was once more threatened and the same old methods were brought into use to persuade me. On my repeating the same answers as before, the Kotwal told me that I was a poor man and that for this reason he has taken pity on me. That I can go home during the night time but must come every day to his camp. I told him that I had no friends in the city, had no money left where with to make both ends meet and asked him for maintenance allowance. I was then released. No bond of any kind was taken from me. For 3 days I attended the Kotwal's camp. On the 4th day when I went there the Kotwal was away. I spoke to the sergeant on duty about my miseries who said that I should not take up service with the Aryas again. The Sahib (Mr. Warburton) has on our recommenbeen pleased to release you. I then came back.

(No. 2)

Accused No. 53. DEVI DAYAL SON OF L. CHANDULAL

Pleader Sunam.

(NOTES ABOUT ARRESTAND SEARCH.)

Lives with his father L. Chandula. Arrested on the 12th Oct. without shewing the warrant though asked for.

His house is on a thoroughfare with glass paned doors and the panes are broken in several places. A separate *kotha* (room) was used for storing old newspapers and waste papers insecurely locked. The attention of the police was drawn to this. Badly treated by the Police *e. g.* the ladies were locked in a room from 6 A. M. to 5 P. M. without any food and water.

Kept in the look up till 2 P. M. and then brought back for search. The policemen conducting the search did not have their own persons

searched. A person who had previously been convicted was brought by the police search. Constables left in charge of the house did not keep a proper watch.

(C)

List of articles produced as exhibits by the Police,

List of papers found out of Lala Nand Lal and Chirinji Lal's house in connection with the case under articles 124 A and 153 A, of the Indian Penal code in the presence of L. Kirpa Ram, member., Committee and LalaOoday Ram, Chowdhri Bazar and both the accused dated 5th Katak 1966.

(19. 10. 1909.)

