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United India

BY

MRS. ANNIE BESANT.

THE FOURFOLD PATH.

IN the memorable letter addressed on February 1, 1885, to Mr. B. M. Malabari by the venerated Mr. A. O. Hume, the Father of the National Congress, Mr. Hume laid much stress on the necessity of union among the Reformers on each line of progress. He speaks, and rightly speaks, of "the Great National Cause" as one, and urges the danger of premature specialisation, speaking of "isolated crusades" against particular abuses as having "a distinct tendency to intensify that sectarianism in Reform, which, as I have already said, seems to me the chief obstacle to progress." He argues that the "method of thus attacking particular branches of a larger question, as if they could be successfully isolated and dealt with as distinct entities, is calculated to mislead the public, to confuse their conceptions of proportion, to entail loss of power, and intensify what seems to me at this present moment to be the most serious obstacle to real National progress." All the lines of Reform should be "mere optional sections of a general enterprise." "The earnest and unselfish labourers for progress in this country constitute but an infinitesimal fraction of the population, a fraction that becomes absolutely inappreciable if further subdivided. If, then, any

real results are to be achieved, it can only be by linking together all those who love the light and would fain push the darkness further back in a common effort against a common evil." Mr. Hume admitted to the full the need of division of labour, but he pleaded that "we may expect different minds to devote themselves more especially to different sections of the work, but they must be taken up as integral parts of the whole, subordinate portions of the common enterprise in which all are interested." Hence, "our first aim should be to infuse a spirit of catholicity into the entire body of those willing to labour, in any direction, for the common weal." "At present the greatest impediment to all progress here appears to me to consist in a general failure to realise the essential unity of the cause of reform. . . . What we want, it seems to me, at the present time most of all is that all these good labourers"—philanthropic, educational, spiritual, social, political—"should understand that they are comrades in one cause, that their aims, though diverse, are not only not antagonistic but are inextricably interlinked parts of one whole."

All this was written in 1885 by a devoted servant of India. It is as true now in 1913 as it was true then. Scattered over India are many associations, working for most useful purposes, but each works by itself, and there is no recognition of the essential unity of the cause of reform. And the result is a slow advance where a swift one would be possible, if there were co-operation

instead of isolation. And many a good work is half paralysed, or slowly becomes atrophied, for lack of the mutual assistance and support which the recognition of its place as a regiment in the great army of progress would supply. In Madras for instance, there is a Congress Committee, a Mahajana Sabha, a Hindu Social Reform Association, a Depressed Classes Mission Society, a Servants of India Branch, an Aryan Young Men's Association (with Social Reform among its objects), a South Indian Association, a Marriage Reform Association, various clubs, and a Theosophical Society—which gives workers and officers to many of these and supports five successful schools for the depressed classes in Madras itself—and all these, with the exception of the first two, work on separately, each doing its own little isolated work, and, again with one exception, the Theosophical Society, looking more or less coldly on the labours of the rest.

Must this always continue? May we not all be gathered together under one great banner, one army of progress marching towards one objective with diversities of methods but with one common aim—the building of a nation, the creation of a United India? Is this too much to hope for? Surely not, if the leaders of educated India will take their proper place at the head, and welcome in brotherly fashion all workers who are ready to labour in any—one or more—of the great divisions of Reform, who will sink all divisions of caste and colour for India's sake, and will recognise that, in India, Indians should lead.

I have mentioned here the Theosophical Society, and should say something in explanation of its position. It includes among its members persons of all creeds and all opinions, free-thinkers and orthodox, individualists and socialists, reformers and anti-reformers. Its *only* common ground is to form a nucleus of universal brotherhood, without distinction of race, creed, sex, caste or colour, to encourage the study of comparative

religion, philosophy and science, and to investigate unexplained laws of nature and the powers latent in man. Every member is absolutely free to hold his own opinions and to promulgate them, and to work along any line which he regards as consistent with universal brotherhood. The result of this is that, under the varying laws and customs of the many countries in which it is established, its members work individually or in groups for all objects which seem to them to be good, but the Society, as a whole, is not committed to approval of their opinions and labours. As Colonel Olcott once wrote, speaking of various movements: "As a society we abstain from meddling with them, though as individuals we are perfectly free to plunge into the thick of either of the fights that they occasion." Its general influence is to spiritualise and rationalise the various religions to which its members belong, and to induce them to regard each other with mutual respect: to provide a body of workers filled with the enthusiasm of humanity, who are ready to work for any cause which improves the conditions of the community to which they belong. Those of them who agree with the Theosophical teachings on evolution consider that we are approaching great religious, social, and political changes, and they are eager to work for all reforms which lead towards a more brotherly condition of society, in which education shall be universal, co-operation shall replace competition, knowledge and character shall be the conditions of authority, and power shall be the measure of responsibility.

In a society so free from fetters, it is inevitable that strong individualities shall gain large followings and wield an influence limited only by their own capacity to win and hold it. Against this, in a free Society, it is idle to protest. The allegiance paid to such people is entirely voluntary; they reign by an inner "Divine Right"; they rule by love and power. But none such can commit the Society to his views; they come and

go, and the Society remains. Those who are, in any country, seeking to improve its conditions, will, if possessed of any insight and statesmanship, utilise their services where they would forward their own objects, and leave them alone where they do not.

The work done by the Theosophical Society in India, has had, as a general result, the revival of the Eastern faiths, the checking of the destructive effect of missionary zeal, the establishment of an Indian ideal of education, the inspiring of self-respect in Indians, of pride in their past, evoking hope in their future, and the creation of the national spirit now throbbing throughout the land. The late Editor of the *Anrita Bazar Patrika* wrote, in welcoming the Founders, on May 8th, 1879:

What can the doctor do when the patient is already stiff and cold? India is dead to all sense of honour and glory. India is an inert mass which no power of late has yet been able to move..... India has no heart, and those of her children who have yet any portion of it left have been deadened by blank despair. Talk of regenerating India to the Indians? You might as well talk to the sands of the sea.

I remember how in India I cried in 1893: "India is *not* dead. She is not dead, but sleeping." India is now awake.

The National Congress, the mother and the trainer of India's future Parliament, had its inception in the Theosophical Society, as the late Norendranath Sen, present on the occasion, and one of the preliminary committee, related in the *Indian Mirror*. He wrote:

One of the most successful of the Annual Conventions of the Theosophical Society was held at Adyar, Madras, during the Christmas week of 1884. The delegates who attended the Convention were most of them men who, socially and intellectually, are the leaders of the society in which they move in the different parts of the country. When the convention closed, and the delegates broke up to return to their homes or to every day work, a dozen or so of their number, as well as a few Madras Hindu gentlemen, met by private arrangement at the home of one of the best known and most esteemed citizens of Madras. The first programme of the Congress was drafted and the organisation sketched out.

The Provisional Committee was formed at this

meeting, and it is interesting to note, among the names, that of the "Hon. S. Subramania Iyer," still with us, and that of the late Hon. K. T. Telang, whose eldest son is a devoted worker in our ranks.

Another paper remarks on this:

There can be no doubt that Theosophy first sowed the seeds of a rapid nationalisation, if not of an unqualified unification of the different races inhabiting India.

With this behind us and much else that is well-known, is it unreasonable that I should stretch out my hands to India's leaders and say: "Judge us by what we have done, and allow those of us who agree with your educational, social and political ideals to place at your service what we have of influence in India and in England, our time, our speech, whatever of gift we have to lay at the feet of the motherland. Some of us disagree with you; leave them alone; but, as practical men, as statesmen, do not reject those of us who are willing, nay eager, to work with you." For myself, because of the social changes coming more swiftly than I had expected, I do here what I have already done in England, and throw myself into preparation for the coming of the New Order. But, of course, I speak only for myself and those who follow me as their leader: I cannot speak for the Theosophical Society as a whole, which includes, as I have said, people of the most diverse opinions on religion, sociology and politics.

The two main objections raised to the Society by some of the political and social leaders are: (1) that it encourages superstition: (2) that in India it endorses caste.

(1) The society does not encourage superstition, but in its work of the revival of religion there has inevitably been a certain small recrudescence of superstition. In lighting a fire, there is always some smoke. The revival of religion was imperatively necessary, for, save in a few elect spirits, self-sacrifice is inspired only by religion.

Besides this the heart of the people cries out for God, and in India this is pre-eminently so. Here, no great popular movement can be made without the help of religion. Even in France, where scepticism had triumphed, the deterioration of literature to uncleanness, of art to sensuality, of patriotism to self-seeking, brought about such a revulsion of feeling that the youth of France has now turned its back on materialism and its face to idealism. In India, where religion has been at its sublimest and philosophy at its profoundest, no movement can succeed in which religion is contemned. Religion is based on the divinity of man, is the up-rising of the individualised human-spirit to his source in the Universal; at their peril do political and social leaders ignore this tendency, disregarding all the warnings of history. Superstition is a danger: but this danger must be surmounted by substituting a spiritualised religion, which recognises and explains those gropings of the human spirit after spiritual realities which lead to superstition if they are not met by knowledge. The human heart is ever hungry till it finds its refuge and its rest in the Eternal Father. Let our political and social workers who cannot meet this hunger, and who can only offer a stone instead of bread, leave this part of the work to the Theosophical Society, which lifts people out of superstitions by shewing the kernel of truth which vitalises them, which feeds the hungry heart with the bread of the Eternal Wisdom, and then sends out into the world men and women with their hearts at rest, full of eagerness to serve, bidding them work in the vineyard of the Nation and sacrifice themselves to the coming United India. Is not the absence of the willingness to sacrifice, the weak point in too many social reformers, who speak against child-marriage at conferences and then find special reasons for marrying their own girl-children? In our Theosophical League against child-marriage, our members have delayed the

marriage of their daughters against all caste and home pressure; should not these be welcomed as allies?

(2) The endorsement of caste. In this, as I am the worst offender, I make no apology for a personal explanation. Finding that the enormous majority of our members in India were in caste, I recognised this fact, and have personally worked to widen caste, to render it more flexible, to get rid of all recognition of sub-caste in dining and marriage, rather than roughly to destroy. At the Central Hindu College, while my influence was paramount, we gradually eliminated all sub-caste distinctions, and had students of the four castes taking their meals on a single platform, divided only by ceremonial lines. The whole influence was towards union, but towards union by persuasion, not by coercion. If a boy's father demanded separation, we always gave it; if ten boys wanted a separate cook, we provided him; but requests of this sort diminished and finally ceased. There was a steady pressure towards unity, with a recognition of the four great castes. In my lecturing work, I explained the origin and the use of caste in the past: I showed how it had formed a nursery for souls coming into the world at various stages of evolution and how caste Dharma had subserved evolution; I pressed on my audiences that caste imposed duties, and that caste privileges were intended only to protect the performance of those duties, I urged those who valued caste to purify it by their personal performance of their caste-dharma: I pleaded for the old flexibility, and the transference of a man to a higher caste than that in which he had been born, if he showed the possession of the qualities of that higher caste; I prayed my hearers to see in the ancient system the recognition of elders and youngers in a family, and not the harsh barriers of class in a state. From 1893 to 1905 I worked on these lines, but, while

liberalising many, I found that the mass remained unmoved. In 1905, I sounded a note of warning, for after eleven years the result of my work was insignificant. I knew that while caste had had a splendid past, its utility was practically over, and that it had no place in the coming civilisation. Hence, in the Convention lectures of 1905, I spoke of it: "Dharma has decayed: caste-confusion is here.... What has become of the Dharma of caste? It has vanished, as Arjuna feared it would." And then I made the following appeal to some, at least, to perform "the in-born duty," so as to bridge over the gulf between the old order and the new. Here is what I said (I have italicised the passages to which I want to draw special attention):—

There was a plan to be worked out, in which Arjuna was an actor, to which his eyes were blind. He was under a delusion: confused, perplexed, he could not see; and that great plan that had to be worked out was changeless; nothing that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life, but that the spirit dieth never, and that *when the work of the form is over, it is well that it should be shattered into pieces; that only when the spirit shapes for itself new forms can the larger unfolding take place.* He who hesitates to destroy the form when its work is done knows not the power of the life that is the builder, and shall continue to build in days to come. None the less it is true *that in the crash of systems whose work is over, it is those who perform the Sahajan Dharma—the in-born duty—who serve as the bridge from the old order to the new.* Those who understand the necessary progression of events, *those who know that forms must break when the new forms are ready for birth, those who steadfastly perform the dharma of the older forms into which they were born although they know them to be dying, until the new are ready, form the bridge over which the ignorant may walk in safety amid the crash of a falling system, into a new system prepared by the Spirit that ever renews the life and builds new forms.* So that Arjuna had to do his duty, no matter what the outcome might be, no matter what the result; and, strangely enough, the man who was chosen for this great duty—to be the bridge to the new order—was one in whose own family this very same fact of caste-confusion was very definitely manifested.

That appeal also failed. And now, in 1913, it is time to say, that while the caste system has a glorious past, its work is over, and it must pass away. The new form of the Indian Nation is ready to be born; the hour of travail is upon us. Let the old form, which is dead, the corpse from

which the spirit of Dharma has departed, be carried to the ghat and burnt, with the reverence and tenderness due to the services rendered in the past. And let all lovers of New India, of United India, to be born of India the ancient Mother, help Her through the throes of the birth-hour, and make as easy as may be the transition from the old order to the new.

WHAT, NOW, AS TO THE FUTURE?

There are four main divisions into which Indian Reforms should, I submit, be classified, and, if the suggested unification should take place, each division should form a department in the Reform Movement. These are indicated by Mr. Hume in one of the passages quoted above; he names five: philanthropic, educational, spiritual, social and political. The first may be eliminated as it is not part of the army of progress; it is the Red Cross Service—the ambulance corps, the doctors, the nurses. They help the wounded, they nurse the maimed, and all honour and gratitude are due to them for their precious and charitable work. They minimise by their mercy the evils of the present conflict, they save the derelicts of our civilisation who fall on the field of battle; but the army is marching forward to the conquest of the Land of Promise, to abolish the evils which the Red Cross can only minimise. Philanthropy is, in truth, needed to relieve the heart-breaking poverty, but we look for a day when, in its present forms, at least, poverty will no longer exist. There remain as the four departments in which Reform is ungently needed: Religion, Education, Sociology, Politics.

RELIGION.

In this department we must work for the substitution of the Inner Ruler for the outer authority, for the substitution of knowledge for credulity. A man's religion must be self-determined, not inherited; in his childhood and youth, the common truths of all religions should alone be taught to him

in the wording of his parents' faith, with such ceremonies as enter into the life of the family, sweetening and beautifying it. But with regard to these he should be taught, as he begins to think, that they vary in different religions, and are to be regarded as symbolical helps, bridges from the seen to the unseen, which take different forms in different religions, and that the form is unimportant.

This work will more and more be done in all countries by Theosophy, which makes no difference between religions, but regards them as branches of a single tree. To the Theosophist, the Hindu and the Musalman, the Hebrew and the Christian, the Parsee and the Buddhist are all equally brothers in the faith, welcome and beloved. But in India, to-day, these faiths are barriers between those who ought to be co-workers in the educational, social and political fields, and seeing this, many "practical" men seek in the absence of religions the unity which religions prevent. It is a natural, but short-sighted policy. It is as though humanity should sink into sub-consciousness instead of rising into super-consciousness, should retrograde into the savage instead of evolving into the genius. Theosophy teaches its members to rise into a unity which recognises in the variety of religions a chord instead of a dissonance, and regards the full chord as richer than the monotone. May not Theosophy, then, be permitted to exert this unifying influence, and to send into the fields of educational, social and political work religious men, men of self-sacrifice, who find in religion a stimulus but never a barrier? Let me illustrate this by an example from

EDUCATION.

I formulated a scheme for an Indian University, the Board of Trustees formed of leading men of the great faiths existing in India. It was well on its way, when the Aligarh University

was mooted. My Musalman Trustees left the general scheme for the denominational. My Hindu members, when the Hindu University scheme sprang up as a counterblast to the Musalman, feared that the wider scheme would meet with no support in the clash of denominational parties. I withdrew it, and agreed to the handing over of the Central Hindu College to the proposed Hindu University. None the less, the wider scheme would have served United India as the denominational schemes will not.

For workers in the Educational field there is room and to spare. The harvest is ripe, but the reapers are few. Universal Education is the watchword, and a graduated scheme, leading from the village school up through secondary and High Schools to the University, should be formulated. Education of boys and girls is absolutely necessary for the social life of the future. Differences of caste may be unreal, but differences of refinement of culture, of social manners and customs are real. Differences of employment are unimportant, but ignorance and knowledge cannot meet with mutual enjoyment save as pupil and teacher. They jar on each other, and jarring destroys social pleasure. Indian Reformers can do little without universal Education; it is the lever whereby the depressed classes must be raised, the untouchables made touchables, the unclean made clean, the barbarian turned into the man.

Educational Conferences, in which practical discussions may be carried on by teachers, assisted by those who have mastered the many educational systems now in vogue, should form part of the general Reform Movement.

SOCIOLOGY.

Here is the thorniest, the most difficult field of reform, the one in which the greatest tolerance is required. I venture to submit a few heads, to be added to by others.

1. *The Encouragement of Foreign Travel.* This is essential, if India is to take her due share in

the government of the Empire. Knowledge of lands other than his own is essential for the statesman. India is to be no isolated country: she is to make her voice heard in the Councils of the Empire, and she must know that which she is to help in guiding. There are scores of other reasons, but this is fundamental.

2. *The abolition of child-parentage and thereby of virgin-widowhood.* This is essential, if the physical vigour of Indian manhood and womanhood is to be restored, and if old age is not to begin at fifty. With this, virgin-widows would cease to exist. As regards remarriage, men and women should be left individually free, while considered as subject to the same custom. If widowers remarry, why not widows? It is manifestly absurd that a widow of twenty should be assigned to perpetual widowhood, while a widower of fifty, who has burned three wives, should take a child of nine as a fourth. "Let mutual fidelity continue unto death" is an exquisite ideal, and deep love renders such fidelity inevitable. But for much-married men to condemn once-married girls to perpetual celibacy is at once grotesque and unjust.

3. *The recognition of the death of the caste-system.* This inevitably follows on foreign travel, and on the social intercourse demanded by modern conditions. Indians subject to caste-restrictions cannot take their due part in national and international life. Intermarriage and interdining are corollaries.

4. *The abolition of the seclusion of women.*—To anyone who comes freshly face to face with the perpetual imprisonment of half the higher-class population of India, the position seems intolerable. Knowing, as I do, the happy lives led in many Indian homes, I none the less must emphatically say that this shutting up of women is unworthy of civilisation. Indian men do not deserve to be free politically, until they give freedom socially to Indian women. I know that the

difficulty lies more with the women than with the men, but husbands can, if they choose, gradually win their wives to a wider life, and fathers can educate their daughters for the dignity, responsibilities and duties of social freedom. Here again foreign travel is doing its work, and is teaching Indians something of what they lose by the enforced seclusion of the women of India.

5. *The uplifting of the Depressed Classes came under Education.*

6. *The abolition of the colour bar.* The mischievous separation of social classes by a colour bar is one of the most fruitful sources of annoyance and resentment among educated Indians. They are not treated as equals, whatever the pretence. In social gatherings they gravitate together, while the white people do the same. Individual friendships, though rare, exist, but of social equality there is none, save in gatherings of the Theosophical Society, wherein men and women, coloured and white, sit, eat, chat together, without one trace of any sense of difference. Both must co-operate to make this general; we must walk, drive, talk, without thinking of colour, treating each other on a footing of perfect social equality, forgetting colour.

Colour must disappear also in all questions of appointments, and fitness must alone be considered. Every office should be open to Indians, without exception, and in the official, as in the social world, all must become colour-blind.

7. *The saving of village Industries and the economic value of Craft associations.* For the material prosperity of India, this is one of the most vital reforms needed. It is to the decaying, but still existing, craft associations that we should look for the preservation of the admirable artistic handicrafts of India. Efforts are being made in the West to transplant some of these, while here, in their native land, they are slowly perishing. The aiding of these associations by co-operative banks—if necessary by Government

loans through district officers—is of immediate and vital importance. These craft associations form little communities in which capital and labour work together instead of in antagonism, and the industrial system of India would be economically sounder, and, for the people, infinitely happier and healthier, if it were built up from these as a basis, instead of on the introduction of the large machinery factory, with all its inevitable adjuncts of human misery and degradation.

POLITICS.

These are in good hands, and I need only refer in this connexion to one matter of principle and one of practice. All good citizens take an interest in politics, but all do not enter the arena of law-

In a lecture delivered at the request of the National Congress, then sitting in Madras, I spoke on "The Place of Politics in the Life of a Nation," and distinguished three classes of workers: the Thinker, who elaborated an Ideal, the Teacher, who popularised it; the Legislator who carried it out. It seems to me that many of our teachers forget their duty in the popularisation of political ideals. It is theirs to hold these up before the public until the public is fascinated by them, and places them, with its mandate, in the hands of its representatives. The ideal of a United India, of a self-governing Nation within the Empire, of the protection of all over whom flies the Imperial Flag, the theories of Government, the basis of society in Duties or in Rights, etc—all these and many more fall within the work of the teacher, and he neglects to do his part in preparing for the New Order, if he does not bring them before the public.

The other special matter is the building up of the self-Government of India from the basis of the village to the National Parliament, through the various ever-enlarging areas over which the graduated governing bodies should preside. A carefully thought-out scheme, based on facts

thoroughly mastered, is here the desideratum. This done, it can be popularised.

THE UNIFIER.

There is only one body which can, if it will, unify the four regiments of the Reform Movement into one great force for progress. That body, it is needless to say, is the Indian National Congress. For in that Congress only have we the unfettered energy of educated India, India articulate, as I have ventured to call it. No other body represents the whole country, and is formed of representatives from every part. It is then to the Indian National Congress alone that we, who desire to work in one all-embracing Indian movement, can look for its inception. Let it gather up into its hands all these scattered threads, which, interwoven, would form an unbreakable rope. Let it organise all these diffused energies, and direct their flow.

There is much talk of Hume Memorials. Would there be any Memorial more after his own heart, than that the Congress should carry out his cherished ideal of the formation of a National Reform Movement, spiritual, educational, social, political, and, placing itself at its head, lead it to victory?

For India's Uplift,

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SPEECHES AND WRITINGS ON INDIAN QUESTIONS
BY MRS ANNIE BESANT.

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INDIANS IN SOUTH AFRICA

BY "THE EDITOR."

ONCE more our countrymen in South Africa have been obliged to adopt the campaign of passive resistance on a large scale and the "irrevocable step" has been solemnly taken. The latest issues of "*The Indian Opinion*," that vigorous and bold exponent of the grievances of the Indian community in South Africa, bring the detailed account of the steps which Mr. Gandhi took on behalf of his distressed countrymen to see that the objectionable and reactionary provisions of the latest Immigration Act are removed and the promises and pledges of the Imperial and South African Union Governments are kept up. His best efforts to secure a peaceful settlement of great and long standing grievances have failed, and the Indian community in South Africa has been forced through the impotency of the Imperial Government and the disingenuousness of the South African Union authorities to engage themselves in a life and death struggle, and all for maintaining the self-respect of the community and the honour of their motherland. It is most distressing to read the correspondence that has passed between Mr. Gandhi and Mr. Smuts. Even an earnest request on the part of Mr. Gandhi for an assurance from the responsible ministers that some of the grievances at least will be attended to by the authorities at an early date has not been complied with.

The racial bar—"the bar sinister of inferiority" as Lord Morley aptly described it and against which Indians have been fighting for over ten years—still disfigures the latest Immigration Act so far as the Orange River Free State is concerned. For, according to sec. 7 of the New Act, Asiatics alone, not any other people but only Asiatics, have to make a declaration on entering the Free State, humiliating to them, unnecessary

for the purposes which the Free Staters have in view and in fact "an entirely wanton imposition" as Lord Ampthill has indignantly termed it. The introduction of this clause in the Act is a flagrant breach of faith and Lord Curzon admitted in the recent debate in the House of Lords that "it was a blot on the Bill."

Another gross instance is in regard to the question of the right of the South African born Indians to enter the Cape. This right which the Indians have been enjoying for years has now been taken away. It would affect prejudicially the interests of as many as 30 to 40 thousand South African born Indians. The Act in this respect stamps an inferior status on them.

A third instance still of the breach of faith on the part of the Union Government is in regard to the taking away of the indentured Indian's right of domicile in Natal. According to the definition of Domicile in clause 30 of the recent Act, an indentured Indian in Natal who had paid the £ 3 tax and acquired rights of domicile under the existing laws might find himself any day a prohibited immigrant. Lord Sydenham in discussing this provision in the House of Lords pointed out that it was a serious hardship. Lord Curzon went further and said:—

The case was really stronger than Lord Sydenham put it, because not only did it apply to the Indian, the man who, after serving five years under his indenture, then settled down in the country to some occupation, paying his £ 3 a year, but it applied to his wife and family, and it applied to all of them in a very invidious form. In operation it meant that if the man, in the interests of his business or for whatever reason it might be, wished to leave the country for the purpose of seeing his friends or relatives in India, or went to any other part of the South African Union, he thereby lost his right of domicile. And it meant, in the case of his wife and family, supposing his wife went home to see her relations in India or supposing he sent his children out to Bombay to be educated, that they lost their right of re-entering the country. The Indians felt not only that they were losing a right in Natal which they at present enjoyed, but they regarded it as an attempt to force them back into indentured labour, or, if they were not willing to go back into indentured labour, then to drive them out of the country.

The most reactionary provision of the recent Act is that which takes away the right of appeal

to the Supreme Court and makes the aggrieved Indians more or less victims at the hands of Immigration Boards constituted by South African officials who are steeped in racial bias. Hitherto Indians have enjoyed the right of appeal to the Supreme Court "on facts as well as on law." That right has now been reduced to an appeal on law only.

It is not the Indians alone who protest against this clause in the new Immigrant's Restriction Act of the South African Union, which seeks to take away the jurisdiction of the Supreme Court. The Europeans too are up in arms against it as the following from the *Natal Witness* will show:—

We say without hesitation that such a clause strikes at the root of our liberties: it is an attack on one of the most sacred rights of the citizen, namely, the right to appeal for protection to the duly constituted courts of the country, and we say, too, that no object to be gained by the Bill is worth the sacrifice of principle that clause involves. We are aware that a similar provision was enacted in Natal in connection with trade licences, and that too, was, in our opinion, an infringement of the constitutional rights of the citizen. The clause as quoted means nothing less than that the Minister, board or immigration official is at liberty to perpetrate the grossest injustice without risk of being brought to book. It is quite evident that this provision has been inserted because, in the past, the officials have been brought before the courts and subjected to reproof, and the Government now intend, if they can, to secure complete immunity. We hope most sincerely that this clause will be strenuously opposed. It would be a scandal if the only real safeguard against oppression and the arbitrary exercise of power were deliberately destroyed by the legislature simply in order to secure exemption for the Government and officials in the Administration of an exclusionary law. Such legislation would not only establish a most dangerous precedent, but it would be an insult to the judiciary.

And all these reactionary provisions have found a place in the recent Act which is being enforced since August 1, despite the clear declaration made by Lord Crewe on behalf of His Majesty's Government, in a despatch dated October 7, 1910, "*that any solution that prejudices or weakens the position of Indians in Cape Colony and Natal would not be acceptable to His Majesty's Government.*"

Amongst other breaches of faith on the part of the Union Government we must not fail to

mention the case of the Poll-tax. According to the Immigration Law Amendment Act of 1895, and by subsequent Acts, every Indian immigrant imported into the Province at the termination of five years' indenture is called upon if he or she wishes to remain in the Colony to pay in addition to the annual £1 poll-tax imposed upon every male adult, an annual payment of £3; a similar sum is payable by both male and female offspring commencing from the age of 13 in girls and 16 years in the case of youths. It is apparent that an Indian immigrant, out of an average income of £12 to £15 per annum, which is the total sum he is capable of earning, has to pay £4 to the State for the privilege of earning that sum in that country under the protection of the Union Jack, and if he is the proud possessor of an immigrant consort he should pay for that privilege an additional sum of £3. And if he has any children, for each of them he must pay £3 a head. These Acts, apart from the severe hardship which is inflicted on them, have been the ruin of many a home, and it has blighted the future career of many girls and youths by driving them to destitution and immorality.

The imposition of this £3 tax has been a constant source of irritation and when the Hon. Mr. Gokhale went to South Africa to study the situation on the spot he came to the conclusion that it was a cruel and unjust imposition. On his representing the matter very strongly "the Ministers definitely promised Mr. Gokhale this £3 poll tax should be repealed and the Ministers told the Governor-General that they had given him this promise." And yet, attempts are being made by responsible South African officials to explain away this promise in a most unworthy manner. It is all the more painful when we consider that the object of this cruel poll tax is nothing else than to utilise it as an instrument "for driving Indian labourers into re-indenture."

As many as 20,000 Indians are liable to pay this tax: and yet, on an average, only 3,000 have been able to pay it. Of the untold misery and sufferings to which the remaining thousands are subject we cannot find words enough to describe.

We must also refer to a cruel and ambiguous provision in the recent Immigration Act regarding the recognition of marriages celebrated outside South Africa according to Hindu or Mahomedan rites. Section 5, Clause (g) of the Act provides that "the wife or child of a lawful and monogamous marriage duly celebrated according to the rites of any religious faith outside the Union" shall not be prohibited emigrants, or, in other words that such a wife (and children by her) shall be entitled to reside with her husband in South Africa. In a letter dated August 19, 1913, General Smutt's view on the subject was communicated to Mr. Gandhi in the following words:—"The present practice of admitting one wife of an Indian now entitled to reside in any province, or who may in future be permitted to enter the Union, irrespective of the fact that his marriage to such wife may have been solemnised according to tenets which recognise polygamy or that she is one of several wives married abroad, will be continued so long as she is his only wife in South Africa." And yet what has happened? Kulsan Bibi applied to enter the Union as the only lawful living wife of Mahboob Khan. The immigration officer rejected her claim. The Board of Appeal found the facts as follow:—"(1) That Mahboob Khan and Kulsan Bibi were duly married in India according to Mohammedan law, and that it was a legally valid marriage. (2) That Kulsan Bibi is the only lawful wife of Mahboob Khan, and that her marriage to him was contracted when he was a widower and that he has not since gone through a ceremony of marriage purporting to be legal with any other women. On these facts the Board of Appeal goes on to say in its judgment

"it was contended on behalf of the Immigration Department that the mere fact that the marriage was celebrated under a law which allowed four wives, the marriage of Mahboob Khan with Kulsan Bibi was not monogamous." The Board of Appeal, however, did not decide the point, but stated the case for the decision of the superior Court. But the Supreme Court at Pietermaritzburg has declared this unfortunate woman to be a restricted immigrant on the plea that the marriage was polygamous, because the plaintiff had married the woman under Mahomedan rites, in a country permitting polygamous marriages. This is simply staggering!

Not content with all this, the authorities in South Africa are stringently and rigorously enforcing all legal and administrative provisions against Indians in all possible directions. The "Indian Opinion" rightly exclaims:—

Indians cannot be expected to sit still if the administration of the existing laws is made harsher day by day. Formerly Indian wives were admitted without fuss and without much questioning. Now the Government have instructed Immigration Officers to demand closest proof, and then, too, there are all kinds of quibbles raised. Kulsan Bibi's case is the latest. There never has been any justification offered for such harshness of procedure in admitting Indian wives. There has been no charge brought against us of having attempted to bring in women of questionable character or of our women having offered any competition. Then take the unreasonable deposit of £25 required from men who want to prove their domicile as against £10 which used to be demanded before. Visiting passes which used to be issued fairly liberally are now being granted in a most niggardly spirit. We know of cases in which sons have been refused permits to visit their parents and business people to visit other provinces to collect their debts. It is no easy matter for an Indian creditor to secure a permit to visit the Transvaal for the purpose of collecting his book-debts. The tendency of the administration is to wipe out the resident Indian population by making its life in South Africa as intolerable as possible. The administration of the Gold Law and the Townships Act in the Transvaal and of the trade licensing laws in Natal and the Cape has been simply scandalous.

It is impossible to condemn in sufficiently strong language the part which the Colonial Secretary and the Imperial Government have played in regard to this matter. The recent Immigration Bill which has been the subject of so

much criticism was introduced in the Union Parliament on the 14th April, was passed on the 13th June and received the assent of the Governor-General on the following day. It is astonishing that the Governor-General should have given his assent to this Bill the moment it was passed without an opportunity to the Imperial Government to scrutinise it. It is astounding still that the Colonial Secretary should have neglected to discharge an obvious duty which he owes to His Majesty and his Indian subjects. No wonder that Lords Amptill, Sydenham and Curzon have complained that His Majesty's Government have failed to recognise the seriousness of the situation and deal with it in a statesmanlike manner.

We have stated these facts at some length to show how real and just are the grievances of His Majesty's Indian subjects in South Africa, and how under the circumstances Mr. Gandhi and his comrades are justified in starting once more the campaign of passive resistance—the only peaceful and constitutional method of agitation left open to them. The Indians of South Africa are now determined to see that the objectionable provisions of the latest Act are removed from the Statute Book. They appeal to the Imperial and Indian Governments and also to the Indian and British public and to the press to do their utmost to protect them from this un-British and autocratic legislation. They also make an earnest appeal to the Crown to exercise its Royal prerogative of vetoing this measure within twelve months of the date of promulgation. Until this is done, Mr. Gandhi and his brave band, men and women of all classes and creeds, and of various stations in life, will be prepared to go to jail any number of times and undergo ordeals fearlessly and dauntlessly as they have done in the past. And while the passive resisters, men and women, are in jail, hundreds of business firms and individual traders and hawkers will find their trade paralysed, not to speak of the

desolation and misery which will be brought on thousands of Indian homes in South Africa. The present campaign of passive resistance will thus be the fiercest ever witnessed, and no amount of moral and material support from the mother-country will be too great to sustain it.

The Indian South African League, Madras.

The Indian South African League has issued an appeal for funds which it hopes will bring a response befitting the heroic character of the struggle in which our countrymen are just now engaged.

The following is the first list of subscriptions.

	Rs.
Mr. C. P. Ramasami Aiyer, B. A., B. L. ..	1,500
Mrs. Annie Besant	1,000
Mr. James Short	150
Mr. K. Srinivasa Aiyangar, B. A., B. L. ..	150
Dewan Bahadur Govindaragava Aiyar ..	100
Mr. V. P. Madhava Rau, C.I.E. . .	100
Dr. U. Rama Rau	100
Messrs. Ganesh & Co.	100
Mr. N. Subba Rau	50
The Hon. Mr. T. V. Seshagiri Aiyar ..	100
The Hon. Rao Bahadur B. N. Sarina ..	100
Mr. T. Rengachariar, B. A., B. L. ..	100
Mr. G. A. Natesan	100

Total Rs. 3650

The Indian South African League sincerely hopes that political Associations and leading gentlemen in the mofussil will soon respond to this appeal.

It is requested that all subscriptions be sent direct to The Indian Bank, Ltd., Madras, to the credit of the Indian South African League.

MADRAS, } G. A. NATESAN,
Joint Secretary.

India's So-called Offer of Imperial Preference

BY PROF. V. G. KALE, M. A.,
(Ferguson College, Poona.)

WHEN on the 17th March last, the Hon'ble Sir Gangadharrao Chitnavis moved, in the Supreme Legislative Council, his resolution recommending 'to the Governor-General in Council the desirability, in view of the loss of opium revenue, of considering financial measures for strengthening the resources of the Government, with special reference to the possibility of increasing the revenue under a system of preferential tariffs with the United Kingdom and the Colonies', it was easy to predict that far from doing any practical good, the resolution and Sir Gangadharrao's speech thereon, would only be clutched at as serviceable weapons by British tariff reformers and advocates of Imperial Preference and be used in their own fiscal campaign in England. It is well known that though Indian public opinion wants protection for the indigenous industries, it looks askance at schemes of inter-imperial free trade which are represented as calculated to benefit India and the other parts of the Empire, and is therefore not prepared to accord its approval to any one of them. In its notes on Current Topics in the March number, the *Wealth of India*, we find, made the following observation:—"We regret we cannot pay the Hon'ble gentleman the same compliment on his moving the resolution on the Indian tariff and inter-imperial free trade. He was indeed on very strong ground when he pleaded for fiscal freedom for the Government of India and a reasonable measure of protection for nascent industries. But he unnecessarily trod on delicate and debatable land when he sang the praises of British tariff reformers and their specious schemes of imperial preference. He should have known that public opinion in this country is not willing to entertain any preference

proposals which are calculated to entail great sacrifices on India without offering her corresponding advantages." In spite of this definite public opinion, it was feared, Sir Gangadharrao's speech would be hailed as an Indian offer of imperial preference, which was wanting to strengthen the hands of tariff reformers in England in their fiscal war against the free traders, and the apprehensions did not prove baseless. The same journal, dealing with Sir Gangadhar's resolution thus remarked in the April number:—

"It has produced the impression in England that Indian opinion is favourable to the adoption of a scheme of preferential trade such as tariff-reformers in that country have been advocating." And also:—"Neither the view of Sir Gangadhar nor the opinion of the Finance Member ought to go forth as the well considered and widely accepted opinion of the Indian people whose judgment on such questions is entitled to any weight." We have quoted this as it is typical of the opinion held on this question by a large section of the educated classes in India and expressed in many of the Indian newspapers and periodicals.

The expected has happened. In "The Indian Offer of Imperial Preference,"* written by Sir Roper Lethbridge and just published by Messrs. P. S. King & Son, the prediction has been completely fulfilled. The very first chapter of the book opens thus:—"The whole aspect of the Indian fiscal problem has been altered by recent events. On March 17, 1913, India definitely came into line, on this great question, with the self-governing Dominions of the Empire and with the Unionist Party, of the United Kingdom. By the mouth of the accredited leaders of her newly elected representatives in the Governor-General's Legislative Council, she submitted to the Imperial Government a resolution, suggesting"

* The Indian offer of Imperial Preference by Sir Roper Lethbridge, M.A., P. S. King & Son, London.

and etc. The exaggeration of this statement is simply delicious. An Hon'ble Member of the Supreme Legislative Council moves a resolution recommending, in view of the loss of opium revenue, the desirability of strengthening the revenues of the State with special reference to the "possibility" of increasing the revenue under a system of Preferential Tariffs; the Finance Member regards the discussion as merely academic though interesting, saying that "I should have been very glad not to have had to discuss this subject at all"; the bulk of the Council take the resolution in the same spirit; the mover of the resolution himself is not making any "offer" of imperial preference; at the end of the debate, in withdrawing the resolution, he says:—"I want and seek public criticism. My ambition does not go further. This debate will have done immense public good if, following the sound advice of the Hon'ble Sir Guy Fleetwood Wilson, the people take up the subject in right earnest, and study, discuss and develop the case with care, zeal and whole-heartedness which its seriousness deserves. This explanation furnishes an answer to the remarks made by some of my friends in Council to-day in disparagement of the resolution." And yet Sir Roper Lethbridge solemnly affirms that "the whole aspect of the Indian fiscal problem had been altered by recent events" and that "India definitely came into line with the self-governing dominions of the Empire and the Unionist Party in the United Kingdom"! It was convenient to Sir Roper to represent Sir Gangadhar's suggestion in the Viceroy's Council as an "offer" to Great Britain and the colonies but the fact of the matter is that he is absolutely unwarranted in saying that "Indian opinion, hitherto insistent on blank protection against Great Britain as well as against the dumping foreigner, has now, in the spirit of the highest statesmanship, voluntarily offered to the mother-country and the self-governing domi-

nions the full and loyal co-operation of India in an imperial system of protective tariffs." Some months ago, there was a passage at arms between Lord Crewe and Mr. Bonar Law on the question of preferential tariffs. In one of his speeches the Secretary of State for India observed with reference to Mr. Law's appeal to India for Imperial Preference:—"I warn him plainly that it will be resented in India, that it is resented already, and that, if he ever seeks to put it into practice, it will be resented in a manner that will create an unprecedented strain on India's loyalty to the Empire—you will be erecting a great Imperial Zollverein, and you will be asking India 'openly and without hypocrisy' to take a place which, compared with that of those portions of the Empire which control their own purse, will appear to her to be a servile place." British protectionists are anxious to meet the position of their opponents by showing that public opinion in India is uncompromisingly hostile to the free-trade policy of England and that the leading exponents of the Indian view are enthusiastically in favour of Imperial preference. They seek to prove that while free-trade is detested in this country as detrimental to the growth of indigenous industries, inter-imperial free-trade, which will enable India to protect her industries against foreign countries by heavy duties upon imports and exports, is looked upon as the only right policy for Government to pursue. Tariff reformers in England would thus have Indian public opinion as an ally in their fiscal and party warfare in their own country. But this attempt is bound to fail as no one in India, whose opinion is entitled to any weight, is enamoured of imperial preference. And a condemnation of free-trade is not tantamount to an approval of imperial preference. If she does not want the one she does not also want the other. Sir Roper Lethbridge quotes the *Hindu* to show how Lord Crewe's defence of free-trade policy was adversely criticised in Indian

newspapers but he has conveniently omitted to indicate how the offers of Mr. Bonar Law and men of his thinking have no chance of being favourably received in this country. The *Indian World* of Calcutta is thoroughly representative of the Indian public opinion which Sir Roper has taken such great pains to show to be favourable to his own views. This is what that paper says in its issue of 3rd September last:—"The people of India have nothing much to do with the Tattersall Lethbridge controversy now raging in England on the imposition of an export and import duty in this country. What India wants is neither free trade nor preference, but protection—an economic independence to stimulate her industries and to secure the benefits of her trade and commerce for her own children. That may be in dream-land yet, but till the prospects of such a dream come to be realised, it is no good trying to make India the shuttlecock in the Party warfare of England. India, left to herself, is not likely to play into the hands of politicians of the Chamberlain school or members of the Cobden Club till she is again hypnotised by a master mind like Bright or Bradlaugh." This is how India thinks upon the fiscal question. Both free traders and tariff reformers are at liberty to make out that Indian opinion is on their side and that may temporarily serve their party ends. But to say that India has made an offer of imperial preference and that she has 'definitely' come into line with the Colonies and the Unionist party in England on that question, is to make a statement that is misleading and baseless. We do not know what impression Sir Roper Lethbridge's book has produced in England and whether he has scored a victory over free traders there. But he may rest assured that he is sadly mistaken if he feels he has convinced or brought over to his side the opinion of the educated classes in India. He could, no doubt, make a plausible case, as a resolution in favour of imperial preference was moved in the

Supreme Legislative Council by the Hon'ble Sir Gangadhar Chitnavis, "the leader (during the absence of Mr. Gokhale on the service of the Royal Commission) of the elected and non-official members of the Legislative Council." But as we have said above, nobody took the resolution seriously and the discussion was academical. And again, we may confidently assert that if the real 'leader of the elected and non-official members of the Council' had been present, the result would have been far different and Sir Roper would not perhaps have written his book or written it in the strain in which he has now done. Sir Gangadhar waxed eloquent over the solidarity of the Empire and spoke of India obtaining a more dignified position in the Empire by acting in a spirit of Christian meekness towards the Colonies but even he had to admit that "for complete success we want fiscal autonomy in this scheme also." The crucial question then is, whether India is likely to get this fiscal autonomy if she enters into a scheme of imperial preference. Free trade is bad enough for India but preference is bound to be worse. The conviction of Indian educated people is that by accepting a scheme of inter-imperial free trade India would only be flying from the frying pan into the fire. With due deference to Sir Gangadhar it must be said that though he advocated his preference scheme 'as both practicable, beneficial and expedient,' he did not voice the feeling of any considerable section of educated Indians who are entitled to speak on this question and Sir Roper has not furthered his cause by relying upon the resolution as an "Indian offer" which was never made and is sure to be repudiated.

We must frankly admire the zeal, and the intimate knowledge and the perseverance with which Sir Roper Lethbridge has been advocating Imperial Preference for the past few years in newspapers and periodicals. He sympathises with India's desire to revive her old industries and start new ones, thus ensuring her economic and industrial

prosperity. The only way to attain this end, in his opinion, is for India to join great Britain and the Colonies in a comprehensive scheme of inter-imperial free trade. He, however, fails to realize, we are constrained to say, that the remedy will not make India's position any better so long as her sons have little voice in the shaping of the policy of the Government of this country. The reformed Councils are an advance over the old arrangements, no doubt; but every one knows or ought to know that public opinion in this country is entirely powerless to influence the administration, and will remain so for a long time to come. In view of this circumstance and of the present situation of Indians in the self-governing Colonies, Sir Roper's statements about imperial solidarity, equal citizenship and so forth cannot be expected to evoke much enthusiasm in the Indian heart or carry conviction to the Indian mind. He speaks of the important recognition of the status of India as a Sovereign State ruled by the King-Emperor, of 'the equal citizenship of every man, woman, and child that has inherited the privilege' and of 'that honourable treatment and consideration for her own peoples (India's) in every other of the States of the Federation which is already theirs by birth-right in India and the United Kingdom.' But it is a sad irony that the same Legislative Assembly which listened to the fervid eloquence of Sir Gangadhar conjuring up a beatific vision of the solidarity of the Empire and of India's "more dignified position," may presently be called upon to pass a resolution recommending retaliatory measures against one of the self-governing Dominions of the Empire for its ill-treatment of India's men and women. The dangers of Imperial Preference to India, circumstanced as she is, are very grave and it is our consciousness of those dangers that inclines us to set our face against schemes adumbrated by British tariff reformers. Sir Roper has a powerful

chapter upon the existing fiscal system and he hits 'Cobdenism—mere foolish and impractical fetish worship'—very hard indeed. He has also illuminating chapters upon a workable scheme of imperial preference and precedents for the same; but we do not propose to follow him there. It is useless to discuss the details of an arrangement when the very fundamental principle upon which it proceeds is called in question. It is agreed that British tariff reformers want imperial preference mainly for the protection of British industries, and the radical question is, is England going to allow India to protect her own industries in the way she wants to protect her own? Obviously not. India will be called upon to tax the foreigner and make concessions to England and the Colonies. Her gain is thus problematical and sacrifice certain. She will have to run great risks and her Government will be confronted with great difficulties. The Indian people will be powerless to influence the policy of Government and there is no knowing what interests will predominate. Sir Roper has frequently quoted the Hon. Mr. Gokhale to show that he is a supporter of protectionism. Now it is well-known that Mr. Gokhale does want protection for indigenous industries but no one is more conscious than he of the dangers of unmitigated protection in the present condition of India. Anyone who has read his speeches in the Imperial Legislative Council may have observed that he has advocated a high import duty upon sugar for revenue purposes and he would be glad if that duty conduces to the growth of the Indian sugar industry. But we are confident that he would be the last person to support India's participation in imperial preference, knowing as he does the weak position that the Government of India occupies in the Empire and the total absence of the voice of truly Indian public opinion in the government of this country and in the counsels of the Empire. Under the circumstances, Sir Roper's advocacy must fall flat and India would rather have the existing free-trade policy, bad as it is, than go in for imperial preference which involves grave risks.