1. Akhbar Parkash dated 27th Sawan 1966. Pages3 to 12.

2. Akhbar Sadharm-Parcharak in Bhasha dated 30th June 8th September and 6th October 1909.

3. A book on Gurukula in Bhasha &c. &c.

4. Annual report of Guneshi Lal Arya Kanya Patshala in Arya Bhasha.

5. Report on Gurukula academy in Bhasha.

6. Rasala Panchal Pandita in Bhasha for August 1909.

7. Memorandum of articles of association and rules ofthe Pritinidhi Sabha.

8. Title page Akhbar Satdharm Pracha ak in Bhasha——dated 4th august 14th July and 7July 1906.

9. Rasala Panchal Pandita in Bhasha for March and Sept: 1909. 2 copies.

10. Report of Gurukula Kangri in Bhasha.

11. Stri Siksha in Bhasha for Jany; Feby,, and July 1909.

12. Akhbar Karam Yogin in English. 3 copies dated 17th July, 11th September and 9th October 1909.

13. Rasala central Hindu college magzine in English for Feby, march and May—3 copies:

14. Akhbar Arya Patrika in English 5 copies, dated 10th, 17th, 24th, Sawan, 27th Bhadoon and 3rd Asauj 1966,

15. Dyananda orphanage annual report in English for 1905 1 copy.

16. Akhbar Hindustan Lahore dated 1. 10, 1909.

17. Rasala Union Magazine D. A. V. college in English for January 1909—1 copy,

18. Akhbar Arya Patrika in English dated 20th Bhadon 1966,

19. A book relating to the case against the convention ... 1 copy.

20. Report of the D. A. V. college, Lahore 1 copy.

21. Rasala Vedic Magazine and Gurukula samachar in English No. 4 Vol. III 1 copy.

22. Akhbar Punjabi in English 6 copies, dated 12th 28th and 30th Aug. 11th and 14thSept. and 7th October 1909.

23. Akhbar Vedic Dharm pracharak dated 9th July 1909.

24. Gurukula rules in English 1962, 1 copy.

25. Gurukula rules in Urdu, 1962, 2 copies.

26. Akhbar Punjabi in English dated 16th Sept. 1909.

27. Report of Kanya Mahavidyalah Jullunder for 1906—1907, 3 copies.

28. Akhbar Hindustan Lahore. 3 copies dated 3rd, 17th and 22nd Sept. 1909.

29. Akhbar Parkash in Urdu dated 30th Aug: and 27th July 1909 2 copies.

30. One paid cover in English addressed to L. Nandlal containing a letter in Bhasha from Dr. Parma Nand.

31. Akhbar Sat Dharm Pracharak in Bhasha dated 1. 9, 09 From Page 1 to 10.

32. Copy book of private accountant of L. Sham Lal in which a Donation for Gurukula of Rs 100/- is shown.

33. Rasala Arya Musafir for February 1909.

34. Report of Pritinidhi Sabha Punjab, Lahore for the year 1905—06.

35. Rasala Industrial India. 1 copy.

36. Report of the Arya Pritinidhi Sabha Punjab in Urdu for the year 1902.....

37. Postcard dated 8th Oct. 1909 addressed to L. Chiranji Lal from Arya Samaj, Badhaur asking for donation.

38. Title page of Akhbar Sat Dharm Pracharak dated 25-8-1909 one sheet

39. Report of the Arya Pritinidhi Sabha Punjab 1903.

40. Rasala Arya Musafir for 1909 from page 1 to 8.

41 Vedic Dharm Pracharak from page 1 to 8 and 11 to 12 dated 12th Bhadon 1966.

42. Private account Book of L. Nand Lal in which detailed account of subscriptions and donations is given.

(No. 2.)

1. Arya Samaj—Copy of Lecture by Mahatma Munshi Ram Sahib, Manager Gurakula, delivered on the occasion of the 31st anniversary 6 Copies in English.

2. Principles of the Arya Samaj with form of admission. 37 copies.

3. Two Receipt books blank signed by L. Munshi Ramji, Mukhadhishtata, Gurukula, Hardwar.

4. Rasala Indra in Urdu for July 1909, one copy.

5. Rasala Indra in Urdu for August 1909, one copy.

6. Rasala Indra in Urdu for February 1909, one copy.

7. Rasala Arya Musafir in Urdu for May and June 1909, on the cover of which L. Nund Lal's name is written in two places in red ink one copy.

8. Rasala Arya Musafir in Urdu for July 1909.

9. Rasala Arya Musafir in Urdu for May 1909, one copy.

10. Rasala Arya Musafir for June 1909, one copy.

11. Rasala Iham compiled by Secretary Arya Samaj Lahore in Urdu one copy.

12. Memoirs of the Asiatic Society, Bengal, in English 1905.

13. Vedic Magazine in English Sambat 1966, two copies.

14. Swami Atma Nand's letters in Nagri character from page 1 to 96 to Swami Dayananda.

15. Lectures of Shri Bipan Chunderpal in English 1907.

16. Rasala Arya Musafir for August 1909, one copy.

17. Satyarath Prakash in English 1906, one copy.

18. Rasala in English on caste system one copy.

19. Rasala in English named India past and present one copy.

20. Vedic Magazine and Gurukula Samachar in English with Photos from No. 7 to No. 12 Sambat 1965.

21. Rasala Bharat Darpan in Urdu 1905 one copy.

22. Vedic Magazine and Gurukula Samachar No. 1 Vol III in English for Harh. 1906, one copy.

23. Rasala Parmatma and Atma *i.e.* God and Soul in Urdu 1907. one copy.

24. A book of Hymns in Urdu containing 70 Hymns one copy.

25. Grishast Usha or Kanya-ki-Pukar in Nagri character, one copy.

26. Rasala Indra in Urdu for March April 1909, 2 blank leafs signed by L. Nand Lal.

27. Rasala Indra for January 1901, one copy.

28. Veda Tatwa Parkash in Nagri character, one copy.

29. An English pamphlet on meat eating, one copy.

30. Vedic Magazine in English No. 1 to 6 one copy.

31. Pamphlets Indra in Urdu for the months of January, February, March, April, May and June 1906, one copy each.

32. Copies of letters (typed) in English.

33. Rasala in English Daily practice of the Hindus by Shri Chunder Das, B.A., one copy.

34. Beliefs of Swami Daya nanda Sarswati, one copy.

35. The works of late Pt. Gurudatta M.A. 1902, one copy.

36. Central Hindu College magazine.

37. Vedant Prakash No. 3 ..... one copy.

38. Rasalajat Indra from January to December 1908, one copy each. February, May, August, July and December.

39. Rasalajat Indra in Urdu from January to December 1909, one copy of each.

40. Vedic Magazine and Gurukula Samachar Vol. II from No. 6 1965 to No. 12 1966 in English.

41. Miar Sadaqat by Swami Satdhari in Urdu, one copy.

42. Hand Book of Chitrali and Gilgit dialects.

43. Vistarpurvak Sandhia Vidhi in Nagri character, one copy.

44. Satyarth Prakash in Urdu 1908, one copy.

45. On bound volume containing Vedic Dharm ka Mahatava in BhashaBeauties of the Vedic Dharm in English. Ved Prachar Nidhi in Urdu. Dharm in Urdu

46. Rasala Indra No. 7 to 12 from July to December 1906.

47. Satyarth Prakash in Arya Bhasha, one copy.

48. Omkar Upasna in Urdu 1906, one copy.

49. Rigvedadi Bhashya Bhumika November 1902, one copy.

50. Visailbari (In tune with the Infinite) by Munshi Lal, M. A. in Urdu, one copy.

51. Haqiqi Ilham-ki-Pahchan in Urdu 1906, one copy.

52. Arya Ilm-Tib-ki-Azmat in Urdu 1906, one copy.

53. Vedanga Prakash XIV part in Dev Nagri, one copy.

54. (*a*) Ishwar Vichar Aqaid-i-Islam par Aqli Nazarr.....No. 1, 2 and 3.

(*b*) Ahl Islam-ki-Imandari-ka-Sabut.

(*c*) Ahl Islam-ka-Vedon par najaiz hamla.

(*d*) Isai-mat-khandan.

(*e*) Noujawanon Utho.

(*f*) Ham Ruhani Doctor hain.

(*g*) Mahan Andheri Ratri men Daku.

(*h*) Madah-ki-Sadaqat.

(*i*) Rigveda-ke-pahle mantra ki Viyakhia.

(*j*) Buzdil Leadron se Bahadoor giroh bhi Badnam hota hai.

(*k*) Arya Samaj our uski Taraqi me Rukavat by Swami Darshannand.

(*l*) Baraghari by Pt. Murari Lal.

55. Dukhi Dil ki Purdard Dastan in Urdu.

56. Ditto Ditto without Title page unbound, one copy

57. Kaptan Daku.

58. Suraj-ki-Roushni men sat rang by Pt. Gungapershad M.A. 1905.

(*a*) Europe ko Mashhur Reformer, 1905.

(*b*) Jouhar Tahzib, 1905.

(*c*) Mahurat Phal, 1905.

(*d*) Akhlaqi-wa-Ruhani sehat.

(*e*) Din-ka-Dourah 1905, one copy.

(*f*) Gokarna Nidhi.

(*g*) Sumantavya Amantavya Prakash.

(*h*) Vivhar Bhanu.

(*i*) Kashi Shashtrarth.

(*j*) Bhranti Niwaran.

(*k*) Yag Qurbani Nahin hai 1905 by M. Kashi Kam, Vakil President Multan.

(*l*) Dunya Men Gunah kahan se aya 1905 by,, Wazir Chand Editor Arya Musafir.

(*m*) Tandrusti aur Khushi ka asli Makhzan. 1905

(*n*) Insani zindgi ka Maqsad by Kanwar Bahadur sahib Vakil High Court Hydrabad.

(*o*) Maurusi Brahman aur Bhawish Puran 1905.

(*p*) Satdharm Vichar in Nagri characters.

(*q*) Veda Verudh khandni granth.

(*r*) Annubhramu chhedan.

(*s*) Bhramun chhedan.

No. 3.

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1. Receipt No. 18 of the Satdharmpracharak Press, Jullundher city for Rs. 2-8 addressed to L. Chiranji Lal, from Lala Bastiram asstt. Manager Dated 18-1-92.

2. A letter in Enghlish Dated 24-8-1902 from L. Munshi Ram, Manager Gurukula, Hardwar, to L. Nund Lal regarding (Doaba) School affairs.

3. A letter in English Dated 3-6-02, No. 1138 from L. Munshi Ramji, Manager Gurukula, Hardwar to L. Nund, Lal

4. A letter in Urdu from Lala Munshi Ram, Gurukula, Dated 30-8-03 to L. Chiranji Lal, intimating despatch of currency Notes in halves, valued Rs. 200.

5. One Hundee for Rs. 400 from Dhanpat Rai Dated 24-1-08 bearing one anna stamp in the names of Sham Lal and Chiranji Lal.

6. One Hundee for Rs. 500 from Lala Bishamber Das in the name of Sham Lal Dated 24-8-97 bearing interest at Rs. 1 per cent.