Hindu and Mahamedan Religious Endowments

BY

MR. K. G. KRISHNASWAMI AIYAR, B.A.

PROPOSALS for the amendment of the law relating to Hindu and Mahamedan religious endowments are not at present acceded to by the Government on the ground that Legislation towards improving the managing bodies in charge of such institutions will involve the infringement of the principle of Government neutrality in matters relating to religion. That the Government should be strictly neutral in religious matters is one of the inviolable canons of the British administration in India, and no true well-wisher of the Government or of the people of this country would suggest any deviation from such a wholesome policy. It would be desirable that the principle of religious neutrality should be carried to its logical conclusion by the Government withdrawing from its connection with the Christian ecclesiastical establishments in this country. Religious neutrality should be shown more by maintaining an impartial attitude towards all the religions prevailing in the country than by displaying utter indifference to the mismanagement of finances of Hindu and Mahamedan religious institutions.

Sir Frederick Lely, late of the Bombay Civil Service, in his suggestions for the *Better Government of India* observes as follows:—

I have my doubts whether it is wise to stand by as a tacitly consenting party to the spoliation of endowments that is going on.

Sir Arthur Lyall in his *Asiatic Studies* makes the following observations:—

In certain conditions of society the immediate authority and close supervision of a monarch over the powerful religious interests with which he has to reckon at every step is a matter of political expediency, not an affair of doctrine or opinion, but a recognised duty of state.

The fact that the present state of Hindu and Mahamedan religious institutions are due

largely to the laws already passed by Government makes it all the more incumbent on the part of Government to depart from its policy of indifference in matters relating to religious institutions. It is a well-known fact that the law, as it stands at present, invests persons who may happen to be in charge of such institutions with life tenures of office and requires that the previous leave of the District Court should be obtained before any suits can be instituted against them for misfeasance or breach of trust. If the said provisions of the law enables such men to defy public opinion and play duck and drake with the funds of religious institutions, will it not be the duty of Government to amend the law relating to Religious Endowments in a manner that will compel such persons to have some regard for genuine public opinion? In the interests of public ethics the Government will be bound to legislate for the effective and speedy prevention of malversation of Religious Endowment Funds, even if such legislation may not be absolutely in keeping with the principle of religious neutrality. If a distinction is drawn between the financial and the ceremonial affairs of religious institutions and legislation is directed to rectify abuses in the management of the finances, it cannot be said with reason that the principle of religious neutrality is thereby infringed. The Government owe it as a duty to the public to provide measures for the prevention of the misappropriation of the funds of religious institutions and their diversion to unlawful or improper purposes. To tolerate a state of things under which men having control over religious institutions are furnished with every facility for misappropriating or misapplying their funds is tantamount to conniving at the increase of public dishonesty. The Christian missionaries whose agitation in the past led to the enactment of Act XX of 1863 will do well to desist at present from opposing the interference of Government for the purpose of rectifying the present

unsatisfactory state of affairs prevailing in Hindu and Mahamedan Religious institutions. As persons who have done a good deal towards the advancement of the people of this country they should aid and not discountenance efforts on the part of Government to remedy a state of things which has got a deleterious effect upon public morality. A spectacle of persons indulging in dishonest practices and enjoying all the social and other advantages incidental to the position that enables them to do so, cannot but be an encouragement to other members of the society to resort to dubious methods of aggrandising themselves.

It cannot be said that the provisions of the Criminal Law, if properly availed of, will enable members of the public to run in persons who misappropriate *devasthanam* funds. The circumstances that the accounts and documents, which will in the majority of the cases form the chief items of evidence, are generally at the disposal and under the control of the offenders themselves, renders the setting of the Criminal Law in motion against them an uphill work. Even in the case of civil actions the custody of the accounts, documents, and properties of the religious institutions with the erring members will place them in a position of undue and in most cases unassailable advantage as against persons who may resort to litigation against them. There is no proper means available at present to any member of the public who may be disposed to spend his money, time, and energy for rectifying abuses in religious institutions to secure beforehand the materials to found the actions on and have them tested by competent legal advisers before making up their minds to resort to criminal prosecutions or civil suits. No reasonable man could be expected to risk the chances of launching a criminal or civil case without taking proper steps to satisfy himself beforehand that there is a fair chance of exposing abuses and getting

them removed. Under the present state of circumstances except in very rare instances none but those that have to gratify the ends of private malice or are actuated by a desire to levy blackmail by making a show of public spirit, will readily come forward before courts with civil or criminal petitions against persons in charge of religious institutions. In several instances the most dubious methods will have to be adopted to get access to documents and accounts in the custody of the subordinates of the persons sought to be proceeded against, and none but their private enemies or pseudo-public men will condescend to such practices. The Judges before whom applications are made for sanction to institute suits against committee members or trustees, think twice before making up their minds to exercise the power vested in them by section 19 of Act XX of 1863 to order the production of the accounts of the trust before the Court. If mere general allegations are made against committee members or trustees, and application is made to the court to send for the accounts of the institution without disclosing the nature of the entries in the accounts sought to be relied upon, there will be the objection that the object aimed at is merely to secure an opportunity of fishing out evidence rather than to satisfy the Judge that there are grounds in support of the application for sanction. The suspicion that the application for sanction is not always actuated by altruistic motives generally inclines the Judge to give countenance to such objections. The time at the disposal of the District Judges is chiefly taken up with sessions work, trial of original suits and appeals. The relief in the trial of original suits given to the District Judge in districts where there are subordinate Judges is more than made up by the larger number of civil appeals and heavy sessions work. The proceeding in connection with the applications for sanction to institute

suits are mostly summary only in name and very often each petition takes up a considerable portion of the time of the District Judge. Moreover when sanction is accorded and suits are launched the whole enquiry has again to be gone through in fuller detail in spite of the circumstance that during the sanction proceedings the same Judge might have had to deal with the same matters in a rather elaborate manner. All these circumstances naturally tend to make the District Judge regret that jurisdiction in such matters is restricted by the legislature to his own court without the option of transfer to another Court in the District. The difficulty of utilising the provisions of sections 18 and 19 of Act XX of 1863 as against erring committee members and trustees are thus of such a magnitude as to render the protection intended to be afforded by the Act against mismanagement of religious institutions altogether ineffective.

A perusal of the provisions of the Madras Regulation VII of 1817 and of Act XX of 1863 will show that the temple committee and special trustees are invested by the provisions of the latter enactment with the powers that were previously exercised by such a responsible official body as the Board of Revenue. In the haste to get rid of the management of Hindu and Mahomedan religious institutions no regard was paid to the protest of the then Hindu members of the legislative Council against the passing of the Religious Endowments Bill. His prophecy that the Act would be mischievous in its character and that it would have a retrograde and demoralising tendency has been amply fulfilled. The Government of the day evidently lost sight of the weighty reasons that induced the administrators in 1817 to place the affairs of such institutions under the control of an important department of Government. The preamble to regulation VII of 1817, will show that the Government had then grounds to believe that

the produce of such endowments was in many instances appropriated contrary to the intention of the donors, to the personal use of the individuals in immediate charge of such endowments. To rectify such a state of things it was enacted by section 2 of the said regulation that the general superintendence of all endowments in land or money, granted for the support of Mosques, Hindu Temples etc., be vested in the Board of Revenue. By sections 3 and 4, the Revenue Board was invested with authority to take such measures as may be necessary to ensure that all endowments made for the maintenance of Mosques, Hindu Temples were instead of being converted to the private use of individuals, duly appropriated to the purpose for which they were destined by the Government or the individuals by whom such endowments were made. By section 7 the Board of Revenue was empowered to appoint local agents in each district and the Collector of the District was to be ex-officio one of the local agents. By section 9 the District local agents were enjoined to obtain full information, from public records and by personal enquiries, respecting all endowments. Provision was made by means of sections 10, 11, 12 and 13 to ascertain who were in charge of the endowments, whether by virtue of the right of inheritance from previous holders or by virtue of appointment by the Government or any of its representatives or officers, and to appoint persons to be in charge of such endowments in cases of vacancy. By section 14 of the Regulation the right of private persons to have recourse to regular suits to set aside any erroneous orders that may be passed by the Board of Revenue or the District agents was expressly reserved. Until the repeal of Regulation VII of 1817 by Act XX of 1863 the Revenue Board and their district agents were entrusted with the superintendence of Hindu and Mahamedan Religious institutions and the right of the

members of the general public was confined to suing to set aside erroneous orders that may be passed by them.

By the enactment of Regulation VII of 1817 the general public were deprived of the right of formulating schemes of management of religious institutions either by arrangement come to among the general body of the worshippers of the concerned institutions or by having recourse to civil courts. But the said action of the Government does not deserve anything but commendation and gratitude, for the reason that it was not possible to expect that the then members of the general public would have had the capacity, means or opportunity of devising measures for settling schemes of management of religious institutions.

Owing to the agitation of the Christian missionaries the Government were subsequently compelled to refrain from having any connection with the Hindu and Mahamedan Religious institutions, though it was not considered a breach of the policy of religious neutrality to maintain a special Christian Ecclesiastical establishment at the expense of the public revenues and under the control of the Government. In the words of the preamble to Act XX of 1863 the Government found it expedient to relieve the Board of Revenue and the local agents in the Presidency of Fort William in Bengal and the Presidency of Fort St. George from the duties imposed on them by the Bengal Regulation XIX of 1810 and Madras Regulation VII of 1817, so far as those duties embraced the superintendence of lands granted for the support of mosques or Hindu temples and for other religious uses, the appropriation of endowments made for the maintenance of such religious institutions, the repairs and preservation of buildings connected therewith or involve any connection with the management of such religious institutions. If Act XX of 1863 had stopped with merely repealing the previous regulations without proceeding

to substitute any body of persons in the place of the Revenue Board and the District Agents, it would have become the out-look of the general body of the worshippers of the various religious institutions to devise means for the future management of the institutions. No doubt a chaotic state of things would have been produced and the whole land would have become flooded with litigation for the purpose of determining who were to have the management of the various institutions. In several instances the doctrine of 'might is right' would have had free play in settling the question as to who should have the management of religious institutions. Such a state of things could not be viewed with equanimity by any responsible Government. But the provisions inserted in Act XX of 1863 to avoid the occurrence of such a state of things have tended to invest various bodies of persons not only with full powers to deal with the affairs of religious institutions without any control worth the name, over their actions, but also with life tenures of office which made them altogether independent of and indifferent to public opinion.

The powers and responsibilities of the Board of Revenue and the local agents in respect of mosques, temples and other religious institutions were vested in individuals and committees who could have had no previous official training; and this was done at a time when even the officially controlled municipal institutions had not been introduced. In the cases of religious institutions which at the time of the passing of the Act XX of 1863 were under the management of any trustees or manager or superintendent, whose nomination did not vest in or was not exercised by or was not subject to the confirmation of the Government or any public officer, the Local Government was directed by Section 4 of the Act to transmit transfer to such trustee, manager, or superintendent all the landed or other properties which at the time of the passing of the Act were under the

superintendence of the Board of Revenue or any local agent. In cases of vacancies occurring in the office of any such trustee or manager or superintendent, in which disputes may arise respecting the right to succeed to the office, provision was made by Section 5 to have a manager appointed through the Civil Court until some other person shall by suit establish his right to such office. Such trustees, managers, or superintendents were empowered by Section 6 of the Act to exercise the powers that were previously exercised by the Revenue Board or the local agents in the matter of recovering the rent of land or other property transferred to them under Section 4 of the Act. The other rights, powers and responsibilities of the trustees, managers and superintendents mentioned in Section 4 of the Act as well as the conditions of their appointment, election, and removal, were declared by Section 6 to be the same as if the Act had not been passed. But in respect of the liability to be sued for misfeasance, non-feasance, malfeasance, or breach of trust the provisions of Section 19 requiring previous sanction by the District Judge were made applicable to such persons also. The history of the Tirupathi temple, for the period preceding the settling of a scheme for its management after a protracted litigation, will show in what manner the trustees of religious institutions, not subject to a Devasathanam Committee, discharged their trust. The possession of uncontrolled and unlimited power over the finances of a rich religious institution proved too strong a temptation even for an ascetic trustee to restrain himself from being caught within the meshes of the Criminal law by flagrantly misappropriating valuable property of the institution. In the cases of mosques, temples and other religious institutions whose trustees or managers were nominated at the time of the passing of Act XX of 1863 by the Government or any public officer, the Local Government were directed by Section

7 of the Act to appoint once for all one or more committees in every division or district to take the place and to exercise the powers of the Board of Revenue and local agents under Regulation VII of 1817. It was enacted by the same section that such committees shall perform all the duties and exercise all the powers that were previously vested in the Board of Revenue and Local agents. By Section 9 it was provided that every member of the Committee shall hold office for life unless removed for misconduct or unfitness. Such removal could be effected only by the institution of a regular suit before the District Court under Section 14 of the Act, and the previous sanction of the District Judge is necessary for the institution of such a suit. As has been pointed out above, the procedure laid down in the Act for effecting the removal of an erring Committee member or a trustee is too cumbrous and complicated to be easily availed of for such a purpose. The limiting of the tenure of office to a few years will obviate the necessity to have recourse to expensive and tedious litigation against erring committee members and trustees. The desire to be reappointed or re-elected will act as an incentive to pay some deference to public opinion and in cases where the incumbents are bad the evil will be only a temporary one and may be removed by substituting better men when their tenure of office expires. The present state of things is so very unsatisfactory that generally a committee member or a trustee is presumed by the members of the ordinary public to be dishonest or unsatisfactory until the contrary is proved.

The defective provisions of the Act stand in the way of the committee members enforcing any orders that may be passed by them in the interests of the religious institutions. If a trustee is dismissed from office for gross misconduct there is no means of enforcing the order of dismissal except by resort to a civil suit. A summary

remedy should be provided by enabling the Civil Court on an application by means of an ordinary petition by the Temple Committee to eject by process of Court a dismissed trustee from the charge of temple and its properties. In order to safeguard the interests of trustees who might be illegally, unjustly, or capriciously dismissed by the Committee Members, the Court may be empowered to hold a summary enquiry in order to satisfy itself that the order of dismissal is not *prima facie* invalid or improper. The trustee so ejected may be left to contest the order of dismissal by a regular suit with liberty to claim damages against such of the committee members that joined in his dismissal in the case of his succeeding in proving that his dismissal was illegal or improper. In case where the Court does not find it just or proper to summarily eject the trustees, the committee members may be left to sue for the ejection of the trustee by instituting regular suits for the said purpose. In all cases the defeated party must be made to pay the costs from his own pocket unless, in the opinion of the Court, there are exceptional circumstances justifying the costs to be saddled on the trust funds. Provision should also be made for deposit by the plaintiffs in Court of the costs of the defendants in cases where the pecuniary circumstances of the plaintiffs are such as may render it difficult to collect the costs from them in case the defendants succeed. Owing to defective legislation in these and kindred matters committee members who may be inclined to rectify abuses in temples experience the same difficulties in enforcing their orders that are experienced by Municipal Chairman in mufusil Madras Municipalities with recalcitrant Secretaries.

To sum up, the state of religious institutions has become so bad in consequence of imperfect and defective legislation that the Government will not be doing their duty to the public if they refrain from suitably amending the laws relating to Hindu and Mahomedan religious institutions in such a manner as will render them more effective in safeguarding the interests of such institutions.

ENGLISH AS THE INTERNATIONAL LANGUAGE

BY

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HERE is nothing new in the idea of a language that should serve as the universal means of communication among nations. Even when civilised mankind was comparatively small in numbers and the world seemed vast, men were attracted by the idea. As more of the world and of its many languages became known, the desirability of a language intelligible to all appeared more obvious. As commerce grew and improved means of communication spanned the continents and the oceans of the world, diversity of speech was felt to be a serious obstacle.

For various reasons, three languages gradually attained first-rate importance. One of the Romance languages (French), one of the Teutonic languages (German), and English, of which the vocabulary combines Teutonic and Romance elements. All the three are spoken by leading nations, proud of their ancestry, jealous of their rights.

Latin at one time was the international language of the learned, and quite recently its adoption as such has again been urged. Few will be found to support this claim; most recognise that Latin is cumbrous in grammar and limited in vocabulary. This has led some to suggest modifications of it, called by fantastic names such as "Latinesce" or "Mundolingue." Others again have based their schemes on the Romance languages that have developed from Latin; such are the languages "Nuove Roman" or "Pan-roman" or "Idiom Neutral." A third group take the Teutonic languages as a basis, for instance, "Volapuk," "Tutonish." Lastly there

are artificial languages which draw the vocabulary from Romance and Teutonic languages, such as "Esperanto."

When we consider the many schemes put forward, we may observe a gradual improvement. The failures of the past are noted with profit, and the great advance in the study of philology leads to greater skill in solving the problem. Volapuk showed a step forward; for a time it was very successful. Who speaks it now? Esperanto is distinctly superior to it; some maintain that Ido is better still. Have we reached the limit of perfectibility?

A review of the past endeavours to create a universal language suggests that we have not. Put forward any such language, submit it to the criticism of educated men: after a time defects will be discovered, the committee, or council, or academy who are guardians of the language are asked to accept certain alleged improvements, they refuse, there is a split—that is what past experience leads us to expect.

For our present purpose, however, we shall assume that Esperanto (or Ido—it does not matter which), is the best artificial language that the wit of man can devise. I have studied it with some care, and I have profound admiration for Dr. Zamenhoff, its creator. It is a very fine piece of work which does credit to his linguistic skill no less than to his humanitarian idealism. I do not propose to criticise it in detail, but I am willing to concede that the sounds have been well chosen, that the spelling represents them adequately, and that the grammar is very simple. To my mind the grave objections to any artificial language arise from a consideration of its vocabulary.

The vocabulary of Esperanto is mainly based on the Romance languages. To those who know, say, French or Italian, the meaning of most of the roots is fairly obvious; but the millions (think of Asia, alone) who know no European

language, have to learn the roots without such assistance, and the millions who know Teutonic languages only will recognise little that looks familiar.

But there is a much more serious consideration. Language may be said to consist of words with a simple meaning and words and phrases with complex meaning. To the former we may reckon the numerals, designations of time, names of concrete objects, *linnet*, *daffodil*, such words as *and* or *but*. When translating from or into a foreign language they give us no difficulty; the rendering is obvious. But the words which really matter are those which have many associations. If we look up such a word in the dictionary, we find that no one foreign word is an exact equivalent. These words and phrases render good translation so difficult that we call it a fine art, and when we know two languages really well, even the best translation from one into the other leaves us dissatisfied. We pay our tribute to the skill of the translator, but feel that the rhythm that delighted us in a piece of majestic prose, the perfume of an exquisite lyric are lost in the rendering. The finer the literary quality of the original, the more we miss in the translation. Even in the rare case when poet translates poet, the work of the second hand is noticeable, almost always.

The complex words (*gentleman* and *fellow*, *esprit* and *gout*, *Wehmut* and *Schadenfreude* may serve as examples) are the words that matter. The meanings are a reflex of national psychology, the outcome of our national life. We acquire a full knowledge of these words in our own language, through meeting them many times in many contexts. We do not know a foreign language well, until these words arouse the same associations in our minds as the foreigner's.

All these finer shades, the perfumes, the overtones are lost in an artificial language. The

complexity of words is ignored; the idiomatic phrase which delighted us has to yield to a colourless matter of fact expression. The artificial word is regarded as the equivalent of some English word by an Englishman, of some French word by a Frenchman, but the English word and the French word are not equivalent. It is just here that the idea of universality is delusive; it is this which renders an original literature in an artificial language impossible.

Compare the literature of Esperanto (and any conceivable development of that literature) with the literature of England, France or Germany; you are holding a rushlight to the sun. It is made up largely of translations which may content those who do not know the originals, but are no substitutes for them. Original Esperanto verse is unimpeachable in sentiment—and that is all that can be said for it.

I know that many English people derive genuine pleasure and satisfaction from their knowledge of Esperanto. They have learnt a foreign language with a minimum of effort; they are delighted to find that they can converse at congresses with people of many nationalities; it appeals to their desire for universal brotherhood. Yet I wonder whether the efforts so earnestly devoted to the propagation of Esperanto are really to the advantage of mankind, and whether they should not rather be directed to purifying our mother tongue, so that it may more quickly become the world language.

How do things stand at present? English is spoken far more widely than any other language; it is the speech of 150 millions, reckoning white men alone, and it is the official language and in a great measure the common means of inter-communication in the British possessions with their population of 350 millions. It has a well-recognised commercial value; it has a splendid literature; in both respects it is far ahead of any artificial language. All this—the advocates of

Esperanto tell us—is of no account in face of national jealousy! Particularly the French and the Germans will not recognise English as the world language. Probably not—in theory; but when we consider their practice, what do we find? In France and Germany English has never been better taught and more widely learnt than at the present day. A quite exceptional experience (as Director of the London University Holiday Course in English for Foreigners, for nine years) enables me to say that the same is true of almost every other country. As soon as we do our full duty to India, the number of those who know English will be very largely increased; no sane person will urge that we should use Esperanto for the education of our fellow-subjects of alien race.

There is no reason to anticipate a decline in the spread of English; and we can contribute our share by making it better-fitted as a world language. Foreigners tell us that the grammar gives them little trouble, and they can soon require a good-working vocabulary; but they are unanimous in regarding our irregular spelling as a serious obstacle to the beginner. The pronunciation is not difficult in itself; even the “th” can easily be taught; the seat of the trouble is the irrational spelling which so often gives no clue to the pronunciation. Some difficulty is also due to our not having laid down at all clearly what we mean by ‘good English’ or ‘pure English’ speech. Here, then, are two ways in which we can make our language more attractive and valuable, not only to the foreigner, but to ourselves.

That is the work undertaken by the Simplified Spelling Society, and a post-card to the Secretary at 44, Great Russell Street, London W.C., England, will furnish the reader with particulars of a movement which is attracting well-merited attention. They are inspired, above all, by the desire to save a year (at least) of the education time of our children and to enable an essential subject to be taught reasonably and easily which must now

be taught unreasonably and at the cost of much time and labour. But they also devote their energies to the movement because they believe that our English language can and should be made a still better instrument and that it can be rendered so attractive that men of all nations will of their own free will learn it. There is no need to force it upon anyone; that would arouse a natural resentment. But if the English language is making its way now, and in spite of its defective spelling and the absence of a well-established standard of speech, should we not do our utmost to remove these acknowledged obstacles? Granted that in grammar an artificial language may be simpler than ours—but ours is the key to the vast literary output of Britain and America in our day and to the splendid treasures of our past literature; and what foreigner would be so idolent and so shortsighted as to think that the artificial language weighed heavier in the balance than English?

The day will surely come when the English speaker will find an audience throughout the world and the works of our philosophers and poets, our men of science and our men of business will be read and appreciated in every country and in every clime.

THE LIFE AND TEACHINGS OF SRI SATAKOPA *alias* NAMMALWAR, THE GREAT DRAVIDIAN SAINT

BY
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§ SRI Satakopa is the greatest Alwar of the Vaishnavite Religion. His thoughts are so general as to deserve the attentive consideration of other sects of Hindus and other religionists also. As a humble student, the writer has given out the ideas formed from the reading of the text and desires that even those whose ver-

nacular is not Tamil may form some rough idea of the lofty teachings, from an exposition however meagre.

LIFE OF NAMMALWAR.

He was born on the 43rd day of Kaliyuga in the constellation of Visaka at Srinagari *alias* Alwar-Tirunagari in the Tinnevely District. The term “Alwar” in Tamil means one who is drowned in the enjoyment of the Divine. Twelve Alwars are known to fame in Southern India. Their influence has, in recent times, been extended slightly to some small number of people in Northern India. This is the greatest of the twelve. The term “Nammalwar” means “our Alwar” the reasons for his being so called are:—

(1) A prominent disciple of his, called him by that title as to him were due the thanks and the reverence of all his followers.

(2) When the reciters of hymns were invited for attending the festival at the temple, God himself used to call him “Our Alwar.”

(3) He was descended from Kari and Udayanangai, both coming from two long and illustrious lines of devotees. They were issueless for a long time and then when they went to the temple in Thirukkurungudi, another Vaishnavite Holy place in the Tinnevely District, they prayed for the birth of a son and were blessed accordingly by Him who said, “We shall be born Ourselves” and then ordered the commander of the Angelic Hosts in Heaven to incarnate as Their son for the sake of the world’s redemption. The other names by which he is known are Sri Satakopa, Parankusa and Vakulabharana. The names themselves are significant. ‘Satakopa’ means the conqueror of the wind known as Sata which throws children head downwards when born on earth. It symbolises his conquest of Maya which makes people, when born on earth, forget the transcendental world from which they come and their relation to their Heavenly Father. Parankusa is composed of two parts—Para and Ankusa, the first

part meaning Brahm and the second, controlling iron of the elephant. This name like the previous symbolises the notion that by his great wisdom he brought the knowledge of God within the easy reach of people. It is wonderful to see how the two little names convey in such a pithy way the life of the greatest Dravidian Saint. The name shows that he brought Heaven to the earth for people to profit by. Vakulabharana means the weaver of a garland of flowers, known by the name of Vakula (Mogila = மகிலை in Tamil).

Many stories are current regarding the life of the great man especially at the place of his birth. It is not worth while to trouble ourselves with them as they are not recorded in the lives of the saints and as they teach nothing valuable. But one regarding this garland of Mogila flower (மகிலை) is worth noting as it shows that he conquered all desires. This tradition is related a little later on.

For sixteen years after his birth he lay speechless, drinking not even milk. This aroused the devotion of the parents. To hail his birth, Sri Audi Sesha—the great reclining serpent of Vishnu—had taken the form of a tamarind tree. To this they brought the child and let it lie in a cradle there. Sri Vaikunthanatha then appeared to him on the Garuda. The tamarind tree, now at Alwar-Tirunagari temple, probably a descendant of the one of his time, bears signs of a hoary antiquity and is revered by antiquarians, devotees and people finding cure for even very bad diseases in the barks of the Holy tree. Here, he was all-absorbed in the contemplation of the Divine (Yoga Samadhi) and the Holy forms of the God Vishnu in the 108 holy places appeared before him to bless him for his sincere devotion. He did not go on pilgrimage, but his was the true inner working of the soul which brought the very God-forms before him. The very spirit of the tradition is to show that the value of devotion lies not in outward semblance or ceremony but in the purity and the

sincerity of devotion and to this day we see around the Alwar's temple within Adinatha's—the great source-lord's—the images of the 108 Holy shrines and in the eastern end of the northern wall is seen the image of Garuda on which Sri Vaikunthanatha appeared before him.

While matters thus transpired, Madhurakavi (the sweet poet) who had gone on a pilgrimage to Oudh, saw a sun rising in the south. It was a spiritual radiance born of no material particle. It seemed to be a forest on fire or a village on fire. More than once did the phenomenon repeat itself until Madhurakavi made up his mind to sleep during the day and watch all night. But he was only more and more confirmed of the reality. He travelled southward to find it. He reached Sri-rangam but failed to find it. He then went further south to Alwar-Tirunagari where the rising sun disappeared. He then found the Alwar under the tamarind tree, but seeing he was speechless wanted to ascertain whether he was deaf and dumb, but on throwing a stone he found he form moving. Then wishing to find out if he had any real merit he put the question "If the soul is born and clothes itself in a material body what does it eat and where does it lie?" Then came out at once the answer "It enjoys the *chit*—the pleasures of the same and there it lies." Then finding him to be a Yogi, he prostrated before him and received initiation. Madhurakavi was learned in the Sanskrit Sastras already and his knowledge received its consummation under the influence of his divine teacher. So great was his reverence to him that in his work (of 10 stanzas) in praise of the teacher he proclaims he knows no other God.

Nammalwar was in his Yoga Samadhi and gave out four works representing in essence the subject matter of the Rig-veda, the Yajur Veda, the Atharva Veda and the Sama Veda. His famous disciple learned them all and proclaimed them to the world. They consist respectively of 100, 7, 87

and 1102 stanzas making up a total of 1296 stanzas forming part of the Dravida Prabandha of 4,000 stanzas. The last one Thiruvaymozhi with its brief commentary of 6,000 Grandhas (each Grandha 32 letters) was acknowledged by Sri Ramanujachariar as "Divine Subject" and revered by the philosopher.

He lived only to the age of 35. Very few prophets live to a great age. His fame became widespread and excited the envy of the greatest Tamil scholars. They challenged the superiority of his compositions as divine but Madhurakavi said that his Guru would not stir from his place but gave a small bit of palmyra-leaf, writing therein "The two Holy Feet of Sri Krishna." Madura was then the chief seat of Tamil learning and it had an Academy similar to the French Academy of the present day. New works were brought before them for criticism and approval. Tradition goes that the members of the Academy sat on a plank left to float in the Madura tank but when the palmyra bit of writing was placed on the plank, it alone remained on it throwing them all down. Kamban saw what a great sin he had committed and apologised in a verse.

Can the fly fly before Garuda? Can the glow-worm shine before the sun? Can the dog show its valour before the tiger; the fox, before the lion? Can the devil dance before Urvashi? Can all the poetry of the world be compared with a single word of Sri Satakopa's who worships at His Holy Feet.

He was the first great Vishnava teacher before Sri Ramanuja. Even to-day his head wearing His Holy Feet is placed on the head of every devotee making his pilgrimage to the Vaishnava shrines. The composition of Thiruvaymozhi திருவாய்மொழி is classic, pure and elevated. It is simple in style while pregnant with thought. It deserves a high place amongst the world's great books. It can be easily understood by the ordinary people also, while a philosopher like Sri Ramanuja found there much room for thought and meditation. The sincere outpouring of the Saint is impressed

in every line and the more one acquaints himself with it, the more one becomes enamoured of it. All the other Alvars are supposed to be but his organs. In one sense this is true even to us of the present day. No other saint has any thought to add to what he has given out. The works of others go to explain the condensed expression of his great mind.

After he passed away from the world and attained supreme bliss, his disciple made an image of him and celebrated his work and his birthday and what is more, honoured his memory by explaining to the world the meaning and essence of the teaching of the great saint. His wife had been taking birth and following him at each. But this was to be the last and he made up his mind never to yield to bondage. But his wife of previous births would not bear separation even in this birth. He was inexorable and all the human attempts of the woman failed to win him. So she performed penance and prayed to Brahma and Vishnu. They blessed her but sent her back to him. In spite of the gods, he was not moved. She went again. They said they would grant her every other boon but not interfere with the devotee who was too unbending even for them in the matter of bondage. She would have not even Sri Vaikuntham but the company of her companion of all her previous births. It was not possible. She insisted that she must perform, as a reward for her penance, some kind of service at her lord's feet. So the gods decided that she should be pleased to take the form of a Mogila tree, the flowers from which would fall on him at worship and to this day the tree is kept at the shrine of Sri Satakopa from which flowers are supposed to fall daily at the time of worship, the actual flower, of course, being substituted. The preservation of the flower in the worship symbolises the conquest he made over human passion and proves the profound impression he produced

with the three eyes, the Brahma with four faces turned to the four directions, I am the angels, their King Indra and the Rishis. I have no evil Karma. I become the evil Karma. I make and destroy evil Karma. I am heaven and hell. I am Moksha. I am living beings and the beginning of all living beings. I become learning. I create and destroy it. I am above the reach of all learning. I am the essence of all learning and the end of all learning. I am all the elements and all the lights. I am the Kriya or Action—the performer thereof. I get the fruit of all actions and I make those who do them? Is it because she is altogether possessed by Him."

Thus we see that whatever is predicted of his being, making, destroying etc. the earth is similarly predicted of Learning, Karma, Universe and Angelic host.

He makes us expect that some such absorption in Brahm will be explained later on [by giving hints in a previous stanza (4th D-iii-8)] the nature of the Soul. He says "My soul is yours and yours is mine." Thus he makes us understand that the conceptions of the Brahm and the Atman are inseparable in whatever way we understand them. This is clear when we see that when in other lines also he touches upon them he gives side-lights and always mentions the Atman or the Soul in its connection with Brahm.

3. METHODS OF DEVOTION.

If union with Brahm is the goal of Atman, the question naturally arises "How is such an ideal to be realised?" The answer to the question does not require altogether so much of metaphysics as the two issues raised regarding Brahm and Atman. But still only when the conception of all issues is clear, do we have a clear grasp of the answer to this question. We see the Saint does not long leave us in the dark with respect to the principle of procedure. He has laid down at the very opening page of the book (1st D-ii-1) that absolute renunciation is the only one method that can secure the imperishable Moksha and that surrender unto the Lord is the only one. Like every great poet, the beginning gives an indication of the middle and the close. He closes with the same idea

(10th D-x-V). In the middle he mentions the same as the leading idea in considering the question from different points of view. If the principle of procedure is thus laid down, we next ask ourselves what methods are to be followed in carrying it out. The chief point of any method is Bhakti shown in whatever form. It may be exhibited by the recitation of His Holy Names (2nd D-vi and 7th D-v). It may be exhibited by making pilgrimage to the various shrines with the sincere desire of worshipping Him and using the physical organs for the proper use in worship. For the following of such a path, the greatest help is association with good and pious people (8th D-x-I). Sincerity is the keystone of success and if it is ever likely to waver, what better method can be adopted than keeping company with the pious devotee and taking his example for guidance? The sincerity that is shown must take such a form that it becomes indifferent to ridicule, as amongst the vulgar, the exceptionally good man is laughed at (3rd-v-8.) and that by placing its reliance on Him it destroys self-sufficiency, the great bane of human progress in any direction and of spiritual advance in particular (2nd-D-v-I.) The best way in which Bhakti is practised is exemplified by the relationship of the wife to the husband. The true wife knows nothing more important, useful, helping and precious than her lord. To her, he is her very life and soul. Without him all is vanity, nothing is enjoyable, be it the highest imaginable. We shall say that this is the case of the Lover becoming so enamoured of the object of Love that the Loving soul (as wife) knows nothing beyond its object of Love—the Heavenly Lord. In fact love takes such a form that the lover becomes one with the object loved and finds also in Nature the kind of sleeplessness and anxiety which is felt in self. Thus we see the Lover thinks the ocean and the wind restless on account of love and the intense feeling due to it. This

aspect of Bhakti bulges out more largely than the rest and is more easily within the reach of ordinary understanding, for with an illustration from familiar experience, the unknown is understood.

As instances of such feeling we may find 7th-D-II chiefly and generally quoted and 6th D-v-10 besides a host of other references. In one place, we find the Lover sleepless all night and thinking of His Holy Form. In another, we find people notice that the Lover's passion goes to such an extent that it is heedless of all opinion, that it finds its satisfaction only when His names are recited and only when she can go to the sacred temple where the Lover can find her companion. Bhakti must be easy, for the Lord condescends to take human form in His ten Avatars—Rama and Krishna in particular. Sri Rama would not go to Sri Vaikunta without sending to Brahma Loka or the Region of Brahma all objects animate and inanimate. Sri Krishna destroyed the bad and protected the good and revealed Himself in order that His greatness may be realised. Ramavatar and Krishnavatar are the two well-known human forms of the Avatars. But there are, as usually understood, five different aspects of Avatar-Parathva, Vyuha, Vibhava, Antharyami, and Archavatar. The last means the descent of Godhead in an idol. From the worship of this the Devotee turns back to his own soul and finds therein his god and then reflects upon the forms of Avatar. He next proceeds to think of the Para Brahm and as the unity which underlies all Universe, after passing through the stage where he concentrates his mind on the omnipotence and the omniscience and such qualities of Godhead. These five aspects are not clearly marked at the different stages of progress through the work. They are all contained in it though scattered in various parts. Thus, after dealing with Brahm more briefly in his 1st 17 tens, he begins by exhorting the devotee to think of the idol at Alagar-

Malai, the hill next to Madura. He then takes the reader to the Ramavatar and Krishna-vatar and then ends with the last and highest idea. But, for the realisation of such a noble ideal what qualification is required in the devotee? The only one is Bhakti. No worldly connection has any reference to it. However low the birth of a man may be and whatever he be—even a Chandala of Chandalas—if he only with true piety and devotion consecrates himself to service he deserves to be revered. It is this thought of the Saint, (3rd D-vi-9) this cosmopolitan sympathy with the most socially degraded of mankind whom he wants to see raised to the highest level irrespective of caste and creed, that makes the Saint revered and gives him a high place in the minds of all who ever trouble themselves to think of the mighty problems of human conduct and destiny. Bhakti when possessed by any man makes him great. However little his penance may be or his acuteness of grasp, he is lifted up (5th D-viii-1) and such an elevation under the influence of Bhakti is the result of the great and mighty deeds and noble impulses of many births that went before. The achievement is not made in a single life or incarnation. Many must be the incarnations before the soul attains the highest development of the kind to which he attained and this he actually expresses to be the case regarding himself (2nd D-iii-8 and 5th D-viii-1). He says he has been blessed in this life, as he had all along been working for it throughout the tiresome series of births. Only it must be repeated over and over again that all bondage must be overthrown and that the essence of Bhakti is the feeling that we and ours are all His and that we have no independent personality but that we are merely passive instruments of the Divine will.

4. EFFECTS OF DEVOTION.

If these ways of devotion are followed, they bring with them the corresponding results.

He who recites His Holy names in sincerity and whose heart dissolves in sympathy and harmony with His working can never be affected by any kind of grief (4th D-vii-1 and 64 D-iv-2 and 7). When such an earnestness of purpose is really felt and shown even by way of hypocrisy, the disguise vanishes and the true form settles down, for even the little sincerity of which there is the outward manifestation in a larger scale, is blessed by the Lord. We become what we seem to be and we are after all blessed (5th D-1-1). By wearing such disguise other virtuous human souls associate with them, thinking nothing of the disguise. As belief in God and reference to Him have for their necessary corollary a belief in devotion to the pious and reverence to them, we find ourselves truly happy in their company until at last we regard them as God Himself appearing in tangible human forms and wish to follow in their wake. This helps us to get rid of the series of pains and miseries to which we are subject. No more can Death affect us. Even the influence of Kaliyuga is set at naught in the face of such a potent influence (5th D-ii-2).

To such of us, then, as have availed ourselves of the advantages of reverential devotion to Him and pious following in the wake of the Godly what world is equal to who is equal? (8th D-iv-2 and 7).

The Saint claims no credit for the power of praising God and attaining grand results. The very ability to leave his composition to the world was given to him by God and he was only the instrument for giving out to the world what he was inspired by Him (7th D-ix-3).

Thus praising the Lord and being blessed by the Lord, he is pleased to see the utter worthlessness of the perishable part of the human constitution—the body, feeling and life—and to give the everlasting happiness of his becoming one with the over-Soul or Param-Atman. (8th D-V-III-3).

The grand results obtained depend not on following the required methods, developing and possessing the necessary qualifications but on the mercy of the Lord. He was pleased to suffer the miseries of human births for the sake of human redemption. He came down, as Rama, to suffer the difficulties of forest life for the sake of affording protection to the Rishis. How can such a Lord ever fail to bless and how can a devotee of such an all-condescending Lord fail to get himself rid of the chains of birth and the miseries entailed thereby?

How can a soul which grasps the workings of God's Maya, of Him who enters into both spirit and matter ever feel any kind of unhappiness? In His boundless wisdom He still does all Karma but still is unaffected by the consequences of his acts. He has no desires. He has no hatred. Worshipping such a being, the devotee is unaffected by love or hatred and becomes wise in the knowledge of Him. (3rd D-x-6+7+8). When such a stage of development is reached the Heavenly Host and the Nityasaurvas or the ever-shining *anjas* viz., the permanent devotees in Sri-Vaikunta welcome their fellow-worker on earth and the moment the Devotee enters Sri-Vaikunta, they greet him as the Lord's devotee. Those that pass their life on earth are ordained by Him to enter and be blessed in Sri Vaikunta for ever and ever. (10th D-ix-8 and 9).

5. OBSTACLES TO DEVOTION.

When such transcendental Bliss is obtainable, why then do people take no pains to attain it? It is because they do not give up their evil Karmas and they do not worship at His Holy Feet and sing his praises. (3rd D-ii-8.)

I. We have men of intellectual greatness amongst us who abuse their powers of composition in flattering the wealthy men for the sake of a few coins that are soon wasted away. They do not see that, while flattering them degrades, the praises to the Heavenly Lord elevate themselves. They set such value upon perishable objects that they ignore the value of permanent bliss which lasts through all time and existence. This naturally sets an example to the weaker class of human beings who follow the lead of these intellectual men as men of light and leading. The reform must, therefore, be begun with the more

intelligent class and that not by abusing them or condemning them but by the truly great ones setting an example and gradually winning them over to the side of virtue and devotion by an appeal to their reasoning power and conviction. (3rd D-ix-1 + 4).

II. The pleasures of the five senses attract us and draw us away from the Path. The senses no doubt can be made to serve us. But when the senses, instead of doing service like servants subjugated by the workings of the inner spirit, lord it over and succeed in the control of the higher organs of wisdom and the longing after the life of spirituality, then comes the serious danger. A single despotic rule over a country is destructive of its prosperity. What can be expected of human progress when there are absolute despots five in number that go beyond the lower spheres and encroach upon the working of the higher ones?

Even those who spend long years or countless ages of devotion are spoiled by sensual pleasures. This takes place even in Deva Loka. Is it then any wonder that men on earth, with fleshly longings should be degraded by them? (7th D-i-1+6.)

III. We have further the attachment and bondage to parents, to wives, to relatives and to all our surroundings. The moment we are out of sight we are out of mind. Out of sight, out of mind. In our ignorance of the real nature of men that go to us, praise us and pander to our weakness we do not see how futile it is to rely on them. Only we have to get into some serious danger and then we see that the very men who volunteered to wait at our feet and extol us to the skies are not to be found even though sought.

Nay, they do not even condescend to give a word of reply to anything that we have to say to them. Like leeches that stick to the body so long as there is the blood, it requires to live on the attending host of flatterers, friends and relations pretend to be attached so long as there is the wealth they desire to take away. We are apt to forget all this under a delusion. (9th D-i-1)

IV. We may also give undue weight to our wordly position. It may be the position of a king or even of an emperor. Not only does it

give us no help for the other world, but even in this we lose the very position which makes us puffed up with pride. Mandhatha, an ancient Hindu Emperor, ruled for a long time, but he had to go out a beggar in disguise when defeated by his enemy and even there the black dog bit him and broke the begging bowl thus leaving him to starve. Other instances of a similar kind may be multiplied without number. Kings and emperors surrounded by a large number of Rajas and princes falling at their feet and paying tribute are reduced by their enemies and are separated from their kingdoms and everything they love.

Nay, their very wives are captured by their enemies and carried away to their camps. They are reduced to the position of having nothing more than chaff to eat—(they that used to feed upon only one morsel of every kind or the most delicious fares)—and of begging for a morsel of the coarsest diet imaginable. (4th D-1-1 etc.).

If kingship, after all, has no such attractions as is supposed, what need be said of minor positions? But we forget our little position and think too much of it.

V. We do not fix our Faith upon Him, upon the One and the only One we must worship. We forsake His worship and in times of sickness or danger we resort to the worship of the lower and meaner gods and even evil spirits. If the true devotee is absorbed in meditation on the One Supreme we call it madness and desire to offer sacrifices of every despicable sort for the propitiation of evil spirits. We fail to understand that only Faith in Him can serve us and that the proper way of getting rid of evil of every description is worshipping Him and reciting His Holy names and revering His true worshippers (4th D-vi-1 + 7). What is worse, we find the godly suffer in this world while the ungodly and the vicious enjoy the prosperity that attracts the gaze and excites the wonder of the world. We forget, that they like the rest of weak humanity, are consumed by the flames when their

earthly life is over. The final result is the same in each case (4th D-ix-1),

What is worst of all is that the devotee is not only no enjoyer of the kind of worldly success and enjoyment the vicious attain, but the positive sufferer from the misery and difficulty and temptation to which it is impossible, except by super-human blessing, not to succumb.

The Saint refers here with wonderful sagacity to the temptations to which Sita was exposed under the Asoka tree in Lanka at the hands of the Giant Ravana.

The devotee must not be led away by difficulties and obstacles however insuperable but must have firm Faith in the Saviour of us all (5th D-iv-1).

The hindrances in the way of spiritual progress are overcome by the true methods of the Bhakta. The Lord only tries the sincerity of the worshipper, and having tried him and found him unwavering blesses him: "Thus far have you gone my son, I shall make you master not only of this world but also of all the three worlds."

The Saint's one proclamation all through is self-resignation and fixity of Faith in Him who gives Sri Vaikuntha.

Only at the close, let me add that one great point we have to understand about the lover and his object is that Mahalakshmi recommends the devotee to His mercy. She is according to the Sri Bashya the Mercy of the Lord (*vide* foot note to the translation of Sri Bashya by Prof. Rangachariar). The Divine Mother intercedes always on behalf of the Bhakta. Further when Vishnu is supposed to wear certain arms he does not explain clearly what they symbolise but there are only two gentle touches which show that Vishnu worship is not the puppet show of these days but the realisation of his qualities as symbolised by them. Thus referring to the disc he says "சரஸ்வத்தாய்." He means that He is the wielder of Time, and referring to His reclining on the thousand-headed serpent he says "கடிகரு நென்னும் அஞ்சல்பைம் பூம்பள்ளி" that he takes his bed on His grace.

The whole teaching is over and over

Let us be true and devoted—His grace doth save.

THE HINDU MOSLEM ENTENTE *

I. BY DR. SATISH CHANDRA BANNERJEE.

AFTER the varied experience gained individually and collectively by the Hindus and by the Mahomedans during the last few years, has it not become abundantly plain to all concerned that it is not to the interest of either party to drift away into hostile camps? Why should there be any hostility at all? The best Mahomedan minds not so very long ago used to speak of the two great sections of the Indian people as the two eyes of a fair maiden, injury to one of which brought injury to the other. What has happened since then to break up the ideal which they had in view? The attitude of the Hindu to the Mahomedan has not altered; his attitude of mind, as I have already said, is generally one of philosophic calm. The country of his birth he has been taught to put on exactly the same level as his own natural mother, and there is nothing in the whole kingdom of God to compare with these two. A fellow-Indian therefore is in a very real sense a brother and nothing less than a brother to him. Differences in creed do not trouble him; the Hindu has the toleration of the old Roman for diverse faiths and differing creeds. He may be wholly unlettered, he may be steeped in superstition, but for him, as much as for his literate and more thoughtful co-religionist, the Divine presence permeates the universe, and it is a matter of perfect indifference by what name you worship Him and where you build His fame. The Bhagavad Gita, that antique song celestial, tells him that by whatever name and in whatever form a devotee may call upon the Godhead, He answers to that name and He appears in that form. The

* From the Presidential Address to the recent United Provinces Conference.

modern Bengali poet has sung, 'How can we worship Thee my erecting images? The entire universe is but an image of Thyself.' The Hindu therefore does not quarrel with his Mahomedan brother because the latter professes a different faith. On the contrary, he is always glad of his co-operation. No doubt, fully alive to the doom he has to meet, once the Hindu has chalked out his path and realised his duty, he will not swerve from it, however tedious and wearisome it may prove, and though no companion may come forward to lighten his load. Nor will he repine if the fruit of all his toil and travel be shared or even largely taken by the brother who has preferred to wait at home, away from the dust and the heat. His very ideas may be appropriated, the ideas he has been battling for for a quarter of a century, he does not mind. Is not the Holy Grail he has been and is on the quest of the good of his mother-land? Are not his thoughts and ideas for all his country? Should he not then rejoice that the same thoughts and ideas are becoming the common property of all sons and daughters of the common mother, and they are beginning to perceive the common beacon-light held out by a common future to them all? If the work of the Hindu has eventually resulted in some good to the Mahomedan, a countryman has benefited, the country is *pro tanto* happier, and the Hindu does not consider that he has striven in vain. The Hindu has never disputed that every community in India has its own peculiar social, moral, economical and educational problems to solve. He as a Hindu has his own, you as a Mahomedan have your own. But are you not an Indian before you are a Mahomedan, is he not an Indian before he is a Hindu? Is not your elevation and his as political units, as citizens with a life beyond self, indissolubly and organically connected with the rise of our country? Do you not wish, as much as he, that Indians should take an honourable

place among the nations of the world? Do you not wish, as much as he, that a higher form of Government should be substituted for the lower type wherever the same may yet linger as a relic of the past? Do you not wish, as much as he, that the administration of justice should be made absolutely pure and placed above all cavil and suspicion? Do you not wish, as much as he, that the pall of ignorance should be lifted from the land and education be in widest commonalty spread? Sprung from a common soil, educated under like conditions, and subjects of the same sovereign, governed in all general matters by identical laws, as Indians the Hindu, the Mahomedan, the Parsi, the Christian, the Buddhist and the animist, have but a common cause, a common goal, a common ideal. It is the cause of the country they are all working for, it is the goal of the Indian people they are striving after, it is the national ideal of a regenerated India they are seeking to achieve. I appeal to you all, my brothers, whatever may be your personal differences, whatever may be your individual creeds, let no meaner motive inspire you, let no bait of temporary advantage lure you. Material preferment of one or more individual persons is a delusion and a snare. I may be appointed a Deputy Magistrate, you may get a seat on the Legislative Council, and we two together may be enabled by official patronage or otherwise to keep some men we do not like out of what is probably their due and what they might have got. But how does that help the country? In what way can it conduce to the amelioration of the general condition of the mother-land? How will it lead to the progress, the uplift, of the Indian people at large? The late Mr. Justice Badruddin Tyabji affirmed: 'So far as general political questions affecting the whole of India are concerned, I for one am utterly at a loss to understand why Mussalmans should not work shoulder to

shoulder to consider with their fellow-countrymen, of other races and creeds; for the common benefit of all.' And if you will permit me to quote the illustrious founder of my old college once more, 'We should try to become one in heart and soul and act in unison; if united, we can support each other, if not, the effect of one against the other will tend to the destruction and downfall of both.'

This is appreciated by our rulers too. The Under-Secretary of State for India declared recently in the House of Commons, 'I believe that the Indian peoples of all races know full well to-day that the desire and the intention of the Government, communicated to all its officers and understood by them, is that there should be a complete harmony between all the races there. The maxim *Divide et impera* has no place in our administration of India.' It is well to have an emphatic and unequivocal statement of policy like this, and we may hope that the officers of the Government will now and hereafter endeavour to give due effect to the desire and the intention of the Government so plainly set forth. But there are not wanting men, in India as elsewhere, who are sceptical of copy-book maxims and may even have a weakness for the apple of discord. With all the earnestness that I can command I wish to beseech you, my Hindu brothers and my Mahomedan brothers, not to play into the hands of all and sundry who choose to pipe to you in the guise of a well-wisher or friend. If you break from the van, the national movement will not be stayed. Your brothers and co-workers will march prospering and merely regret 'one task more declined, one more footpath untrod.' But your defection, your surrender of self to lower motives, will be 'one more triumph for devils, and sorrow for angels,' and I say, 'My dear brother, beware!'

I have said 'the national movement.' To quote Sir Syed Ahmed Khan once again, 'In the word *nation* I include both Hindus and Mahomedans, because that is the only meaning which I can attach to it.' Pray do not be misled by all that our 'sun-dried' friends might say about the impossibility (as they phrase it) of the existence of an Indian nation. It was at one time doubted if Germany could become a nation, and *Matter-nich* in contempt characterised Italy as but a geographical expression? The wish of our friends is obviously the father to their thought. But it is for us to show that the logic of facts is stronger than the logic of theory, and if we band together in the common cause, the sacred cause of our common motherland, I have no doubt we shall be able to demonstrate it conclusively.

II. BY THE HON. MR. MAZRUL HAQUE.*

THE subject that I have decided to speak upon is my own favourite subject of the relations of the two great communities of India. I have long studied this question, in all its details and all its bearings, and I am firmly convinced that the progress, the advancement and the ultimate regeneration of our motherland depends upon the solution of this question. If India is ever to become a nation, all her children must work harmoniously with the sole object of raising the standard of civilization within her boundaries.

There can be no Indian nationalism and for the matter of that no Indian nation unless and until all the communities approach Indian problems from the point of view of an Indian nationalist. By an Indian nationalist I mean one who has the sole good of his country at heart and who does not exclude any one

* From a speech delivered at a public meeting held at Cawnpore on the 20th September.

from the category of Indians, because of the accidents of caste and creed. This idea has been the guiding spirit of my political life. In my own humble way I have worked for its realisation. However, I am free to confess that all these weary years that I have been working, I believed that I was ploughing the sands and that my ideas would ever remain in the realm of dreams without being translated into actualities, during the short span of life that is still left to me.

But what is the spectacle that I see before me to-day; and that also in one of the cities of a province which—pardon my frankness—was acquiring an unenviable notoriety for Hindu-Mussalman difference. I see all the leading men of the two communities assembled on this platform, and the masses in their thousands ready to speak and vote unanimously on some of the most burning topics of the day. This is the happy sign of the times and is the sure harbinger of better days coming. Political movements are catching and once given a fair start they grip the whole country in no time. Last year I said on the Congress platform in my own native town of Bankipore, that a party of liberal Mussalmans had arisen who believed in the cause advocated by the Indian National Congress and who were determined to work with their Hindu brethren. This party has not only arisen but has already conquered the entire body of the followers of Islam. He would be a bold and courageous Mussalman indeed who in a public meeting of his co-religionists would speak against the aims and objects of our great National organisation. The anti-Congress Mussalman is fast becoming an extinct species and will have soon to be searched for in some archaeological museum.

What are the causes of this sudden, radical and almost revolutionary change in Moslem sentiments and feelings? The causes are numerous and various but it would not only be entirely out

of place, but positively wrong for me to enter into them before a Cawnpore audience in which the Mussalmans count by thousands. These I reserve for another audience and for an occasion where the atmosphere is less electrical. However, I may point out the one reason which to my mind has been the real factor in bringing about this change—a reason which I grasped long ago and which made me persist in my efforts, in spite of numerous discouragements, to bring about the unity of Hindus and Mussalmans. This is the great and glorious tradition of Islam. Truthfulness, independence and toleration are qualities writ in large and golden letters on the pages of Islamic history and any one who can run may read them. It was impossible for a people with such traditions not to be affected by the liberal movements of the age. For a time no doubt they were dazzled by the ideas of special interest and of special favours, but time brought its own revenge and they found out that what they were so much enamoured of were mere shadowy phantoms. What they could not once conceive they are perceiving now.

Gentlemen, let me pause here for a moment and examine the so-called interests of the different communities of India. What are they and where are they? I have searched and searched in vain to find out even one question on which these interests clash. I mean the true and permanent interests and not merely the temporary and passing ones. Look for instance at the questions that you are going to discuss this afternoon. They are four in number two of which deal with provincial and the other two with Indian topics. Can any one in this vast assembly get up and conscientiously say that his interests will be jeopardised by the passing of any of these resolutions? I am positive that there is none here.

Take the two provincial resolutions. One deals with the formation of the Executive Council for these provinces. I have already

given my whole-hearted support to it in the Imperial Council and I need not say much about it but I am sure that you will agree with me that if there had been an Executive Council with an Indian member, no matter whether he was a Hindu or a Mahomedan, some of the recent regrettable events would never have been allowed to occur. The other resolution deals with the all-important question of education. If anything, the Moslem community stands to gain more than any other community, by the extension of education in these provinces. The two resolutions which deal with Indian questions are such that there is and there can be no difference of opinion amongst any section of the Indian people. The separation of executive and judicial functions will do as much good to the Mussalmans as to the Hindus. Purity of justice is as beneficial and necessary for the one as for the other. Both are affected equally now, and both will be benefited equally if the two functions are separated. As to our treatment in the colonies it is a long-standing grievance and the sooner it is redressed the better for the interests of the great Empire to which we are so proud to belong.

Similarly you will find that there is hardly any question in the entire field of Indian politics wherein the interests of the two communities are not identical. What is required is that we should approach these questions in the right spirit—in the spirit of moderation, of forbearance and of good-will. If every one insists upon having his pound of flesh there can be no political life in the country and we must bid good-bye for ever to the idea of evolving an Indian nationality. I am not overlooking the fact that sometimes situations do arise which bring about much heart-burning and create bad blood between the different communities of India. But I see no earthly reason why the differences should not be settled amicably. Surely a little tactful handling and toleration can achieve

much where an unbending and rigid attitude is bound to fail. We have numerous organisations in the country which could easily take up all controversial questions and settle them by bringing a little gentle pressure to bear upon the people at large. For instance we have the Moslem League and the Hindu Sabha which could most certainly settle all differences between the two communities by mutual friendly discussion. Then we have a common platform in the Indian National Congress upon which the people of India could stand together and work for the common good of their common motherland. Again we have our local and imperial councils where the people and the Government could co-operate with each other. Indeed, this co-operation is, in my humble opinion, the only method by which our country can ever expect to advance. If the Government pull on one side and the people on the other, whilst the different communities inhabiting India wrangle among themselves over some paltry privileges and advantages the orderly administration of the country will cease and general chaos will be the result. Please bear in mind that by co-operation I do not mean subserviency as some people take it to mean. I believe in honest self-respecting and manly co-operation which will solve most of the difficulties arising in the country.

I conclude by appealing to all my countrymen to make up their differences and work together like brothers in the cause of their motherland. To my Moslem brethren throughout India I appeal to join the forthcoming session of the Indian National Congress which is going to be held at Karachi under the distinguished presidency of my friend the Hon. Nawab Syed Mahomed in their hundreds and thousands and thereby show to the world that we Hindus and Mussalmans are one and united and nothing will separate us in serving our dear country."

III. BY THE HON. NAWAB SYED MAHOMMED.*

It is absolutely incumbent on us, the Indian Mussalmans, that we should regard and treat as brothers all other Indians and work together in so far as it does not affect our religion and our special requirements. Hindus and Mahomedans have lived side by side now for centuries and it is not in the nature of things that one may be able to rise at the expense of the other. Both these great communities have to live together and work out their destiny jointly. Their lot is cast in this country under the working of Divine Dispensation and now that under the ægis of British Crown, they have become common citizens of this great Empire, their political fortunes are linked together, for better or for worse. Is it not then the bounden duty of the members of both the communities that instead of merely tolerating one another, they should willingly join hands and hearts and stand shoulder to shoulder in moulding the march of events in this magnificent land of ours? As Hafiz has it "If you desire progress, be at peace with all." Who can doubt that the result of a true Hindu-Mussalman alliance will be one which will conduce to the progress of both the communities and redound to the glory and credit of India, Our Motherland?

* From the address delivered at the All-India Shia Conference.

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A VIEW OF SANKARA

BY

MR. T. RAJAGOPALACHARIAR, B. A., B. L.

R. S. A. Desai's work* is a somewhat original exposition of Sankara's philosophy by the author. Sankara is usually understood as a rigorous monist to whom the individual souls and the material Universe are absolutely non-existent and illusory. It is in this sense that Pandit Tatvabhushan, along with many others, has understood Sankara and has ably criticised him in his works on *Hindu Theism* and *Vedanta and its Relation to Modern Thought*. Mr. Desai says that this has all along been a misreading of Sankara. He takes his stand on those passages in Sankara's works wherein the latter insists on the worship of Brahman by the individual soul as the necessary and sufficient means of attaining *Mukti*. He points out that Sankara asserts that Brahman alone is both the efficient and the material cause of the world. He explains (p. 18) that Sankara's *Maya* or *Avidya* is not 'illusion' but 'power,' '*Sakti*'; it is "Brahman's power of creating the world, which is real, and so the world is not unreal or illusive at all in Sankara's view. '*Maya* is mere absolute potentiality of the whole world' (p. 26). It comes to this that *Maya* is the prakriti inseparable from Brahman and which is existent in Him potentially during *pralayas* but afterwards assumes forms and names by evolution. If this is Sankara's meaning, we have only to say that not only Pandit Tatvabhushan who is criticised by names but a host of other writers of venerable repute like Bhaskara and Ramanuja, have hopelessly misunderstood him. Mr. Desai,

* *The Vedanta of Shankara Expounded and Vindicated*, Part I. By Shantaram Anant Desai, M. A., LL. B. Professor of History, Holkar College, Indore. [Sold by G. A. Natesan & Co., Madras.] Price Rs. 3.

however points out that his meaning is justified by the expositions given by Sankara of this *Maya*, which is neither real or unreal; neither distinct from nor at one with Brahman, and so on. He explains further in what sense *sat*, *chit*, and *ananda* are Brahman's essential attributes, while his omniscience, omnipotence etc., are non-essential and therefore unreal attributes. Referring to Sankara's repeated assertions that Brahman and not the human soul is the cause of the world, which imply a difference between the two, Mr. Desai explains that Sankara must be taken to approve of the non-identity of the human soul with Brahman, as a result of his teachings in as many as 15 Adhi Karanas. Mr. Desai points out that Sankara's admission refers to the *Vyavaharika* state, which is the state of the Jiva till liberation. This latter arises on *Samyak-Darsana* being attained. The whole key to Mr. Desai's view of Sankara is furnished by his explanation that in *Samyak-Darsana* there is actual vision of Brahman and everything else is outside the consciousness of the human soul. Hence relatively to this state the ordinary consciousness of the human soul is *Mithya* or unreal.

Mukti, according to Mr. Desai, in this perpetuated *Samyak Darsana*, when 'the whole consciousness of the soul being filled exclusively by Brahman, there is no room in it for the inclusion of finite things or beings.' Mr. Desai has to explain whether when this final state is reached the consciousness of the human soul coalesces into that of the supreme soul completely and for ever or whether it is in the position of the mind of a mono-maniac for instance, who temporarily loses his personal sense of personal identity but regains it in lucid intervals. Mr. Desai apparently denies the latter alternative but in the former view, it is difficult to see how it is different from the view of total annihilation which he stoutly denies. Pandit Tatvabhushan is right in saying that such a total annihilation cannot be a very desirable con-

summation though occasionally to reach the state of *Brahma-dhayana* may be an exquisitely pleasurable one. It may be pointed out that in Ramanuja's view also, Mukti is perfected *Samyak Darsana*, but then, this state admits of multifariousness in consciousness, in the sense that the soul is aware of itself as the adjunct of the supreme soul, and its thoughts and actions in that state are in perfect unison with God's will and its own perfect nature. Mr. Desai's reconstruction of Sankara is however very creditable and sustained and the small volume before us deserves to be carefully read by all interested in Hindu philosophy.

The second part of the book before us is an exposition of Vedanta on these lines with full references to original passages in the Upanishads, the Gita, and the Bhashyas of Sankara. We are much struck by the great amount of thought bestowed by the author on these texts, his careful analysis of their contents, his masterly exposition of the doctrine of Karma, and his references to the doctrine of Grace, which last subject however is not fully treated in this book. On the whole we would strongly recommend the work for serious study by all earnest thinkers who have not made up their minds that Sankara as usually understood is absolutely without difficulties. We hope the author will complete his second part and treat in full the part of Lord's Grace in modifying the doctrine of Karma.

SRI SANKARACHARYA'S SELECT WORKS. The text in Sanskrit, Devanagiri type and an English Translation. By S. Venkataramanan, B.A. Containing more than 700 verses in all and including all his important works. Bound in Cloth. Price Re. 1-8. To subscribers of the *Indian Review*, Re. 1.

SRI SANKARACHARYA—A sketch of his Life and his Times by C. N. Krishnaswami Aiyar, M. A. An exposition of his philosophy by Pandit Sitanath Tatvabhushan. As. 12. To Subscribers of *I. R.* As. 8.

ASPECTS OF THE VEDANTA.—By various writers. The book also contains the opinions of Max Muller, Dr. Goldstucker, Schopenhauer, Victor Cousin and Dr. P. Deussen on the Vedanta. Third Edition, As. 12. To Subscribers *I. R.* As. 8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

LEAVES FROM AN ANGLO-INDIAN'S NOTE-BOOK

BY "VATES."

MISS. MAUD ALLAN.

Of me the most amusing thing about the fuss which is being made about the proposed visit of Miss. Maud Allan to India is the complete unconsciousness which is being displayed by those who participate in it that they are giving the dancer the finest advertisement that any performer has ever had in this, or perhaps in any other country. It is now announced that Miss. Allan is positively coming to India, and I venture to predict that, if she carries out her intention she will not, to put it mildly, suffer from the effects of a boycott. On the contrary, after all this discussion every man, woman or child who has heard of Maud Allan—and that must mean most men, women and children who have the slightest smattering of English—will go to see her, *comme qu'il conte*. If they go prepared to be shocked, they will probably be disappointed, but go they certainly will. Even the dear old Bishop of Calcutta has been "had," if I may use such an expression in such a connection, and has written to the *Times* explaining that the visit will be good neither for the prestige of Englishmen, nor for the morals of Indians. May I ask what a Bishop has to do with prestige? If the appearance of this Englishwoman on the stage is damaging to the morals of the natives of this country I take it, that will be why it will be damaging to British prestige, but if that is the case, will it not be detrimental to European morals also? Then why can't the Bishop make his issue stand upon the straight and simple issue of morality, and leave prestige to those who have no higher rule to guide them? Or, better still, why not hold his tongue, and so refrain from giving Miss. Allan an episcopal advertisement?

My own views upon this visit are simplicity itself. I think the talk about prestige is the most unutterable drivel. Any prestige which may remain to us will be found just as intact after Miss. Allan's departure as before her arrival. But I have no doubt whatever that will make for a higher tone of morality neither among Indians nor Europeans. I have never yet seen a dance that tended to uplift the morals of those who looked on at it, and I have no reason whatever to believe that Miss. Maud Allan's performances will prove any exception to this rule.

THE LATEST ANARCHIC CRIMES.

It is rather interesting to note the rapidity with which the atrocious crime committed a few weeks ago in a Calcutta Square has apparently faded from the public remembrance. A year or two ago it would have been the theme of conversation for months. There would have been indignant letters to the papers, and indignant enquiries as to what the police were doing. This time, there does not appear to have been anything of the kind. There have certainly been indignant articles both in the Indian and European press—the former denouncing the crime, and the latter denouncing the former for not going further than denunciation. With regard to this attitude, the *Bengalee* has rather neatly turned the tables upon the English press of Calcutta by asking what the Indian Press can do to assist in putting down anarchy. So far, the English Press has ignored this enquiry—presumably because it cannot answer it. For my part, I regard this philosophical detachment of the public attitude as infinitely preferable to the hysteria to which we used to be treated every time anything like this happened. It shows that the public are beginning to look facts in the face—to see that the anarchist owes his existence to such peculiar circumstances that he is no more to be eliminated than the militant suffragette in England. The strengthening of the police would doubtless diminish the

totality of crime in Bengal, but the anarchist is not an ordinary criminal, and is not to be reached by police methods. It is a sign of the times that he is being taken so calmly for granted by so many people—as a nuisance which adds to the dangers and drawbacks of life, but which cannot make any real difference, either to the British Government or its law-abiding citizens.

THE BANKING CRISIS.

Every country has to go through experiences similar to those by which Northern and Western India are now being visited. To the business man the cause of the crash is perfectly patent. Without any disparagement of the many able men who conduct our English and Indian banks, nothing is easier than to run a bank. If you run it on conservative lines you are bound to make a steady profit, and with a modicum of care and discretion you cannot possibly make a loss. When a bank comes to grief, therefore, it is quite clear that the reason is to be found in the disregard of certain elementary principles, and there cannot be the smallest doubt that this is what happened in the case of the People's Bank, whose failure has carried so many other Swadeshi concerns with it into disaster. This sharp lesson was presumably necessary in the case of India, as in the case of other countries, and it is to be hoped that India will profit by it. There is one thing, however, which cannot but strike the European in connection with the stoppage of the People's and Amritsar Banks, and that is the magnanimity of the shareholders and depositors in agreeing to give Mr. Harkishen Lal another chance. It reminds one of the magnanimity of the Roman Senate in welcoming back a general who returned to Rome after suffering a calamitous defeat, and was gravely thanked for "not despairing of the Republic." "*C'est magnifique, mais ce n'est pas la guerre*," said the French General when he saw the Light Brigade charging the Russian guns at Balaclava. The attitude of the shareholders of the People's Bank is magnificent—whether it is wise or not is another matter.

Current Events

BY RAJDUARI.

NEAR EAST.

AFFAIRS in the Balkans during the last four weeks have not been of any sensational or highly tragic character. There has been comparative quiescence in the nearer eastern part and a kind of revengeful hostility in the more distant part. Turkey and Bulgaria, sworn foes awhile, and most bitterly opposed to each other, have come to amicable terms in their own respective interests without any external diplomacy. The London Treaty was considered as a mere waste paper as much as the treaty of San Stefano. The Berlin Conference of 1878 and the Disraelian "Peace with honour" superseded that treaty which, therefore, was relegated to the limbo of oblivion. In the present case the Conference of the ambassadors was deemed as if it was never held and the concert of Europe as dead and gone. In the interests of peace it was indeed wise that Bulgaria and Turkey settled their own differences for their own future peace and economic development and have turned their swords into plough-shares. They have delimited their boundaries and entered into other agreements which give fair hopes of quietude and returning prosperity for a generation at least. Fatigued and exhausted, devoid of resources and even the finances required for the most ordinary purposes of administration, they could not help but settle their quarrels. Since the settlement Turkey has been exceedingly fortunate in the promise of a big loan of nearly 30 millions sterling from France. That is indeed a great politico-economic achievement as, when the millions are actually in the Ottoman treasury, it is bound to restore her to life and comparative prosperity. If the governing authorities have now learnt a bitter

lesson from recent events, and if the fire of true patriotism burns within them, they ought now to sink all political differences, in the first place, and, next, set out on a sound, safe, and well-organised plan of economic campaign whereby abundance and prosperity may be once more secured to the country. Turkey, with Adrianople and other strategic places restored, has now got a fresh lease of life and, we repeat, it is for her governing authorities to re-build her fortunes. The Committee of Union and Progress should have the political wisdom and foresight to be a Committee achieving genuine unity and radical reform in the true direction. Its active members should end all domestic brawls. Live and let live, forget and forgive, that should be their motto. A divided house can never thrive. Only a peacefully united family can govern, and ameliorate the present unhappy condition of the people. They should have statesmen of the first rank, wholly imbued with patriotism and single-minded enough, besides, to educe order out of chaos, to see corruption and hated espionage stamped out, to have a compact army, well-equipped, well-seasoned, and well kept in hand, as an efficient machine for defence and offence at a moderate cost, and a Civil administration of which the two strongest pillars should be impartial justice and contentment of the masses. If she cannot secure from among her own population all men for the objects in view, Turkey ought not to hesitate to import from England and France, her two most disinterested friends and former allies. In short the good men of Turkey should consider the country as self-contained, free from external attacks, and free to develop internal security and prosperity. She has now been well supplied with money. The millions should be so economically expended so as to save half as much more. Every pound should be so utilised as to serve the needs of a pound-and-a-half. With law and order and impartial justice and safety, all that could be fairly accomplish-

ed in three or four years. Of course, France has secured her own terms for the regulated payment of the interest on the loan, besides reasonable concessions on Asiatic Turkey. She will be greatly helpful to the Ottoman. If only the finances are now put on a sound footing a great step forward will have been taken. So that we are rejoiced to see Turkey entering into a fresh lease of life in Europe with bright hopes for the future. She deserves to succeed if her own sons remain true to her.

As to Bulgaria, we need not say it is now wiser and sadder. It has realised the moral of the proverb that he who digs a pit for others will himself fall into it. Never was a greater, aye, a more colossal, blunder made than the one whereby the ambitious Tsar Ferdinand, intoxicated with the triumph of his arms, attempted to shamefully deprive his whilom allies of their respective fruits of victory. He sowed the wind and has reaped the whirlwind. No wonder he had had to come to terms with Turkey. Bulgaria is also exhausted. The flower of the nation has been cut off. Another generation will be essential to rear and bring up a stalwart and industrious agricultural population. The effects of a war of decimation are worse than those of a severe famine. But Bulgaria has learnt a lesson, and it is to be hoped, a good lesson which it should never try to forget.

So far as to the nearer East. One, however, cannot but deplore the warfare of a revengeful and altogether fruitless character still going on between Servia and Albania, and Greece and Albania. Albania for centuries has been and will be, it is to be feared, in the future, a thorn on the side of other pacific Balkan States. At present there is firstly the domestic dissension on the question of who shall be the ruler of New Albania, and, secondly, the fight with Servia which reflects no credit whatever on the latter. She is committing a political suicide and the sooner she

comes to her senses the better. Indeed, as we write, we see that both Austria and Germany have been severely emphatic in their warnings to this foolish little State to desist from the inglorious warfare. It is to be devoutly hoped that she would listen to the warning as it is given in her own best interests. When Serbia has withdrawn her troops and her new boundaries fixed, all will be quiet on this part of western Turkey. Greece, too, will have soon to sober down and engage herself in her new evolution in a pacific manner so as to commend herself to the Great Powers. Only one question then will remain as to the best person to steer the helm of new Albania. The right man is wanted at this eventful hour who shall have the foresight and the statesmanship to place that warlike country on an economic footing. Albanian population needs to be weaned from its warlike spirit and toned down to agricultural pursuits. A strong man with a velvet glove is needed. Then alone Europe may breathe a deep sigh of relief. The Balkan war and the aftermath have also a great lesson for the powerful continental states. It is to be earnestly hoped they will remember it. Victories may be too dearly bought—victories which may prove an unmitigated curse rather than a blessing. Of all victories no victory is so disastrous in its consequences as the one which is classically termed "Pyrrhic."

THE CONTINENT.

The Continent was exceedingly pacific. Each great state seems to be intent on stock-taking. In other words it is taking breath and exercising introspection. Let us hope the introspection may last long and that the result of it may be internal economic development. Austria, Italy and Russia, each and all are far from flourishing in the economic sense. The first two are notorious for their over-burdens of taxation and the consequent murmuring and dissatisfaction of the people. Russia no doubt is comparatively better off and if

she will only continue to pay greater attention to the country itself than cast furtive glances at Persia and give every now and then cause for a violent attack by the English people on her, the chances are that she may work out her own economic salvation infinitely better than the neighbouring two states. Germany, too, is not at present strong in her domestic economy. The burden of armaments is bending down the populace, apart from inflated credit which is mounting up the cost of living. A crisis alone must save Germany. It may or may not be near at hand. But come it must.

Mon. Poincaré has been quietly building up the country's prestige among the great Powers and forging measures which will induce greater prosperity all round, politically, financially and socially. He has won golden opinions everywhere. France has to be thankful that at this juncture in European politics, she has so level-headed a statesman, of surpassing ability as Mon. Poincaré. One feature alone is disquieting. It is a domestic one but of the highest import. The birth-rate is still going lower down. That is causing the greatest uneasiness among the more patriotic section. Some satisfactory means shall have to be socially devised to bring up the birth-rate to a healthy point which may be a source of national greatness.

ENGLAND.

Sir Edward Carson and his confreres are playing the mock heroes in Ulster and their special organs of public opinion are advertising them. But the devices have become too transparent. These mock heroes are now being clearly discerned in their true perspective and the Carsonites are conscious of the fact that they have overreached themselves. It is only a question of time, therefore, when all this game of brag and bluster may collapse. It has not made the slightest impression on the Cabinet which with dogged determination has resolved to pass the Home

Rule Bill. As we write there are not wanting signs that a mutual rapprochement might be arrived at whereby an honourable settlement might be effected. But under any circumstances the Home Rule is bound next session to pass without any further hindrance from the Lords who will find themselves powerless to further obstruct the passing of the Bill,—thanks to the Parliament Act which their own shortsighted policy, if not folly, has brought into existence. Meanwhile the cry for Tariff Reform has almost died out. Of course we are bound to hear of it as the parliamentary session advances and the passing of the Irish Bill approaches its destined end. The cry at the General Election next autumn will be 'Tariff Reform' but it will fall on deaf ears.

Meanwhile, Mr. Churchill and Mr. Lloyd George are again in evidence in the country. The former is educating the people in reference to the Navy and what he proposes accomplishing, thanks to the benevolent intentions of Germany in the same direction. He has just sketched a programme of what his department is going to do in connexion with placing or building more battleships. Whether they go on blindly adding to the colossal naval force or not, and whether Germany keeps herself on a parity with England, the inevitable march of events will terminate this mad rivalry. Like the Balkan States they are bound to exhaust their resources and the day of tribulation must come. It will have to be faced. That day will be memorable in the annals of both countries. It will bring returning common sense and make them alive to the economic consequences of their own respective folly for the past few years. The parable of the bloated armaments is sure to bring its own revenge. Otherwise Great Britain is doing well. Trade is still mounting upward, with a little interruption sometimes. But the financial world is apprehensive of a severe monetary stringency. They are all fretful about gold, and

specially the gold which India is annually absorbing. But this gold madness, like the madness on the Navy, is sure to teach by and bye a severe monetary lesson to England. At present credit is enormously inflated. That inflation carries within it all the germs of a terrible blowing up later on.

THE MIDDLE AND FAR-EAST.

Persia is quiescent. A stronger Gendarmerie is being recruited to bring law and order in the South. Salaraidhowla is flying from place to place at the secret instigation of the Muscovite. The latest sham is that he is going to be interned in Switzerland. If it turn out true, Persia will breathe a bit more freely and it is to be hoped the timid Sir Edward Grey will take courage in both hands, give the requisite financial succour to the unhappy country and do all in his power, for the better credit and diplomatic reputation of England, to give her that political independence of which inch-by-inch Russia has successfully deprived her ever since the days of the inglorious Anglo-Russian Convention. In it one sees how an instrument of good can be turned into a means of the vilest maleficence in politics.

China is also breathing more freely, thanks to the strength of Yuan-Shi-Kai in breaking the back of the Southern rebellion. The country is quieting down. Meanwhile, he has now been installed as the full-blown and duly elected First President of the Republic. The Great Powers have recognised him and the Republic, and it now only remains for him to utilise the big loans, about which there are yet pending some squabbles among the lending Powers, to the most beneficent purposes. What is wanted is a strong army and navy for internal quiet and repulsion of external attacks, (her two secret enemies being Russia and Japan) and great industrial development, namely, extended construction of railways and cotton factories which will equally drive away Indian and Japanese yarn from her great markets. So we wish the First Republic every success. May she grow with her growth and become stronger with her strength.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

The Dasarupa. *A Treatise on Hindu Dramaturgy.* Edited by A. V. Williams Jackson. Published by the Columbia University.

This is the seventh volume of what is called the Indo-Iranian series projected by the Columbia University under the editorship of Mr. A. V. Williams Jackson. We accord to it our hearty welcome. The Sanskrit text of this well-known work of Dhananjaya, carefully edited and transliterated in English script, is also to be found in the volume with an accurate translation and a scholarly introduction by the author Mr. George C. O. Haas, A. M., Ph. D.

Under the heading of Commentary the author has briefly indicated, in respect of most of the stanzas in the text, references to a few illustrative quotations given by Dhanika in his famous commentary. The main feature of the "Notes" is the reference to corresponding passages in other works on Hindu Dramaturgy. The exhaustive table of contents, the bibliography, the conspectus of the editions of Sanskrit works referred to in the volume and the index of Sanskrit technical terms have all contributed largely to the great usefulness and value of the present volume. It is not merely a creditable contribution to the elucidation of ancient Indian thought but a remarkable example of Western thoroughness and scholarship even in the languages and literatures of the Far East. At the present day when there is such a great deal of dramatic activity in this country and such an out-put of plays good, bad and indifferent, and when even in Europe there are numerous parallel endeavours for the development of the drama and the reformation of the stage, such a publication as the present one is bound to have far-reaching influence in awakening and directing thought to a fundamental examination of the canons of dramatic criticism.

Sri Sankara's Select Works. Translated by Mr. S. Venkataramanan. Published by G. A. Natesan and Co., Madras.

This neat and handy volume contains the original texts, in Devanagari character, of eight devotional poems or *stotrams* traditionally ascribed to Sankaracharya, together with an accurate and readable English translation, verse by verse. It must be said that the poems are more philosophic than devotional, their main object being to present in a clear and popular form the strict monism of Sankaracharya under which Brahman is the only true reality, and all else is illusion. The works are remarkable for their chaste diction, clearness of thought, and wealth of illustration. The principal Upanishad texts commencing from *Tatwamasi*, the Maha-Vakya, are in substance explained in these pages in the Advaitic sense. The book will be a valuable help to all readers of Sankara's works. The translation is close to the original, and generally free from obscurity. We recommend the book for study by all interested in Hindu philosophy.

Georgian England. 1714—1820. By Susan Cunningham. (Harrap and Co's., 1/6.)

This small volume is one of a series which endeavours to make vivid to the child-mind the history and the social life of English people. The quaint and simple language in which the details are presented and the numerous illustrations given are features that enhance its value to the school boy.

Co operation. Messrs. T. C. & E. C. Jack, London.

This is a book for the working-man; it gives full particulars of the progress of the movement up to the present day, both in England and on the Continent of Europe in general. Special attention is paid to co-operation in production and agriculture, and co-partnership, a subject of modern interest, receives great attention.

Diary of the Month, Sept.,—Oct 1913.

September 21. A meeting of the Mussalmans of Calcutta took place this evening under the auspices of the Cawnpore Mosque Defence Association inviting H. E. the Viceroy to help Mahommedan journalists against the recent measures of the Government against Muslim papers.

September 22. The Railway Board Conference assembled at Simla this morning with the Hon'ble Mr. A. Muirhead in the chair.

September 23. To-day sixteen Indians, including four women, have been sentenced at Johannesburg to three months' hard labour for contravening the Immigration Act by endeavouring to cross the border from Natal when returning from a Foot-ball Tournament.

September 24. The Bank of Peshawar at Gujranwala, started some time ago by a leading local pleader with a nominal capital of Rs. 5 lakhs has suspended payment.

September 25. The king paid a surprise visit to the studio of the sculptor Mr. McClure to inspect the statue of His Majesty which is to be erected at Madras.

September 26. At the High Court of Calcutta to-day Mr. O. N. Roy applied for a Special Bench to hear an application on behalf of the Editor and proprietor of the Urdu paper *Hilal*.

September 27. A largely attended meeting of the shareholders and depositors of the Peoples' Bank of India was held this evening at Baradari, with the Hon. Ganga Prasad Varma presiding.

September 28. At a public meeting in Lahore to-day Mr. Lala Lajput Roy appealed for funds to help the widows and orphans affected by the Bank failure.

September 29. Mr. Rabindranath Tagore returned to Calcutta this morning and leaves for his village Bholpur to-night.

Heroes of the Farthest North & Farthest South. Adapted from J. Kennedy Maclean's "Heroes of the Polar Seas" (W. & R. Chambers.)

This is a very welcome publication, especially when the tragic death of Captain R. F. Scott and his brave band is still fresh in our minds. It tells the story of the Polar exploration, of the many attempts that had been made from time to time to reach the frozen extremities of the earth's surface, and portrays the wonderful heroism of the explorers. It is a story well worth the telling,—a story of daring and endurance without a parallel in the history of mankind. After centuries of gallant struggle, the icy regions of the earth's limits have at last been compelled to deliver up their hidden secrets. But in giving up their secrets, the Poles have claimed many a sacrifice, the latest being Captain Scott and his gallant companions. The story of Scott's expedition and death and his last words are narrated in the book with a melancholy interest.

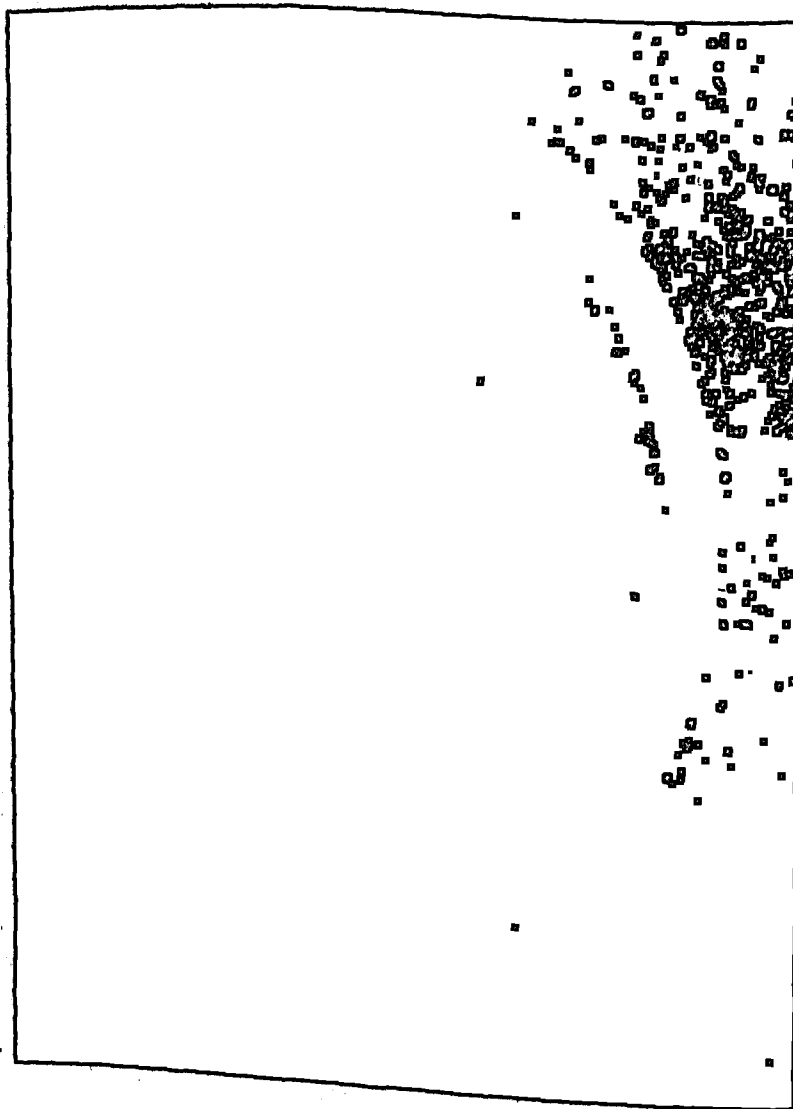
The Bond of Freedom. By Archibald B. Spens. G. Bell & Sons., Ltd., London.

This is a novel with a purpose, the purpose being in the words of Belle, the heroine of the Story, to show that "the Bond of Freedom is the Bond of Love." The characters are well drawn and the style is pleasant.

The Madras Takkavi Manual. By R. S. Vaidyanatha Aiyar, B.A., Govt. Press, Madras.

A complete treatise on the subject has long been felt a desideratum and in order to supply this need the author has brought together all laws, rules, notifications and executive orders in the subject and presented them in the shape of a single manual.

This useful manual also contains an introduction giving a brief outline of the working of the system in this (Madras) Presidency for the last century and more.



MRS. ANNIE BESANT.

India's Peril from Protection.

Sir William Lee-Warner contributes an exhaustive article to the September number of the *Fortnightly Review* on "India's Peril from Protection." At the outset he deals with the outcry against the Home charges and shows the great extent to which these are met by returns on British capital invested in India. The charges, he says, need no justification. In any case they have to be met. He proceeds to show how far Great Britain has ceased to be India's chief external market, and how much her external trade is dependent on good commercial relations with some foreign countries and possible competition from others. The import duties fall heavily on the masses. The promise of a rise in wages, usually held out by Protectionists, is not applicable to India, where the ryot and his family themselves cultivate their own small holding.

He next dwells on the enormous difficulties of preventing contraband through Native States, and French and Portuguese possessions. Further difficulties would arise as the result of the constant breach of jurisdiction by the intermixture of Native States and British territories. Finally, the abandonment of Free Trade principles would cause an inevitable and irresistible reversion to the old systems of taxation of trade by all self-governing Municipalities, as well as by Native States, whose jurisdiction crosses all main communications between one British Province and another. Free Trade opened for India new and indispensable markets for exports, by the sale of which she discharges public obligations, and the citizens are supplied with imports which they require at the cheapest rate. Under Free Trade India has passed from the stationary to the progressive stage, and it is surely for her peace and prosperity to continue in its path, giving full play to her splendid resources.

Positivism and Hindu Social Institutions.

This is the subject of an article in the last number of the *Students' Brotherhood Quarterly* by one who signs himself "A Student." Positivism is essentially a system of Philosophy and Ethics independent of Theology. It is surprising to note that Comte who was absolutely ignorant of oriental systems should have delivered messages so similar in spirit to those of Manu in India. In its own day Positivism attracted much attention and even to-day Comte has a few select followers. The Hindu, says the writer, might study Positivism with advantage.

Positivism is for several reasons worthy of close study by our educated classes. Those who are no longer under the dominion of theology require some other definite philosophy to guide them in the conduct and in the practical affairs of life. The absence of such guidance results in unsettled, oscillating and extravagant beliefs, and intellectual anarchy is apt to lead to anarchy in action. Comte insists that order is a condition of progress, and his motto "progress is the development of order" is opposed to anarchy. On the other hand without progress order is liable to be violently disturbed and this is a reason why the ruling power should continually effect improvements in the administration.

Another of the positivistic principles is that moral improvement is much more efficient in securing the common weal than political changes, and this is calculated to give a wholesome and hopeful direction to the energies of all who wish to work for the motherland.

To the orthodox Positivism would teach the necessity of continual improvement in the social order to save it from decay or destruction, and that opposition to beneficial changes leads to stagnation and decay and invites destructive attacks. To the social reformer it would show that the present state of society is the necessary outcome of the whole previous evolution, the result of ages of experience, and that a rational estimate of the past is the chief means of judging of the present state of affairs and of the remedies for its evils. By proving the inter-dependence of order and progress Positivism combats, on the one hand, plans of social regeneration based on no synthesis, and on the other indiscriminate opposition to all change or apathy, and is thus conducive to a well ordered and harmonious development.

Comte's "aversion to the self-asserting claim of Rights as suspending the consciousness of Duty" is also in consonance with Hindu ideas. Sanskrit literature lays emphasis on *Dharma* (duty) but has no equivalent for "rights" as the word is used nowadays. The former makes for peace, the latter for discord.

The agreement between Comte's and Hindu ideas is remarkable considering that he was unacquainted with Hindu institutions and literature, and arrived at his conclusions independently from his study of European history. This fact alone entitles him to a hearing from Hindus of all schools both old and new.

The Late Sir Alfred Lyall.

In the *Quarterly Review* Lord Cromer gives the reader an insight into the life of that remarkable man, Sir Alfred Comyn Lyall.

"Only half-reconciled, in the first instance, to Indian exile, and, when once he had taken the final step of departure, constantly brooding over intellectual attractions rather than the material comforts of European life, Lyall speedily came to the conclusion that, if he was to bear a hand in governing India, the first thing he had to do was to understand Indians. He therefore brought his acutely analytical intellect to the task of comprehending the Indian habit of thought. In the course of his researches he displayed that thoroughness and passionate love of truth which was the distinguishing feature of his character throughout life. That he succeeded in a manner which has been surpassed by none, and only faintly rivalled by a very few, is now generally recognised both by his own countrymen and also—which is far more remarkable—by the inhabitants of the country which formed the subject of his study. So far as it is possible for any Westerner to achieve that very difficult task, he may be said to have got to the back of the Oriental mind."

The following anecdote is worth repeating. Lord Cromer says:—

I remember Lyall, who had a very keen sense of humour, telling me an anecdote as an illustration of the views held by the uneducated classes in India on the subject of Western reforms. The officer in charge of a district got up a cattle-show, with a view to improving the breed of cattle. Shortly afterwards, an Englishman, whilst out shooting, entered into conversation with a peasant who happened to be passing by. He asked the man what he thought of the cattle-show, and added that he supposed it had done a great deal of good. "Yes," the native—who was probably a Moslem—replied, after some reflection, "last year there was cholera. This year there was Cattle Show. We have to bear these afflictions with what patience we may. Are they not all sent by God?"

Indian Anarchism.

In the September number of *East and West* "S" enumerates the salient sources of the deadly social disease called Anarchism. He thinks that the wide-spread conspiracy against British rule which resulted in the almost fatal disaster at Chandni Chowk was not the deed of some isolated fanatic. "S" assumes that there is a regular plot working for the overthrow of the British supremacy. Two hours before the murderous attempt was made the principal telegraphic offices between Madras and Karachi were besieged by enquirers eager to learn whether news of an "accident" had come from Delhi. It is therefore certain, says he, that though the Police have not been able to discover the miscreant and no clue has yet been found in spite of the enormous wealth proposed to be awarded to the informant, the evil is to be dreaded all the more as it has been shrouded in such secrecy.