7. One receipt of L. Ramjus Mal, Kidar Nath, Bankers, Sadar Bazaar Jullundher, in the name ofL. Sham Lal Dated 13-2-98, with an acknowledgement for Rs. 1,500.

8. A note from L. Munshi Ram to L. Nund Lal Dated 17-10-08, intimating receipt of Rs. 200 through Lala Chiranji Lal.

9. A letter in English Dated 4-9-97 from Bishamber Das addressed to Lala Sham Lal regarding despatch of Rs. 14-5-9.

10. One Hundee in Hindi characters, 1st January 95, mutabiq 21st Magh 1951.

11. A draft on blue paper, in Urdu and English on the relations of Hindus Mohomedans and Khalsas and is dated 12th April 1903.

12. A table showing time of arrival and deporture of Hardwar trains.

13. A note dated 4-12-93 from L. Basti Ram, asstt. Manager Sat-Dharmpracharak to L. Chiranji Lal requesting payment of Rs. 5 on account of L. Nund Lal and on reverse thereof a remark made by L. Basti Ram to Lala Gujar Mal demanding sample of paper.

14. Money order receipt for Rs. 6-3 from Jullundher Post office in the name of Teja Singh Dated 24th April 1893.

15. Civil Military Gazettee papers Dated 17th July 04 , page 605, one leaf.

16. One post card from L. Munshi Ram to L. Nund Lal Dated 26-7-09 intimating that he is going to Kasauli.

17. L. Munshi Ram's card Dated 4th Baisakh, 1966' addressed to L. Nand Lal intimating his departure from Haridwar on the 24-4-1966

18. L. Munshi Ram's card without date addressed to L. Nund Lal, intimating settlement of Hardwar affairs, dated 6-4-09.

19. Paid letter with cover Dated 19th Chait. Sambat 1965 from L. Munshi Ram to L. Nund Lal intimating his illness

20. Mehta Jaimni's letter Dated 9th Katak 1962 intimating his departure for Joining the anniversary at Bhatinda.

21. Memo in English, regarding Gurukula Hardwar (typed) with Title page, 27 page.

22. A Receipt in English by Bharat Mitra company Patiala regarding purchase of a share for one hundred rupees.

23. A receipt in English regarding-purchase of ten shares in the weaving company Amritsar.

List of all Papers selected (under sections 124, A and 153 A Indian Penal code) out of papers found in the search of the house of Lala Lachhman Das Headmaster High School Sheranwala Gate in the presence of Gurdti Singh Son of Nihal Singh and Zaildar of Brast, and Nizam-

Uddin, Son of Amirkhan Zaildar of Jehl, and Rura son of Karam Chand, Sufaid Posh of Dukala in the presence of Lachhman Das accused.

(1) Copy book (white paper) of 19 leaves, small sized on which there are several notes made in pencil.....one

(2) Copy book (white), bearing various notes in Urdu characters in Pencil and ink (15 leaves).....one

(3) Copy book containing various notes in Urdu character in pencil and ink.....(26 leaves).....one

(4) Manuscript in Urdu containing various sketches and having one leaf written in English.

(5) Copy book containing various essays in Urdu (24 leaves.)

(6) Copy book (white and brown) having some leaves written in Urdu and some in English and some of the leaves torn out (50 leaves.)

(6) Copy book (manuscript) containing Urdu poetry 11 leaves.

(8) Copy book (Urdu) having some essays (18 leaves.)

(9) One manuscript (Urdu) containing various essays in the form of lecture etc. (47 leaves.)

(10) One copy book in Urdu containing various essays (42 leaves.)

(11) Printed Post cards from L. Lachhman Dass Secretary Arya Samaj Patiala inviting gentlemen to attend the anniversary (5 copies.)

(12) Two leaves of poem written in Urdu characters (one piece.)

(13) Question paper in Satyarth Prakash Examination held in 1904, on which something is written in pencil.

(14) Notice from Pratinidhi Sabha Punjab regarding a special meeting to be held on the 30th of November at Lahore.

(15) Letter in Urdu (from) Murari Lal Secretary Sub-committee Dated 24th of May 1909.

(16) Letter from Labhu Ram son of L. Pohlo Ram sugar merchant Ludhiana with envelope to the address of Lachman Dass in which there is mention of building of Mandir and Lala Lajpat Rai. (one)

(17) Letter from Shibsarandas Puri written in Pencil to Secretay Arya Samaj regarding the transfer of his name from Samaj at Bassi.