"S" assigns various causes for this social disease. The nature of the education that is imparted in our Universities, the extreme poverty of the people, the want of any technical and industrial pursuit, the thousand little ills attendant on the physical diseases that infest the land, the general hatred of the people for foreign rule and many of those items of maladministration that provoke the wrath of the people, have been the sources of this nefarious disease in the land. He sums up by saying that it is essentially an economic affair and warns statesmen to beware of the impending catastrophe if no steps are taken not only to prevent the conspiracies but also to infuse the fostering ideas of loyalty and goodwill among the multitude.

Sedition or No Sedition.—A Symposium by Representative Indians and Anglo-Indians. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Land Revenue Policy in South India.

Mr. A. P. Patro's short article on the above subject in the September issue of *The Hindustan Review* is a clear and succinct account of the present land revenue policy of the Government and an appeal for a reasonable fixity of tenure. According to Lord Cornwallis' Permanent Settlement of Zemindari estates the landholder pays a fixed *peishkash* to the state and receives from the cultivator a proportion of the produce; but by the ryotwari settlement prevalent in South India the cultivator has to pay direct to the state for the extent of the holding under his occupation whether he cultivates or not. Again, before British rule in India the tax was paid in kind in proportion to the produce; but now it has to be paid in cash and the assessment, he says, is excessive.

According to the latest report of the Board of Revenue, out of 3,159,000 landholders and pattadars, 530,000 paid a revenue of one rupee and under to the Government, and 2,078,000 pattadars paid rupees ten and under, but above one rupee, and 861,000 persons rupees thirty and under, but above ten rupees. Thus the bulk of land tax is realised from small holdings, persons paying from 18 pence to 30 shillings a year. Even in such cases large extent of land is left uncultivated.

The gradual increase in assessment every time the land comes under periodical investigation is another source of despair to the owner. Mr. Patro concludes:—

In the case of zemindar ryots, Government passed Tenancy Acts and by legislation fixed the proportion above which the zemindar could claim no increase, the circumstances under which such enhancement can be demanded have also been defined very recently in Act I of 1908. The same consideration should apply to the cultivators who pay land tax directly to the Government. The revenue policy of the Government in enforcing re-settlements is one of pledges broken and fundamental principles violated, on which the ryotwari settlements were carried on. The least that can be done to save the peasant proprietors is to relieve them from periodical classification of soils, ascertainment of land value and produce value and to fix by legislation a certain percentage of increment during every fifty or sixty years, the period which was admitted to be reasonable in the early despatches of the Government. The peasant cultivator will be protected against seasons of distress or famine and could then develop into a contented and useful citizen of the State. Permanent Settlement is the royal remedy for all the evils and sufferings of periodical famines and that should not be delayed as all the resources of the land including water rates, have been taken into account during the recent re-settlement.

India's Monetary Problems.

Some very interesting reflections on the Monetary Problems of India are published in the *Banker's Magazine* for September by Mr. Reginald Murray. His observations extend over a considerable number of years and varied experience and his views are certainly in no way prejudiced by any private interests or obligations of any kind. Hence his opinions are all the more welcome.

With regard to the state of Currency in India the writer says:—

Currency in India under present regulations is issued only in response to legitimate demand, or, in other words, only for value received. It cannot be issued in excess of demand. No one receives it as a gift. The Government has no power to coin and issue more coin than is paid for, or to issue currency notes beyond a fixed proportion of coin and bullion in hand. The menace of rising prices does not therefore arise from inflated currency. It arises from the custom of Asiatics regarding the precious metals as the surest resource in the time of trouble.

The conditions of past times have justified this preference. When the foreign trade of India was only a fractional part of the total trade of the country, and when labour was chiefly paid for in kind, this custom may have had no appreciable effect upon prices. But now that the foreign trade has swollen to such vast figures, prices must be seriously affected by the nature of the articles imported. All exports from India cost labour and capital, and unless the thing returned compensates that cost, labour and capital languish. If so, the cost of production must rise, because there are more mouths to feed and less food produced. If food is exchanged for gold and gold is not circulated, the producers are no better off than if they imported mummies.

He then proceeds to show that money is being wasted in India in various ways. A waste of productive energy is also occasioned, by the caste customs and the native system of usury. He thinks that silver is more suitable but there is no prejudice against gold. As long as hoarding or melting lasts there is no use of introducing gold for circulation. The Government should offer some inducements and thus keep the wealth of India circulating.

Bearing in mind that the object desired is greater and faster circulation of wealth, the inducement must necessarily take the form of an investment, one that shall be preferred to dead metal, something higher toned than bonds of slavery to the indigent, an investment which will secure principal and interest and keep capital

alive. The extension of banking has done a good deal, but apparently something more is needed. Would not rupee railway loans help to supply the need? I am strongly of opinion, I cannot say more than this, that there is enough capital in India to take up all the railway loans required. Even if it were necessary to offer a higher rate of interest to rouse the capital into life, surely the general gain would be greater than the incidental loss.

Mr. Murray does not like too much legislation in Banking concerns and shows that it has done much mischief in America. He concludes that "if the Commission now sitting will remind the Government of India that they are the greatest hoarders on the face of the earth, there may be a prospect of the resurrection of at least one huge store of buried wealth."

The Welding of the Empire.

The *Fortnightly Review* for September contains an article by Sir Gilbert Parker, M. P., entitled "The Welding of the Empire," in which he shows that the welding of the British Empire will lead to the welding together of all English-speaking peoples. After referring to the great value of the Imperial Conferences as being the beginning of a real organisation, he remarks that the Imperial Committee of Defence will probably prove to be the nucleus of a great Imperial Council with large powers. "But," Sir Gilbert continues, "the effectiveness of all efforts towards Imperial organisation depends very much on Canada's solution of the naval problem. If she can compose conflicting views and bring the French along with the British in a definite naval scheme, South Africa will follow, bearing her responsibility in some adequate form; though for a long time no doubt it will be by direct contribution. It is important, however, that Australia, New Zealand, and Canada should at no distant date accept the same form of co-operation, either, by contribution of adequate sums of money on the basis of trade and trade resources and population, or by local Navies.

The Proposed Commercial Congress.

With reference to the suggestion of Sir Fazulbhoy Currimbhoy to organise a Congress of Commerce and Industry the *Wealth of India* of Madras, a journal devoted exclusively to economic and industrial questions, publishes a very timely symposium from the pen of half-a-dozen experts on the subject. Dr. Sir S. Subramania Aiyar, K.T., C.I.E., L.L.D., hails the movement for two reasons. He says that it will tend to unite into the movement the Mahomedan and the Hindu community which is at present of no small advantage. Besides, dissociated as it should be from the political taint of the National Congress and composed essentially of merchants of all creeds he believes that it would attract the sympathy of even Anglo-Indians with little love for Congress politics.

Dewan Bahadur K. Krishnaswami Rao urges that—

The proposed Commercial Congress should make it a rule not to invite to its deliberations gentlemen not in the exercise of any commercial profession, trade or industry. It need not be held annually. A triennial session will be more effective. On account of the heavy cost of each session and the shortness of the period of one year for any real and general improvement, I advocate a triennial session. The proposed Congress should take stock of improvements and reforms effected during the preceding triennium, consider the difficulties that have arisen in different parts of India and suggest practical solutions. It should try to increase the number of the Chambers of Commerce. There should be no important centre of trade without a Chamber. The Congress must really be a gathering of all Chambers of Commerce in India. I need hardly add that with the local Chambers working with intelligence, vigilance and zeal an annual Congress will be quite unnecessary.

The consensus of opinion goes to show that in the long run the work of the Industrial Conference will pass to the Congress of Commerce, and that only men actively engaged in the industrial and commercial pursuits should be entrusted with the task of guiding the Congress. The Hon. Mr. G. K. Parekh, B.A., L.L.B., is not, however, for the triennial sessions, for he says:—

I am of opinion that if one wishes that a large number of our people should take part in the Conference, it should remain an adjunct of the National Congress. It would be impossible to bring together a large mass of our people to discuss such questions as are brought forward before the Industrial Conference.

Importance of a National Literature.

In a recent number of the *Sanj Vartman* Mr. Manilal K. Desai, B.A., writes a short but interesting article on the above subject. The writer begins by answering the question "What is National Literature." It is the expression of superior minds in writing.

As men and Indians, our first desire should be to see the improvement of human nature, that is to say, we should desire to be wiser, firmer, nobler; more victorious over poverty, adversity and under what institutions men are most likely to advance. Where are the soundest minds formed? What nation possesses in its history, its traditions, its religion, its manners, its relations to other countries and especially in its private and public means of education—backward as we are—more gain than we find among ourselves? Such a nation, be it what it may, undoubtedly deserves credit. We think we love not our country blindly, and for our country our chief wish is that it may take the first rank among the benefactors of the human race. What do we understand by expression of a nation's mind in writing? It is the national literature that is the outcome of the most gifted understandings. It is the mind giving to multitudes its compressed and selected thoughts in the most magnificent order and attractive forms. In other words, literature, as Channing defines it, is "the concentration of intellect for the purpose of spreading itself abroad and multiplying its energy." Such being the nature of literature, it is plain before us that national literature is one of the most powerful methods of exalting the character of a man—nay, a nation.

The writer continues that in recent times we have produced but few standard writers and that even the old enchanting literature of the past is slowly decaying. Many of the classical works have already fallen into oblivion. The lack of creative energy is one of the saddest features of Indian life and thought. We have reared a race of pedants and laborious commentators. But what we should desire is to have "the literary apparatus of Europe, her libraries, her learned institutions, her race of professed scholars, and a thousand striking associations that may connect themselves with these," so that we may also be enabled to create a deep, rich and ennobling national literature of our own.

Essays in National Idealism. By Ananda K. Coomaraswamy, D. Sc. Popular Edition with 6 illustrations Re. 1. To Subscribers of the Review. As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian Civil Service.

Sir William Lee-Warner contributes a valuable article to the recent issue of the *Nineteenth Century and After* on the Indian Civil Service. In concluding his paper he says that the open competition system has failed to bring in an adequate supply. Indians would not send their children to British schools and India herself would not, for many generations provide her public schools and colleges with the residential quarters needed to fill an examination room with candidates 'qualified by character and knowledge for the proper discharge of official duties.' Again there is the other and more formidable difficulty of 'due representation in the public service of the different classes of the community.' It is the duty of the British Government, says he, to distribute official patronage amongst the great communities, and to educate the representatives of all classes so as to take a part in the governance of the country.

The problem then is how to secure the best men as also the most representative selection of men and how to train them? The writer says that something like the Cooper Hill Engineering College of old must now be maintained. Here is his programme:

In every large territorial division of India there is a Government College, like the Poona Dekhan College, capable of adaptation to this purpose. The Chiefs' training colleges at Rajkote and Ajmir have proved that under an English principal and with a residential system something of the spirit of our public schools can be introduced. Chester Macnaghten has left an undying impress on the characters of the chiefs and cadets of the princely families of Kathiawar. With a full staff of well-chosen masters and professors, the training college of each province, or group of provinces, could receive and educate candidates for the provincial services and the Indian Civil Service. A course of at least three years might be prescribed. In the colleges would meet together the chosen representatives of the Hindu, Mahomedan, Buddhist, and other large communities. Persons intended for the Revenue, Judicial, Financial, and other Departments would be associated together, producing a healthy solidarity. Native States would probably be glad to take advantage of the scheme and contribute to the cost of it. The special training required in law, or in technical subjects such as accounts, would be combined with a general course of instruction in history, political economy, and the languages of India. To the

most successful of the students would be allotted with due regard to the necessary proportion of representatives of the main communities, the Civil Service vacancies that would be available from time to time. Character could be appraised, and with a due provision of playgrounds, the means of physical training, and healthy literature, an Indian Service would be created loyal to India and its Government. The salaries and conditions of service for the candidates drafted into the Civil Service of India would be identical with those paid to their British colleagues. It might be necessary to allow, under exceptional but well-defined conditions, access at a later day from the provincial services to the superior 'Service of India.' But the scheduled appointments would gradually be restored to the position which Parliament intended for them, and good faith would be kept alike with the candidates selected by competition from the British market and with those trained in India.

Sir William is confident that under this scheme a healthy rivalry would exist between the provincial Service Colleges of India. Meanwhile the portals of open competition would remain open to all candidates, the assignment of reserved posts to the Indian colleges depending upon the results of the annual examination. "But," Sir William concludes, "India would secure proper training for representatives of all classes of her community destined for the Provincial services, and to that source Government could turn with confidence for filling such vacancies in the Indian Civil Service as might be required from year to year."

The Viceroy's Council.

In the latest issue of the *Hindu Review*, a new monthly edited by Mr. Bepin Chandra Pal, there is a lengthy contribution entitled "Reconstitution of the Viceroy's Council." Mr. Pal concludes the article with the following observations: "The time has come in India to reform and reconstitute the Executive Council of the Viceroy, with a view to give to the Government of India a progressive character, and thus minimise, if not altogether remove, the troubles and dangers of revolutionary unrest in the country. All revolutions owe their origin to the demand for changes in social, economic, religious or political institutions in a country, necessitated by the changed social, economic, religious or political outlook, ideal and condition of the people, on the one side; and the persistent opposition to these changes on

the part of those having vested interests in the existing social, economic or religious or political order on the other. And the function of true statesmanship is to initiate such lines of social, economic, religious or political evolution, as will minimise the acuteness of this conflict and reconcile with one another the truest and the highest aims and ideals of both the contending forces. This is how revolutions are avoided. This is the only way to reconcile progress with order, to ensure the advance of society without violently breaking away from its own past. But to follow this "middle path," the *personnel* of a Church or Government must be men who, more or less untrammelled by any traditions or prepossessions, have yet a wide knowledge of affairs, a close acquaintance with the principles of general historic evolution, and an intimate insight into human nature, and, in our day, they must be men who are trained to study large and complex social or political movements in the light of common human psychology. I mean no offence to that capable body of rulers who have built up the British Empire in India, and who are, according to their light, still running the machinery of our Government with marked efficiency, when I say that they can lay absolutely no claim to these essential qualifications of the true statesman.

"And as long as the Executive Council of the Viceroy is dominated by the Indian Bureaucracy, it will always find it exceedingly difficult, if not absolutely impossible, to pilot the barge of State with any effective statesmanship. The country has changed. The Civil Service has deteriorated. Unknown forces have been coming to a head. The sun-dried bureaucrat has no patience with these new forces and conditions about him. He is an anachronism in our day. The time has, therefore, come when, in the interest both of India and the Empire, the Executive Council of the Indian Viceroy must be thoroughly reformed and reconstituted, and the bureaucratic element completely eliminated from it."

Indian Railway Finance.

A scathing indictment of the business aspect of the Indian Railway problem by Mr. Murray Robertson appears in the current number of the *Contemporary Review*. He contends that Indian Railway finance has been haphazard, its policy subordinated to official and temporary convenience and even to personal influence and that it is now imperatively necessary to introduce a stable system of finance and to subordinate personal interests to the true interests of the state. Mr. Robertson goes on :—

"Opportunity, however, has not yet passed. The Royal Commission on Indian Finance may happily point out wiser methods; the oft-repeated failure, in late years, of the "guarantee" to secure the success of State railway loans on the London Market, and the depreciation thus caused, may lead to its withdrawal for these loans at home, and the prosperity of the railways provides ample security without it; actual and probable changes in the Near and Middle East, and conceivably in the Far East, may call attention to present routes and conditions, and suggest some re-arrangement of systems and communications, where this is likely to be required; and primarily, the responsibility of various Company directors to the State, to the public, and to their own systems and *personnel*, should be made effectual by their removal to India where their duties lie. It almost passes the wit of man to show sufficient cause or benefit, financial or administrative, for their continued location in London; and considering the now rapid development of India, economical and political, it is an evident wrong to leave the control of her communications in the hands of absentees who have no stake in the country. The want of their presence in India is further accentuated by the now frequent strikes which throw undue work and responsibility already more than arduous on the officers,

The Permanent East.

In the current number of *The Japan Magazine* there is an illuminating article entitled "The Permanent East" from the pen of Dr. J. Ingram Bryan. While a good deal has been said of the lethargy and unprogressive character of the oriental civilization, little is said of its permanency and its capacity to persist and survive all the vicissitudes of time. The great Empires of the western world like Greece and Rome have crumbled and passed away while the civilization of India and China still stand. Is it not due to some secret virtue of which the West is absolutely incapable?

Dr. Ingram says that civilization usually passes through three stages: the *Animal*, the *Mental*, and the *Moral*. It is needless to expatiate at any length on the nature of the three stages. The earlier civilizations like Egypt, Babylonia and China up to about 2000 B. C. scarcely got beyond the first stage. Most of the European countries have scarcely gone beyond the second. But India, China and such other oriental countries have already passed through the two stages and have lived on and survived in the life of the spirit which is the essence of the third stage. What then has the West to learn from the East? Dr. Ingram concludes :—

There is nothing the West more needs to-day than a closer study of the East, the well-springs of a society that was old when the West was born.

A recapitulation therefore leads to the following significant conclusions :

1. Civilizations in which the material or intellectual element, or both, prevail over the ethical, are of an ephemeral character. Like houses built upon the sand, when the rains descend and the floods come, they will fall.
2. The permanence of a civilization depends on its attaining a condition of equipoise between the cosmic and the ethical forces making for the progress of the social organism. The survival of a civilization is conditioned on not only attaining this balance but on maintaining it.

From this it follows, as surely as the night the day, that all military, political, and economic activity is of much less significance in the life of a nation than the promotion of education and spiritual culture.

QUESTIONS OF IMPORTANCE.

Indian Banks.

The Government of India in the Commerce and Industry Department, have forwarded a letter of which the following is a copy, to all Local Governments and to Chambers of Commerce and other public bodies for opinion. The subject is emphatically one which requires to be thrashed out and bogus institutions eliminated.

'I am directed to address you as to the desirability of legislation in connection with the use of the term 'bank' in this country. I am at the outset to explain that it is not at present the intention of the Government of India to attempt to control all the numerous forms of banking operations known under various names which are carried on in this country in business centres either by foreign or indigenous agency. Similarly the Government of India do not propose to include in the scope of such legislation the regulation of a form of banking undertaken by industrial companies which receive deposits from certain persons during their busy season in order to finance the business of the firm. The Government of India wish only to examine for the present, the desirability of attempting to impose restrictions on the use of the term 'bank' or 'bankers' or its equivalents such as 'Banking Agents, Banking Societies,' etc., by individuals, partnerships or companies who conduct banking business on lines which are unsound and likely to imperil the security of credit. I am particularly to invite attention to the fact that deposits in banks for which statistics are available are increasing very rapidly. Between the years 1906 and 1911, the increase was from 12 to 35 crores of rupees, and the movement continues to progress. According to the latest statistics available, there are 451 banking and loan companies

registered under the Indian Companies Act. The Government of India have no information regarding the number of individuals or partnerships engaged in the business of banking under the name of 'bankers' in the Province of..... They desire therefore to be furnished with such information on this point as can be readily procured. They are under the impression that a considerable number of banks exist which have not been registered under the Indian Companies Act. Such institutions, I am to observe, cannot be affected by the improved regulation of the conduct of public companies which may be expected to result from the recently enacted Indian Companies Act of 1913 taking effect in 1914.

I am to offer certain general remarks regarding the points in which many existing banks appear to require reform, if they are to continue to receive large deposits from the public. In the first place, it is for consideration whether the term 'bank,' 'bankers,' etc., should not in future be restricted to companies registered under the Indian Companies Act. In the absence of any legislation regulating the use of the term 'bank,' it is open to individuals and firms to take advantage of the undoubted prestige which the term conveys, and to receive very large sums of money from the public without even coming under the restrictions which regulate the conduct of public and private companies. They are not required to publish accounts, or to notify their capital or the dividends paid or to take any precautions for the proper control of the bank's business such as are enforced on a company conducting banking business by the Indian Companies Law. There is a special danger in this state of affairs. The Indian public are, it is believed, slowly learning to substitute bank deposits bearing interest for the time-honoured practice of hoarding. The movement properly regulated is a normal and healthy one, which adds very greatly to the resources of the country by utilising the credit of which capital, when not

hoarded, forms the basis. It is of the utmost importance to the country that this process should continue unchecked by any serious set back such as the failure of any considerable number of banking institutions would undoubtedly entail. The use of the term 'bank' indiscriminately by individuals and firms prejudices the stability of the whole system of banking, including banking by public companies and dis-credit would fall on all alike in the event of serious failure of banks controlled by individuals or by partnerships. For this reason it would appear desirable that, at least for the future, the term 'bank,' 'bankers,' etc., should not be allowed to be used except by registered companies. With reference to banks already in existence, it would appear *prima facie* undesirable that any exemption of existing banks should be made from this restriction. The recent history of private banks in India has not indeed been so devoid of failure as to establish a strong case for such an exemption. But the Government of India would be prepared to consider whether the case might not be met by permitting such existing banks to continue business on their undertaking the regular publication at six-monthly intervals of balance sheets audited by a person competent to audit under the provisions of section 144 of the Indian Companies Act. I am particularly to lay stress on the fact that the withdrawal of the right to use the term 'banker' or 'banking agents' from such persons or partnerships as so describe themselves does not inflict any real hardship on these existing institutions. For it is to be observed that this restriction does not involve any discontinuance of the business in question, but only a substitution of the term 'bank' or 'bankers' by some other less imposing titles, as for instance, 'financial agents,' 'loan companies,' etc.

It would follow from these suggestions, if they prove capable of adoption, that institutions which

will hereafter possess the name and prestige of 'banks' should be subject to certain restrictions. Such restrictions would appear to be especially desirable in regard to the following matters:—

- (1) The prescription of a minimum amount of subscribed capital.
- (2) A stipulation that an adequate portion of such capital should be duly paid up within a reasonable period from the starting of the business.
- (3) A restriction on the full allocation of profits to dividends pending the building up of an adequate reserve.
- (4) A restriction as to taking up a 'bank' of business outside that of banking in which the banking profits might be lost.

Before, however, proceeding further in the consideration of such a policy as that outlined above, the Government of India would be glad of the opinions and suggestions of Local Governments, Chambers of Commerce, etc. I am, therefore, to request that, after consulting Chambers of Commerce and such other persons or local bodies as you may think advisable, you will favour the Government of India, at an early date, with your views on the subject, and especially as regards the scope and direction in which such general restrictions as those mentioned above, should they be thought necessary, can best be specially applied.

The Government of India, of course, recognise the desirability of not interfering with really legitimate banking business, and the matter is consequently in a very special degree, one in which they would be materially assisted by learning the views of the commercial community.

Indian Industrial and Economic Problems.—By Professor V. G. Kale, Fergusson College, Poona. Price Re. One. *To Subscribers of Indian Review* As. 12.

G. A. Natesan & Co., 3, Sunkurama Chetty Street, Madras.

The Interim Report of the Finance Commission.

The interim report of the Chamberlain Commission has been issued. It consists entirely of bulky volumes of the verbatim evidence given by 22 witnesses.

Mr. Lionel Abrahams, Assistant Under-Secretary, India Office, testified to four days' dealings in borrowings. He said that the Secretary of State for India had for years recognised that he must pay a little more interest in preference to unduly restricting borrowing. Dealing with the balance in India, he said that in reply to the proposal of the Government of India for temporarily lending to Presidency Banks at interest the Secretary of State was of opinion that such loans should be at the bank rate and not below as the Government of India wished.

Mr. Abraham personally thought that a less restrictive policy might now be pursued and that the Government of India should not lend direct in India to commercial firms. Exchange Banks were not disposed to borrow from the Government of India because money could be raised more cheaply in England. He thought that loans in India might be made from the Paper Currency Reserve in preference to Treasury Balances.

The general practice of the Secretary of State was to sell Council Bills freely, but not below 15-29-32. He had undertaken to sell without limit at 16½. In order not to leave the matter too much to the uncontrolled discretion of the Secretary of State, Mr. Abrahams suggested the rule "that he should sell at such price that it would be more profitable to sell at that price than to bring gold home from India."

GOLD STANDARD RESERVE.

Dealing with the Gold Standard Reserve he said that the main reasons for holding the reserve mainly from London was not to earn interest but to ensure that the sterling portion of it should be used for its proper purpose, namely, for supporting Exchange. The real argument for holding a portion of it in actual gold was that the supply of short-dated securities was very likely to decrease. To hold part of the gold in India would be wasteful. It would not earn interest and would have to be sent back when required. The Indian part of the Reserve served much the same purpose as would the corresponding addition to the Paper Currency Reserve. On the whole, he felt that the amalgamation of the two Reserves was not desirable.

Mr. Newmarch, Financial Secretary, India Office, dealing with the Paper Currency Reserve, was of opinion that this and the Gold Standard Reserve should be at least twenty-four crores at the commencement of the active season in India, and should never fall below seventeen and a half crores. The existence of part of the former Reserve in London served a double purpose as it might be used in payment for silver and also as a support to Exchange, when the balance of trade was unfavourable.

INDIA OFFICE TRANSACTIONS.

Mr. Walter Badock, Accountant-General, India Office, dealt with the India Office loan business. Replying to criticisms of the practice of lending on debentures at par, Mr. Badock said he did not think there was much in it as the debentures were all short-dated, but the reason for the practice was that it was a good policy to support these debentures because the Government of India was more interested as a borrower in the money market than as a lender. Lately there had been an increasing difficulty in lending. Now it was impossible to lend more than about eleven millions on the conditions fixed.

The evidence given by Messrs. Toomey and Fraser representing the Exchange Banks, showed that they considered that the existing state of things generally was convenient to the Exchange Banks. They opposed the suggestion that Presidency Banks should be allowed to borrow in London or deal with foreign Bills. They saw no reason why the Government of India should not lend the Presidency Banks part of the surplus balances for the benefit of trade in the busy seasons at something below the bank rate. They considered that neither a State Bank nor a mint were needed. If the latter became necessary, then they advocated the coinage of sovereigns. Famine times were the only times when Indian gold would go to the mint.

Mr. Toomey expressed the opinion that the Gold Standard Reserve should be of thirty millions, at least ten millions being in actual gold. Mr. Fraser preferred fifteen millions. Sir Shapurji Broacha tried to get the witnesses to agree that it would be better to have the whole in actual gold. They refused on the ground of cost. They considered that the safest place for the Gold Standard Reserve was the Bank of England, but said it would be a mistake to keep a large proportion of the paper Currency Reserve in London.

MR. WEBB'S VIEWS.

The report contains a long memorandum by Mr. M. de P. Webb of Karachi, which expresses his well-known views. In reply to the Commissioners, who gave Mr. Webb's ideas minute and pains-taking investigation, Mr. Webb, in general, adhered to his opinions, being apparently, still convinced that his views are correct on all the most important points, though, in cross-examination, he admitted that if the Gold Reserve were kept in India, it would have to be sent to London when a crisis arose.

Mr. Dunbar, Secretary of the Bank of Bengal, said his Bank were prepared to formulate a scheme for a State Bank with a London office to conduct the sale of drafts, transfers, loans and business of surplus balances, etc. He said such a bank should be formed by the amalgamation of the Presidency Banks and that its capital should not exceed five millions.

Mr. Iyer, Secretary of the Madras Economic Association, said that every sovereign that the people could obtain would go into the melting pot for ornaments.

MR. ABRAHAMS.

Mr. Abrahams said the minting of a ten-rupee piece would be much cheaper than the minting of a sovereign, but the demand was more sentimental than practical. India had a gold currency at present. The Government encouraged its use, but the people preferred other forms of money.

Mr. Abrahams further said that the suggestion that the affairs of the India Office and the Indian Empire were conducted in the interests of the London money market was not only contrary to fact but conveyed a most harmful impression.

MR. OSCAR BARROW.

Mr. Oscar Barrow, formerly Accountant-General, Bombay, and Auditor General, Calcutta, said it would be dangerous to lend much out of the Treasury balances except during a small portion of the year; but he favoured amending the law so as to enable lending from the Paper Currency Reserve. He strongly urged the advantage of getting paper into circulation. Really, a Gold Standard Reserve was not needed, but we must have a Paper Currency Reserve.

Replying to a question whether it was not simpler to combine both Reserves, he said they could be amalgamated, but that it was at present impossible because the Note circulation was not big enough to enable us to hold both sufficient securities, and sufficient gold.

"You must have sufficient securities plus sufficient gold to maintain the rupee standard: but you have not got enough." He thought that 60 per cent. or 70 per cent. of the Paper Currency Reserve might be invested, but said it was not wise to go so far lest public opinion were made uneasy. He agreed with Mr. Toomey that it was not safe to take 1907-08 as the severest strain India was likely to experience.

MR. A. C. COLE.

Mr. Alfred Clayton Cole, ex-Governor of the Bank of England, expressed himself as strongly in favour of holding a Gold Standard Reserve in England, stating emphatically that he was looking at the matter purely from the Indian standpoint.

There ought to be ten millions in actual gold unless the Government of India in an emergency were able to use the gold in the Currency Reserve. Then perhaps five millions might be sufficient.

He condemned lending at par on Indian securities quoted below par. He did not think that India borrowed too much, but the time was coming when India and Britain alike would have to issue loans with a fixed date of redemption.

A SUMMING UP.

Summing up the general results of the evidence before the Chamberlain Commission, the *Times* says they will satisfy most people that there has been clear exaggeration in the criticisms of Indian financial arrangements. One question seems to be definitely settled by weight of evidence, almost everybody except Mr. M. de P. Webb, being in favour of keeping the Gold Standard Reserve in London.

The evidence, however, showed that there was growing dissatisfaction with the complication of existing Reserves and that if consolidation were possible the Currency system would be much simplified. The views of the Commission thereon will be awaited with much interest. Opinion as to the desirability of the State Bank is not very divided, but is on the whole, adverse to the project. The establishment of a Gold Mint also finds little support.

AN IMPORTANT PAPER.

One of the most important papers among the appendices to Mr. Lionel Abrahams' memorandum on the subject of the State Bank, which, as mentioned by Mr. Montagu in his Budget speech, was prepared for submission to the Royal Commission, says, in surveying the

UTTERANCES OF THE DAY

Lord Haldane on Higher Nationality.

At the thirty-sixth annual meeting of the American Bar Association at Montreal on September 1, Lord Haldane who was present as the guest of honour announced himself as the bearer of a message from King George and delivered a remarkable address in the course of which he said:—

Renan tells us that: "Man is enslaved neither by his race, nor by his language, nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, same of mind and warmth of heart, creates a moral consciousness which is called a nation." Another acute critic of life, Matthew Arnold citing one still greater than himself, draws what is in effect a deduction from the same proposition. "Let us," he says, "conceive of the whole group of civilised nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result: a confederation whose members have a due knowledge both of the past, out of which they all proceed, and of each other. This was the ideal of Goethe, and it is an ideal which will impose itself upon the thoughts of our modern societies more and more."

But while I admire the faith of Renan and Arnold and Goethe in what they all three believed to be the future of humanity, there is a long road yet to be travelled before what they hoped for can be fully accomplished. Grotius concludes his great book on 'War and Peace' with a noble prayer: "May God write," he said, "these lessons—He Who alone can—on the hearts of all those who have the affairs of Christendom in their hands. And may He give to those

previous discussions from 1867 onwards, that there has been a marked vagueness as to the duties which should be entrusted to the Bank and the advantages to be derived therefrom.

His scheme would assign to the Bank a much larger holding of Government of India balances than are at present in the Presidency Banks, the management of paper currency and participation in the sale of drafts on India for meeting the Secretary of State's requirements, as it would not accept unlimited obligation to sell Bills on London at fixed rate in order to support Exchange.

The management of the Gold Standard Reserve should remain with the Government of India, though as a matter of convenience, the carrying out of the particular transactions relating thereto should be entrusted to the Bank. It should not receive deposits in London and should not have a preferential position as to coinage.

PROTECTING INDIAN INTERESTS.

The protection of the Government of India's interests should be through the Government of India Directors, whose presence would give confidence to the public and would not hinder the Bank from the conduct of efficient business.

The London Office of the Bank should include a representative of the Secretary of State with a position corresponding to that of a Government Director of guaranteed and other Indian Railway Companies. Although he has an absolute veto at his discretion over the rest of the Board, the system has worked with remarkable smoothness.

INDIAN MILITARY EXPENDITURE.—An Exhaustive and Comprehensive treatment of the question. Full of facts and figures by Mr. Dinshaw Edulji Wacha. Crown 8vo. 54 pages, As. 4.

RECENT INDIAN FINANCE.—By Mr. Dinshaw Edulji Wacha. A valuable collection of papers relating to Indian Finance dealing with such subjects as, The Case for Indian Reform; The Growth of Expenditure; Enhanced Taxation; Revenue and Expenditure; Reasons for the Deficit, etc. Price As. 4.

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ESSAYS ON INDIAN ECONOMICS.—By the late Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the "Indian Review," Re. 1-8-0.

G.A. Natesan & Co., 3, Sunkurama Chetty Street, Madras.

persons a mind fitted to understand and to respect rights, human and divine, and lead them to recollect always that the ministration committed to them is no less than this, that they are Governors of Men, creatures most dear to God.'

NATIONS AND THEIR NEIGHBOURS' POINT OF VIEW.

'The prayer of Grotius has not yet been fulfilled' nor do recent events point to the fulfilment as being near. The world is probably a long way off from the abolition of armaments and the peril of war. For habits of mind which can be sufficiently strong with a single people can hardly be as strong between nations. There does not exist the same extent of common interest, of common purposes, and of common tradition. And yet the tendency, even as between nations that stand in no special relation to each other, to develop such a habit of mind is in our time becoming recognisable. There are signs that the best people in the best nations are ceasing to wish to live in a world of mere claims, and to proclaim on every occasion 'Our country right or wrong.' There is growing up a disposition to consider their neighbours' point of view as well as their own. There is apparent at least a tendency to seek for a higher standard of ideals in international relations. The barbarism which once looked to conquest and the waging of successful war as the main object of statesmanship, seems as though it were passing away. There have been established rules of International Law which already govern the conduct of war itself, and are generally observed as binding by all civilised people, with the result that the cruelties of war have been lessened. If practice falls short of theory, at least there is to-day little effective challenge of the broad principle that a nation has as regards its neighbours duties as well as rights. It is this spirit that may

develop as time goes on into a full international 'Sittlichkeit.'

But such development is certainly still easier and more hopeful in the case of nations with some special relation than it is within a mere aggregate of nations. At times a common interest among nations with special relations of the kind I am thinking of gives birth to a social habit of thought and action which in the end crystallises into a treaty, a treaty which in its turn stimulates the process that gave it birth. We see this in the case of Germany and Austria, and in that of France and Russia. Sometimes a friendly relationship grows up without crystallising into a general treaty. Such has been the case between my own country and France. We have no convention excepting one confined to the settlement of old controversies over specific subjects, a convention which has nothing to do with war. None the less, since in that convention there is embodied the testimony of willingness to give as well as to take, and to be mutually understanding and helpful, there has arisen between France and England a new kind of feeling which forms a real tie.

THE GROUP SYSTEM OF NATIONS.

'Recent events in Europe and the way in which the Great Powers have worked together to preserve the peace of Europe, as if forming one community, point to the ethical possibilities of the group system as deserving of close study by both statesmen and students. The "Sittlichkeit" which can develop itself between the peoples of even a loosely connected group seems to promise a sanction for International obligation which has not hitherto, so far as I know, attracted attention in connexion with International Law. But if the group system deserves attention in the cases referred to, how much more does it call for attention in another and far more striking case!

'In the year which is approaching a century will have passed since the United States and the people of Canada and Great Britain terminated a

great war by the Peace of Ghent. On both sides the combatants felt that war to be unnatural and one that should never have commenced. And now we have lived for nearly a hundred years, not only in peace, but also, I think, in process of coming to a deepening and yet more complete understanding of each other, and to the possession of common ends and ideals, ends and ideals which are natural to the Anglo-Saxon group and to that group alone. It seems to me that within our community there is growing an ethical feeling which has something approaching to the binding quality of which I have been speaking. Men may violate the obligations which that feeling suggests, but by a vast number of our respective citizens it would not be accounted decent to do so. For the nations in such a group as ours to violate these obligations would be as if respectable neighbours should fall to blows because of a difference of opinion. We may disagree on specific points, and we probably shall, but the differences should be settled in the spirit and in the manner in which citizens usually settle their differences. We are realising more and more the significance of our joint tradition and of the common interests which are ours.

'But it is not merely in external results that the pursuit of a growing common ideal shows itself when such an ideal is really in men's minds. It transforms the spirit in which we regard each other, and it gives us faith in each other:

Why, what but faith, do we abhor

And idolise each other for—

Faith in our evil or our good,

Which is or is not understood

Aright by those we love or those

We hate, thence called our friends or foes.

Essays in National Idealism.—By Ananda K. Coomarasawamy, D. Sc. Popular Edition with 6 illustrations Re. 1. To Subscribers of the Indian Review As. 12.

G. A. Natesan & Co., 3, Sunkurama Chetty Street, Madras.

INDIANS OUTSIDE INDIA.

The Colour-bar in Australia.

The British nation, in spite of its enlightenment, has not been able to overcome the prejudices due to colour and race. We have seen much of this prejudice as regards the immigration and employment of coloured labourers. But instances about the employment of highly qualified coloured professional men are few, indeed. A case is just reported of a Ceylonese doctor being prohibited to land in Australia owing to the unreasonable objections of the Labour Party. On August 20, Reuter wired that the West Australian Labour Federation protested to the Postmaster General against the employment of a coloured doctor on board the liner. Having been prohibited from landing at Sydney, this doctor returned to Ceylon on the 18th instant. His name is Christopher Victor Aresappa and his degrees include M. R. C. S., M. R. C. P. (Lond), D. T. H. (Oxon.), D. T. M. and H. (Cam). This doctor was engaged on Colombo in place of Dr. Jamieson as Surgeon in board the *Orontes* as the latter fell ill and went into the General Hospital. He was engaged as far as Freemantle, but the Company not being able to find another medical man at that part Dr. Aresappa was pressed to continue to act as Surgeon as far as Adelaide. The doctor says the captain and officers of the *Orontes* were specially kind and courteous. He had to work hard and vaccinated as many as 700 and he found at the ports the people bore no animosity against him. Some people even expressed their regret and detestation of the course adopted by the Labour Party. The three leading newspapers spoke highly of him and yet this Ceylonese doctor was prohibited on account of his colour and nothing else. When will the British Colonies rise above colour prejudice and prevent the growth of tension owing to instances of this description?—*The Tribune*.

H. H. The Maharaja of Jaipur.

The Maharaja of Jaipur has sent Lady Harding three lakhs as a contribution towards the establishment of a Women's Medical College at Delhi.

H. H. The Maharaja of Bikaner.

His Highness the Maharajah of Bikaner has been appointed a Vice-President of the Indian Branch of the St. John's Ambulance Association.

Honours for Bengali Nobles.

The question of enhancing the status of hereditary, as against personal, title holders in Bengal has recently been under the consideration of Government.

His Excellency the Governor in Council has been pleased to concede to the following five noblemen, as hereditary privileges to be attached to their hereditary titles which they now enjoy personally, exemption from personal attendance in civil courts and private entry to Government House, Calcutta. The Nawab Bahadur of Moorshidabad and Amir-ul-Omrah, K.C.S.I., K.C.V.O., the Hon. Sir Bijont Chand Mahtab Maharajadhiraj Bahadur of Burdwan, K.C.S.I., K.C.I.E., O.M., Maharaja Bahadur Sir Prodyot Coomar Tagore, Kt., Hon. Nawab Bahadur Sir Khwaja Maharaj of Dacca, G.C.I.E., K.C.S.I., and Maharaj Kumode Chunder Singh of Suswa.

Fire in the Srinagar Factory.

In a big fire at Srinagar, Kashmir, the whole of the block forming the sericulture factory were burned to the ground. The fire appears to have broken out in the southern filature and fanned by a gentle breeze reached the six buildings in succession. The factory employed over 5,000 hands, with a competent staff of Europeans. The loss to the State is heavy. The Director, Mr. Douglas, and his European assistants were on the spot, but their efforts were of little avail owing to the great amount of timber in the buildings. His Highness the Maharaja personally superintends the salvage of the silk.

The Yuvaraj of Mysore on East and West.

In responding to the addresses of welcome on his return from Europe the Yuvaraj of Mysore observed:—"Leaving things entirely to fate to shape and mould our future is inconsistent with progress and with the achievement of our ideals. We shall never rise out of mediocrity among nations unless we have unlimited faith in the power of our personal efforts to raise and transform our country. The opportunity for work is most ripe now, with the prevalence of abiding peace in the country under the aegis of Great Britain. Nature has blessed us in Mysore with a good climate and endowed us with mineral and other natural resources, and now I can claim to have seen other parts of the world, I feel proud of the fact that our country compares most favourably with several of the most advanced parts of the world, and the fault would be greatly ours if we did not make the country what it should be. Our people are poor not because they are good, but because they are weak, thriftless, disunited and indolent. Unless our society is purged of a great many cliques and creeds, with habits based on mere traditional and not rational grounds, we have no chance of progress towards homogeneity of the masses, and unless our women are raised from the level of non-entities to that of partners in the truest and fullest sense of that term, we shall remain weak and miss a gentle ennobling influence upon life."

The Dewan Peishkar of Travancore.

In recognition of the work done by Mr. N. Subramania Iyer as Census Officer in Travancore, the Government of H. H. the Maharajah have, we understand, conferred on him a personal allowance of Rs. 100 a month. Mr. Subramania Iyer is now the senior Dewan Peishkar of the State, having succeeded Mr. S. Padmanabha Iyer who, after officiating as Dewan on a number of occasions, retired in May last.

INDUSTRIAL AND COMMERCIAL SECTION.**Lord Carmichael on Swadeshi.**

H. E. Lord Carmichael opened the third session of the Swadeshi Mela on the 5th September.

"Swadeshism," the Governor said, "is a very practical form of patriotism. It stands quite apart from any protective wall of tariffs, or from any political feelings of exclusion. Small industries in Bengal are well worth helping. But what is most needed in their industries is organisation in bringing together those who make things and those who want to buy them." In conclusion, His Excellency said:—"Nothing can be done on a large scale without capital. Up to now Bengal industries have depended for the most part on European capital, greatly to the benefit of both Europe and Bengal. But there is plenty of room for Bengali capital, too, and it is only Bengalis who can provide that. The Government may help your boys to get knowledge which will fit them to produce wealth as well as the boys of any country can. But if they are to have a chance of using their knowledge, there must be openings for them, and capital is needed to give openings. I would merely ask you to remember that your industries have to compete with industries financed by capitalists, who are not accustomed to getting the interest which is often looked for by Bengali investors, and that until there are men willing to invest money with the prospect of a return no higher than that which suffices for the investor from other countries, it is useless to hope for very great development. I am sure, however, that Bengali rich men are patriotic, and I am sure they are intelligent. I hope, therefore, you may look forward confidently to the time when it will be clearly shown that Bengal is a country, whose people make the fullest use of her natural advantages. This Mela is meant as a step in this direction."

Indian Industries.

Mr. C. Y. Chintamani has been intimately connected with the Indian Industrial Conference as its Joint Secretary for the last few years; and with his close knowledge of the industries in various parts of India he has delivered an interesting address at Fyzabad as President of the seventh session of the Industrial Conference. In the course of his address, he appeals for an association of Indian industrialists. Analysing the causes of the failure of the Swadeshi movement he observes that it is due as much to our incapacity to produce articles commensurate with the demands, as also to the want of co-operation on the part of the Government. He says:—

In Hungary, according to a report of the Minister of Commerce, £257,908 was given by the Government in the space of nine months for the establishment of 29 new factories, £115,125 for the enlargement of 27 existing factories, £39,190 for the supply of machinery to 61 factories, and £1,187 for the education of apprentices in two factories. State favours such as exemption from taxation, &c., were granted to 12 industrial concerns and promised to 19 others. During the same period the State assisted the smaller industries by a grant of £27,035 and by gifts of machinery valued altogether at £39,747. The total of these grants is Rs. 78,77,880. This was, mind you, the amount of only the direct grants in no more than nine months. I would make a respectful present of this to our Government, which for the first time in these provinces allotted Rs. 25,000 for industrial development in the year 1907-08 in which very year Rs. 2,95,000 was given for improvements and embellishments in the residences of the Lieutenant-Governor and for a new train for him.

Although in India a similar lead by Government is not taken, he said we must not be discouraged, because there is much that the people themselves could do to acquire knowledge and secure co-operation.

Material Prosperity of India.

H. E. the Viceroy in the course of his address in his Council said :—

'I am happy to think that the material prosperity of India has been quite phenomenal.

During the year 1912 the imports of merchandise rose from £ 92 millions to £ 107 millions, while the exports rose from £ 160 millions to £ 164 millions, and the total trade from £ 244 millions to £ 271 millions. These last figures show a net increase of £ 27 millions or 11 per cent. In the rate of progression India therefore compares favourably with any of the principal countries of the world. Under the present circumstances, there is no reason why this prosperity should not continue, although it would be wise not to raise our hopes too high.

H. E. Lord Willingdon on Co-operation.

In the course of a lengthy speech on the occasion of the opening of the Co-operative Conference at Poona His Excellency said that he had been greatly struck with the numbers of those who had come forward to assist in the work, and further he was glad to note that the progress made had outstripped that of all previous years. It was only last year that the assistance of Government loans had been withdrawn, and to see that in spite of this such steady progress had been made, was a sure sign that the movement was gaining ground. His Excellency paid a warm tribute to the untiring efforts made by the Hon. Sir Vithaldas Thackersey and the Hon. Mr. Lalubhai Samaldas Mehta in establishing a Central Bank which had for its object the removal of the indebtedness of the ryot. He believed that there were vast chances of prosperity before the country if they proceeded on proper lines. Co-operation in its main principles meant mutual work for mutual good, free from any taint of sectarianism. It was an effort on the part of an individual to improve his neighbour.

Technological Teaching for Calcutta.

A report signed by Mr. R. Nathan, I.C.S., Mr. G. W. Kuchler, ex-Director of Public Instruction, and Mr. W. H. Everett, Superintendent of Industries, states the need for a well-equipped technological institute in Calcutta, and details a scheme which would, they estimate, involve a capital expenditure of £ 68,000 and an annual charge of £ 20,000.

It is suggested that the buildings formerly occupied by the Imperial Secretariat and the Government of India Press should be devoted to the purposes of the institute, and the scheme makes provision for 675 day students and 360 students at evening classes. The day classes are to include 300 students of engineering in its various branches, and 300 more are to be provided for at the evening classes in the same subject. In the textile classes, comprising cotton and jute, provision is made for 70 students, in the chemistry classes for 15, and in the printing classes for 110. Commercial education is to be available for 200, and, in addition, places are to be provided for 40 women, who are to be given instruction in dress-making, millinery, and commerce.

The committee express the conviction that the institute would render important service to the numerous industries which centre in Calcutta and its neighbourhood, and at the same time would fit young Bengalis to take a larger share in the conduct of those industries than has hitherto fallen to their lot. It is unfortunate, however, that there seems little hope, at present at all events, of obtaining employment for Indian technical students in the jute mills owing to the disinclination of mill owners to take Bengalis on the managing staff. In consequence, Indian students will be admitted to the jute classes only in cases where the authorities of the institute can make special arrangements to apprentice them.—*India*

Indian Students and Technical Education.

The results of the City and Guilds of London Institute Examinations, held in the Victoria Jubilee Technical Institute, Byculla, Bombay, in April 1913, have been received. We understand that thirty-two students of the Institute entered for the Cotton Spinning Examination, of whom 27 or 84 per cent. were successful, viz., 9 in Grade I, 12 in Grade II, 2 in Final Section A, and 4 in Final Section B.

Twenty-three students of the Institute entered for the Cotton Weaving Examination, of whom 16 or 69 per cent. were successful, viz., 12 in Grade I, 3 in Grade II and 1 in Final Section B.

Five students of the Institute who entered for the Cotton Dyeing Examination were all successful. Twenty students of the Institute entered for the Mechanical Engineering Examinations, of whom 14 or 70 per cent. were successful, viz., 11 in Grade I, and 3 in Grade II.

Forty-five students of the Institute entered for the Electrical Engineering Examination, of whom 30 or 67 per cent. were successful, viz., 45 in Grade I, 7 in Grade II. (Alternate Current) and 8 in Grade II (Continuous Current). Twelve students of the Institute entered for Motor Car Engineering, of whom 4 or 33 per cent. were successful.

We congratulate the Principal on the excellent work of the Institute. It is a record of which the Institute might be proud.

India and the Panama Canal.

The *Manchester Guardian's* London correspondent understands that a Report which was recently prepared for the Japanese Government shows that the opening of the Panama Canal will, among other things, result in an increase in raw cotton imports from the United States, and in a decrease of imports from India. This will, moreover, enable Japan to place her cotton manufactures on the Indian market at a lower figure than is possible at present.

Bombay College of Commerce.

The following is the Government Notification issued on the 13th instant :—

In a Press note of May 1913 the sanction of the Secretary of State was announced to the scheme for the establishment of a College of Commerce in Bombay and it was stated that the Secretary of State had been requested to select a suitable candidate for the post of Principal of the College. The Secretary of State has recently informed the Government that a suitable candidate has not yet been found. Although great difficulties have presented themselves in the way of an early opening of the College, partly owing to the above reason, partly in connection with the question of accommodation, and partly because of the recently introduced changes in the University calendar, the Governor in Council announces in a Press Note issued this evening, that it has been possible to concert provisional arrangements, which will admit of the original intention as to the opening of the institution being carried into effect.

The Government makes the following provisional arrangements in the College pending the arrival of a permanent Principal from England or until further orders :—Mr. K. Subramania Iyer, B.A., L.T., F.S.A., (London) to act as Principal (Honorary), Mr. Nilkanath Sadashiv Takakhav, M.A., L.L.B., to act as lecturer in English, Mr. Ramachandra Mahadev Joshi, M.A., L.L.B., to act as lecturer in Political Economy, Mr. Bhashkar Rao Vithaldas Mehta, M.A., L.L.B., to act as lecturer in Mercantile Law, M. Sorabji Shapurji Engineer, B.A., F.S.A., (London), to act as lecturer in Accountancy.

The Government cordially acknowledged that the early introduction of these arrangements has been rendered possible only through the energy, zeal and resourcefulness of Mr. K. S. Aiyar who has consented, pending the arrival in India of the permanent Principal of the College, to give his services in a honorary capacity to the College.

AGRICULTURAL SECTION.

Irrigation Works in India.

The Hon. Mr. R. P. Russell in the course of his address in the recent Engineering Conference made the following remarks regarding the progress of irrigation works in India :—

The degree of proficiency to which irrigation science has been brought in India is probably not surpassed in any other country; thirty years ago we had in operation sixty six major and minor works for which capital and revenue accounts are kept. The total capital outlay at the time was recorded as nineteen and a half crores of rupees and they returned a net revenue of about one crore of rupees per annum. Twenty years later the number of works had increased to 124 and the capital outlay to 43½ crores and the net revenue per annum had risen to about 2½ crores. To day we have in operation 188 irrigation systems of the kind mentioned, having a capital value of 54½ crores and bringing in a net revenue of about four crores per annum. Ten years ago there were in operation over 43,000 miles of canals and distributaries; during the last ten years no less than 10,000 miles have been added to that total. Perhaps, however, the most eloquent testimony as to the fruits of the labour of our irrigation officers is to be found in the figures showing the areas irrigated annually. Thirty years ago the area served by irrigation systems of all kinds amounted to about eleven million acres. Twenty years later this had been increased to about nineteen millions and our present area is about twenty three millions which, when the works now under construction are completed, it is confidently expected will rise to fully twenty seven millions. Other large projects under investigation are not unlikely to add another ten millions of acres to the total. It is not uninteresting to note that the roughly estimated value of crops raised on irrigation systems in a single year easily exceeds the entire capital

outlay expended on irrigation works to date. The Irrigation Commission estimated that an irrigation system could be counted upon to effectually protect an area from famine equal to from two to 4 times the irrigated area. On this assumption the systems in operation to-day may be said to protect an area of considerably over 100,000 sq. miles from the horrors and expense attendant upon a famine. This area I may remark, is almost equal to the entire area of the British Isles. The impetus given to the cause of irrigation by the report of the Irrigation Commission of 1901-1903 presided over by Colonel Sir Colin Scott Moncrieff is evidenced by the increased grants provided annually for works of this kind. The annual capital outlay has increased from one hundred and nine lakhs in 1902-03 to two hundred and ninety six lakhs in 1911-12, the last year for which full figures are available, the current year's grant being nearly 322 lakhs. A number of splendid schemes has resulted from the labours of the Commission.

Eastern College of Tropical Agriculture.

We notice from Ceylon papers to hand that the question of the proposed College of Tropical Agriculture is to be brought up at a meeting of the Ceylon Agricultural Board, with a view to definite steps being taken with regard to the architectural design of the proposed building for the College and other details. We also learn from Ceylon that two well-known firms in Colombo, one an Engineering firm of repute, and the other a firm of architects who are just engaged in building one of the handsomest structures in Colombo, have been entrusted with the preparation of plans and estimates. The College buildings will be two-storeyed and will consist of all the necessary conveniences of a modern up-to-date building. The structure is expected to cost Rs. 400,000 and to be of quite an ornate type in consonance with the latest public buildings in Colombo.—*I. I. and Power.*

H. E. Lord Willingdon on Stock Raising.

His Excellency Lord Willingdon, in opening the proceedings of the Poona Agricultural Conference said that it gave him great pleasure to see so numerous a gathering of gentlemen who were interested in this important subject of agriculture.

They had a good monsoon so far, which has given them a good start, and they were now waiting, in a few days, for those refreshing showers which were necessary to add a finishing touch to the monsoon. He thought that praise was due to the Engineers who had done so much to bring thousands of acres under cultivation. He realised the enormous amount of experimental and educational work that was now going on in India. He hoped that those which they were going to discuss would produce good and useful instruction to Government. He was not quite sure after his visit to it that the Agricultural College did not need more assistance than any other technical institution in India, and he would say that this institution would receive his earnest and individual attention. Another thing that he had noticed was that much had been said and written about improvements in horticulture and improvements in machinery, but little or nothing as to stock-raising. Most people went in for stock-raising for purposes of agricultural operation only, while none thought of improving the breed of animals. What all must endeavour to do was to improve daily the cattle of the country.

Decadence of Indian Gardening.

An interesting paper on the possibilities of fruit and flower gardening in Western India was presented to the Poona Agricultural Conference by Mr. G. B. Pattavardan, Acting Assistant Professor of Botany in the Poona Agricultural College. The value of this contribution was largely obscured by the more pressing agricultural questions, but it is worth noting, that Mr. Pattavardan pointed out the scientific possibility of immense

gardening achievements as regards both flowers and fruit.

It is remarkable, he said, "how little has been done in that direction by Indians whose home is on this side of India. The staple fruit of the country, the mango for instance, owes its improvements to the Portuguese as the names of the most important varieties indicate. This apathy towards horticulture is all the more remarkable since our ancestors undoubtedly took a great interest in flowers and ornamental gardens as evidenced by innumerable allusions to beautiful ideas about them in Sanskrit literature. The great aesthetic sense which this implied seems to have disappeared in later generations. Our horticultural ideas at present are confined within very narrow limits. They consist in raising a few fragrant varieties of Jasmines, Parijatak (*nyctanthes arbortristes*), one variety of rose, the neglectfully cultivated but sacred *tulsi* plant and a few others."

Freight of Fodder.

In view of the scarcity of fodder in Ajmer-Merwara the Government of India have decided that, with immediate effect, freight on all consignments of fodder (excepting fodder for the Army Department) booked to stations in Ajmer-Merwara, shall be recovered from the consigner or the consignee at the rate of half-an-anna per four-wheeled and one anna per bogie wagon per mile, and that the balance of freight, calculated at the ordinary tariff rates, shall be paid by Government and debited to Head "33," (Famine Relief) in the accounts.

AGRICULTURAL INDUSTRIES IN INDIA,—

By Seedick R. Sayani. With an introduction by Sir Vitaldas Damodar Thackersey. Price Re. 1. To Subscribers, As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras,

JOURNALISTIC SECTION.

VALUE OF A NEWSPAPER.

"What is the capital value of a great New York newspaper?" is the question that has vexed the tax appraisers of New York who have been trying for the past twelve months to appraise the estate of the late Mr. Joseph Pulitzer, the proprietor of the *New York World* (morning and evening), and the *St. Louis Post-Dispatch*, says the New York correspondent of the Daily Mail.

The Probate Court rejected the first appraisal of the estate at £3,705,023. contending that the value placed on the *New York World* of £616,1991 and on the *St. Louis Post-Dispatch* £1,600,000. The appraiser, however, was unable to obtain any expert witness who, in view of the peculiar conditions in the newspaper business, would value the *World* at more than £1,000,000 or the *Post-Dispatch* at more than £540,000. It may be said that in England except in the case of a very prosperous one the established paper-selling value is usually taken at four to five times the annual gross profit.

Mr. Arthur Brisbane, the chief editorial writer in the syndicate of newspapers owned by Mr. Hearst, who is reputed to enjoy a salary of £15,000 a year, declared that the value of a man half as able as Mr. Pulitzer would be £30,000 a year to one newspaper and £50,000 to two newspapers. He said that the death of Mr. Hearst would seriously affect the capital value of his newspapers, and estimated the value of Mr. Pulitzer's personality as generously as one-half of the total value of the *World* and the *Post-Dispatch*.

Mr. Don Seinz, business manager of the *World*, said that when Mr. Pulitzer, to meet the competition of Mr. Hearst, reduced the price of the *World* to $\frac{1}{2}$ d in 1896 the circulation increased by 88,000 copies, but the profits disappeared. Economies in the return of unsold papers were then effected, amounting to £20,000 a week, while an additional £20,000 a year was earned by "syndicating" news to newspapers in other towns.

THE FUNCTION OF THE JOURNALIST.

In a very brilliant article in an English contemporary Mr. C. Sheridan Jones gives a vivid pen-picture of a true journalist. Writing under the head, The Man with the Pen, he says:—

Carlyle has said of the latter-day journalist that he is the equivalent of the old-time priest. Surely he is more than that! His real function is that of the people's advocate. He must exercise perpetually that eternal vigilance which is the price of liberty. Over and over again his acumen has dragged to light some crying scandal that has remained unsuspected of the people. His soul must be ever in action. While other men enjoy regular hours and settled repose, he must be prepared to work day and night to secure for other conditions he cannot win for himself. He must be prepared to listen to the grievances of all men and to be oblivious of his own: to deny himself sleep so that the Engineers may win their eight hours a-day; to give up his own half-holiday in order that the shop-assistants may get an extra half-hour off. He must insist on the paramount importance of Trade Unionism and suffer himself to be blacklegged by every stray celebrity—music-hall artist, muderer, jockey, or what not. He must voice everybody's grievances except his own. If, as the old Romans used to say, "work is worship," then indeed the life of the journalist is suffused with religion, for, in very truth, it is consecrated to mankind.

A JOURNALISTIC STORY.

The Edinburgh *Dispatch* tells an amusing story. The reporter after a very busy day, felt exhausted when he returned to the office with his notes. He had a report of a speech delivered by Lord Rosebery, and not being equal to the task of transcribing his shorthand notes a good hearted typist came to the rescue, and obligingly offered to take the speech down on a typewriter if the reporter would dictate it from his notes. The speech was a long one, and when it was got into type both reporter and typist were very tired, the reporter in winding up exclaiming with a sigh of relief Thank Heaven! Unfortunately the typist automatically incorporated the exclamation as part of the report. The copy was rushed through to the compositors, set up, hastily read, and sent to press. The consequence was that the following morning the speech appeared in print with this startling finale: "At the conclusion of the meeting Lord Rosebery left for the South, Thank Heaven!"

Departmental Reviews and Notes.

LITERARY.

LIFE OF FLORENCE NIGHTINGALE.

The most important and vitally interesting of all the recent biographical literature is the life of Florence Nightingale, by Sir Edward Cook. Sir Edward, says the London *Nation*, has had the advantage of continuous help from the Nightingale family, and the amplest material (Florence Nightingale was a great and methodical correspondent) to work on. The result should be a fully adequate revelation of a very original character and life. As to the latter, two events in it will necessarily be salient, Miss Nightingale's work in the Russian War, and her later and fruitful campaign for the health of the Army, both in India and at home. This brought her into continuous relationship with Viceroy, Secretaries of India, soldiers, and statesmen of all sorts, to whom she had to apply her immense energy, her zeal for the public good, and her arts of management. As she was, so she wrote, with wonderful spirit and knowledge of the world, and a free-flowing, satirical, and whimsical pen.

THE LATE W. C. HAZLITT.

At Richmond, at the age of seventy-nine, Mr. William Carew Hazlitt, the well-known author, and grandson of the famous essayist died on September 8. His father, the son of the essayist, was a journalist, and later Registrar of the Court of Bankruptcy. The deceased was a voluminous writer on many subjects, and his best known work was his "Bibliographical Collections and Notes on English Literature." He also published a further instalment in 1903, and a "Roll of Honour," an alphabetical catalogue of over 17,000 British book-collectors, and other bibliographical works.

THIRTEEN GREAT TRAVEL BOOKS.

What are the great modern books of travel? A list of thirteen is given in "Outlines of Victorian Literature," by Professor Hugh Walker and Mrs. Walker (Cambridge University Press). Five of Borrow's books are given, and these eight:—

Sir Francis McClintock's "The Voyage of the 'Fox' in Arctic Seas,"

Miss Amelia Edwards's "A Thousand Miles up the Nile,"

Livingstone's "Missionary Travels in South Africa,"

Stanley's "How I Found Livingstone," "Through the Dark Continent," and "In Darkest Africa,"

Speke's "Journal of the Discovery of the Source of the Nile," and,

Sir Richard Burton's "A Pilgrimage to El-Medinah and Mecca."

THE WRITER'S REWARD.

Mr. W. Teignmouth Shore gives the following autobiographic reminiscence which is of much interest to writers—

Truly I think the beginning of the work of a writer of fiction dates from the moment when it is borne in on him that he must be himself. The great ones, Fielding, Thackeray, Jane Austen, Goldsmith, Dickens, are themselves almost if not quite from the first effort, but we little ones take a long time to discover ourselves. We bother about form and style and other critical bogeys. Then one day we sit down and write out what is in us, what we feel and what we know. Then comes—what? Fame seldom, fortune still more infrequently, but always as the reward of honest work the knowledge that there are some who will read and understand. This is surely the writer's greatest reward, that laying bare his heart he touches the hearts of others—of few perhaps, but that does not matter. Perhaps the proudest moment of my life was when a comrade told me of his visit to the bedside of a dear, kind lady who lay dying, and who—not knowing that he knew me—held up one of my books and told him that it had helped her.

EDUCATIONAL.

H. E. THE VICEROY ON HIS EDUCATIONAL POLICY.

The following is the concluding portion of H. E. the Viceroy's speech in the last session of the meeting of the Imperial Council :—

'The deep interest that we all take in the progress of education in India induces me to make a few remarks on the subject. We have not forgotten His Majesty's inspiring message which still rings in our ears and I and my Government will leave no stone unturned to realise the hopes enshrined in that gracious utterance. From the very outset I and my Government have been deeply interested in all that goes to develop and improve education in India. When I assumed charge of the office of Viceroy, the total public expenditure on education was just less than 4 crores of rupees. Since that date grants have been made by my Government to local Governments to the extent of 4 crores 79 lakhs non-recurring and one crore 15 lakhs recurring. This is but the beginning of a policy which we hope to develop as rapidly as the financial situation permits. In view of these facts and of the actions of myself and my Government, I am somewhat surprised to see in certain quarters hints, statements or suspicions that we contemplate the arrest or the extinction of higher education. Out of the grants that I have mentioned, a sum of over 125 lakhs non-recurring and over 27½ lakhs recurring has been allotted to university, college and secondary education, not without criticisms from some sides that higher and secondary education should look after themselves and that the resources of the State should be concentrated on primary education. Our policy has been laid down in the resolution of the 21st February and I challenge anyone to say that it is not both liberal and progressive. You may rest assured that there is absolutely no foundation whatever in the rumours that my Government looks with little favour on higher education whether in

secondary schools or in colleges or in universities. We have set before ourselves a higher ideal. We desire to give the young generation of India by means of improved education as good a chance in life as we Englishmen have received. We desire above all to cultivate high intellectual and moral character in institutions where the general tone is one of sound learning and instruction tempered by healthy emulation in sports. At the same time I would wish that the youth of India should be taught wisely and well to be truly patriotic, to serve their country with unselfish devotion, to appreciate to the full their own great historical traditions and to take a pride in belonging to the land in which they were born. As a father myself I can sympathise with the parents of India in their aspirations for their children. I hope to see the young generation of the schools and universities of this land grow up into honest, able and clever men who will play their part not only in the administration but also in the social, moral and material development of this great empire, with a clear perception of responsibility, and a true appreciation of their duty to the empire, to their families and to themselves.

MUNIFICENT GIFT BY A HINDU LADY.

The example of Mr. Tata, Sir Tarak Nath Palit and Dr. Rash Behari Ghose have not gone in vain. A correspondent writes to the *Tribune* :— "The youngest sister of Chandhurani Mahadeo Prosad Sahib of Allahabad, who has an extensive *zamin-dari* in Mozuffarpur district has just before her death, which took place on the 23rd of August last, created a trust for the benefit of the poor Kayestha students, giving away the whole of her properties worth about 5 lakhs, yielding a net income of about Rs. 20,000 annually. Of this sum only Rs. 1,000 has to be spent annually for the up-keep of a Shiva's temple in her native village named Biewan which is approaching completion." It is gratifying to note that the women of India are equally alive to the educational needs of the country.

LEGAL.

LORD HALDANE ON ENGLISH JURISPRUDENCE.

In his recent address to the American Bar Association Lord Haldane emphasised the fact that the British system of Jurisprudence did not begin in a code, but was largely judge made. Such codes as there are 'come not at the beginning, but at the end. For the most part, the law has already been made by those who practise it before the codes embody it. Proceeding, Lord Haldane said: 'The law has grown by development through the influence of the opinion of society guided by its advisers. But the law forms only a small part of the system of rules by which the conduct of the citizens of a State is regulated. Law, properly so called, whether civil or criminal, means essentially those rules of conduct which are expressly and publicly laid down by the sovereign will of the State, and are enforced by the sanction of compulsion. Law, however, imports something more than this. As I have already remarked, its full significance cannot be understood apart from the history and spirit of the nation whose law it is.

In short, if its full significance is to be appreciated, larger conceptions than those of the mere lawyer are essential, conceptions which come to us from the moralist and the sociologist; and without which we cannot see fully how the genesis of law has come about.

MADRAS CITY MUNICIPAL ACT AMENDMENT.

Sir Harcourt Butler replying to Mir Asad Ali's question regarding the amendment of the Madras City Municipal Act said :—"(a) The Government of India have received the views of the Government of Madras on the proposals relating to Presidency Municipalities as contained in paragraphs 864 to 870 of the Royal Commission upon decentralization, and will shortly address the Local Government. If the recommendations of

the Madras Government are accepted it will be necessary to amend the Madras City Municipal Act. (b) The question of an elected Chairman has been considered by the Government of Madras, but the subject of the separate representation of Mahomedans has not been specially raised by the local Government in their reply to the proposals of the Commission above referred to. This question is being separately considered by the Government of India.

MR. EARDLEY NORTON ON THE INDIAN JUDICIARY.

Mr. E. Norton in a communication to the Calcutta Press writes :—

What I desire to call public attention to is the unsatisfactory nature of a system which makes so grave a miscarriage of justice possible. Young and inexperienced sessions judges are entrusted with powers of life and death. Their pronouncements carry all the solemn weight of a decision of a judge of first instance. Authority here acts regardless of the fact that this view is borrowed from and based upon a practice under which trained professional judges in England grow up from manhood to old age in close daily contact with the system they administer, and that consequently appellate courts at home attach an importance to the views of the trying judges to which in India those judges can often lay no real claim. For twenty-seven years I practised in Madras, and I shudder at the numerous instances where the Government either punished, proved revenue incapacity, or gratified personal dislike of a particular officer by transfer to the district and sessions bench. I have many interesting memories of judicial eccentricities which if they furnished a mixed joy to counsel, roused no corresponding sensation of delight in the hearts of the men who were awaiting imprisonment or death. The system requires overhauling. At present it stands upon the verge, if not at the bottom, of a scandal.

MEDICAL.

WOMEN'S MEDICAL SERVICE IN INDIA

Surgeon-General Sir Charles Pardey Lukis, I.M.S., lecturing in London on the 1st October announced that the Government of India had approved a grant of £10,000 a year to the Women's Medical Service in India.

Sir Charles Lukis outlined the conditions of the Service for Medical Women, which would be finally sanctioned in Simla early in October. He believed that the scheme remedied all legitimate grievances, and gave medical women in India an assured and definite position in regard to pay. When free housing was taken into consideration, the terms were better than those of the young officers of the Indian Medical Service. Moreover, from the beginning medical women had an opportunity of practice, whereas a young officer spent the first five or six years in military employment, with all the expenses incidental to regimental life.

STUDY AND EYESIGHT.

A Special Committee which was appointed by the British Medical Association to inquire into the influence of school-books upon eyesight has issued a useful report in which the whole subject is carefully considered. Among other recommendations the Committee urges that the size of the type should conform to the age of the child—the smaller the child the larger the type; that the ink should be black, and that the paper should be white, or nearly white, hard, opaque, and without gloss. The glossy art paper which is used for the sake of illustrations is not suitable for reading. The Committee draws attention to the fact, which was noticed years ago in a report on the education of European children in India, that the Bibles, prayer-books and hymn-books used in schools are often the worst printed of all, the paper being

AN EDWARD VII MEMORIAL.

At a meeting of the Edward VII Memorial Committee it was resolved that a sum of Rs. 75,000 be expended upon the erection of a tubercule institute and that the balance of the money in the hands of the Committee (which with the Government contribution to the memorial will amount to about Rs. 4 lakhs) be funded for the purpose of supplying money for the upkeep of the institute and its research work. The institute is to be located in the neighbourhood of the Madras General Hospital, so that the work of constructing the building will have to be held in abeyance until the decision of the Committee appointed to consider the advisability or otherwise of the removal of the General Hospital to a site in the suburbs of the city.

MEDICAL EDUCATION IN INDIA.

The Bombay Medical Union have represented to Government that they consider the question of improving the teaching staff as one of vital importance to the local medical profession, and they are of opinion that the main principle underlying the policy of His Excellency's Government in this direction will be cordially supported and generally approved. The Medical Union respectfully submit that the present arrangement of appointing Honorary Medical Officers, and paid minor professors, lecturers and tutors is admittedly defective and therefore it is essential in the interests of medical education in this country that great care must be exercised in selecting for these posts the persons best fitted for them. The necessity of reform in this direction has been urged by the Bombay Medical Union in various petitions forwarded to the Bombay Government since the year 1888 and the Union tenders heartfelt thanks to His Excellency's Government for taking up the question of further improving the teaching in the Grant Medical College. The representation includes a scheme drawn up by the Union.

SCIENCE.

"NORTHERN LIGHTS"; HUMAN SENSES 'DISTRUSTED.

German scientists are greatly interested in a discussion regarding new phenomena revealed by the aurora borealis, according to recent Norwegian and German observers. People living in the northern part of Norway maintained that they often hear sounds accompanying the northern lights. These sounds are described by some as similar to the crackling of flames. Accordingly, German and Norwegian scientists started out to investigate the phenomena, and one of them, Olav Aabakken, has spent a long time at the Halde observatory, in Finmarken. Aabakken thinks that it is very unlikely that any sound is to be heard from the northern lights. He maintains that the human senses are not to be relied on, especially regarding the phenomena of sight. He says that the idea of sound connected with the northern lights may result from the fact that these lights look like flames.—*Science Siftings*.

SWADESHI SPECTACLES.

Mr. B. N. Baijal, medalist-optician of Agra, has been manufacturing spectacles for the last ten years. We have had occasion to see them, says an up-country contemporary, which satisfy all conditions that the science of lens manufacturing demands. Those who need really well-made spectacles, will do well to consult Mr. Baijal, who offers to the public, articles that compare very favourably with foreign-made ones, and at cheaper prices.

A NOISELESS "FOG-HORN."

Sir Hiram Maxim has invented a new signalling device to prevent collisions at sea. Part of it consists of a siren that by means of high-pressure steam will produce powerful air-waves with the low frequency of fourteen or fifteen vibrations a second. It is expected that these waves, although too low for the human ear to hear, will have great

penetrating power. When they are interrupted by some object, such as a ship, a cliff or an iceberg, they will be reflected or echoed back to a special receiving apparatus on the deck of the ship. Since this receiver is fitted with an ingenious apparatus for registering the strength of the reflected vibrations, it may be possible to learn the distance and even the nature of the object that has intercepted the sound-waves. The siren is designed to be mounted on deck, so that at night or in a fog, when the presence of icebergs or of other ships is suspected, it can be turned in various directions to explore the sea ahead of the ship.

SIR OLIVER LODGE.

The President this year of the British Association, at Birmingham, is Sir Oliver Lodge, the Principal of Birmingham University. His inaugural address shows that he has given the Association one of those discourses which have made him famous. Sir Oliver was born at Penk-hall, Staffordshire, on June 12th, 1851. He was educated at Newport Grammar School, and was intended for a business career. But science held too great an attraction for the young student, and instead of following the course prescribed for him, he entered University College, London, in 1872, and five years later gained his doctorate of science. Later, he was for many years Reader in Natural Philosophy at the Bedford College for Women, until he was appointed Professor of Physics in University College, Liverpool, which post he only vacated to take up work at Birmingham. In 1902 he was knighted, and if there was anyone connected with science who deserved recognition, it was Dr. Lodge. He had already made a name for himself by reason of his scientific research, which included investigations on lightning, the seat of the electro-motive force in the voltaic cell, phenomena of electrolysis, and the speed of ion, the motion of the ether near the earth, and electromagnetic waves and wireless telegraphy.

PERSONAL.

MR. RABINDRANATH TAGORE.

Mr. Rabindranath Tagore arrived at Bombay on the morning of 27th September by the *City of Lahore*, and was accorded a warm welcome by his Indian admirers.

Interviewed by the Associated Press, Mr. Tagore expressed delight with the reception accorded to him by the English people.

What impressed him most, both in England and America was the spirit of social service. "It was," he said, "an inspiration to me."

One great thing that struck him in London was how little people knew of India; he also was unable to follow what was happening in India because the papers paid so scanty attention to Indian affairs. "It seems an anomaly that India should occupy such a tiny and insignificant space in the London papers. There should be, I think, a more complete transmission of news from India to London. Take, for instance, the case of those terrible floods that occurred at Burdwan recently. A lady acquaintance came across a detailed account in a German paper, and she thought it must have been exaggerated, because she had seen nothing about it in the English papers. All that had been given was a bare paragraph. It is surely curious that London should be so little interested in such a terrible calamity in India, and should record it only a few lines, while the German press published a full report. A man run over by a motor-car in a remote part of France, and things like that, are given prominence by London papers, but one of most devastating floods we have had in India is hardly noticed! Why should not Englishmen know what is going on in India?"

AUGUST BEBEL.

Mr. J. Keir Hardie in concluding an interesting and vivid survey of August Bebel's Service to the cause of Socialism in Germany says in the current issue of *The Socialist Review*:

Thorough in all he did, just and upright in everything, August Bebel has been a great force in creating and guiding the International Socialist Movement. As Hermann Greulich reminded us on the steps of the Crematorium at Zurich his motto had ever been "Gang forward." He is now at rest, and to many of us there is a gap in the ranks which can never be filled. But the movement swings onward, like the stars in their courses, and can never die.

PROFESSOR ARMINIUS VAMBERY.

The death of Professor Arminius Vambery at Budapest in his eighty-second year is a great loss to oriental scholarship and deprives the world of a most remarkable personality. A Hungarian Jew sprung from the working classes, he early displayed a passion for languages, especially those of the Turkish Empire and Central Asia. After picking up a random living in Constantinople, he joined some Tartar pilgrims returning to Persia in 1862, and, disguised as a dervish, he succeeded in reaching Khiva, Samarkand, Herat, and Meshed. After his return, he was appointed Professor of Oriental languages at Budapest, but spent much of his time in Turkey, and much in London. In politics, says the *Nation*, his knowledge of the Near East and Central Asia, perhaps also his Jewish descent, naturally made him strongly anti-Russian, and he steadily foretold the danger to India from Russia's persistent advance both in the Bokhara region and in Persia. It was his hatred of all Russia's methods that induced him to act as philosopher and friend even to Abdul Hamid's Government. He was a staunch friend of Great Britain and King Edward highly valued his opinions. He wrote voluminously on his special subjects in various British and Foreign periodicals and was also the author of an autobiography, "Western Culture in Eastern Lands" and of a history of the Turks.

POLITICAL.

INDIANS IN THE COLONIES.

H. E. The Viceroy referred to the position of Indians in the self-governing colonies in the following portion of his address to the recent session of the Supreme Council:—

I would preface my remarks by saying that this is a question to which the Government of India attach the greatest possible importance and in which I take a very deep interest. It is however an extremely difficult question to handle, not only in view of the extreme sensitiveness of the Colonial Governments to any interference with their legislative independence in administrative matters, but also on account of the objections raised by the inhabitants of the colonies to Asiatic immigration of any kind except as indentured labourers. Nevertheless, the Government of India fully recognise their responsibilities, and that it is their duty to do their utmost to maintain the equality of our Indian fellow-subjects with our colonial fellow-subjects, and to lose no opportunity of bringing their views before the Government of the King-Emperor. I think that the Government of India may honestly claim that they have spared no efforts to protect the interests of our Indian fellow-subjects in the colonies. Since the year 1910, we have been in constant correspondence with the Secretary of State on the subject of the grievances of Indians in the colonies, and we shall continue to urge our views until redress is obtained. We have, as Hon. Members are perhaps aware, a Commission composed of a Member of the Civil Service and an Indian gentleman of industrial experience, who at the present moment are visiting those Crown Colonies to which indentured emigration is still permitted with a view to making a thorough investigation into the conditions of employment of

Indians and generally, into their position and treatment in those colonies. We have not ignored the disabilities of Indians and their families in Canada, and we have at last succeeded in obtaining the concession that temporary permits to British Indian subjects desiring to visit Canada will be issued in all proper cases. There are other points that we have submitted to the Secretary of State as requiring redress, and we have laid special stress on the right of entry of the wives and children of Indians who have acquired a Canadian domicile.

The question of Indian immigration into South Africa is still under discussion with the Colonial Government and I am in hopes that some of the defects of the Bill recently passed by the Colonial Parliament may yet be remedied. What I wish to assure the Hon. Members of Council and the Indian public generally, is that the Government of India are keenly jealous of the welfare of our Indian fellow-subjects in the British Colonies and elsewhere, and that we watch carefully over their interests. We work quietly and steadily and we believe that in this way our efforts are more likely to meet with success.

MEMBERSHIP IN BOTH COUNCILS.

The Government of India, it is said, has under consideration the position of those non-official Indians who occupy seats on both the Imperial and Provincial Councils. There are at present nine gentlemen with places on two Councils, but we agree with the opinion which seems to be generally held in India that no very strong case has been made out in favour of the laying down of a hard and fast rule. To disqualify sitting members of a Provincial Council from contesting seats on the Supreme Legislative Council would be, as an Indian contemporary says, to deprive either the former or the latter of the services of some of the best men in the country, whose services either can ill-afford to spare.—*India*.

shocking. The miners who have struck are assaulted brutally by the police, and driven under the lash back into the mines which for the occasion have been declared to be jails, and, who knows? may be shot down in numbers if they will not give up the struggle.

WHAT IS OUR SIN?

Let us remember that this persecution is only partly the result of colour prejudice. In great measure it arises from trade jealousy and the fear that the white labourers have of being ousted by our workmen. So, really we are penalised there for our very virtues—thrift, industry, honesty and simplicity of life. Several times compromises and concordats have been talked of, but have come to nothing owing to the duplicity of the South African Government or the opposition of the influential White traders.

LOST OPPORTUNITIES.

During this period self-government was conferred upon the Transvaal, an Imperial loan was granted to this colony, the Union of all the South African States received the Imperial sanction and the other day the Immigration Regulation Act of the new Union Government was assented to with almost indecent haste, though it fails to satisfy the requirements either of the Indian Passive Resisters on the one hand or of the Imperial Government itself on the other. This is why the struggle now extends to Natal also.

THE £3 TAX.

In this colony, i. e., Natal, ex-indentured labourers, their wives and children, over 16 years in the case of boys and over 13 years in the case of girls, are subjected to a tax of £3 (Rs. 45) per year in addition to the £1 which they have to pay in common with the others. This tax does not bring much revenue to the colony, but is levied rigorously and oppressively with the express purpose of driving the labourers

either to re-indenture themselves or to quit the colony. *We are wanted only to do the hard labour.* To the Hon. Mr. Gokhale the responsible Ministers nearly promised to abolish this tax. But they have not done so, and have even tried to deny that they ever promised to abolish it.

WHAT WE HAVE YIELDED.

Our men have agreed to forego the inherent right of British subjects to move about freely in the Empire and settle where they please. They have agreed that South Africa shall remain substantially a colony for the Whites. They have agreed that the number of Indians admitted annually shall be limited to a low figure. They have agreed to be without the political franchise in all the Colonies and even without the municipal franchise in most. They have agreed to bear restrictions as to residence, trading licenses, travelling in railways and public conveyances, walking on foot paths and other indignities and humiliations. These do not form the subject-matter of the present struggle but are left over for future adjustment.

OUR PRESENT DEMANDS.

These may be thus summarised :

I. Equality with the people of Europe so far as the Immigration Act is concerned, i. e., a mere theoretical recognition of equality, not however to be granted in actual practice. This demand is made solely to maintain the honour of our nation and the status of Indians in the British Empire.

II. The restoration of the right of free entry to the Cape Colony which before the new Act was enjoyed by all Indians born in South Africa.

III. The right of domicile in Natal enjoyed by ex-indentured labourers (and their families) when they had paid the £3 tax continually for three years.

IV. The abolition of the £3 tax.

LIMITATIONS OF NIETZSCHE

BY

DR. ANANDA K. COOMARASWAMY, D. Sc.

HERE comes a point in Nietzsche's philosophy, beyond which he cannot, or at any rate does not gaze. This furthest limit is the conception of *Samsara*. "The fundamental idea of my work—namely, the Eternal Recurrence of all things—this highest of all possible formulæ of a Yea-saying philosophy," he calls it: and again he writes almost in the very language of Buddhism:

"Everything goeth, everything returneth; eternally rolleth the wheel of existence. Everything dieth, everything blossometh forth again; eternally runneth on the year of existence.

"Everything breaketh, everything is integrated anew; eternally buildeth itself the same house of existence. All things separate, all things greet one another; eternally true to itself remaineth the ring of existence. "Every moment beginneth existence, around every 'Here,' rolleth the ball 'There.' The middle is everywhere": and again

"Behold, we know what thou teachest; that all things eternally return, and ourselves with them, and that we have already existed times without number and all things with us.....

"the plexus of causes returneth in which I am entwined, it will again create me!...I come again eternally to this identical and self-same life in its greatest and its smallest, to teach again the eternal return of all things."*

Nietzsche proceeds to approve of life, not merely as it presents itself to us phenomenally and individually, but in the form of this unending wheel of repetition.

He would have us *desire* thus for ever to repeat the past. He fulminates against repentance, because the Will, which should be an emancipation and joy-bringer, remains a prisoner to 'It was,' or, as we should say, to *karma*. Nietzsche despises as a "fabulous song of madness" the view of Indian and other monistic philosophies that the Will is only set free when it becomes non-willing, when all differences are overlooked, and all things appear as they are, infinite. Nietzsche

V. The recognition of Hindu and Moslem monogamous marriages whether celebrated in South Africa or outside.

THE BOER SPIRIT.

These constitute a minimum compatible, not surely with honour, but with the barest safety of existence. The White colonists, especially the Boer population, are determined to drive out all the Indians and to stop short of no measures that may be necessary for this purpose. They do not pretend to any justness or fairness in their dealings with us. They frankly deny our right to go or remain there. Liberty and equality, they say, may be good enough things in England and elsewhere, but they are not for them. And the British Empire is no object of concern to them, the Imperial factor, as it is called, being entitled to no respect or consideration at their hands. This inhuman attitude of theirs can only be met by the greatest determination and fortitude and heroic endurance on our side. Our brethren have borne unparalleled indignities and miseries.

OUR DUTY.

We in India must do our part, i. e. relieve them of anxiety as to the necessary money. Mr. Gandhi estimates the cost at £250 a day and Mr. Gokhale demands of the whole of India twenty thousand pounds, and of this province £3,000 or Rs. 45,000. Probably the sum actually required will be larger. Every Indian ought to give to the full measure of his means. Even the poor may give something for the satisfaction of making a sacrifice in the cause of their country's honour and the self-respect of their nation. Besides, meetings must be held in every town and every large village, resolutions calling for Imperial intervention and retaliatory legislation must be passed and communicated to the authorities, and prompt and effective measures adopted for house-to-house collections of funds.

The need is supreme, the call is loud, the response must be ready and ample.

exclaims: "Away from those fabulous songs did I lead you when I taught you: 'The Will is a creator.'"

That the Will creates is indeed evident. All the world is its *Lila*, is due to *Yoga-Maya*; only when Purusha (the 'Eternal Man') dances, Prakriti (the 'sensual' or 'vegetable' world) also dances. But that which creates, must also destroy. We may not escape from thesis and anti-thesis. How can we conceive of an evolution without a corresponding involution? It is thus a limitation of Nietzsche's system that he does not clearly distinguish between involution and decadence.

Far deeper is the intuition of Blake: for while Nietzsche says in effect with Blake's 'Spectre':

Never, never I return,
Still for victory I burn,

Blake answers with the emanation:

Let us agree to give up love
And root up the eternal grove.....
Then shall we return and see
The worlds of happy eternity.

The first position is that of the *pravritti marga*, the second of *nivritti*. The first alone commended itself to Nietzsche; Blake's no less impassioned, but wider vision embraced alike the paths of pursuit and return.

Let us enquire whether Nietzsche's position is tenable. However delightful the battle of life may appear, and should appear, to the well-equipped, however frankly we may choose to accept its pairs of opposites, there remain two considerations which must in the end provoke our disgust (*vairagya*). There is in the first place, our conviction that all our knowledge is relative, that we each of us create our own phenomenal world which arises and develops and dies with us, that even if as Totalists we regard the Substrate as real, our perceptions are inevitably misperceptions, or at best part-perceptions. In the second place is our realisation of the very fact of Eternal Recurrence upon which Nietzsche himself insists—

the fact that these illusory phenomena (however delightful the game of mastery and danger) must be eternally repeated so long as we cling to the wheel.

These two considerations will only present themselves to men of the highest wisdom: but once admitted, sooner or later those men must desire to escape from the wheel, to know Reality. Or if we eliminate desire, at least there will arise in them as the fruit of wisdom, indifference to what is unreal and to what is repeated identically.

It does not follow that all such men would actually loosen their grip of the wheel. There is one tie by which they may yet hold: the sense of their power and their will to save, their love and pity for other ones bound in the splendid net of plural perception and repetition. Such are the Buddhas, who delay to enter Nirvana, the Saviours, as Avalokitesvara, who will not accept this release till every particle of dust has broken its bonds.

Those who thus work on in the world but not of it are truly Superman; and their work is done by creating, maintaining and destroying values. They are the supreme artists and philosophers. Theirs is the 'Bestowing Virtue.' Perhaps Nietzsche himself wished only to say that these are no times for *Pacceka Buddhas*.

The phenomenal world is rightly described as Becoming, and not as Being. But no optimistic philosophy (a contradiction in terms, for Optimism and Pessimism alike belong to the sphere of Ethics) can make it *credible*: in these days we cannot again become materialists. How then for the Perfectly Enlightened can Desire persist? for this world of plural perception must inevitably vanish in the light of Perfect Wisdom,—and what then remains to be desired? Things are burnt up when you cease to behold them. Rail, therefore, as Nietzsche may, against 'Immaculate Perception,' yet the highest wisdom,—to which Superman must inevitably attain,—is non-attachment:

the highest concept of the Self, is of "one who moves about indifferent to Sorrow and Joy, not attached by all this."

Nietzsche proclaims himself an Optimist. But, to quote the words of one of the greatest of modern philosophers, "both Optimism and Pessimism take no account of the eternal aspects of life, but are entirely wrapped up in, and are based upon, the transitory phases of existence."

Even so, a reconciliation with Nietzsche is not impossible. For whether we are aware, or are not aware, of its relativity, we do at any rate dwell in a world which is very apparently and sufficiently real. The fact that it must ultimately vanish ("when the doors of perception are cleansed, and everything appears as it is, Infinite") is no reason for us to despise it now. We ought not to turn away from Life for any *motive*, as because it is too hard, nor should we think of philosophy as a balm for wounded spirits: as Nietzsche himself says, better than petulance is Voluntary Death for those who cannot endure. Those are particularly to blame who seek to promote a disgust with life by artificial means, such as the Buddhist disciplines of skull-and-bone contemplation, or Christian references to "this miserable pilgrimage," with visions of reward or punishment to follow.

Thus Nietzsche's criticism of (early) Buddhism is definite and well-considered. He blames its hatred of life, as Blake speaks of the 'Priests in Black gowns.*' The Preachers of Death, says Nietzsche, "meet an invalid, or an old man, or a corpse: and immediately they say, 'Life is refuted.'" Early Buddhism is full of this hatred of life. Consistently applied, it would leave life to the worldly and lesser men, and would remove the present and future influence of the greater men from the world to the monastery. It is not to be wondered at nor regretted that the spirit of

* And priests in black gowns were walking their rounds
And binding with irons my joys and desires.

life prevailed, in Mahayana Buddhism and the revival of Hinduism.

In Mahayana Buddhism, the concept of Superman, the Loving Ones in whom the Bestowing Virtue abounds, is realised in the Bodhisattvas.* In Hinduism, the *avatar*, the *rishi* and *jivan-mukta* correspond to the concept of Superman. It should be observed as a fundamental feature of Hinduism, that in spite of all its glorification of asceticism, it does not propose to lay down a doctrine of ascetic life for the householder. On the contrary, it says that no man has fulfilled his debt to the ancestors until he has himself begotten children. Marriage is a social and religious duty, binding as much on a man as a woman. Those who renounce the world to become *sannyasis* are honoured indeed, but it was never contemplated by the *rishis* that the hermitage should be everyone's house. Those who do thus renounce the world are represented as guiding and advising those who remain in it—never as belittling it. The purpose of life is not *merely* emancipation of the individual, but also the continuance of life itself. For the tendencies of Pursuit and Return, Affirmation and Denial, *Pravritti* and *Nivritti* within the great Total are not successive in time, but simultaneous; every moment beginneth and endeth existence. Thus, for Hindus, *Dharma*, *Artha*, *Kama*, *Moksha* are laid down as the purposes of life for each individual, i. e., (translated and expanded), the practice of morality proper to one's social status—the acquisition of wealth—the satisfaction of desires—and progress towards Perfect Enlightenment.

Thus the strictures of Nietzsche on (early) Buddhism do not apply to Mahayana Buddhism or to Hinduism. On the contrary the Mahayana Buddhist and Hindu views of life are reconcilable with Nietzsche's, as appears indeed, in Nietzsche's own defence of the caste system of Manu, in his view

* Quite literally in the conception of Maitreya, in the prose of *vara mudra*.

of the relation between women and men, his view of education, and his ideal of asceticism (*tapas*) for the philosopher. "Asceticism for the philosopher," says Nietzsche, "is an optimism of the conditions of highest and keenest spirituality": just as Markandeya said "Nothing is permitted to the Brahman to be done for the sake of enjoyment; all the works on earth of the Brahmans are for pain, but they bear fruits in the world to come." Not on that account, however, is the philosopher to despise life, merely because he perceives more clearly than others its phenomenal and phantasmagorical character. It is rather for him to represent its highest and finest achievement, to exemplify its most austere quality. Though he perceives the relativity of all ethical systems, he will also perceive the necessity that such systems should be: and standing behind those which appear to him best, direct the course of life. This was equally an ideal of Nietzsche and of the Brahmans.

Nietzsche very easily demolished 'Christian' ethics, with its doctrines of rewards and punishments, and its postulates of Heaven and Hell. He discredited no less effectively all false and all premature *vairagya*, all pseudo-asceticism that is nothing but weakness, or indolence, or habit. He seems to have thought that therewith he had proved the impossibility of 'Immaculate Perception,' or seeing 'things as they are, Infinite.' But perfect enlightenment is not a preferential state of reward, it is consequential, and must be the last goal of the greatest Superman. None who attains to that Nirvana can be conceived as returning to the world, for the very existence of the world depends on misperception.