(18) Letter from Hari Ram master of school at Bhera inviting master Lachhman Dass accused for bettering the condition of the national school.....(one.)

(19) Letter (printed) in Nagri characters from Gurukul Kangri to L. Lachhman Dass accused about the education and health of the son and brother of accused who are reading in the Gurukula.

(20) Letter, printed in Nagri characters from Pratinidhi Sabha Panjab to the accused about the decision of a few points on the occasion of the anniversary.

(21) Cards (acknowledgement) from Gurukul Kangri in Nagri in which the receipt of Rs. in three instalments is mentioned to Luchhman Dass accused. (3).

(22) Card from Gurukul Kangri about the health & education of Vidyaratna son of the accused.

(23) Notice in Nagri characters inviting members of Arya Samaj bearing signatures of people showing their having received information (one)

(24) Bhajan in Nagri written on a white paper.

(25) Post cards written in Sanskrit (3)

(26) Letter in Sanskrit (white)

(27) Letter in Sanskrit with envelope from Pandit Khunni Lal. (one)

(28) Letter in English dated 20th November, 92 from L. Luchhman Dass to L. Hamir Chand, Lahore.

(29) Receipt No. 562 dated 22nd July 1898 for Rs. 100 sent to Gurukul.

LIST No. 2.

(1) Yaju, Sam, Atharva Vedas in Sanskrit, all the three bound together.

(2) Rig Veda Samhita in Sanskrit bound one.

(3) Mahabhashya in Sanskrit (parts I, II, III) 3 volumes.

(4) Satyarth Prakash in Nagri (bound) one volume.

(5) Susharat in Sanskrit (bound) (one vol.)

(6) Sanskar Vidhi Nagri (from page 9 to 246) one vol.

(7) Upanishad Sanskrit—6 in number bound in volume Kath—Prashna—Aitreya—Talwakar—Shwetashwetar—Tetraya—

(8) Rigvedadi, Bhashya Bhumika (Sanskrit)

(9) Vaishreshak Darshana in Sanskrit (one vol.)

(10) Nari Bhushan in Nagari (one vol.)

(11) Pancha Maha Yajna Vidhi from page / Aryabhivinaya in Arya Bhasha from page 5 in one volume.

(12) Lectures, in Hindi, by Swami Dayanand (one vol.)
(13) Sanskrit Pathupakarak from page 1 to 80.
(14) Panchtantra in Sanskrit parts II & III
(15) Mritak Shradha Khandan in Nagri.
(16) Bhajan Parkash Nagri (bound)
(17) *Bigre ka Sudhar* or Soti Sukhdeni Nagri—one volume.
(18) A book named Daridrata se Aishwarya (from poverty to power) one vol.
(19) Panchal Pandita Bhasha September 1906 one copy.
(20) *Aya so Sunaya* in Nagri characters
(21) Rules & bye rules of Arya Bhratri Sabha (5 copies)
(22) Rules of Kanya Ashram Jallandhar in Nagri (one vol)
(23) Advertisement of Bharat Literature Committee, Lahore, regarding books of Arya Samaj one copy.
(24) Kuliat Arya Musafir Urdu (one vol)
(25) Risala Indar for August 1909.
(26) Gulzar Bhajan Hindi 1st & last pages missing (one vol.)
(27) Punjabee Newspaper of 2nd of September 1909 2 leaves
(28) The Punjabee Newspaper dated 17th of August 1909.
(29) Vedic Magazine and Gurukula Samachar Harh (1), Sawan (2), Bhadon (1), Katik (1) Magha (1) Poh (1) Phagan (1) 1964 Total (8 copies)
(30) Vedic Magazine & Gurukula Samachar (one copy)
(31) Vedic Magazine & Samachar 3 copies
Harh (2) Bhadon (1) Knar (1)
(32) Vedic Magazine & Gurukul Samachar (10 copies)
Sawan (1) Harh (1) Asouj (1) Katak (1) Maghar (1) Pos (1) from p. 60 to 66
Magh (1) Phagun (1) Chet 65 (1) Baisak (1) Jeth 1
(33) Public spirit in English.
(34) Fortunes of Nigle in English covered with two blank leaves which some thing is written in English in blue ink.
(35) Golden deeds in English.
(36) My new life in English.
(37) Essays and letters in English (one copy)