While, therefore, we must honour Nietzsche as the breaker of many false idols, it appears that he never even assaulted the position of the true mystic or monist. It might be truer to say that he was himself a mystic, but did not carry forward his own thought to its logical conclusion.

SOME MEDIEVAL HYMNS.

BY

MR. K. V. RAMASWAMI, B.A.

IN a previous article published in the *Indian Review* for August, we dealt with the hymn-literature in Sanskrit. In the present one, we propose to deal with a few hymns belonging to the literatures of Northern India. These hymns, as indeed all the most important works in the Northern languages do, hail from the Medieval times.

The Middle Ages in India witnessed one of the greatest religious movements. The times were indeed fit enough for a great change. Kings sat on the throne who were strong to oppress but not to protect the people. Anarchy and tyranny cast dark shadows on man's existence everywhere. But greater than this was the darkness that had settled on men's souls. Formality and superstition reigned supreme. Faith had grown dim and uncertain. As with one mighty effort, India bestirred herself, rallied her strength and nobly attempted once more to conquer the realms of Freedom and Faith. In secluded villages, before distant shrines and in places of pilgrimage saints arose proclaiming a new faith of Love and Brotherhood. The preacher, with tears and kind words, exhorted his fellowmen to love God and his creatures, to cultivate devotion and faith. The saint took up the poor and the despised, hugged them to his bosom and spoke words of consolation to them. The bard went about singing of Divine mercy and love. The movement spread fast and wide infusing into all a new vigour and hope. The poor and the despised felt a new ray of light and happiness breaking on their homes. The higher castes too gave up their pride and formality and learnt true faith, humility and love.

Poetry was the earliest to proclaim these new ideals and hopes. In Bengal, in Oudh and in Maharashtra, poets sprang up animated by the new faith and poured out their hearts in a number of poems, songs and hymns. These songs and poems are at once the greatest product and the best record of the medieval Reformation. They are characterised by a remarkable spirit of sincerity which touches our hearts even to-day. They further cover a wide range of religious feeling and experience. Some songs speak in rapturous terms of Divine Mercy and Goodness. Some preach of Love, of a pure worship of God in faith and in humility, but often we come upon songs of a more exalted character. We meet with passionate outpourings of the soul wherein Divine mercy is invoked on human imperfections and failures. The human soul, bitterly conscious of its sins, cries out from the depths of misery and degradation, for Divine grace and help. The force and the passion of these hymns are rarely equalled in the other parts of Indian religious poetry. These hymns and songs, as embodying the hopes and the yearnings of some of the greatest souls India has ever produced, are of great interest to all.

In the darkness and the misery that surrounded the medievalists, they laid their hold chiefly on the merciful and protective aspects of the Divine. God is pictured as being full of Love, Mercy and Forgiveness, ever ready to help and save His followers. The following hymn from Tulsidas which occurs in his 'Ramayana,' is the finest praise to a Merciful Almighty God—

I reverence Thee, the Lover of the Devout, the Merciful and the Tender-Hearted.
I worship Thy Lotus-feet which bestow upon the unsensual Thine own abode in Heaven.
I adore Thee, the wondrously Dark and Beautiful, the Delight of the greatest Sages and Saints, the Dispeller of all error, the Mine of Felicity, the Salvation of Saints.
I worship Thee, the One, the Mysterious, the Unchangeable and Omnipresent power, the One Absolute and universal Spirit; the joy of all men day after day.
I reverently adore Thee, the King of Incomparable Beauty; Begracious to me and grant me devotion to Thy

Lotus-Foot! (F. S. Growse's Translation of Tulsidas Ramayana).

This strong sublime faith in One Loving God naturally induced them to give up false, meaningless methods of worship. The medievalists turned their eyes away from penance and mortification, mystic rituals and lore, to purer ideals of worship through love, humility and faith. This ideal of worship through Love is the theme of all medieval poetry. Here is a song of Harichand* expressing the new faith:—

The Lord can be found in love alone. He is not in knowledge, nor in meditation, nor caste, nor rite, nor custom.

He is found not in Mahabharat, nor Ramayan, Manu Smriti, nor in Vedas.

He is not in temples nor worship, nor in the sound of temple bells. O Hari Chand, the Lord ranges, bound by the one bond of love.

These medieval poets also display a true spirit of contentment—a deep sense of trust in Providence. One remembers the noble hymn of the German poet "Heap ill on ill, O God, I will trust Thee still. Though Thou wouldst slay me, yet I would trust Thee." Equally noble is the following hymn of Mehr Das—

As Rama makes him, therewith let a man be content. Whatsoever the Lord does for thee, accept it cheerfully.

Let not thy mouth speak ill of it: if He makes the impossible to be possible, even then accept it. Stand upright and bear it.

If He by His mercy makes thee to meditate upon His Name, then meditate thereon in silent worship.

Mehr Das says, he is the servant of Hari who obeys His bidding.

But the most inspiring songs come from that blind bard, Sur Das, one of the greatest saint poets of Hindustan. His songs and poems display a spirit of self-abasement and penitence the like of which is not met with in the works of his contemporaries. The following is a good example—

O Lord, how wilt Thou deal with me? I am fickle, clothed in filthy garments.

My form is foul, I live in the company of the wicked.

* For the translations of this and some other following hymns, I am indebted to a recent publication by Mr. Ahmedshah entitled "Sadhu Hymns."

All my days I pass in heaping up riches for my family and my kinsmen.

And all the night through I sleep like a beast that has no understanding.

I learned Thy Name as Eternal, Good, and Holy, the Treasury of Mercy:

When *Sur Das*, the sinner, heard it, then he found comfort to his soul.

There is another hymn wherein with piercing metaphors and stirring poetry, he sings of his imperfections, fears and miseries—of the Earthly attractions which waste his soul. The song forms the high watermark of medieval religious poetry.

I am sinking fast. Why dost Thou not raise me up?

O Lord, friend of the helpless, and treasury of mercy, remove the pain of the world.

The clouds of self have gathered: they pour out the waters of worldliness.

The river of covetousness is impassable.

We who are overwhelmed in it can find no foothold. Thou only art our refuge,

Every moment thirsty desires flash round me as lightning:

These have consumed, O Lord, body and soul.

The thunder roll of this fearful world fills me with misery and dread.

The waters of this world cast up the mire and dirt of Kali Yug. I poor wretch, am overwhelmed therein.

O Lord, *Sur Das* knows that Thou art the Help of sinners. Lord, remember and fulfil Thy promise.

We have some more songs which have a bold warlike tone in them. They come from those earnest, prophetic-minded men—Kabir and Nanak. Earnest-minded as they are, these men have their eyes directed to the most important end in all religion—the reformation of the soul. They feel that self-restraint, will, and clear faith alone can lead to salvation. And so the old imperative commands of the ancient sages of India are preached forth by them with a new force and eloquence. Kabir said—

No one knows in this world what his next moment may bring. Do good and meditate upon the name of Rama; who knows what may befall to-morrow?

To pile up riches men practise guile and lies: and deceitful words are uttered. The bundle of sin is upon his head: how may this be lightened?

Within the body speaks the conscious soul: "Do some good work for to-morrow. For when the soul

departs, the body shall mingle with the dust of the earth."

Renounce lewdness, anger, brutishness and coveting: and give up feigning words of deceit. Foster understanding, mercy and the renunciation of worldly desire within thy heart: this is the true saying of Kabir.

Nanak preached the same with equal emphasis.

Beside God none is thy helper.

Mother, father, son and wife do not avail. No one is another's brother.

Wealth, land, and all possessions which thou callest thine:

Of these, when they soul quits the body, none will accompany thee.

Why dost thou then cling to these?

The merciful God is ever ready to remove pains: yet thou hast not set thy love upon him.

Nanak says this world is all illusion: a vision of the night.

In the Deccan, the voice of Tukaram was heard urging the same lesson. Though Tukaram suffered bitterly, yet he never lost his faith in virtue and charity.

"Sing the song with earnestness, making pure the heart. If you would attain God, then this is an easy way. Make your heart lowly; touch the feet of saints; of others do not hear the good or the evil quality nor think of them: Tuka says—Be it much or little, do good to others."

These outpourings of medieval India may well be compared with the productions of classical times. In these hymns, we have the same strong faith, the same rapt love of God, the same philosophic depth, the same contempt of the world and its attractions which we saw in the Sanskrit hymns. In some respects, we find the medieval poets even displaying deeper springs of religious feeling. We find them singing in deep and inspiring strains of repentance, of self-abasement and of purification by faith. At the same time it is but just to admit that the medieval poets lack something of that large faith—that sovereign insight into Truth—which have given the elder poets almost a national rank. But whatever be their relative values, both classes of hymns attest the continuity of religious life—the increasing faith and the growing vision of India through the ages.

THE RIGHT HON'BLE SYED AMIR ALI.

BY MR. S. Z. ALI, B. A.

INTRODUCTION.

AMONG the present-day leaders of India, the Right Hon'ble Amir Ali holds a very high place. He is the best product of modern Mahomedan India. He is an ornament to his community, a pride to his country and an object of veneration to the Moslem world wherein he occupies a unique position. As a leader and representative of Indian Mahomedans, he is well known in England and India; as a Moslem jurist he has no equal; as an interpreter of Islamic history and belief he is recognised, on all hands, as an authority; as a reconciler of Islam with modern progress and enlightenment, he perhaps stands without a rival; as a stout champion of pan-Islamic interests, he is known all the world over.

Mr. Amir Ali's life has been a continuous record of strenuous effort for the regeneration of Moslem India. He is closely associated with the late Sir Syed Ahmed Khan, the Founder of the Mahomedan Anglo-Oriental College and the School of Indian Mahomedan Liberalism, in all the reform movements which originated at the Aligarh some forty years ago. Like Sir Syed, he figures as an apostle of English education and one of the earliest advocates of education for Indian Moslem women but, unlike Sir Syed, he is a social reformer of an advanced type and has even gone so far as to contract "mixed marriage" which the Aligarh sage pronounced to be detrimental to the interests of the country. Like Sir Syed, he tabooed the Indian National Congress from the conviction that the Moslem community "tied to the wheels of the Juggernaut of majority would be in the end crushed out of all semblance of nationality" but, unlike Sir Syed, he is an ardent politician, taking the lead in all political movements affecting the Moslem weal. Like Sir Syed, he forms a link between the East and the West but, unlike Sir Syed, he has purposely chosen the English language for communicating his thoughts and views to Moslems as well as to non-Moslems for the reason that it is the language of culture and civilised progress.

HIS FORBEARS.

Mr. Amir Ali was born on April 6, 1849 at Chinsura—a quondam Dutch settlement—on the Hoogly in Bengal. He traces his descent, as all Syeds do, from Mahomed the Prophet through the Imam Ali-ar-Razza of Meshed. His forbears were in the employ of the Persian kings. One of them, Mahomed Sadiq Khan held high office under Shah Abbas II. From him descended Ahmad Fazil, a soldier by profession, who, with a body of troops, joined the army of Nadir Shah when the latter invaded India in 1739. After the departure of the Persian monarch, Ahmad Fazil, however, chose to remain in India, taking service with his men under the Emperor of Delhi. When the Mahrattas sacked the Moghul capital, Ahmad Fazil's son fled from Delhi and took refuge in Oude. Under the Nawab Vaziers of Oude, his sons rose to distinction and one of them, Saadat Ali, removed to Bengal shortly before the annexation of Oude. To Saadat Ali was born the subject of our biography.

STUDIES AT THE HOOGLY COLLEGE.

Mr. Amir Ali's father was a far-seeing man. His was an age quite different from ours. The Moslems of India were weltering in ignorance, superstition and bigotry. They turned a deaf ear to all things Western. They were so mulla-ridden that they thought it a heresy to learn English. When such were the prevailing notions among "the faithful" in India, it argues a big heart for Saadat Ali Khan to depart from the stereotyped path and give his sons* an English education, facing the anathemas of myopic moulvies. Mr. Amir Ali was admitted into the Hoogly College which remained his *alma mater* throughout his academical career. He was a diligent student and was far ahead of his class-fellows. He soon passed the Matriculation Examination, securing a first class scholarship. By unremitting industry he worked his way up, graduating in 1867. A year after, he took the M. A. degree in History and Political Economy. He then prosecuted his studies in law in the same college, passing the B. L. Examination in honours. Mr. Amir Ali is one of those who have, during their academical career, received help from the "Mohsin Fund" which has done so much to educate the Mahomedan youths of Bengal.

* Mr. Varis Ali, Mr. Amir Ali's elder brother, was also an *alumnus* of the Hooghly College where he was for some time Professor of Persian before joining the Revenue Department as a Deputy Collector.

GOES TO ENGLAND TO STUDY FOR THE BAR.

After passing the B. L. examination, Mr. Amir Ali practised for sometime in the Calcutta High Court but very soon an opportunity was afforded him to give a finishing touch to his legal studies in England. He was selected as a state scholar by the Government of India. Mr. Amir Ali was one of the first Indian Mahomedans to study for the bar. He joined the Inner Temple and was called to the bar in 1873.

JOINS THE CALCUTTA BAR.

Returning to India the same year, he again joined the Calcutta bar and began to practise. He had, from the beginning, a large *clientele* and his fame as a lawyer grew. In 1874 he was elected Fellow of the Calcutta University. The next year he was appointed Lecturer of Mahomedan Law at the Presidency College, Calcutta. He held the lectureship for five successive years. From about this time can be traced his deep solicitude for the Mahomedan community which has never flagged since. He became immensely interested in Mahomedan *anjumans* and associations. He founded in 1876 the Central National Mahomedan Association and continued to be its Secretary for a quarter of a century which is, indeed, a memorably long time in the annals of an Indian society. This association has done much for the amelioration of the Mahomedan community and as a proof thereof it may be remarked that, prior to Lord Minto's memorable reply to the Mahomedan deputation which waited on him at Simla on 1st October 1906, the most important declaration of policy emanating from the head of the Indian Government in regard to the Moslems, was the notable resolution issued twenty-seven years ago by Lord Dufferin on the memorial of the Central National Mahomedan Association of Calcutta. Mr. Amir Ali was also President of the Committee of the Hooghly Imambara from 1876 to 1904—another long tenure of office!

HIS FIRST OFFICIAL CAREER.

After five years' successful practice he was selected in 1878 to fill the post of Presidency Magistrate. So well did he discharge his duties that, in a very short time, he was appointed Officiating Chief Presidency Magistrate. The responsibilities of this onerous post are too well-known to require any mention here. He applied himself with zeal to the new work entrusted to him, winning alike the confidence of the public and the good-will of the Government. But Mr.

Amir Ali could not remain long in Government service. It was difficult for a man who had lived in the bracing atmosphere of the Bar to be cooped up in the official crib. The spirit of independence was slowly working within him and he longed to be free. In 1881 when the air was thick with rumours of his being confirmed in the officiating incumbency, he resigned, in spite of the admonitions and friendly protests of his numerous friends and well-wishers. Although this action of his was then considered rash and short-sighted, it eventually bore good results.

AGAIN REVERTS TO THE BAR.

Mr. Amir Ali after relinquishing the office of Chief Presidency Magistrate once again joined the bar. This time he wielded an unusually large and lucrative practice. The sphere of his activities also became widened. He rose in public esteem and in the eyes of the Government. He was first made a member of the Bengal Legislative Council which he continued to be till 1883. Immediately after, Lord Ripon nominated him to the Imperial Legislative Council to represent the interests of the Moslems whose cause he pleaded with impassioned eloquence. He took a prominent part in the debates of the Council. These were the stormy days of the ill-fated Ilbert Bill. His strength of character and sincerity of purpose left a deep impression even on those who differed from him in views. Lord Dufferin in one of his speeches spoke very highly of his services. In 1884 he was appointed Tagore Law Professor. In recognition of his many services he was created C.I.E., in 1887.

BECOMES A HIGH COURT JUDGE.

The year 1890 was a red-letter date in the life of Mr. Amir Ali. He was appointed to the then highest post in the gift of the Government open to natives of India, barring of course the oligarchical Civil Service which imposes so many restrictions. His elevation to the Bench was received with universal approbation and the Mahomedan community, in particular, felt themselves highly flattered at the nomination. Mr. Amir Ali was the second Mahomedan to be thus honoured, the first being the late Mr. Justice Syed Mahmood, son of the late Sir Syed Ahamad Khan of Aligarh fame. For a man who possessed a sound legal knowledge, who had practised successfully in the Calcutta High Court, who had filled the posts of Presidency Magistrate, and Chief Presidency Magistrate, who had sat in the Provincial and Imperial Legislative Councils, who had been Tagore Law

Professor, it was not at all difficult to do full justice to the new responsibility entrusted to his care. Lord Lansdowne's selection was a happy one. Mr. Amir Ali possessed in a high degree all the qualifications and attributes that go to make a popular judge. Having passed through all the metamorphic stages of the Indian judiciary, he was in a position to sympathise both with the lawyer and the litigant. His keen sense of justice, his deep solicitude for the parties and his strict impartiality inspired confidence among the public. Even the worst political enemy of Mr. Amir Ali cannot but admit that, so far as judgments went, he was singularly free from bias and prejudice. His knowledge of Mahomedan Law is profound and of a rare order. His presence in the High Court helped to solve some of the knotty points of Mahomedan Law that confronted his brother judges. How deeply learned he is in Mahomedan Law may be gauged from the fact that, during the trial of an important case when the *Wakf* question was referred to in full bench, his sole judgment, as against the united and, therefore, weightier decision of the other judges, was upheld by the Privy Council. It may be said that the *Wakf* Bill, which was first introduced in the Imperial Legislative Council by the Hon'ble Mr. Jinah in the winter session of 1911 and which has very recently (1913) become law, owes its inception to Mr. Amir Ali.

Mr. Amir Ali treated the members of the Bar with great civility. They had nothing to complain against him. He listened to their arguments patiently. He had such a fund of patience and forbearance that he would not be bored by a long speech and whenever any junior *vakil* strayed from the discussion proper by bringing arguments which had no bearing on the case, he would politely throw in a hint to the erratic lawyer in such a way as not to wound his susceptibilities. We are told that when Dr. Triloknath Mitter, Mr. Amir Ali's law tutor, used to appear on behalf of a client, Mr. Amir Ali would show the greatest deference to his master. Most amusing was it to witness the master standing and marshalling arguments and the pupil sitting and weighing the *pros* and *cons* of the case before him, the fate of which depended upon the latter's decision; but Mr. Amir Ali never allowed the sense of *guru-dharma*, which is more often than not abused in the East, to warp the higher demands and nobler obligation of equity.

Mr. Amir Ali's judgments give ample proof of his legal acumen, breadth of vision and close application. Even from a literary standpoint they

occupy a high place. Chasteness of language, simplicity of style, lucidity and conciseness of expression, a rare command over the English idiom characterise his judgments and the lay literary reader, too, will find them interesting reading.

RETIRES AND SETTLES IN ENGLAND.

After fourteen years' meritorious service in the judiciary of the Calcutta High Court, he retired in 1904. At the time of his retirement, it was thought that he would settle in India and give undivided attention to his literary pursuits which it was not possible for him to do during his official career. But he rather chose to settle in England than in India. England had many attractions for him. It appealed to him as a land of liberty and the world's centre of learning and progress. It afforded him greater facilities and opportunities for his many-sided activities. It is superfluous to suppose that he settled in England simply because it was the land of his 'better half.' Yet it strikes us that the peculiar social disabilities under which English wives of Indians smart in the 'Land of Regrets' must have weighed not a little with Mr. Amir Ali when the question of his future domicile was mooted. Nevertheless his love for India never waned. In fact it has grown with the distance. He is chiefly known in English Society as an indefatigable fighter for the cause of Indian Mahomedans and Indian liberalism.

HIS ENGLISH HOME.

Avoiding the bustle and turmoil of London life, he has settled in a secluded corner of Berkshire. He has made his home the 'Lambens' which was once the dower house of the lords of the manor of Upton, one of whom, Francis Perkins, married Arabella Fermor, the Belinda of Pope's *Rape of the Lock*. This historic house lies half-way between Theale and Aldermaston. It is very picturesquely situated on a gentle slope. In the North are the Upton hills and on either side lie the Beenham and Englefeld Parks. The house with its trellised verandah in the old 'Indian style' is approached by a charming avenue of lime-trees, while a small lake below adds additional charm to the scenery around. The 'Lambens' contains a choice collection of art treasures from India and Arabia which Mrs. Amir Ali so assiduously collected while in India. Here Mr. Amir Ali gives up much of his leisure to study and literary work.

or exact deference. He urges that "in every country the amount of respect shown to an officer depends upon the consideration in which he is held by his superiors, for the people take him at Government valuation." He remarks that the closing of the Indian army as a profession to the sons of respectable Indians has not only proved a source of considerable discontent but is slowly emasculating the virile races of India. The present policy, he adds, "instead of making their military predilections a source of strength, is driving them into unworthy and unhealthy, not to say, dangerous channels."

Speaking of the English Party system and the attitude of either party towards India and Indian questions, Mr. Amir Ali shrewdly observes:

We in India often lose sight of the fact that generally speaking both the great English parties treat Indian questions as outside the range of what are usually called party-politics; and although exceptions have recently appeared, on the whole it may be said the rule is faithfully observed. Both parties profess to have at heart the development of India on progressive lines and the training of her people in the work of self-government, so that in the distant future when the growth of a true spirit of compromise and toleration among all classes and communities may make it possible to entrust them with the management of their own affairs, she may justly claim a release from her present (not irksome) tutelage. One party may be more inclined to hurry the pace, the other may feel it wiser to proceed more cautiously; whatever the difference in the method, both seem to have the same end in view.

Mr. Amir Ali's views on the Reform Proposals are sober, thoughtful and at the same time independent. Said he:

Although the principles underlying the reforms are by no means new, or for the first time enunciated by their authors, the constitutional changes themselves are so far-reaching as to alter fundamentally in many respects the chief characteristics of British rule. In spite of the difficulties under which they laboured, it must be admitted in all fairness, the Government of India have turned out a piece of work with which they have every reason to be satisfied. The regulations are not ideally perfect; some of the provisions indeed fall short of the object aimed at, others inspire misgivings. But taken broadly they represent a distinct and remarkable development in the administration of the country. The opportunities they afford for the expression of public opinion on the measures of Government are themselves a gain of immense value, for the thoughtful, sober and honest views of the representatives of the people, even when they do not exercise a controlling influence on Executive or Administrative actions, can hardly fail to have their legitimate weight on the policy of Government or the conduct of its affairs. Properly worked with the genuine intention on the side of the people that they should serve the purpose for which they are designed, the present reforms are certain to become the means of incalculable benefit to the country. The first, and by no means the smallest, result would be to inspire all classes,

especially those who have benefited to any extent from Western knowledge with a sense of responsibility and some conception of duties of citizenship. Without these two conditions to start with, it would hardly be possible to hope for much good. If there is any real wish to make the reforms a true success, the cavilling spirit will have to be abandoned, and a more sober view taken of the realities of British rule, with a more measured estimate of Indian political and economic progress. The necessity for approximating such an estimate to the actual conditions of the country does not seem to be confined to India; its consideration is equally necessary in England.

It is futile, however, to suppose that the new system would either allay the "unrest" or conciliate feelings that are irreconcilable. Nor do its authors seem to delude themselves with that hope. They rely for the success of their endeavours on the general good sense and loyalty of the people. In this probably they are not mistaken, for the forces interested in the peaceful development of the country, and in the maintenance of law and order essential to that end, are very much stronger than any other. The ruling chiefs have, without exception, pronounced themselves emphatically in favour of the principles on which British rule is founded. The great magnates, the leisured classes, the men of culture—in fact, all who have a stake in their country's progress—regard with approval the constitutional changes and view with apprehension the prospect of violent attempts to upset or paralyse the Government. The bulk of the population, interested in their own avocations, quiescently indifferent to changes in the administrative system so long as they are left in peace to enjoy the fruits of their industry, are content with a rule which ensures them equal justice and protection against oppression and violence. In these elements lies the safety of the present order, on them depends the continued assurance of the country's well-being.

HIS PLEA FOR SEPARATE MOSLEM REPRESENTATION.

Having outlined Mr. Amir Ali's views in general, we shall next set forth his plea for separate Moslem representation which has, of late, occasioned so much adverse criticism among our Hindu compatriots. Mr. Amir Ali's contention is that India not being a homogeneous country, every caste and creed has to watch over its own interests. The development of each community must proceed on its own ideals and standards of thought and training. A community, "with great traditions," consisting of sixty two millions and forming one-fifth of the population of India, cannot be ignored in the governance of the country. Hitherto the Indian Moslems were suffering acutely from political inanition. The Moslem, while he was patted on the back for holding aloof from "political agitation" and told to apply himself like a good boy to his books, was relegated to the cold shade of neglect. To safeguard against further decline and disintegration, Mr. Amir Ali urges that there must be concerted action. He advances that, in the absence of a recognised organisation capable of expressing freely and openly

the sentiments and opinions of the Moslems as a body, the feelings of the masses are likely to take a wrong shape and find an outlet through unregulated channels. The system of representation obtaining in the various councils was, until the passing of the Reform Act, very inadequate. This was due as much to the narrowness of vision on the part of the administrators as to their own individualism and lack of political training. Hence Mr. Amir Ali's solicitude for an organisation or league which would safeguard Moslem rights and interests in a form that would give them an assured position in the political institutions of the country. Asked as to why the Moslems should not join hands with the Hindus in the political evolution of the country and thus exonerate themselves from the charge of creating an Ulster in India, Mr. Amir Ali pointedly remarks that "any attempt at amalgamation at the present stage would mean the submergence of an ill-organised, badly equipped and badly trained minority under a majority vastly superior in numbers and immensely better organised. No one acquainted with the social, religious and moral conditions of the Moslems can view such a contingency without the gravest misgivings."

Yet Mr. Amir Ali is no "separatist." He believes that the development of India on modern lines of progress depends upon the cordial co-operation of the two great Indian communities, Hindu and Moslem, in the work of national welfare. He exhorts his community to work in unity and harmony. He wrote:

I trust that the two communities, whom the constitutional experiment mainly effects, will work together in harmony and concord to make it a success. By bringing the representatives of the two peoples into the Council Chambers and on the public platforms on fairly assured terms, it will, I venture to hope, lead to the growth of that spirit of compromise and mutual toleration on which depends the ultimate success of the reforms, and without which the welfare and progress of the country will be in jeopardy.

HIS WORKS.

No biographical sketch of Mr. Amir Ali would be complete without a reference to his works which are all in English. His maiden literary effort seems to have been a translation of an Urdu (?) pamphlet by Moulvi Syed Karamat Ali, the *mutavalli* (treasurer) of the Bengal Mohsin Fund whose patronage he enjoyed during his college career. Although written before he left college, it gives abundant proof of his early mastery over the English language. While still reading for the Bar in London, he wrote *A Critical exami-*

nation of the Life and Teachings of Mahomed which was given a warm reception in England and introduced him into the literary circles of London. His most popular work is the "Spirit of Islam" which has passed through several and special editions. On this was built Mr. Amir Ali's fame as an author. Therein he has entered fully into the spirit of the religion of Mahomed. No better exposition of the teachings of the Arabian Prophet has yet appeared in the English language. It is a classic in its line. Mr. Amir Ali is also the author of "The Ethics of Islam" which deals, in his usual masterly way, with the precepts of Islam. For Constable's "Religions: Ancient and Modern" Series, Mr. Amir Ali has contributed a shilling volume entitled "Islam" which presents, in an admirably small compass, the salient features of Mahomed's Faith. His love for Islam further led him to fill a gap in Islamic history and write "A Short History of the Saracens" which has thrown a flood of light on the annals of a Forgotten Empire to which European savants, too, have done scant justice. The author has taken infinite pains to study, in minute detail, the inner life and the social, economic and intellectual development of the Sarcenic race and trace and show how much modern Europe is indebted to their civilisation. His historical analogies are bold, original and instructive. The comparison of the Saracenic administration with the British Rule in India is full of lessons for the Imperialist.

Mr. Amir Ali's expositions of the religion of Islam are characterised by a studied effort on his part to remove some of the misapprehensions and prejudices regarding the true aims and ideals of Islam and portray the religion of Mahomed in true perspective. He lifts the veil of formalism and ceremonialism and lets us see the "spirit" of Islam. Below are given a few extracts from his works which illustrate his method of elucidation.

Dwelling on the universality and rationalistic practicality of Islam Mr. Amir Ali remarks:

In some religions the precepts which inculcated duties have been so utterly devoid of practicability, so completely wanting in a knowledge of human nature, and partaking so much of the dreamy vagueness of enthusiasts as to become in the real battles of life simply useless. The practical character of a religion, its abiding influence on the common relations of mankind, in the affairs of every day life, its power on the masses, are the true criteria for judging of its universality. We do not look to exceptional minds to recognise the nature of a religion. We search among the masses to understand its true character. Does it exercise deep power over them? Does it elevate them? Does it regulate their conception of rights and duties? Does it, if carried to the South Sea island, or preached to the Caffrians, improve or de-

grade them?—are the questions we naturally ask. In Islam is joined a lofty idealism with the most rationalistic practicality. It did not ignore human nature; it never entangled itself in the tortuous pathways which lie outside the domains of the actual and the real. Its object, like that of other systems, was the elevation of humanity towards the absolute ideal of perfection; but it attained, or tries to attain, this object by grasping the truth that the nature of man is, in this existence, imperfect. If it did not say, "If thy brother smite thee on one cheek, turn thou the other also to him;" if it allowed the punishment of the wanton wrong-doer to the extent of the injury he had done, it also taught, in fervid words and varied strains, the practice of forgiveness and benevolence, and the return of good for evil.

It is not a mere creed, it is a life to be lived in the present—a religion of right-doing, right-thinking and right-speaking, founded on divine love, universal charity and equality of man in the sight of the Lord. However much the modern professors of Islam may have dimmed the glory of their master (and a volume might also be written on the defects of modern Mohamedanism), the religion which enshrines righteousness and justification by work deserves the recognition of the lovers of humanity.

Commenting on the absence of priesthood in Islam Mr. Amir Ali says :

The absence of a specially interested class to act as intermediaries between God and man differentiates Islam from all other creeds. In the Islamic system every man is his own priest and pleads for himself for forgiveness and mercy. No sacrifice, no ceremonial invented by vested interests is needed to bring the anxious heart nearer to its Comforter.

Essentially a democratic creed, it recognises no distinction of race or colour among its followers. High or low, rich or poor, white, yellow or black are on the same level in the sight of their Lord. The democratic character of its appeal, its repudiation of all adventitious barriers of caste, explain the powerful fascination it exercises over diverse races of mankind.

Regarding the Koranic conception of a Future Existence, Mr. Amir Ali offers the following explanation :

The pictures of a future existence in the Koran are all drawn to suit the comprehension of the people among whom and the age in which the new gospel was preached. To the famished, thirsty Arab of the desert what could be more comforting or more consonant to his ideas of paradise than rivers of unswelled, incorruptible water, or of milk and honey; or anything more acceptable than unlimited fruit, luxuriant vegetation, inexhaustible fertility? Large masses of Moslems, no doubt, except in their literal sense all the word-paintings of the Koran, a characteristic by no means confined to the followers of Islam. But it is a calumny even against those Moslem literalists to say that they look forward to sensual enjoyment in the next world. The pictures in the Koran of the joys and pains of after-life, although poetical and vivid, give no warrant for such an assertion.

Alluding to the institution of the *Hajj* or pilgrimage to Mecca, Mr. Amir Ali makes the following illuminating remarks :

The wisdom which incorporated into Islam the time-honoured custom of annual pilgrimage to Mecca and to the shrine of the Kaaba, has breathed into Mahomed's religion a freemasonry and brotherhood of faith in spite of sectarian divisions. The eyes of the whole Moslem world fixed on that central spot, keep alive in the bosom of each some spark of the celestial fire which lighted up the earth in that century of darkness. Here, again, the wisdom of the inspired Law-giver shines forth in the negative part of the enactment, in the conditions necessary to make the injunction obligatory :—(1) ripeness of intelligence and discernment ; (2) perfect freedom and liberty ; (3) possession of the means of transport and subsistence during the journey ; (4) possession of means sufficient to support the pilgrim's family during his absence ; (5) the possibility and practicability of the voyage.

Refuting the popular charge laid at the door of Islam that it is an aggressive religion and does not allow religious toleration to non-Moslems, Mr. Amir Ali pleads as follows :

By the laws of Islam, liberty of conscience and freedom of worship were allowed and guaranteed to the followers of every other creed under Moslem dominion. The passage in the Koran, "Let there be no compulsion in religion" testifies to the principle of toleration and charity inculcated by Islam. "What, wilt thou force men to believe when belief can come only from God?" "Adhere to those who forsake you; speak truth to your own heart; do good to every one that does ill to you"—these are the precepts of a Teacher who has been accused of fanaticism and intolerance. Let it be remembered that these are the utterances not of a powerless enthusiast or philosophical dreamer paralysed by the weight of opposing forces. These are the utterances of a man in the plenitude of his power, of the head of a sufficiently strong and well-organized State, able to enforce his doctrines with the edge of his reputed sword.

The essence of the political character of Islam is to be found in the charter which was granted to the Jews by the Prophet after his arrival in Medina and the notable message sent to the Christians of Najran and the neighbouring territories after Islam had fully established itself in the Peninsula. This latter document has, for the most part, furnished the guiding principle to all Moslem rulers in their mode of dealing with their non-Moslem subjects, and if they have departed from it in any instance the cause is to be found in the character of the particular sovereign. If we separate the political necessity which has often spoken and acted in the name of religion, no faith is more tolerant than Islam to the followers of other creeds. "Reasons of State" have led a sovereign here and there to display a certain degree of intolerance or to insist upon a certain uniformity of faith; but the system itself has ever maintained the most complete tolerance. Christians and Jews, as a rule, have never been molested in the exercise of their religion, or constrained to change their faith. If they are required to pay a special tax, it is in lieu of military service, and it is but right that those who enjoy the protection of the State should contribute in some shape to the public burdens. Towards the idolators there was greater strictness in theory, but in practice the law was equally liberal. If at any time they were treated with harshness, the cause is to be found in the passions of the ruler or the population. The religious element was used only as a pretext

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THE RIGHT HON'BLE SYED AMIR ALI.

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Mr. Amir Ali's lucid exposition of the Moslem law of marriage and the Koranic provision for polygamy in certain conditions and stages of society is interesting, although he himself looks upon polygamy, in the present day, as an adulterous connection and contrary to the spirit of Islam. Writes he :

A Mussalman is allowed to marry one, two, three, or four wives, provided he can deal with all of them "with equity." If that be not possible he can marry but one. Many of the best minds of Islam have perceived in this rule a virtual prohibition of polygamy. The moral effect of the institution on Mussulman society as a whole can hardly be ignored; it has prevented the growth in Mussulman countries, untainted by foreign social ideas, of that class whose existence is alike an outrage on our humanity and a disgrace to civilisation. Considering how the profession of the *hetairai*, honoured among some nations, despised among others, but tolerated by most, has flourished through all ages, it is no small credit to the Arabian Teacher that it was so effectually stopped in Islam.

With the progress of thought, with the ever-changing conditions of this world, the necessity for polygamy disappears, and its practice is tacitly abandoned or expressly forbidden. And hence it is that in those Moslem countries where the circumstances which made its existence at first necessary are disappearing, plurality of wives has come to be regarded as an evil, and as an institution opposed to the teachings of the Prophet; while in those countries where the conditions of society are different, where the means which, in advanced communities, enable women to help themselves are absent or wanting, polygamy must necessarily continue to exist. Perhaps the objection may be raised, that as the freedom of construction leaves room for casuistical distinctions, the total extinction of polygamy will be a task of considerable difficulty. We admit the force of this objection which deserves the serious consideration of all Moslems desirous of freeing the Islamic teachings from the blame which has hitherto been attached to them and of moving with advancing civilisation. But it must be remembered that the elasticity of laws is the greatest test of their beneficence and usefulness. And this is the merit of the Koranic provision. It is adapted alike for the acceptance of the most cultured society and requirements of the least civilized.

Mr. Amir Al' proves by cogent reasoning that the status of women in Islam is as good as and, in some respects, better than that of many European women. He says :

The improvement effected in the position of women by the Prophet of Arabia has been acknowledged by all prejudiced writers, though it is still the fashion with bigoted controversialists to say that the Islamic system lowered the status of women. No falser calumny has been levelled at the great Prophet. Nineteen centuries of progressive development working with the legacy of a prior civilisation, under the most favourable racial and climatic conditions, have tended to place women, in most countries of Christendom, on a higher social level than the men—have given birth to a code of etiquette which, at least ostensibly, recognises the right of women to higher social respect. But what is their legal position

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even in the most advanced communities of Christendom? Until very recently, even in England, a married woman possessed no rights independently of her husband. If the Moslem woman does not attain in another hundred years the social position of her European sister, there will be time enough to declaim against Islam as a system and a dispensation. But the teacher who in an age when no country, no system, no community gave any right to woman, maiden or married, mother or wife, who, in a country where the birth of a daughter was considered a calamity, secured to the sex rights which are only unwillingly and under pressure being conceded to them by the civilised nations in the nineteenth century, deserves the gratitude of humanity. If Mahomed had done nothing more, his claim to be a benefactor of mankind would have been indisputable. Even under the laws as they stand at present in the pages of the legists, the legal position of Moslem females may be said to compare favourably with that of European women. As long as she is unmarried she remains under the parental roof and until she attains her majority she is, to some extent, under the control of the father or his representative. As soon, however, as she is of age, the law vests in her all the rights which belong to her as an independent human being. She is entitled to share in the inheritance of her parents along with her brothers, and though the proportion is different, the distinction is founded on the relative position of brother and sister. A woman who is *sui juris* can under no circumstances be married without her own express consent, "not even by the Sultan." On her marriage she does not lose her individuality. She does not cease to be a separate member of society.

does not cease to be a separate member of society.

A Moslem marriage is a civil act, needing no priest, requiring no ceremonial. The contract of marriage gives the man no power over the woman's person, beyond what the law defines, and none whatever upon her goods and property. Her rights as a mother do not depend for their recognition upon the idiosyncracies of individual judges. Her earnings acquired by her own exertions cannot be wasted by a prodigal husband, nor can she be ill-treated with impunity by one who is brutal. She acts *if Sui juris* in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue her debtors in the open court, without the necessity of joining a next friend, or under cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law gives to men. All the privileges which belong to her as a woman and a wife are secured to her, not by the courtesies which 'come and go' but by the actual text in the Book of Law. Taken as a whole, her status is not more unfavourable than that of many European women, whilst in many respects she occupies a decidedly better position.

Lastly, we cannot refrain from quoting in *extenso* Mr. Amir Ali's impartial estimate of Mahomed's character :

The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title of *al-Amin*, combined with a severe sense of self-examination, are ever the distinguishing traits of his character. Once in his life, whilst engaged in a religious con-

versation with a humble citizen of Mecca, he had turned away from a humble blind seeker of the truth. He is always recurring to this incident with remorse and proclaiming God's disapprobation. A nature so pure, so tender and yet so heroic, inspires not only reverence, but love. And naturally the Arabian writers dwell with the proudest satisfaction on the graces and intellectual gifts of the son of Abdulla. His courteousness to the great, his affability to the humble and his dignified bearing to the presumptuous, procured him universal respect and admiration. His countenance reflected the benevolence of his heart. Profoundly read in the volume of nature, though ignorant of letters, with an expansive mind, elevated by deep communion with the soul of the universe, he was gifted with the power of influencing equally the learned and the unlearned. Withal, there was a majesty in his face, an air of genius which inspired all who came in contact with him with a feeling of veneration and love.

His singular elevation of mind, his extreme delicacy and refinement of feeling, his purity and truth, form the constant theme of the traditions. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded whatever he did. "Ten years" said Anas, his servant, "was I about the Prophet, and he never said so much as 'Uff' to me." He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him? May his forehead be darkened with mud!" When asked to curse some one, he replied, "I have not been sent to curse, but to be a mercy to mankind."

He visited the sick, followed every bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another's palm, and turned not before the other had turned. His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him, they who described him would say, "I have never seen his like, either before or after." He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said. "Modesty and kindness, patience, self-denial, and generosity pervaded his conduct, and riveted the affections of all around him. With the bereaved and afflicted he sympathised tenderly. He shared his food even in times of scarcity with others, and was sedulously solicitous for the personal comfort of every one about him." He would stop in the streets listening to the sorrows of the humblest. He would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken. The meanest slaves would take hold of his hand and drag him to their masters to obtain redress for ill-treatment or release from bondage. He never sat down to a meal without first invoking a blessing, and never rose without uttering a thanks-giving. His time was regularly apportioned. During the day, when not engaged in prayers, he received visitors and transacted public affairs. At night he slept little, spending most of the

hours in devotion. He loved the poor and respected them and many who had no home or shelter of their own slept at night in the mosque contiguous to his house. Each evening it was his custom to invite some of them to partake of his humble fare. The others became the guests of his principal disciples. His conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance. Stern, almost to severity, to the enemies of the state, mockings, affronts, outrages and persecutions towards himself were, in the hour of triumph—synonymous with the hour of trial to the human heart—all buried in oblivion, and forgiveness was extended to the worst criminal.

Mahomed was extremely simple in his habits. His mode of life, his dress and his furniture retained to the very last a character of patriarchal simplicity. Many a time, Abu Huraira reports, had the Prophet to go without a meal. Dates and water frequently formed his only nourishment. Often, for months together, no fire could be lighted in his house from scantiness of means. God, say the Moslem historians, had indeed put before him the key to the treasures of this world, but he refused it!

HIS LEGAL WORKS.

Mr. Amir Ali is also the author of several works on law which combine in themselves the excellent features of a text-book and a book of reference containing up-to-date case-law, and as such they are indispensable to every legal practitioner in India. They are marked by sound scholarship, great ability, lucid exposition and careful arrangement. His "Student's Hand-book of Mahomedan Law" is a text book in almost all Indian Universities. His monumental work on "Mahomedan Law" (2 vols.) is a standard book of reference. He has also written "The Personal Law of the Mahomedans." He is the joint-author of "The Law of Evidence applicable to the British India," "A commentary on the Bengal Tenancy Act" and "Civil Procedure in British India." His latest venture in legal literature is the bringing out of the Indian Edition of "Ashburner's Mortgages" which illustrates, amplifies and explains the text from the Indian point of view.

AS A CONTRIBUTOR TO ENGLISH PERIODICALS.

Mr. Amir Ali is a frequent contributor to English periodicals. His articles have, from time to time, appeared in the *Nineteenth Century* and *After* and other leading reviews. He is regarded in England as a sound authority on the varying phases of Indian life and sentiment. He is a thoughtful and outspoken writer and, if his trenchant remarks have sometimes evoked criticism in official and other circles, they have, nevertheless, influenced the policy of Government. His writings have had a powerful effect in moulding Indian as well as Anglo-Indian thought.

HIS SERVICES TO ISLAM AND ISLAMIC COUNTRIES.

Mr. Amir Ali has rendered signal services to Islam and Islamic countries. He has placed the Moslem World under a debt by his standard works on the Law, Religion and History of Islam. He has striven hard for the regeneration of Moslem India. His exhortations spreading over thirty years have done much to educate and enlighten the Indian Moslems. As Founder and Secretary of the Calcutta Central National Mahomedan Association, the forerunner of the Moslem League, he did much pioneer work in inducing his co-religionists to cast aside their apathy and conservatism and educate themselves according to modern requirements. As President of the Mahomedan Educational Conference of 1899 held at Calcutta, he was afforded a unique opportunity of impressing his views on the Moslem community of India. His inaugural and farewell addresses on the occasion embody his deepest convictions on the improvement of Mahomedan Education. Ever since the inception of the Moslem League, Mr. Amir Ali has been its staunch supporter and an earnest worker. He took a leading part in securing for the Indian Moslems special representation in the recent constitutional privileges granted to the peoples of India. His speech read at the session of the Moslem League held at Delhi in January 1910 was one which ranks with some of the best Presidential speeches of the Indian National Congress. Mr. Amir Ali therein touched on many topics of vital interest to the Moslems. He drew up a programme for the successful working of the Moslem League. He advocated the re-establishment of arbitration courts for the settlement of family disputes which owing to costly litigation, have ruined so many Indian families; suggested the formation of Co-operative Associations for mutual help on strict business lines; and urged the importance of economic development to the national well-being of the community.

Mr. Amir Ali's services are not confined to India. They extend to other Islamic countries. It may not be generally known that, while the Turkish Revolution of 1908 was brewing, Mr. Amir Ali convinced the Shaikh-ul-Islam by theological arguments, that the young Turk movement was not irreligious and opposed to Islam with the result that the highest ecclesiastical dignitary of Turkey gave the Revolution the sanction of the Faith, thus gagging the mouths of the fanatic mullahs. But for the intervention of Mr. Amir Ali, the Shaikh-ul-Islam would not have been won over and the work of the Revolution would

not have been accomplished so easily.* Mr. Amir Ali is also connected with Red Crescent work during the Turko-Italian and Turko-Balkan wars. He organised the British Red Crescent Society and sent field hospitals to the front for the relief of the sick and wounded. He sent weekly large sums of money to relieve the homeless and foodless refugees. He appealed for funds to the humanity of the people of Great Britain, India and the British Colonies and invoked the assistance of the co-religionists all over the world to start Red Crescent Societies of their own to alleviate the sufferings of the afflicted population of Turkey. Writing to the *Times*, he deplored the use which was made of the symbol of Christianity by partisans in England to justify aggression and slaughter in the Balkans, pointing out the incalculable mischief done in England and India by ecclesiastical and newspaper effusions against the Turkish Government. He denounced the atrocious libel that the Indian Mutiny was largely the work of the Indian Moslems which, he added, was circulated to discount the feelings of the Moslems of India as a factor in the consideration of British policy. Mr. Amir Ali has also been a friend of Persia. When M. Sazonoff, the Russian Foreign Minister, visited London and there was a talk about the partition of Persia, Mr. Amir Ali came in to its aid and wrote a strong letter of protest to the *Times* which received the honour of large type and a place on the leader page although the London Thunderer itself was in favour of partition. In it he argued as follows:—

In the matter of Persia's inability to govern herself, may I be permitted to ask the British public if a fair or honest chance has been allowed to that poor harried country, to recover from the effects of the grinding tyranny of her late ruler, or to her distracted people to prove their capacity for government? I venture to affirm, without hesitation, that every effort on their part has been paralysed by outside action. The tribes do not know who governs them and the people themselves feel they are being crushed by a fate against which they cannot contend.

The pressure for squeezing out the national life of Persia and preventing her regeneration has been relentless, unceasing and persistent. It is cruel, under these circumstances, to expect any country or any people to show any capacity for government. Had Persia been allowed even for five years a fair chance to govern herself, and had then failed, we would have been willing to accept the correctness, if not the justice of your (*The Times's*) argument.

Mr. Amir Ali is an indefatigable advocate of Islam. Whenever the interests of an Islamic

* See Knights "Awakening of Turkey" (p. 67).

state are in jeopardy or any gross injustice is done to it, he is the first to uphold the cause of the wronged country. He uses the motive powers of the Press and platform for the expression of his views and does it successfully. Mahomedan India is really proud to have in London, the world's news-disseminating centre, a son who is ever ready to champion the cause of Islam.

CONCLUSION.

Mr. Amir Ali is indeed a unique personality. Oriental by origin, Western by education and thoroughly English in spirit, he combines in himself the best traditions of the two continents. While adhering to his own faith, he displays a catholicity that is rare even among Occidentals. His latitudinarian principles and eclectic views, conserving as they do the "Spirit" of Islam, command the respect of non-Moslems and Moslems alike. A man of powerful convictions, he is never wheedled out of his principles by official preferment or sentimental blandishments. Whether in office or out of office, at the bench or the bar, in Provincial and Imperial Legislative Councils or the King's Privy Council, in India or England, he pins himself to his policy. His political instinct never fails him. A suave and persuasive negotiator, he is in the possession of a great driving force. He has all the attributes that go to make up a leader—education, position, earnestness, self-sacrifice, moral back-bone, clear foresight into results and, above all, conviction. He has rendered great services to Moslem India, which alone entitles him to be included in the galaxy of Eminent Indians. Long may he be spared to work for the cause of India and Islam!

At a Meeting of the Council of the All-India Muslim League at Lucknow, the Hon'ble Sir Ibrahim Rahimtoollah, K.C.I.E., of Bombay, was elected President of the next Annual Session of the All-India Muslim League to be held at Agra on the 29th and 30th December, 1913. The following resolution was also adopted:—"That in the opinion of the Council of the All-India Muslim League the Indian Press Act of 1910 requires material amendments, but the Council leaves the discussion of details for the ensuing annual Session of the All-India Muslim League, which is soon to be held."

SERIAL LOADING AND DESPATCH OF GOODS

BY "COMMERCE."

THE Railway questions are now engaging the best attention both of the commercial public and the Government, for it is now a

truism to observe that now that the opium revenue is gone we shall have to depend more and more solely upon the Railway revenues of the country. With such an importance of the Railway administration it is no wonder that all the responsible publicists are calling upon the Government to put the house in order that it may be equal to the demands likely to be made upon it both for revenue and commercial purposes. There is much justification for the appeal to the Government to remove the Railway Department from the control of the Department of Commerce and Industry and to raise it to an independent status with a Member in the Executive Council. The creation of a special portfolio for education has shown how the process of centralisation has worked beneficially for the cause of education. Similarly with the raising of the Railway Department to the status of an independent department, the Railway policy of the Government will be gaining a comprehensiveness and solidarity which are at present found to be lacking therein and much of the present day vacillation and indecision will disappear. The demand of the European Chambers of Commerce is mainly concerned with the so-called need for financing the Railways to a large extent than has yet been done. The cry is that the Railways are suffering through nantion and that only a huge supply of funds will make them yield handsome profits and make them serviceable to the world of commerce and industry. Those who are following the present movements of commercial and industrial progress in this country must have seen that this demand of the European Chambers of Commerce is not supported by the Indian Commercial Community. What is the reason of this? The Bombay correspondent of *Capital* gave the reason very well once when he observed that the Indian commercial Community must be remaining aloof because of its being afraid of the results of such a financial help to the Railways.

The Indian Commercial Community naturally feels that all this extra-financial help to the railways will be going to make them more useful and

serviceable to the European merchants, who would be getting the cream as it were of the improvements, they themselves getting only the crumbs. It is a feeling of this sort which, rightly or wrongly, makes the Indian merchants averse to supporting the demand of the European merchants for the financing on a large scale of the railways. The fact is that the big exporting firms, which by-the-by are mainly European, get an undue preference over their Indian merchants in the matter of the loading and despatch of goods. This export trade being almost wholly in the hands of European merchants and the Indian merchants acting only, as it were, their middlemen is another story and needs careful consideration, at the hands of our publicists. What we are concerned with here is that Indian merchants have to suffer immense losses consequent upon this undue preference to exporting European firms. This was sufficiently evidenced last year when despite the best conditions for business many Indian merchants suffered tremendous losses because forsooth while they were vainly clamouring for waggons to carry their goods, the Railway Companies were freely giving them to the European firms. The advantage gained by these was two-fold. Not only did the European merchants get their goods earlier at the Ports, but they also got differences from Indian merchants who could not send their goods in time to the European purchasers according to the terms of contract. All this was pointed out by the Indian Merchants' Chamber which pressed for a full inquiry into the whole matter. Their demand was granted by the Government and a meeting was held at Cawnpore when the Hon. Sir T. Wynne conducted the whole inquiry. At this meeting the particulars of which were fully published in all the papers it was proved that there was undue preference given to European firms on a large scale by the Railway Companies, specially by the Great Indian Peninsula Railway Company. It was arranged at the time between the Railway Company on one side and the representatives of the Indian merchants on the other that the procedure of serial loading and despatch of goods should be adopted at particular selected stations on the G. I. P. line, where, if the system worked successfully, it would be introduced on the whole line. It appeared from the answer of the President of the Railway Board to a question of the Hon'ble Sir Gangadharrao Chitnavis at a meeting of the Imperial Council that the procedure had worked successfully at the stations where it was to be carried out as an ex-

periment and that it was consequently adopted at all the stations on the G.I.P. line. He also observed that a Conference would be called to consider whether the scheme had worked with success at all the stations on the G.I.P. line and that if such a success would be evidenced the other Railway Companies would be called upon to adopt it. This is a frank and business-like proposition and it is hoped that the same broadness of views and wide outlook which have characterised the President of the Railway Board in this matter will be shown during the forthcoming inquiry, in order that the procedure of serial loading and despatch of goods may be finally approved of and introduced at all the Railway Companies. It may be mentioned at once that it is not a new scheme at all but is one which is prescribed in the Rules and Regulations of the working of all the Railway Companies. Only it was hitherto observed in the breach rather than in the observance. What is now done is that the whole procedure is laid down in a clear and systematic manner and all the vagueness is eliminated, in order that there may be no false advantage taken of the vagueness to work any mischief on the merchants. It may not be commonly perceived what a great mischief is worked by the laxity of the Railway Companies in not fully complying with this salutary procedure, which is best intended for reassuring merchants with regard to a regular service untarnished by preferences of any variety. One of the chief requisites of a good Railway or steamship service is thorough punctuality on which the Commercial community can depend, just as passengers depend on a regular service. Otherwise there is no meaning in them. It is always interesting to see what are the conditions in other countries, when we are complaining about one particular country, in order that there may be fair comparisons and the authorities may be asked to act in a particular manner on the strength of the conditions existing in any other country. Even in the United States, one of the most progressive countries in the world in the matter of Railway development, the handling of the rapidly expanding volume of tonnage is one of the most perplexing problems of traffic and operating Departments and demands unusual efforts. During the period from 1901 to 1908 orders were placed for 1,500,194 new freight cars, or an average of 187,524 per year. The total number of freight cars in use from 1900 to 1908 increased by 53.8 per cent.; freight locomotives 56.7 per cent. and switching engines 69.5 per

cent. Moreover the number of tons carried per train increased 25 per cent, and it is estimated that the average car load increased nearly 23 per cent. We know that there is an increase in the number of goods vehicles provided for the Indian Railways during the course of the last decade when there have been set apart large sums for rolling stock. The hunger of the European Chambers of Commerce for more of rolling stock is not of course still appeased, as it will never be for it is insatiable. The following observation made with reference to American Railways by a writer on the subject needs to be carefully noted here also for it illustrates to no small extent the conditions prevailing in this country.

"The fact that in the years 1903 and 1907 there was serious freight congestion in spite of this expansion in equipment and car capacity suggests that one of the chief difficulties of the transportation department was due not so much to an insufficient number of cars as to the manner of using the equipment. In the years 1900 to 1906 the total freight car mileage increased by over 32 per cent, and freight train mileage by 20.6 per cent. The fault was largely in the short mileage made by the cars in use."

It was to this that the Editor of the *Review of Reviews* recently drew attention when he showed for how short a time a goods truck really worked during the year. It may be remarked, however, that the problem of car shortage arises in any country in times of prosperity, for it is during these times that there is a keen competition between the merchants and traders to get the best possible advantage over their competitors and they try to achieve this by undue preference. At the Cawnpore meeting of inquiry held last year it was asked why the merchants did not complain up to that time regarding the serious evils from which they were suffering. The reply was rightly given that there was no occasion to do so. Our merchants and, for the matter of that, we think, the merchants all over the world are not accustomed to complain about their wrongs as long as these do not exceed particular bounds. There is not much occasion for these wrongs to be manifested in slack seasons for the merchants in such times get as many trucks as they require. But in exceptional seasons of trade activity, as the last year was, there is an active competition between the merchants for cars for carrying their goods at the earliest time. In 1906 in the United States the car famine became so serious that the Interstate Commerce Commission made an investigation throughout the North-west, South-west and Pacific coast. It will be interesting to those whose thousands of tons of grain and seeds were held up

at Cawnpore and Kalpi last year, to know that in North Dakota, the granary of the United States, fifty million bushels of grain were being held on the farms or in country elevators because cars could not be secured to move the freight. In the South-west much wheat and cotton remained on the ground at local stations where it was injured or spoiled. The shortage was felt most by the producers and dealers in the great staples, shippers of freight in small lots being but slightly affected.

It would be well if we see some of the causes which, in the opinion of some of the best experts, were responsible for the car shortage in the United States. This will give a clue to the problem of the shortage here.

(a) A fundamental cause of every car shortage is the unusual increase in freight tonnage for which neither carrier nor shipper is responsible. This was realised last year in this country when the bounteous crops of grain and specially seeds gave rise to stocks at the stations for export for which the carriers could not have provided. The fault did not lie here but in the efforts of the Railway Companies to ignore their duties as public carriers and to give preferences to a particular section of traders, causing thus innumerable losses to Indian merchants.

(b) The second reason is said to be the seasonal bunching of traffic during the late summer and in the early winter months. Here we have this bunching of traffic specially during the late summer, so much so that the carriers are at a loss to cope with it. Hence the suggestion of Mr. Noel-Paton for elevators.

(c) A third and very important reason why railway equipment was unequal to the demand in 1906 in the United States, was the lack of adequate terminal facilities. This is also one of the reasons which operates here in producing the congestion of traffic. Efforts are being made to increase these facilities, to double some of the tracks in order that there may be no undue delays in hauling the traffic and thus no congestion.

(d) The re-consignment privilege frequently stimulates this terminal congestion. This evil is not, we think, much known here.

(e) The inadequacy of motive power has in some cases been responsible for the shortage. The increase in train mileage and train load constitutes a burden in many cases greater than the available motive power can handle.

(f) The use of freight cars for warehousing purposes contributes an additional factor. This

HOW HYDERABAD IS GOVERNED.

BY

MR. N. RAJARAM, B.A.

evil too, is not much known here, though the trouble over the wharfage rules significantly shows that the merchants would not be averse to using the goods trucks as warehouses if there were the slightest laxity.

(g) The most interesting cause of the car shortage in the United States is however stated to be "the unfair distribution of cars among shippers." History repeats itself in strange ways for it is just this cause which is one of the principal causes of the car famine in this country. In the United States many eastern coal companies, in which the carriers or their officials were interested had private cars to supply a part of their needs, but such companies were given as great a share of the railroad's equipment as would have been allowed them had they owned no private cars. This undue preference to favoured shippers was responsible for the passage of numerous car service statutes enacted from 1902 to 1907.

The above are some of the causes which operate in the United States in the direction of car shortage and as I have tried to show many of them are common to this country also. In this connection it is interesting to learn that those who indiscriminately advocate an increase in the number of cars overlook the fact that in times of industrial set back a large number of the cars is lying idle. As the Editor of the *Review of Reviews* recently showed, even in normal times a car was lying idle for about six months in a year. In the United States on January 6, 1907 for instance there was a shortage of 150,000 cars; in the fall it began to dwindle and by December 24, 1907 there was a surplus of 209,310 cars standing idly on the side tracks, and in the terminals and yards, depreciating in value and a financial burden to the Companies. By April 29, 1908, the surplus had reached a total of 413,605!

I cannot close this article better than with a quotation from an American writer on this question, from which both our merchants and the Railway authorities can learn much:—

"It is to the interest alike of the public and the carriers that business methods should, in so far as possible, be so organised as to minimise the variations in the seasonal demand for freight cars; it is also clear that economy and efficiency in the freight service are largely dependent upon the success which the carriers may have in solving the difficulties to be overcome in connection with car service. It is generally admitted that there is still large opportunity for increasing the efficiency of freight equipment."

HERE are in India more than 600 Native States under the protection of the Crown of England. The largest of these is Hyderabad which is 85,000 square miles in area, and has a population of nearly 13 millions of which 88 p. c. are Hindus, and 11 p. c. embrace the Moslem faith. Its ruler is a Mohammedan of the Sunni sect, and bears the hereditary title, "The Nizam-ul-Mulk." The Nizam enjoys the maximum of sovereignty among all Native Princes of India. He coins money, issues postage stamps, taxes his subjects, inflicts capital punishment without appeal, and bestows honours on his subjects, some of which are recognised by the Government of India. So fully is his independence recognised in the domestic affairs of the state, that extradition treaties between the Nizam and the British Government still nominally exist.

The Nizam is the head of the Government of his dominions, and as such exercises the prerogative of calling for any paper, statement, or reports in connection with any matter disposed of or undergoing investigation by any courts, departments or other tribunals in his Dominions. In regard to appointments in the state, the Nizam has reserved to himself the power of appointing his departmental ministers, and creating new posts carrying a salary of Rs. 500/- or more. He grants commissions to officers in the army from the rank of Second Lieutenant and upwards, and bestows Mansabs (Military pensions) stipends, or other special allowances on his subjects.

There are in H. H.'s Dominions, many Zamindars who pay a fixed annual tribute to the ruler of the state. The Nizam has a very large income, the crown lands (Sur-i-Khas) alone yielding nearly a crore of rupees per annum. Besides, by the constitution of the country he is entitled to draw upon the state treasury nearly half a crore.

THE CABINET COUNCIL.

The executive of the government consists of the Prime Minister (Mada-ul-Maham) and the Departmental Ministers (Min-ul-Mahams). The latter are five in number, and they are in charge of separate portfolios. The distribution of work among them is as follows:—

The Minister of Public Works has under his own supervision Public Works and Municipalities.

The Minister of Justice and miscellaneous departments is in charge of Police, Jails, Registration, Education, Postal and Medical departments and the High Court.

The Minister of Military Department has under him the Imperial Service Troops, the regular and the irregular troops.

The Minister of Finance deals with Finance, Railways and Mines, Mint and Stamps.

The Minister of Revenue has Land-revenue, Excise and other allied departments.

For a number of years past, there has not been a separate Minister of Revenue; but the Prime-minister acts in the place without prejudice to his other duties. Since 1901, the Minister of Finance has been a European Member of the Indian Civil Service lent to the State by the Government of India.

The Prime-Minister is invested by H.H. the Nizam with the powers of the Chief Controlling authority in the State, and is responsible to him for the proper administration of the departments of government. All matters beyond the powers of departmental ministers are referred to him for orders, and he carries on through a Secretary all correspondence between the Nizam's Government and the British Residency.

The Prime-minister and the departmental ministers constitute what is known as "The Cabinet Council;" it is the highest consultative body of the State and was created in 1893. All subjects of administrative importance sent by the Nizam or any subject referred to by the Prime-minister are laid before it for consideration and settlement. It also passes the Budget estimates of the State. The Nizam, however, can postpone, modify, amend or revoke any of the proceedings of the Council.

THE LEGISLATIVE COUNCIL.

For the purpose of framing laws, there is a Legislative Council of which the Prime Minister is the President, and the Mou-ul-Maham whose department is concerned with the bill under discussion is the Vice-President for the time being. There are eleven official, and an equal number of non-official members of whom seven are elected by certain bodies and four nominated by the Prime Minister. The Jaghirdars or holders of one or more villages elect two members, and the First grade pleaders select two as their representatives. The Hyderabad City Municipal Committee elects one member, while the local boards

of the districts send two representatives. The Prime Minister nominates two extraordinary members as occasion arises, one member from the Paigah landlords, and one member is selected from the classes not already represented in the Council.

This Council was created in 1892: and the first time in the annals of Hyderabad the non-official element was allowed a voice in the Government of the State. The work of the council is to frame, discuss and pass laws and regulations for the state and full liberty is accorded for framing any laws and regulations except as regards the four following measures for which the previous sanction of the Prime Minister is necessary:—(1) The public debt of the public revenues of Hyderabad or by which any charge would be imposed on such revenues. (2) The religion or religious rights and usage of any class of H. H.'s subjects (3) the discipline and maintenance of any part of H. H.'s troops (4) the relation of H. H. The Nizam with the British Government.

LOCAL EXECUTIVE.

For administrative purposes H. H. The Nizam's Dominions are divided into four Subahs or divisions. They are the Gulshanabad Subah, the Gulburgha Subah, the Aurangabad Subah and the Warangal Subah. The first three of these subahs consist of four districts each, and the last has only three districts. Each Subah is in charge of a Subadar and each district in charge of a first Taluqdar who exercises both revenue and judicial functions. These officers have assistants who are designated second and third Taluqdots. In each taluk or sub-division of a district there is a Tahsildar and for five patties (sub-divisions of a Tahsil) there is a Naib Tahsildar. Hyderabad state is for administrative purposes divided into four Subahs consisting of fifteen districts, subdivided into 101 Taluks. The District Personnel consists of the First Taluqdar, the Civil Judge, the Superintendent of Police, the District Surgeon, the Assistant Engineer, the Sub-registrar and Superintendent of Customs.

THE HYDERABAD CIVIL SERVICE.

The Service is chiefly recruited from H. H.'s subjects. When local men are not available for certain posts, indent is made on officials trained in British service. Since last year a class known as "the Civil Service Class" has been found at the Nizam College with a view to train men for service in Hyderabad. The course extends to a period of three years and students are recruited by a combined system of selection and nomina-

tion. Candidates must produce proofs of being well-born and of good character, and their fathers or grand-fathers must have been subjects of H. H. The Nizam. The lowest educational qualification is the Intermediate Examination of an Indian University, and among the compulsory subjects for entrance examination is translation from Urdu to English, and *vice-versa* and the writing of an original essay in Urdu—the official language of the State. Passed students start with a salary of Rs. 250 in Revenue, Customs, Abkari and other departments of the State.

THE POLICY OF THE STATE.

The policy guiding the Government of Hyderabad has been very succinctly put by the late Nizam in his letter of 15th October 1909 to H.E. Lord Minto. "From the very beginning," he wrote, "my policy has been to trust my people and to show them that I trust them. . . . My ancestors were singularly free from all religious and racial prejudices. Their wisdom and foresight induced them to employ Hindus and Mohammedans, Europeans and Parsees alike in carrying on the administration, and they reposed entire confidence in their officers whatever religion, race, sect or creed they belonged to. . . . I endeavoured to follow in their footsteps and it is in a great measure to this policy that I attribute the contentment and well-being of my dominions." In the practical application of this noble and statesmanlike policy lies the future of the Hyderabad State.

THE VICEROY AT CAWNPORE.

The *Bengalee*: "I am your father, and you are my children. I have come to Cawnpore to bring peace and also to show mercy." Thus spoke His Excellency the Viceroy in reply to the address of the deputation that waited upon him at Cawnpore. No nobler words were ever uttered by an Indian ruler. It reminds us of the statesmanship of Akbar, of the supreme quality of that great Mahomedan ruler who, conscious of his own irresistible strength, never failed to temper justice with mercy and thus laid broad and deep the foundations of the Moghal Empire. To those who resisted his authority, he was severe, but when their power was broken and they lay prostrate before him, he was merciful and humane. No statesman or ruler of men has ever suffered by the display of the noble qualities. . . . The moral indeed points to the closing of an old and the opening of a new chapter in British Indian history.

The Viceroy and the Cawnpore Mosque Affair

BY "A MUSLIM."

THE Anglo-Indian papers are very vehement in criticising the wise action of H. E. the Viceroy about the Cawnpore Mosque. The whole line of argument, which they have adopted, seems based on the prestige of the Government high officials, which is (in their own words) struck a blow by Lord Hardinge's "Weak Policy." Of course, Sir James Meston committed a blunder in identifying himself with the case by up-holding the wrong cause of his short-sighted and unsympathetic subordinates and setting himself against the other party with force and candour. Had he taken the trouble, as his official career has always been characterised, of going deep into the matter by paying due respect and regard to the religious susceptibilities of the Muslims, the world would have been saved, at least, one catastrophe at Cawnpore, and the Anglo-Indian papers, the trouble of heaping reproaches on H. E. the Viceroy and his Government and eulogising the Indian Civil Service! But, as fate would have it, the situation caused by the demolition of a part of the said Mosque, continued to grow serious and acute till it came to an end by the opportune interference of the head of the Government of India, and the Anglo-Indian papers, especially the *Civil and Military Gazette* of Lahore, the *Pioneer* of Allahabad, and the *Englishman* of Calcutta, were thus afforded a golden opportunity of showing their force of writing in support of their patrons. If Northern India, however, it may be deduced from the acidity and bitterness which pervade their hostile comments on the sad event, be left in the hands of this Anglo-Indian Triple Alliance and its proteges and they be given *carte blanche*, the world should witness another Tripolitan or the Turko-Bulgar War with its atrocities rehearsed in this beautiful land. But thanks to the wisdom of the Home Government, no Indian Civil servant, however brilliant his career might have been, was ever confirmed in the office of the Deputy of the King-Emperor, and no member of this alliance was ever admitted to India Office as the Counsellor of the Secretary of State. England knows better how to rule India than her ignorant and impulsive friends. As to the plea of the prestige which has been the common theme of these clamorous and maladroit dogmatists, few words may be said. Every one knows but those who want to give

prominence to it to serve their own purposes, that a grievance publicly recognised and redressed is not a sign of weakness, it is rather that of strength. As long as a mistake committed, is admitted, rectified and not persisted in by the bureaucrats, there will be no danger coming out of the "new generation of agitators." But if blunders are made and imbued with colour of prestige and the infallible character of the Indian Civil servants is advocated, the result will be disastrous indeed.

The second salient point which these thunderers have urged on their readers involves the broad principles of the British Administration in India. They have traced the history of "weak policy" from the revocation of the Partition of Bengal down to the unfortunate event of Cawnpore, and have held Lords Hardinge and Crewe responsible for it. The moral which they deduce from both the events is that the Government trembles before violence and the sequence of it will be more agitations, more violence and still less respect for law and order. We never thought, for a moment, that we were living in an age when the stability of the Government of any country will be sought to be founded on tyranny and despotism and that it would sustain an immense blow by showing regard and respect to the people's beliefs and traditions and by mitigating their grievances. We were, on the other hand, told that the security and continuity of a Government depended on its sympathetic and kind treatment of its people. But it is an argument which these papers intentionally or unintentionally avoid to set forth on such occasions. They are of opinion that this truism holds good in the case of the Whitemen not in that of the Blackmen. The reason we are not far to seek. Our Anglo-Indian journalist, unfortunately, begins his vocation with the scanty knowledge of the History of India. And the history of this country which he ever read was either written by an Anglo-Indian made of the same stuff of which he is himself made or by an Englishman whose turn of mind was prejudicial to the old-established form of Government and who therefore, left no stone unturned in hiding the merits and in detecting the demerits of the Muslim sovereigns. Our Anglo-Indian publicist, therefore, naturally arrives at the conclusion that India was a land of despots and that despotism is well-suited to the minds of the Indians. Hence his advocacy for tyranny. But if he cares to be enlightened on the point of history we shall carry him as far back as the time of Humayun. When the Emperor was signally defeated by Sher Khan, who is better

known as Sher Shah, and had to flee for his life to Persia and was the royal guest for many years of Shah-Tahmasp of Persia, he was given the friendly advice of winning the hearts of the alien subject-race through acts of kindness and benevolence. After a long absence of fifteen years, Humayun returned in triumph but did not enjoy the throne of India for more than six months, and consequently was not given a chance of carrying his distinguished royal friend's advice into effect. Nevertheless, his son, Akbar the Great, who, perhaps having been affected at hearing the tale of misery which befell his father, when he was born, adopted the principle of making friends with the Hindus, his *royats*. He made marriage alliances with the Rajput Princes, bestowed high posts, even those of Ministers and Generals, on the Hindus, granted lands and jagirs to them and, in short, gave them a much greater share in the administration of the country in the sixteenth century than we have got under the benign rule of the civilised and far-advanced British in the twentieth century. The same policy was followed and maintained by his two successors. But his great grand-son, though sticking to the policy so far as it gave a participation in the government to the Hindus, put a stop to marriage alliances, watched the actions of every official with pains, and made the Hindus pay *Jazzia*. This attitude of the Emperor, however mis-represented it might have been, was construed to be hostile to them. This conception took root in their hearts and the rowdy elements began to appear. The Mahrattas continued to harass the Moghul Government, and though there may be cited numberless causes of its breakdown, it cannot be denied that Aurangzeb's alienation from the Hindus was also one of the potent causes which led to the dismemberment of the Moghul Empire. Here I challenge the Anglo-Indian Dailies to contradict me, if they dare. Their clear duty, therefore, ought to be, in the interest of their nation and Empire, to arrest the progress of lawlessness, unconstitutionality and high-handedness, when found even among some Civil Servants, and not to bestow eulogies on them and their heroic deeds. To enumerate the benefits which the British Government has conferred on the Indian people at the time when the memory of an injury received at the hands of a bureaucrat is fresh, to call them ungrateful because they beseech to appeal to the high authority to repair the loss inflicted on them or to call their agitation within the limits of law and order, sedition, is to advance a false logic, to create misrepresent-

ation or to nurse estrangement between Government and the people. No philosophy was ever invented which could satisfy the agitated minds unless proposals were really being made and carried into practice to achieve the purpose in view. To a statesman, therefore, the intervention of the Viceroy is not only wise but also in conformity with the broad principle of the British Administration in India. The strength and popularity of the British rule are not due to the power or the prestige of the Civil Servants, but to the belief of the people that their rulers are just and fair-minded. Let those who are the well-wishers of the Government try to see that this belief is not passing away even at the sacrifice of prestige and tradition.

In connection with the above, some of the Journals, however, have made a passing remark that the Muslim agitators induced the ignorant, and possibly themselves, to believe that it was possible for the British to interfere on behalf of Turkey, and when the British did not interfere, it was a simple matter to make use of the disappointment of the Mussalmans to induce them to adopt the Hindu and Congress platform of *Swaraj* and the rest. Nothing can be farther from the truth than the above remark. But even supposing it to be true, may I ask whether it was not possible for the British fleet not to lower down the Turkish flags in the Aegean-Islands, when the Government had declared itself to be neutral; for the British Prime Minister not to hail the Greeks with joy at their taking possession of Salonica; for the British Foreign Secretary not to insist on the victor's getting the fruits of victory in compliance with the self-defined principle that the *status quo* will be preserved, whatever might have been the result of war; and to crown all, not to threaten the Turks to retrieve their steps from Adrianople when they had retaken it, and its population, whether Greeks, Jews or Muslims, had strongly and unanimously protested against the Bulgars' possession of the City. It is still a mystery why these papers try to throw dust in the eyes of their subscribers. If their main purpose is to keep the Muslim community in the dark, I may assure them that it has got better resources of information and has better knowledge of the facts than they. Not a single Mussalman, to continue the same line of thought, in India was ever so foolish, in view of the above facts, as to believe that it was possible for the British to interfere on behalf of Turkey. The Mussalmans of India expected from England nothing more than her strict observance of neutrality. And

here they were, in fact, disappointed. Had not Germany intervened and the Turks remained firm, Sir Edward Grey would have surely won the day and Turkey would have wept, to-day, on the loss of Adrianople, too. Now, I again ask if the Muslims were excessive in their demand. Should they or should they not thank Germany for her intervention and protest against the action of Sir Edward Grey, the Foreign Secretary of the Great Power which has ten million Muslims as her subject race? No wonder, however, if these illogical logicians do not realise the fallacy of their inference drawn from wrong premises. The Muslim agitators never induced the ignorant and possibly themselves to believe that it was possible for the British to interfere on behalf of Turkey, but these journalists, of course, induce their readers and possibly themselves to believe that it was a simple matter (for the agitators) to make use of the disappointment of the Mussalmans (caused by the non-interference of the British on behalf of Turkey) to induce them to adopt the Hindu and Congress platform of *Swaraj* and the rest. The Government of India are under the belief that the Vernacular Press is an instrument of evil during the time of agitation and unrest, but what they think of the Anglo-Indian Dailies, we know not, whose specimen of writing we have dealt with in the above lines, at the time when the storm has subsided, and calmness prevails over the surface of the country.

THE CAWNPORE MOSQUE AFFAIR.

The vehement criticisms of the Calcutta newspapers upon the Viceroy's decision in the Cawnpore Mosque affair have provoked a sharp rejoinder from Madras. *The Madras Mail* says it is not surprised by the criticism: "The result of the Viceroy's decision not to proceed further against the rioters and fomenters of trouble is to be a great fall in British prestige generally! We marvel sometimes at the number and variety of things on which, according to certain Calcutta papers, British prestige depends. Yesterday it was the advent of an American dancer with an exiguous wardrobe that was to shake the foundations of British prestige in India. The day before yesterday it was the inopportune playfulness of young Englishmen in a Calcutta theatre which was setting the shaky edifice of prestige rocking. To-day it is the decision that certain riotous persons shall not be prosecuted further." When Bombay makes comments at the expense of Calcutta the good folk of Bengal say it is jealousy of Calcutta's greatness. They can hardly allege that against Madras, says our Bombay contemporary,

Advance India

A REVIEW

BY PROFESSOR A. BALAKRISHNA, M. A.

A *ADVANCE India** is the most needed supplement of 'Britain's Dilemma' and an admirable digest of powerful arguments against the many abuses and blunders, perversities and irregularities of the Indian Currency system. It is full of disclosures which will be highly interesting to every banker, merchant, journalist, politician and statesman. It is brimful of righteous indignation against financial mismanagement and offers an unsparing and vigorous criticism on the organization of the India Office, the accumulation in London of the Cash Balances of the Government of India, the non-existence of an Open, Free Gold Mint, the supremacy of debased silver coins in India, the sale of Council Drafts, the proposal of the establishment of a State Bank in India and the misappropriation of portions of the Gold Standard Reserve and Paper Currency Reserve.

To go through all the main topics referred to above, interesting and desirable as it would be, is more than can be undertaken on the present occasion. I would only mention one principal point whereon I beg to differ from the author. In chapter II we read:—

The divorce of the purchasing power of coined silver from that of uncoined silver (in 1893) deprived many of the poorest and most ignorant of the masses of a portion of their savings. To run any further risk now by holding resources of depreciating nine-penny silver discs when good, full-value golden sovereigns can be easily obtained would be the height of folly.

I wish Mr. Webb should himself ponder over these words of his and realize the immense loss that the Indian depositors had to suffer by the closing of Mints in 1893 and what incomprehensible injuries they would not now suffer by the demonetization and discontinuation of the silver rupee? It was really monstrous if not criminal that without one word of warning or any previous offer to convert an immense mass of bullion—1,500,000,000 ounces into coin, amounting to 4,500,000,000 rupees; the Indian Government hastened to close the mints, deprived the rupee of its special power as money and reduced it to the

* *Advance India* By M. De P. Webb, P. S. King & Son (London.) G. A. Natesan & Co., Madras. Price Rs. 8-12-0.

condition of merchandise, merely saleable for whatever it could fetch in markets which had already been narrowed by the adoption of gold currency by many Western countries. By that single Act the Government of this country annihilated the money of these poor Indians to the enormous extent of 2,000,000,000 rupees, a sum of two hundred crores which exactly equals the vast indemnity exacted from France by Germany after its overwhelming victory in 1871. Even that great scourge of God, Nadir Shah, whose name has become notorious for demonic monstrosities, who suddenly overwhelmed India with ruin and anarchy carried away only 80 crores of Rupees according to the highest estimation, but here by a cablegram legislation, 200 crores of rupees were silently exacted and not a word was uttered by these passive and ignorant peoples.

Yes, the ignorant masses of India did not know the consequences of this silent stroke of the pen and even if they knew, they could not voice forth their feelings. They submitted to this order of the Government as to a decree of fate. But now once more to bring about the same catastrophe and to annihilate once more the hard-earned savings of the poor Indians by the discontinuation of the silver rupee and the thorough-going encouragement of the gold coin, would be an act of iniquity which would be unparalleled in the history of civilized countries. That it would be an act of high-handed, unjust spoliation is clear as the noon day sun and we think M. Webbought not to be an advocate of such a suicidal or at the least, short-sighted policy.

The Government have already by levying 10 per cent. duty on silver given an artificial value to the white metal in this country. This new act of displacing silver by the yellow metal vigorously advocated by M. Webb would so immensely impoverish the people that they would not be able to recover from the shock within the life time of a generation. India has already a gold standard, let her have a free, open, automatic mint in Bombay but let not the use of *gold as Currency* be vigorously pushed for some years to come so that the masses should have sufficient time to replace their silver hoards by gold and the coming shock be softened.

Finally, however much we may differ from the author, we may say without stint that the book is very interesting throughout and will be admired by all for the brilliancy, lucidity and masterly comprehension of the problems that M. Webb has set himself to place before us.

THE £3 TAX IN NATAL *

BY MR. G. A. NATESAN.

WITH reference to the recent cablegrams from South Africa regarding the strike of numbers of Indians in some of the coal mines in Natal, I crave the hospitality of your columns for a few remarks to enable the public to better understand the story of the £3 tax which is the cause of all the present trouble. One of the cablegrams states that the Protector of Immigrants has announced that the Government sometime ago ordered that the tax should not be collected in the case of women. As the public in India is likely to think that this is a great concession on the part of the South African Government towards the thousands of Indians there who are being maltreated by them, it is imperative that the true history of the tax should be unveiled.

Fifty years ago, when Sir George Grey was Governor of Cape Colony, the Durban Corporation begged him "to sanction the introduction of a limited number of coolies or other labourers from the East in aid of the new enterprises on the Coast lands to the success of which sufficient and reliable labour is absolutely essential." An appeal was made to the Indian Government and the Government of India responded to it. The first shipment of Indian contract labour reached Natal on November 16, 1860. The term of contract was then only for three years and at the termination of the period of indenture, Indian labourers were given all facilities to stay on the land which was also given to them free of charge. In addition to this the descendants of such labourers were afforded facilities for education and some of their children became free citizens in full possession of the enjoyment of British citizen rights. Indeed, the Indians did such useful work that the Europeans in South Africa were anxious to persuade them to remain in the colony: and their anxiety to see them remain in the country is clearly manifested by a rule, which was in vogue then, "that no free Indian was entitled to a free passage to India unless he had remained in the country for a period of ten years."

The system of indenture continued till 1866, when it was temporarily suspended. The consequence was that very soon after the suspension of

* A communication sent recently to the Indian and Anglo-Indian Press

Indentured labour began the ruin of several industries, and once again there was a loud clamour for Indian labour, and in 1874 immigration was resumed. For 15 years after this Natal and other colonies continued to thrive freely on Indian labour. There was again a cry against it, and in 1887 a Commission was appointed to consider the advisability of discontinuing Indian immigration. After making an exhaustive enquiry, among other things, the Commission came to the unanimous conclusion that:—

"The abolition of Indian Immigration would cause industries to decline;

That absolute and conclusive evidence has been put before the Commission that several industries owe their existence and present condition entirely to Indentured Indian labour and that if the importation of such labour were abolished under present conditions, the industries would decline and in some cases be abandoned entirely.

Replacing the Indians by natives would possibly raise up wages to a prohibitive figure."

And as a result the supply of Indian labour was continued. This state of things continued till 1895 when a huge outcry against Indian labour was once again raised: and it is a most humiliating fact that this outcry is synchronous with the grant of self-government to South Africa.

According to the Immigration Law Amendment Act of 1885 and the fresh Amendments made to it every Indian immigrant imported into the Province, at the termination of 5 years' indenture has to pay, if he or she wishes to remain in the country, in addition to the annual £1 Poll Tax imposed upon every male adult, an annual payment of £3. A similar sum is payable by both male and female offspring from the age of 13 in girls and 16 in the case of boys. When this proposal was discussed, the London *Times* condemned it as 'a state perilous near to slavery.' A Radical London paper described it as 'a monstrous wrong, an insult to British subjects, a disgrace to its authors, and a slight upon ourselves.'

The object of this iniquitous tax was to compel time-expired Indians and their females to return to India or else to re-indenture. It is an illustration of the 'squeezed orange policy.' There were good men at the time even in Natal, when this Act was passed, who denounced this proposal. Mr. James R. Saunders, a member of the Natal Commission on Indian Immigration, expressed himself as follows:—

"Though the Commission has made no recommendation on the subject of passing a law to force Indians back to India at the expiration of their term of service unless they renew their indentures, I wish to express my strong condemnation of any such ideas, and feel convinced that many who now advocate the plan, when they realise what it means, will reject it as energetically as I do. Stop Indian immigration and face the results, but do not try to do what I can show is a great wrong. What is it but making the best of our servants (the good as well as the bad) and then refusing them the enjoyment of their reward? Forcing them back, (if we could, but cannot,) when their best days have been spent for our benefit—Shylock-like taking the pound of flesh, and Shylock-like, we may rely on its meeting Shylock's reward. Stop Indian immigration if you will; if there are not enough unoccupied houses now, empty more by clearing out Arabs and Indians who live in them, and who add to the productive and consuming power of a less than half-peopled country—.....But force men off at the end of their term of service—this the colony cannot do—and I urge on it nor to discredit a fair name by trying."

This infamous measure compelling the people to pay a £3 tax met with great opposition and a Commission was sent to induce the Indian Government to agree to a change in the terms of the contracts of indenture. The then Viceroy, Lord Dufferin, (I do not know how to characterise his action) agreed to the proposal to levy the tax, but was good enough to make one condition "that the refusal of the immigrants to return shall not constitute a criminal offence." Let it also be mentioned here that this Act did not contemplate that the tax in question was liable to be levied in the case of women and children. But the authorities discovered the flaw and by an Amendment passed in 1893 even women and children were brought under the operation of this abominable tax.

I will not take up your space by relating in detail the gruesome story of the way in which this Act has been worked; I will only point out that the first thing the South African Government did was to disregard the express order of the Government of India "that the refusal of immigrants to return shall not constitute a criminal offence," and every time the tax was levied, if a person pleaded inability to pay the tax he was prosecuted in a Criminal Court, or fined and imprisoned if the tax was not paid still. The tax has operated most harshly and cruelly on women. There are numerous cases on record in which poor and infirm women were dragged to the courts for non-payment of this tax and it is heart-rending to read of some instances in which, though women pleaded utter poverty and inability to pay the tax they were sent to jail for contempt of the Order of the Court. The cumulative effect of this tax on the

poor Indian community has been to compel them "to starve, live a life of crime, or sell his liberty by re-indenture." I have the authority of the Protector of Immigrants in Durban to state that "most of them re-indenture from sheer necessity and not from choice or any notion of prospective rights." "To take away from this country helpless men and women to distant land, to assign them there to employers in whose choice they have no voice and of whose language, custom, social usages and special civilisation they are entirely ignorant, and to make them work there under a law which they do not understand, which treats their simplest and most natural attempts to escape the ill-treatments as criminal offences—such a system by whatever name it may be called really borders on the servile."

This system is bad enough in all conscience, but to force people to re-indenture after a term of five years' slavery, under threat of a £3 tax, is to use the words of Mr. Gokhale a "diabolical" attempt and nothing else. The truth is the policy of Natal has been the policy of throwing away the sucked orange. It has been all along anxious to have Indians serving them as coolies, only as coolies, and that for ever till death alone removes these unfortunate beings from the possession of their earthly masters. The moment an Indian cooly after his period of indenture tries to set himself free and attempts to pursue an independent vocation, his troubles begin and hence all the detailed story of the wrongs and woes which the Indians of Natal narrate against the authorities there. It is no surprise therefore that the Hon. Mr. Gokhale in moving his proposition in the Viceregal Council recommending the prohibition of the indentured emigration to Natal, spoke out:—

"My Lord, the whole policy to-day, towards Indian population is an utterly selfish and heartless policy, and the only way in which any relief can be obtained is by the Government of India adopting a stern attitude towards the Colony in return."

Ever since 1895, the date when this infamous tax was imposed, it has been objected to numerous petitions have been sent to the authorities there against the imposition of his tax; numerous cases have come to the court in which people have pleaded inability to pay this tax. Not only men but women have been imprisoned for non-payment of this tax. Noble-minded Europeans in Natal and also some of the exceptional good natives there have protested against the iniquity of this tax. For years the agitation against this iniquitous tax has been going on.

CASTE versus GOD-REALIZATION

BY

MR. S. GOPALASWAMI AIYANGAR, B.A., B.L.

INTRODUCTORY.

THE system of caste is somewhat peculiar to India. Whatever might have been the origin of it and however great might have been its beneficial influence in the evolution of Indian Society in former times, its rigidity cannot find universal acceptance among thinking men. More than 2,500 years ago Ritualism and Caste had become most rigorous and it is natural that the same should have led to the most important epoch-making protestant movements. The Buddhist movement was the greatest of its kind. It must have affected considerably the socio-religious history of India. Even before Buddhism, during the Upanishad period, we see good traces of this protestantism. Regarding the Varnasrama Dharma (duties of respective castes and stages of life)

Each man was required to pass through the āśramas or stages of student and householder &c., before he was admitted to the freedom of Sanyasin. As on a ladder no step was to be skipped. Those who attempted to do so were considered to have broken the old law and in some respects they may be looked upon as the true precursors of the Buddhists. Nevertheless the opposite doctrine that a man whose mind had become enlightened might at once drop the fetters of the law..... had strong supporters too among the orthodox philosophers; cases of such rapid conversions occurs in the ancient traditions and Badarayana (the author of the Vedānta Sūtras) himself was obliged to admit the possibility of freedom and salvation without works which led on gradually from works to enlightenment and salvation—[Sūtras 111, 4 (36-39).] Max Muller's Upanishads Vol. I. page 319.]

THE GITA.

The Upanishads themselves mark a liberal movement in Indian religious history. But it is the great Pancharathra system of the ancient Bagavatha movement that really affected caste most. The Bagavad Gita is the most important Smṛithi of the ancient Pancharathras. "It is the most eminent literary monument in which an amalgamation of the Vedic doctrines, with beliefs which most probably had sprung in altogether different communities, is observable." "The Gita is quoted in the Sūtras as inferior to Smṛithi only in authority."—Dr. Thibaut's *Sacred Books of the East* Vol. XXV, and we may refer here to the following verses of the Gita:—

I have been at some trouble to draw attention to these facts because I find Mr. Smuts has the brazen effrontery to state that the agitation against this tax has been engineered by Mr. Gandhi, only recently, to induce the Natal Indians to join the Passive Resistance struggle. The wrongs which the Boer has inflicted on the Indians in South Africa for years have been many. But the greatest wrong which General Smuts has inflicted not only on the British Indians in South Africa but on the entire population of this country is the insult which he offers to Mr. Gandhi in this matter. And between the wily Boer and the saintlike Gandhi every citizen, be he Indian or British, will be able to prefer. I can only say that not only myself, but large numbers of my countrymen have read with great indignation the attempt made by a responsible Minister of the South African Union Government to disingenuously explain away a promise made in all solemnity.

The insult is great, the injury deep. It is the Government of India that is responsible for the introduction of indentured labour in Natal in 1860; it is the Government of India that encouraged on behalf of the South Africans to induce people in India to gather in large numbers and serve them as coolies; it is the Government of India that in a moment,—what shall I call it?—weakness, permitted the passing of the infamous Act of 1895 which compelled every Indian either to pay a tax of £3 or to re-indenture if he wished to live in Natal; it is the Government of India therefore that is responsible for this present situation. It is for them and the Imperial Government, which has certainly not played a very glorious part in this affair, to set right this great wrong.

Upon the manner in which the Government of India and the Imperial Government will settle this matter will depend the claims of British rule for even-handed justice and equal rights to all British subjects. For, to use the words of Lord Morley, "People in India would ask whether it was not want of will, rather than want of power which led the British Government to stay its hand." That the Imperial Government should submit tacitly to the tyrannical and cruel oppression now being exercised by the Transvaal Government on the British Indians in South Africa would be, to borrow the language of Sir George Birdwood, "to connive at an insult, a lie and a cheat, and the basest act of Imperial ingratitude, and cowardice."

(1) To all beings (who want to reach Me), I am the same, i. e. all are equally entitled to have Me as their goal, to seek Me, to obtain Me. To Me there is neither foe nor friend. But whoso worships Me in love, they are indeed in Me and I also in them.

(2) Even if one acts contrary to rules of social code, caste or custom, if he but pays Me exclusive worship with undivided heart, he is to be esteemed as the righteous *gnani*.....

(3) Be they sin-born, women, Vaisyas or Sudras, yet by taking refuge in Me, they shall go to the Supreme state. Why then doubt about the holy God-loving Brahmanas and royal saints.....

(4) Fix thy heart on Me, be My beloved, be My worshipper, prostrate thyself before Me; mind thus devoted and giving thyself up to Me thou shalt gain Myself." IX. 29-34.

"Renounce all the (so-called) means (including the following of caste rules) hitherto taught, never consider them as means at all to God-realisation. Take Me alone with unerring absolute faith as the only real means, I shall release you from all sins." XVIII. 66.

THE BHAGAVATHA MOVEMENT.

It is supposed that the ancient Pancharathras or Bagavathas were the forerunners of the Ramanujas. In South India the Bagavatha predecessors of the Brahmin teachers who preceded Ramanuja were the Alvars, many of whom were non-Brahmins. According to the orthodox interpretation of the Vedanta Sutras, only persons of the higher three classes can take to divine meditations forming different kinds of Brahma Vidya. But Ramanuja and his predecessors accepted the Alvars as the greatest teachers. Thus the caste system was broken, though it is generally explained that Nyssa Vidya or self-surrender and absolute faith in God's grace as the means of Salvation, even if it be a kind of Brahma Vidya based on Upanishads, does not depend on orthodox caste rules and that it is of an exceptional kind of Brahma Vidya, suited to the present age. In fact this is the only system now in vogue according to the Ramanujas.

RAMANUJA AND HIS FOLLOWERS.

The Ramanuja movement was the next great protestant movement after Buddhism and the ancient Bagavatha system. But the bold teachings of Ramanuja were difficult of application to the practical life midst traditions and institutions, thousands of years old. Thus the later Bagavatha teachers who followed Ramanuja were divided into two schools. Lokacharya led one school of thought. Vedanta Desika, a younger contemporary, led the other school. The latter stood more for conserva-

tism in socio-religious matters. Though these schools differ in theory in their views on caste, there does not seem to be much difference in practice between the two sections of Ramanujas, and the Ramanuja system does not after all seem to have succeeded much in mitigating the evils of the caste system. Yet it may be useful to the public to have some ideas of the views held by Lokacharya and his distinguished brother, another great Hindu divine, on caste in their respective works, *Stri Vahanabooshanam*, (the jewel made of the holy sentences of previous great teachers) and *Acharyahridayam* (the heart of the Teacher) i. e., Saint Satagopa or Nammalwar and it is proposed to give a short summary of the teachings of these two teachers of the 13th century. It must be remembered that the subject is dealt with not from the Economic or the Sociological, but from the Religious standpoint in the following pages.

SUMMARY OF LOKACHARYA'S TEACHING

1. PANCHARATHRA.

The Bagavath Sastra or the Pancharathra is believed to have been taught by the Supreme Himself. "The wise Lord Hari animated by kindness for those devoted to Him extracted the essential meaning of all the Vedanta texts and condensed it in easy form with a view to enable his true devotees to grasp the true meaning of the Vedas, himself composed the Pancharathra." "Of the whole Pancharathra, Narayana Himself is the promulgator." [Mahabharata, *Sacred Books of the East* Vedanta Sutras with Sri Bhashya II 2 Vol. 48 p. 527-529. We find the following in the Pancharathra.]

The Lord says,

Even if a Mletcha (a man altogether outside the pale of Hindu caste system) has love towards my devotees, worships Me himself, feels a great joy in worshipping Me, is sincere and simple and unostentatious, has a loving faith in hearing disquisitions about My glory and is moved physically and mentally, by his panting love towards Me, His mind always fixed on Me and who has no other goal than Myself, he, such a loving devotee, is fit to be honoured and worshipped by the most highly born Brahmin, who is well versed in the four Vedas, "such a Brahmin may worship such a God-loving Mletcha to get rid of his conceit, born of high birth and become truly purified in soul. The God loving Mletcha may, if such Brahmins are desirous of Divine knowledge bestow the same on them. These high Brahmins may worship such a Mletcha, possessed of exclusive God-love, as if he were the Supreme God Himself." The taking of water touched by his holy feet, of the food which remains after serving such a God-lover, will have immense purifying effect.

BRAHMINHOOD A MEANS.

"Brahminhood is of value, only because it is a means to understand the contents of the Vedas, i. e., learning the Vedas and performance of Vedic injunctions, are prescribed as a duty on the Brahmin. By learning the Vedas, he will understand the nature of all ceremonials, rituals etc., and that work done without attachment is a worship of God and the same would lead to a knowledge of the Supreme, of his infinitely blissful attributes, and of the modes of worshipping Him and meditating upon Him and His attributes. He will realize that caste and such other things are merely adventurous circumstances and that God is the supreme ruler and life of all and soul in its essence is utterly dependent on Him for its very existence. If that very Brahminhood leads to pride and conceit of high birth, certainly that deserves to be rejected at once. However low-born a true devotee may be, he is superior to a Brahmin, even if the Brahmin be most learned and has taken holy orders, if he is not a true God-lover he is most inferior even to a Pariah." This is the true teaching of the Hindu sacred scriptures and of the Dravidian saints.

RAMAYANA INSTANCES.

(a) Visvamitra, a Kshatriya, became a great Brahmin sage, in the same birth. (b) Vibeeshana of the Rakshasa family was spoken of by Lord Rama as of his own family as opposed to the Rakshasas. Rama treated Vibeeshana as if he was his own brother. (c) When Jatayoo, a saintly bird, died in the forest, Rama was anxious to perform himself the funeral ceremonies for the revered bird (not even a human being) and performed the same himself. He might have asked Lakshmana to do it. No, he would not. He himself did it and how? He did the ceremony in the Brahmeda form, which form of ceremonial is adopted only amongst Brahmins and that too only in cases of revered Brahmins. (d) Guha was a low-born forest hunter. He became a great devotee of Sri Rama. Their mutual love towards each other was such that they treated themselves as brothers, as true and sincere brothers as Lakshmana and Baratha and "it is this low-born and sincere devotee that explained to Bharatha whose love and devotion to Rama was unfathomable, the most disinterested and sincere service rendered by the Lakshmana, the great soul, the grandeur of the loving self-surrender was simply indescrib-

able." Truly Guha, Baratha and Lakshmana, were true saintly and spiritual brothers. (e) Sabari, a low-born huntress, was a pious and simple devotee waiting for Rama's arrival in the forest and Rama partook of the diet which she most kindly offered and Rama considered the same equal, if not superior to the things offered to him by Brahmin sages in the forest. (f) Hanuman, the monkey devotee, is considered one of the greatest teachers and devotees, in the Hindu books.

MAHABARATHA INSTANCES.

(a) In the Mahabharata at the Rajasooya celebration, when Yudhishtira was recognised as the world emperor, it is Krishna, the shepherd, that was shown the first honours, in an assembly consisting of Rishis, Brahmins, kings, Bhishma and Drona, &c. (b) When Lord Krishna went on his great mission of peace to Duryodhana, he went to Vidura's house uninvited preferring the poor and coarse meals in his house to that offered by Bhishma, Drona and other great men of rank and position. We know that Vidura, the great statesman, guide and devotee was born of a Sudra servant woman. (c) When Vidura died, Dharmaputra (than whom no more righteous man ever lived and who is supposed to be a true and orthodox follower of the ancient religion) performed the funeral ceremonies in the Brahmeda form. (d) There was one DharmaVyadhan, a man born of a very low caste, who was keeping a butcher's shop in Mithila. He had no other means of protecting his aged parents. He was obliged to keep a butcher's shop. He remembered his previous birth and he had the highest philosophical and religious knowledge and it is narrated in detail in the Mahabharata that great Rishis and other learned Brahmins of rank went to the butcher, Dharma Vyadan, a great and true devotee and lover of God, for instructions on religious subjects and their doubts were cleared by him. (Aranya Parva 213th Chapter.)

(e) The great Vyasa, the compiler of the Sanskrit Vedas, and the founder of the later Vedantic and Puranic Hinduism was born of a fisherwoman.

PURANIC INSTANCES.

There was a Panchama saint, called Kaisika or Nambandoovan in times of old. He was a true devotee of God and was always singing Hallelujas in praise of God. He was in Thirukkurugudi in Tinnevely district. The Ekadesi day is considered a sacred day amongst the Hindus, and on

his way to the temple one Ekadesi night, he was met by a giant cannibal, who had been in his previous birth, a learned Brahmin by name Somasarma. On account of some sin, the Brahmin was born as a Brahmin devil, giant or Brahma-rakshas. The pariah saint swore that he would come back and offer himself as prey, after going to the temple and worshipping the God there and accordingly he came back to the cannibal. God's grace dawned on the cannibal. He prayed to be saved by the pariah saint and prostrated himself before him, and he was saved through the pariah saint and became again a Brahmin and was released from his past karma. This story is narrated at length in the *Varahapurana*.

THE DRAVIDIAN SAINTS.

(a) One of the Alwars called Thirumalisai Alwar was brought up by a Sudra and lived like a Sudra. He was a native of Thirumalisai, a village near Poonamallee. In the traditional account of this saint, it is said that he went to Puliur, a village in the Tanjore district and a great Yaga sacrifice was being celebrated by a great and learned Brahmin and he showed the first honours to our saint.

(b) Mathurakavi, a Brahmin saint, was the direct disciple of Nammalwar, the greatest Alwar, a Sudra and he knew no other God than Nammalwar.

(c) Another Dravidian saint called Thirupanalwar was brought up by a pariah in Srirangam. The Brahmins of Srirangam one day insulted this great devotee on the banks of the Cauvery where they had been to fetch water for the daily worship of the Supreme God at the temple. On their return, they noticed that the sacred idol was bleeding profusely and they were ordered to go and bring the pariah saint into the temple. A great Brahmin called Lokasarangamuni went to the Cauvery, prostrated before the pariah saint and brought the saint on his shoulders to the innermost shrine of the temple with great pomp and the saint lost himself in divine ecstasy and left his body in the temple and God became most pleased.

THE LATER BRAHMIN TEACHERS.

(a) Sriman Natha Munigal, the first great Brahmin teacher before Ramanuja, learnt the great truths of the Upanishads and was initiated into the Vaishnava religion by the greatest saint Nammalwar, a sudra.

(b) Maha Poorna or Peria Nambi was one of the five religious teachers of Ramanuja. There

was Maraner Nambi, a low caste devotee, who was a co-disciple of his under Yamunacharyar. In obedience to the wishes of his spiritual teacher at his death bed, Mahapoorna, Ramanuja's teacher, performed the funeral ceremonies to the so-called untouchable Maranernambi, his co-disciple under Yamunchar. This seems to have offended many and Mahapoorna said, "Am I greater than Rama who performed the funeral ceremonies in the Brahmamada form to the saintly bird Jatayoo? Is the deceased inferior to a bird. Is not a human being superior to a bird in the scale of creation?"

There was a great devotee of the Madras Beri Chetty caste born in Poonamallee. He was called Kanchipurna or Thirukachinambi. Tradition amongst the Vaishnavites says that he was communing with God Varadaraja at Little Conjeeveram and he was a specially advanced saint. He was one of the teachers of Ramanuja, the great Brahmin teacher of the 11th century. It is only after Kanchipurna, specially favoured child of God, had cleared Ramanuja's philosophic and religious doubts that Ramanuja began to teach his own system. Ramanuja paid almost divine homage to this Kanchipurna.

(b) It is traditionally stated that Ramanuja, though a Brahmin Sanyasin, did not attach any importance to the rules of pollution by touch by non-Brahmin devotees. It seems there was a sincere non-Brahmin devotee, Pillai Oorangavilli Dasar and Ramanuja would return to his Mutt after the bath at the Cauvery in Srirangam daily in company with the said devotee and hand in hand even before the worship of God at his Mutt. It is well-known that even orthodox Brahmins do not follow rules of pollution as to touch even now in temples and temple festivals.

(c) Nambillai or Jagathacharya, the greatest commentator of the works of the Alwars, was a most learned Brahmin teacher and devotee of the 13th century and it is said that he used occasionally to partake of pure food touched by a great non-Brahmin devotee.

It is said that only such illustrious persons of character, devotion and piety and God-love would realize the true value and weight to be attached to high birth and low birth and caste rules and they would reject high birth, learning and austerity without true God-love. The ignorant would of course be under a hallucination and illusion and would attach the greatest importance to birth, rank, social position, wealth and learning. All these may exist without God-love. The great teachers say that the Brahmin of birth

THE POETRY OF KALIDASA.

BY

MR. G. S. KRISHNASAMI IYER, B.A.

THE servant in *Malavikagnimitra* of Kalidasa, approaching the presence of the King observes:—

He is not a stranger to me, nor is his presence forbidding, yet, I approach him with awe and reverence. Like the mighty ocean, his self-same personality looks to my eyes still fresh and fresh every moment.

We confess to a similar feeling when we approach Kalidasa. For years, he has been familiar to us and his music and meaning a source of pleasure and exaltation to us, and yet, the more we see him, the more are we impressed only with his indefinable greatness and charm. Without presuming therefore to give a complete appreciation of the poetry of Kalidasa in all its aspects, we propose to make a few observations which have occurred to us.

Of the various elements which go to make true poetry—emotion, truth, imagination, and artistic expression—emotion or रस has been rightly considered as the soul of poetry, "काव्यं रसात्मकं वाक्यं." It cannot be claimed for Kalidasa that he has delineated all the *rasas* to the same extent and with equal success. For instance, he seldom rises to the truly heroic as Vyasa and Valmiki do so easily at every turn and in a variety of ways.

Then, what are the emotions which have largely and intensely swayed the heart of Kalidasa and found spontaneous, genuine, and rapturous expression in his poems? We think that Love, Reverence and the feeling for the Beautiful are the main inspiration of Kalidasa's poems and form as it were, the tripod of his poetry. A passion for beauty tempered and controlled by a warm humanism natural in the various relations of life and by a whole-hearted reverence for all that is divine, holy and noble, these are the blended feelings which animate the breast of Kalidasa and find intense expression in his poems.

The following single verse from Kalidasa's *Sakuntala* furnishes a striking illustration of the prevailing characteristics of his poetry which we have noted above:—

and learning without true unostentatious God-love, may be said to be a Brahmin ass, carrying the load of Vedic knowledge without knowing that it is just like an ass carrying a load without knowing the value and excellence of the supremely good saffron and fine powder of effulgent light and smell. Such a man of high birth even if he is a sanyasin is much worse than a wicked Pariah. His birth and learning are like the ornaments worn by a corpse without any real life in it.

One of the greatest and most heinous sins is disrespectfulness toward Bagavathas, devotees of the Supreme God. To speak disparagingly of the birth or caste of a true devotee is certainly showing disrespect and irreverence to him. "It is," says Lokacharya, "similar to speaking disparagingly of the holy and sacred image where the divine essence has permeated as made of stone and metal."

Thondaradipodi Alwar, a great Brahmin saint expresses himself as follows:—

"O God, if a devotee of thy holy blessed feet happens to be a pariah of pariahs, whosoever speaks disparagingly of his birth, be he the most high and most learned Brahmin of austerity, he becomes at once in reality, a chandala of Chandalas, and is much worse than a most wicked pariah."

(a) What a Bramha, the ruler of this mundane egg, finds difficult to attain, has been attained by the simple, illiterate shepherdesses of Gokula and Brindaban. Exclusive and pure love of Krishna was the privilege of the shepherdesses.

(b) The great Vishvachitta or Perialwar or the great Alwar, as he was called, another Brahmin saint and his daughter Andal, the female saint, prayed times without number, that they should be born as the most God-loving shepherd girls of Gokula and became mad lovers of Krishna.

(c) The saint Kulasekhara yearned that he should be born as a bird, tree or a pillar or a lake or a channel in the holy Tirupathi hills worshipping God with exclusive incessant love.

The teaching of the great teachers explained in the foregoing pages was, in all probability, far in advance of the times they lived, and it must be admitted that their teachings has not succeeded much in practice, as it ought to have succeeded, though for seven hundred years, prominence has been given to this teaching in the books.

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कार्या सैकतलीनहंसमिथुना सोतोवहा मालिनी
पादास्तामभितो निषण्णहरिणाः गैरिगुरोः पावनाः ।
शास्त्राक्षितवल्कलस्य च तरेर्निर्मातु मिच्छाम्यधः
शृंगे कृष्णमृगस्य वामनयनं कण्डूमानां मृगी ॥

Dushyanta has drawn a portrait of Sakuntala, a perfect paragon of beauty in a most charming attitude—"a flower of beauty and a shrine of grace."—He is not contented with this. He wishes to add to the picture the river Malinee with a flowing current, a couple of swans sleeping on its sandy banks, above the same, the sacred foot of the Himalayas, the father of the Goddess Gowri, a number of deer reposing on the slopes of the mountains, the sylvan garments of Rishis hanging from the branches of trees, and under their shade a female deer rubbing herself softly against the antlers of her loving mate.

We consider the above verse as an epitome of Kalidasa's poetry, which is throughout interwoven with the three feelings of Love, Reverence and the Beautiful. In the immortal love-lyric *Meghaduta* in which the sensuous fancy of Kalidasa lingers on every lovely scene along the path of the cloud and reveals the rare beauties of the mountains, the woods, the waters, and of the cities on the way and dwells at length on the endless and exquisite pleasures of the gay inhabitants of Alaka—even in this poem, there are numerous and frequent glimpses of the divine and the holy which purify and elevate the entire poem. Further, the most beautiful verses in the poem which describe the devotion of the Yakshini, who dwelling in the city of pleasures shuns all pleasures and leads an austere life in contemplation of her exiled husband—portray a life which is entering the spiritual region through the portals of love. Again such passages in the great poem of *Raghuvamsha* as are considered to possess highest poetic value, delineate one or other of the three emotions which we have specified as constituting the most powerful and genuine inspiration of Kalidasa. We may invite attention to the following portions:—Dilipa's pilgrimage to Vasishtha's hermitage; his devotion to the divine cow; Raghu's hospitality to the Sage Kautsa, the Swayamvara of Indumati; Aja's wedding; his lamentations over the death of Indumati; the glory and greatness of Dasaratha; Dasaratha and the spring season; Vishnu in the milky ocean; and Rama's aerial voyage from Lanka to Ayodhya; and Sita at the hermitage of Valmiki. Again, *Sakuntala*, the greatest play of Kalidasa, depicts not merely

the superficial sensuous life which delights in sweet emotions and fine images, but also the deeper spiritual life with its higher aspirations and purer, holier, and more peaceful surroundings. The holy life in the Asrama claims our attention equally with the amours of Dushyanta. In fact, the love of Dushyanta and Sakuntala springs under the auspices of the holy Asrama, prospers with the approval of the Sage Kanwa and attains its goal only after the claims of Dharma have been satisfied. The crucial problem which troubled the heart of Dushyanta was:

"Can I accept, consistently with Dharma, this rare beauty of flawless splendour who has sought me of her own accord" and until his heart was satisfied on this point, he sternly denied himself the pleasure of having Sakuntala. We think that the general impression that Kalidasa is a poet of the Sringara Rasa, or erotic sentiment is not quite accurate. If his poems be not largely pervaded by a "higher truth" and a "higher seriousness" which are regarded as essential in all great poetry, they would not have secured such a hold on the heart of India. We think we may justly apply to his poems as a whole, the profound criticism which *Sakuntala* has elicited from Goethe:

Wouldst thou the life's young blossoms and the
fruits of its decline,
And all by which the soul is pleased, enraptured,
feasted, fed,
Wouldst thou the earth and heaven itself in one
sweet name combine,
I name thee, O! Sakuntala, and all at once is said.

Mostly, the three emotions in question intermingle with one another with a very happy effect. In the course of a holy scene, the aesthetic fancy of the poet discovers a charming picture which sweetens the scene. Thus, during the wedding of Indumati, the sacred and fragrant fumes arising from the marital fire spread out as they reach the cheeks of the bride and serve for the moment as petals of blue lotus which adorn the ears of a young woman:

हविःशमीपल्लवाजगन्धी पुष्पः कृशानो रुदियाय धूमः ।
कपोलसंसर्पि शिखःश्च तस्याः मुहूर्तकर्णोत्पलतां प्रपेदे ॥

conversely, a ray of holy feeling flits across a horizon which is most sensuous. Thus, youthful maidens have on their locks those brilliant and beautiful flowers put on by their lovers, flowers which have the blazing splendour of sacred fire sumptuously fed with offerings, and which in the fields serve as golden ornaments for the Wood-land Beauty.

हुतहुताशनदीति वनश्रवः प्रतिनिधिः कनकाभरणाय यत् ।
युवतयः कुसुमं दधु राहितं तदलके दलकेसर पेशलं ॥

The abiding passion of Kalidasa, the one that seeks satisfaction in every situation and at every step is his passion for beauty. He is not contented with the mundane beauty which is to be found in the earth or in the sky, his ideal beauty abiding only in the Divine Mother. Thus, he says "Beauty manifesting herself in the moon has to deny herself the charms of the red-lotus; and enjoying the delicate charms of the lotus she is deprived of the splendour of the moon. But attaining the face of the Divine Uma, the goddess of Beauty secured the charms of both the moon and the lotus:

चन्द्रं गता पद्मगुणान् न भुङ्क्ते पद्मश्रिता चान्द्रमयी-
मभिख्यां ।

उमामुखं तु प्रतिपद्य लोला द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥

Kalidasa's rapturous lyrical effusion—*Syamala-dandaka*—has been inspired by a vision of the goddess contemplated as ideal beauty. We doubt very much if the works of any other poet in the world are adorned by such numerous pictures of rare beauty as the poems of Kalidasa are. If all such five images be collected together, they will form, we are sure, a most unique and wonderful gallery of excellent pictures.

Now, we shall endeavour to give an idea in one view of the poems of Kalidasa as a whole. The vast and profound ideas of the Hindu philosophy, the gods, the sages and the heroes of the Hindus, the fundamental beliefs, practices and ideals of the Hindu religion, the innumerable pictures of rare beauty which a supreme and vigilant aesthetic sense combined with an opulent imagination could create in various situations, the sublime or lovely aspects of the earth, the sea and the sky, the beauties of the mountains, the woods, the waters, the flora and the fauna of India, all these have been skilfully gathered together round various themes of human interest, and embodied in passionate songs thrilling with the rich and sonorous harmonies of verbal music which a supreme master of language and architect of words could produce. Thus Kalidasa, is, at once so philosophical, religious, aesthetic, imaginative and fanciful and yet so real and human in sentiments and thus combines excellences which we do not find together in any other single poet. We can very well address to him, in their spirit, the beautiful words which he puts into the mouth of

the forlorn Yaksha in his message to his distant wife:

In creepers I discern thy form, in eyes of startled
hinds thy glances,
And in the moon thy lovely face, in peacock's plumes
thy shining tresses;
The sportive frown upon thy brow in flowing
water's tiny ripples,
But, never in one place combined, can I, alas! be-
hold thy likeness.

(MacDonnell.)

It is to some extent a measure of Kalidasa's greatness that he is admired and loved by the orthodox Hindu Pandits of all creeds, as well as by the finished products of modern Western culture. Marvellously compact, clear, clean-cut and precise in expression, combining the sounds so as to produce on the whole a rich, majestic and full-voiced harmony and inspired throughout by wisdom, purity, power, beauty, tenderness and above all by an abiding and an over-powering sense of the divine and the holy, the verses of Kalidasa are, we think, unique instruments of aesthetic and spiritual culture, at all events to the Hindus.

Even verses breathing purely soft and tender sentiments are not composed wholly of soft and mellifluous sounds but have their due proportion of virile sounds as well. Thus any weakening effect which the sentiment may produce is counteracted by the strength and vigour which are called forth in the expression. It is rare to find a sloka which is wholly composed of purely soft and sweet sounds producing a languid, cloying and effeminate effect.

Unlike some well-known English poets, Kalidasa has perfectly under his own control his vast imagination and luxuriant fancy and employs them only to shed their splendour and charm on the tangible and real situations which he chooses to treat and never allows them to run away with him into unreal and fantastic regions. Thus imagination and fancy serve him, even as the celestial car Pushpaka served Rama on his arrival voyage from Lanka to Ayodhya, just as he pleased, now in the regions of the gods, now in those of the clouds, and now in the regions of the birds.

क्वचित् पथा संचरते सुराणां क्वचित्घनानां पततांक्वचित् ।

यथाविधो मे मनसोभिलाषः प्रवर्तते पश्य तथाविमानं ॥

Even when the poet is under the sway of an extravagant fancy, there is an unflinching touch of some genuine humanism which relates back and renders the whole situation so abundantly real. Rama says to Sita:

Seeing this slender Asoka tree slightly bent with clusters of flowers and fancying I had found you out, I proceeded to clasp the tree within my arms, but with tears in his eyes, Lakshmana rushed forward and prevented me. (Raghu-canto XIII.)

But for this genuine touch of brotherly feeling, how unreal would the picture have looked!

Lastly, we wish to say a word about Kalidasa's similes which are considered the best in Sanskrit Poetic Literature, as is indicated by the saying उपमा कालिदासस्य. It looks very much as if the peculiar poetic genius of Kalidasa expressed itself in simile, the mother of Alankaras. Speaking of George Herbert, Davenport Adams remarks:

He gathered his sweet, apt and fanciful imagery from the swelling hills and wooded valleys, from the rare blossoms and the tender grasses, from the shifting clouds and the roisless spheres of the stars, from the bowery recesses of the forest and the glories of sunrise and sunset.

We think we may adopt these eloquent words to indicate, though very inadequately, the nature and excellence of Kalidasa's similes. It requires, we think, some special attention and study to fully perceive their great beauty and profound significance. We may state generally that the similes in question are intended not merely to illustrate and elucidate the subjects on hand,—the various shades of thought, feeling and external aspects which the poet is depicting, but also and more especially to elevate the reader—to call to his mind some profound truth, a more sublime object, a more beautiful picture or a holier association. In several instances a short simile suggests an epic of thought and feeling or does duty for a long description. The similes of Kalidasa are so numerous and mostly so good that it is difficult to make a small selection out of them. However, we give below some characteristic specimens which can hardly be matched from any other poet except perhaps Valmiki.

1. In order to acquire the gifts of thought and expression I invoke the parents of the Universe, Parvati and Parameswara, who are wedded together like word and its meaning. (Raghu—Canto I-1).

C. F. The connection between soul and body or more generally between Spiritual and Material has been illustrated by the connection between the meaning of a sentence and the written or spoken word conveying that meaning. The writing or the speaking may be regarded as an incarnation of the meaning, a mode of starting or exhibiting its essence—"Life and matter" by Sir Olive Lodge.

2. Oppressed with the doubt as to whether I have previously wedded or not this rare beauty of flawless splendour, I feel unable either to enjoy or to abandon her, even as a honey-bee behaves towards a Kunda flower in the early morning when its cups are full of dew. Sakuntala—Act V.

When the sun advances and the dew disappears the bee will be able to taste the honey in the flower. So, when the effect of Dhurwasa's curse is removed and Dhushyanta's doubt vanishes, he will be able to recognise Sakuntala and have the pleasure of owning her as his wife. Thus the simile is complete even in its suggestiveness.

3. The celestial nymph sailing up the sky leaving me behind, goes on drawing my heart away with her, even as a swan flying up from a lotus tank draws along with it the slender fibre from a lotus-stalk.—Vikramorvasi Act I.

Even as a picture starts into full life and beauty as soon as it receives its final touches and as a lotus flower blooms at the touch of the golden rays of the sun, so, at the advent of youth, the form and features of Uma suddenly expanded and attained their full measure of grace. Kumara-Canto I-32.

Restraining the vital airs within and being in Samadhi, Siva looked like clouds pregnant with water, but not actually raining, like the sea without a ripple or wave in it and like the steady flame of a lamp in still air.—Kumara-Canto III-48.

The three similes indicate infinite Love, Power, Existence and Luminous Intelligence held under absolute control and in a static condition.

As jewels were being put on the person of Uma, she looked like a creeper in which flowers were appearing, like the nightly sky in which stars were coming into view and like a flowing river to which water fowls of various plumes were coming in.—Kumara-Canto VII-21

These similes suggest that the jewels were so delicate, brilliant and multi-coloured. Further the first simile suggests a slender form, the second the sense of mystery, vastness and infinity which even the spare and finite form of the Divine Uma conveys, while the third simile suggests the absence of any rigidity in the form and a perennial freshness and spontaneity in its grace.

Oh! "Cloud," satisfy the eagerness of the maidens of Dasapura who will look up at you with their rolling eyes (blue and white) resembling bees (blue) perching on Kunda flowers (white) and moving with them under a gentle wind. Purva Megha—47.

As Dillipa intently gazed, with eyes like lotus-blossoms in still air, on the lovely face of his child he was beside himself with joy, even as the mighty bosom of the sea swells and overflows at the sight of the Moon. Raghu Canto—III-17.

Dillipa was a great royal hero; and the simile aptly illustrates the profound influence which the small child produced upon such a mighty spirit.

Is your Guru doing well, the foremost among the Rishis who have composed Vedic hymns, to whom you owe all your knowledge and wisdom, as the world owes all its life and animation to the sun. Raghu—V-4.

So profound and vital was the quickening and illuminating influence which the teacher shed over his disciple.

Oh! Lord of men, having bestowed away all your royal fortunes upon worthy objects and remaining with your bare person, you shine verily like the bare stalk of a Nivara grass which has yielded all its wealth of grains to the saints who dwell in the forest. Raghu—V-15.

The dew drops radiant like the polished diamonds of a necklace and fallen into the cups of tender leaves with crimson bosoms shine like your gentle smile enriched with the pearly radiance of your teeth and playing on your rosy lips gently parted. Raghu—V-70.

The Princess Indumathi having thus hinted her disapproval of the Lord of the Maghadas, Sunanda the maid servant took the princess on to the next king, as a gentle wavelet in the Manasa lake induced by a soft breeze takes a female swan on from one lotus to the next. Raghu—VI-28.

This is one of the verses describing the Swayamvara of Indumathi; the Swayamvara Hall is compared to the Manasa lake, the princes assembled therein to lotus blooms, the gentle hint of disapproval to a soft breeze, Sunanda to a wavelet and Indumathi to a female swan.

This is the king Pandya who adorned with a necklace of pearls and besmeared with yellow-red sandal, shines like the prince of mountains having a crystal rill flowing down its bosom, and steeped in the golden and crimson splendour of the infant sun. Raghu—VI-60.

Aja and Indumathi just united in wedlock and going together from left to right round the blazing sacred fire shone like Day and Night blended together and going round the Meru, the golden mountain. Raghu—VII-24.

The bride and the bride-groom going round the sacred fire appear really as one glorious form into which have merged their separate identities. The poet wishes to portray an intense communion in form, as in spirit, and therefore compares them to the golden splendour of the polar twilight which presents the blended characteristics of Day and Night, and which like a potter's wheel goes round and round the horizon from left to right, making a Pradhakshina. [See Tilak's "Arctic Home in the Vedas." Pages 58 and 69.]

Though highly elated with joy at the victory of her husband, yet restrained by bashfulness, Indumati conveyed her congratulations to him, not in person, but through the words of her companions, as the Earth gladdened by fresh showers expresses her joy to the clouds by means of the rapturous songs of the peacocks. Raghu—VII-69.

With Raghu living in peaceful retirement at the close of his career, and with Aja, the new Sovereign, having

come into power, that Great Royal House, looked like the sky in which the moon is still visible with his glory all faded, while the sun has just risen with all his splendour. Raghu—VIII-15.

The bees and water-fowls flocked from all sides and freely enjoyed the wealth of lotus blooms which the spring had richly stored in the pleasure tanks of Dasaratha, even as worthy persons sought and freely shared his royal fortune which he had built up by righteous means. Raghu—IX-27.

This simile suggests that Dasaratha filled his treasury by such natural, easy and harmless means as the spring season employs to produce lotus blooms.

In the woodlands rich in flowers and in fragrance, the early warblings of Kokilas were heard but sparsely and, gently like the soft and broken utterances of timid and bashful maidens. Raghu—IX-34.

With the divine babe Rama placed on a white bed-sheet, his lean-bodied mother Kowsalya shone like the slender current of the Ganges in Autumn with a lotus flower on its sandy bed offered in worship. Raghu—X-69.

The two young boys Rama and Lakshmana proceeding under the lead of the great sage Viśwamithra shone forth with quickened splendour and beauty like the months Madhu and Madhava (April and May) unfolding their wealth and charms under the direct influence of the Sun. Raghu—XI-7.

The two spring months in question, the first two months of the Hindu year, happily represent the two young brothers while the sun represents the great spiritual luminary Viswamitra.

After a shower of rain, the fresh Kandali flowers, having crimson petals and adorned with drain drops and with a thin veil of vapour issuing from the earth, reminded me of the beauty of your ruddy and tearful eyes overspread with our wedding smoke—a pleasing reminiscence which only pained me in your absence. Raghu—XIII-29.

Listening with rapt attention to the songs of Kusa and Lava, the vast gathering of people remained motionless and shedding tears of ecstasy, like a woodland in the morning when the air is still and the trees are dripping dews. Raghu—XV-66.

Thereupon, the sage Valmiki, presenting Sita and her two sons, paid his respects to Rama just as he would worship the resplendent Sun with the Vedic hymn Gayatri combined with proper Intonation and Pronunciation. Raghu—XV-76.

With the cosmetics and toilet powders washed from the persons of the hundreds of ladies bathing in the river Sarayu, see how its waters bear various beautiful tints like the twilight reflected on patches of clouds which dapple the sky. Raghu—XVI-58.

THOUGHTS FROM KALIDASA. By Sumanas H. Dhurva. The Collection contains almost all the best thoughts of Kalidasa. Re. 1.

G. A. Natesan & Co., 3, Sunkurama Chetty Street, Madras.

Main Currents of Modern Thought*

A REVIEW

BY PROF. A. SUBRAMANIA IYER.

RUDOLF EUCKEN, who has already become a favourite author with many, adopts the concept of the *Spiritual Life* as the basis of his philosophy. He has been led to it by an examination and successive elimination of the various views of life provided by the thought of the Age. "A Spiritual life transcending all human life forms the ultimate basis of reality." This spiritual life is conceived by him, not as a product of nature, but as altogether different from it, though working within its sphere. "It is cosmic, absolute and eternal." Ethical aspirations and ideals are rendered possible only by virtue of its influence within man. Though an absolute spiritual life is a demand of our ethical nature and resides within us, yet, says Eucken, we cannot attain to it and participate in it without active effort. This possibility of participation in spiritual life should lead us to suppose that Eucken's system is not a dualism, but a monism spiritualistic in character.

The Life-process, which is Spiritual Life working to realise itself, cannot do so without drawing the world to itself. "It can have no rest until it has completely overcome the world and assimilated it." If Spiritual Life is independent and is above what is merely human, how can man participate in it? Eucken is fully alive to the need of solving this problem. And he solves it by pointing out, as aforesaid, that the possibility of participation is dependent upon the fact that the spiritual life is within man's own being. "It must," he says, "in some fashion be present to him as a whole in all its infinity; it must hence, working from within, open up to him (if at first only as a possibility) a cosmic life and a cosmic being, thus enlarging his nature. In the absence of such an indwelling Spirituality, humanity can have no hope of making any progress. If spiritual life was not an arbitrary power assigning goals and standards to all human undertakings man would be a helpless victim of ever-changing appearances, and would never be able to attain to any truth; spiritual life alone, and not mere humanity, can ensure absolute constancy."

* *Main Currents of Modern Thought*: by Rudolf Eucken, translated by Meyrick Booth; T. Fisher Unwin: London;

Intellectualism having proved inefficient even in the shape of Hegel's Panlogism from its essential incapacity for knowledge of a higher kind directly obtainable, and *Voluntarism* not serving any better in that direction and aiming at the narrow ideal of success and enrichment of human life and practical satisfaction of its wants, Eucken contends that we must not start from life as we find it with all its limitations, but must go back to a new starting-point and develop a new life. He does admit that this is a species of Metaphysics, but he emphatically pleads for it and postulates an original, self-active life which develops and exhibits in its development those very features which characterise the higher life of man and which the prevailing views of life are unable to explain. Comparing Pragmatism with Eucken's Activism a writer remarks that "Eucken's Activism rests upon definite metaphysical assumptions while Pragmatism is purely empirical." Pragmatism also seeks to bring truth into closer relationship with life, but it means by life the actual condition of man. Eucken's Activism means by life, the life of the spirit as a self-sufficient life. The standard in the case of Pragmatism is usefulness to humanity and this is relative; but Activism, says Eucken, aims at the preservation and content of spiritual life, and any tendency of thought must be valued by the measure of its success in deepening and broadening this life. Eucken points out that the difference between these two positions may even amount to complete opposition. A truly great thought may demand sacrifices which human nature as we find it may find it difficult to make, but the same thought may "enlarge and enrich intellectual and spiritual life." It often happens also that what tends to promote human happiness may be extremely oppressive to the life of the spirit.

Thus, Rudolf Eucken takes what he conceives to be the underlying element of truth in all the prevailing views of life, revealed in each of them either as a defect or as a partially recognised truth, and raises it to the rank of the sole Reality. It is to explain the higher human activities that he finds it necessary to assume an original and independent spiritual life. The critical reviews of the prevailing systems of thought are characterised by a remarkable sobriety and breadth of view. The acute insight of the adept Metaphysician is discernible throughout the exposition, historical and critical, and the constructive portions abound in ideas which may stand the test of criticism for years to come.



Current Events

BY RAJDUARI.

THE LULL IN CONTINENTAL POLITICS.

THE outstanding feature of the month, up to the date of writing this review, may be said to be one of quiescence on the Continent. The clangour of arms and the clattering of the hoofs of fiery coursers on the march to battlefields have been almost inaudible in the Near East. The sword has been sheathed and there is a gratifying pause, which it is to be hoped may be infinitely prolonged, in the camps of the different hostile states who were flying most recklessly and thoughtlessly at one another's throats a few short months ago. Each and all have been exhausted by the stress and strain of the bloody hostilities which gave so much uneasiness to the Great Powers and stupefied what has been known as the European Concert. Never, perhaps, had the concert, since its inception in 1878 at Berlin, displayed such remarkable inaction, if not imbecility, in taking concerted measures to nip in the bud what eventually turned out to be a most horrid and cruel war. But with sheer exhaustion of mere brutal force, there was the greater exhaustion of the financial resources of these petty Balkan States which for the time appeared to be so many fighting bulls when in reality they were only so many jumping frogs. Want of the very sinews of war was the one potential element which naturally worked for peace than any combination of diplomatic shuttlecocks. What the ambassadors and the Concert were hopelessly unable to accomplish has been satisfactorily accomplished. There is a truce. It is not an armed truce but a truce really leading to solid peace for themselves and all Europe which herself looks on with alarm at present against the outbreak of any fresh hostilities in other places. The instinct of

self-preservation, and the conservation of energy for future requirements, have combined to keep even the great Continental Powers from flying at one another, at a vast expense of lives and monies. Even the last flickering flame has died out. Serbia which for a while was obstinately quarrelling for nothing particular with bumptious Greece has seen her folly and has been greatly chastened by the grave warning from Austria. Of course, there have been all sorts of rumours touching a secret treaty between Bulgaria and Turkey and between Greece and Turkey, besides other unbelievable gossip of the *Goubernouches* of Eastern politics as retailed in their favourite organs of opinion. These may be at once discounted. Such secret agreements or understandings cannot long remain unconcealed in order to be put an end to by the various continental Chancellories with so many conflicting interests. The war fever has completely subsided and it is only a question of weeks when the prostrate and emaciated patients may begin to show signs of returning recovery and convalescence. In this connexion, France, and notably Mon. Pichon, has rendered exceedingly valuable service by frankly informing all the quarrelling states that unless they settled down in amity and forgot their recent spirit, they can have no hope of obtaining any fresh loans to rehabilitate themselves, grow populous again and prosperous also so as to be able to work out, each in its own way, the economic salvation which is most needed. That indeed was the most potential instrument to compel a pacific situation. And we are rejoiced to think that before long complete peace will be established in the Near East.

But what is even more gratifying is the prevailing quietude on the Continent generally. The burden of armaments has been telling equally on Germany and Austria, Italy and Russia. Their respective budgets for the coming financial year tell the tale of embarrassed finance most woefully. Russia, on the whole, seems to be better off. In

the first place the harvests of the last two years have contributed vastly to agricultural prosperity. The Russian peasantry is comparatively content. The Finance Minister finds that he is earning a larger and larger revenue from excise—a condition not dissimilar to that of India where our own Chancellor of the Exchequer generally associates drink with agricultural prosperity. Russia's ordinary finance exhibits a large annual surplus. It is reported, however, that despite growing revenue, expenditure is mounting at a higher ratio than warranted and that the minister is alarmed. According to the *Economist* the combined expenditure for the Army and Navy which was 60 million pounds in 1911, has mounted up for the coming year to 97 million pounds! That is a leap forward of a most alarming character. Armament expenditure accounts for one-third of the revenue which is certainly most burdensome. But in Russia, there is no organised criticism. The peasant, if he fairly ekes out existence, does not grumble. He is not educated to understand the burdens of armaments. So he keeps quiet; while the Duma has now grown so submissive, despite the opposition, that we do not hear much of a voice raised against this most unproductive expenditure which wise economy would lay on the truly natural development of the country's resources.

Austria-Hungary financially is in a worse plight and so is Italy. Both countries, however, are annually increasing their armaments. Italy is ambitious enough to constitute herself a great naval power in the Mediterranean to be reckoned with both by England and France. Germany, of course, is forging ahead in her armaments. The naval policy recently pronounced by Mr. Winston Churchill, namely, that Germany should have a holiday, has created rather an unpleasant impression on the unthinking mass. Even in the Reichstag the opinion is held to be insincere so much so that the Socialist Opposition which is dead

against the growth of armaments do not seem to care for Mr. Churchill's pious utterance. For once Mr. Churchill seems to have missed his mark. German politics, apart from armaments, was also very serene. The only gust of wind in an unpleasant direction came from the Imperial Palace itself. Father and son seem to have quarrelled over the Brunswick Duchy and let the public have a peep at this pretty domestic squabble. It is to be hoped, however, this flint and steel affair will not bring fire. Germany enjoys external peace and her attention just now is devoted more to financial recoupment and economics both of which have been in a bad way for some weeks past. Her foreign trade has suffered an eclipse but it is to be presumed the financial shadow will clear away and leave the horizon once more radiant.

There was another impotent attempt by the discredited "royal" Lusitanians to overthrow the Republic. But the watchful Republic was able to pull the royalists down—so strong is the anti-monarchical feeling. But Portugal lacks statesmanship. No man for the hour is to be found who could purge the administration of its impurities and give it a new life every way healthful and hopeful of substantial progress all along the lines in future. At present there is so far as the people are concerned not much of a difference between the old order and the new order of affairs. In this respect the political condition is not unlike that of Turkey.

King Alfonso is a brave personage and his manly courage has won for him even more golden opinions than before. The most satisfactory feature of Spanish politics just now is the steady subsidence of the irreconcilable Catholic clergy which is a sign of the hopelessly weak condition of its cause. With the sick Pope it cannot make any head. And it may be assumed that the days of militant papacy are over. Nothing can be better than to submit to the inevitable and make

with the accomplished facts of Time. The other satisfactory feature is the cordiality subsisting between Spain and France. That is a distinct gain for the former—a gain which, we are confident, Mon. Poincaré will do his best to enhance.

As to Mon. Poincaré's own Presidentship, it is gratifying to notice that it has hitherto maintained its serenity and sagacity. These speak volumes in favour of the statesmanship of a high order indeed in Mon. Poincaré. The *entente cordiale* between France and England is showing daily signs of salutary growth to rejoice the politicians of both the great Nations. Indeed, this cordiality seems to be approaching a pleasant partnership. France, meanwhile, is playing the role of the great banker to finance big loans for the Balkan States and Turkey herself. The incalculable value of such aid cannot be gainsaid. Let us hope the monies lent will be wisely used to develop every way the economic resources of the different countries of the Near East. Everywhere there is a sad want of the right man for the hour. Given that personage and there is a bright future for all.

As far as Foreign politics are concerned Sir Edward Grey may be said to have some very agreeable weeks. The tension wrought by the late muddled affairs in the Balkans has been removed. He is able to breathe more freely. If only he would now devote his attention to the restoration in fact of the independence and integrity of poor Persia, in conformity with the original aim and object of the Anglo-Russian Convention, we are sure all the world would rejoice while England herself would have nobly effaced the dark page in her recent Anglo-Persian history. Free and powerful England ought to be free from the iron claws of the Northern Colossus. It is also gratifying to notice that the new railway to the mouth of the Gulf, passing through Asiatic Turkey, will terminate where British interests are dominant. Kowat is al-

most English and it is to be hoped the peaceful development of the railway and irrigation system in Asiatic Turkey may be the means of not only giving prosperity to the Ottoman but to all foreign interests, especially France, Germany and England, within their respective zone of activity. Southern Persia will then be more and more prosperous and the way to a railway finally with India made clear. In domestic politics the hero of the month was, of course, the Chancellor of the Exchequer who has been unfolding his new project of land reform. Mr. Lloyd George's aim and object is a redistribution of the proceeds of the soil, not the displacement or deposition of any class, as the *Statist* observes. The present Ministry of Agriculture is to be enlarged and its sphere of activity widened so as to bring about the needed reforms. It will therefore be superseded by a new one to be called the Ministry of Land. Call it by whatever name, Mr. George will have left a brilliant record of his Chancellorship, of a permanent and enduring character when he has succeeded by his land legislation in restoring agriculture to its former prosperity and making the country more sufficiently self-supporting for food than has been the case. Manufactures are not everything. Considering the island character of the country it is absolutely essential and prudent for the people to grow enough corn, even on Free Trade principles. A fair percentage of the unemployed can be reasonably settled on land which may be utilised for agricultural purposes under the proposed new legislation.

The men of Ulster, from all accounts are climbing down. And we have of late heard less and less of Carsonism and its pyrotechnics. There is a growing feeling all round among men of divers shades of opinion that a *Modus Vivendi* can still be arrived at, of course, on the fundamental basis of Home Rule for all Ireland, which may disarm all the needless, and artificial, suspicion raised by the men of Ulster under the most un-

statesman-like guidance. We are confident that the supreme effort which the Cabinet is now engaged in making, with the calm, unperturbed and perfectly constitutional sagacity of the Prime Minister, will be crowned with fair success. A reasonable compromise should be agreed to, with an understanding that after a test of 3 years the matter may be reviewed so as to remove the defects, and eventually give Ireland absolute unity of aim and object in connexion with Home Rule. That will be a red letter day in the annals of old England, alike creditable to her and Ireland. In domestic economics the inflation of credit has necessarily received its check, specially in cotton manufactures. Lancashire had gone so fast with her production that she now finds the distant markets fully glutted with them and no market more so than that of India. The supply has more than overtaken the demand. A breathing time is wanted and the only remedy is working short time for a few weeks. This proposal for short time and the financial liquidation going on in Germany and elsewhere would seem to indicate the first faint signs of the approach again of a cycle of depression. Action and reaction are equal. The fat years are running out and it is time for the lean years to have their innings and who would deny that lean years are wanted to work off the superfluity contributed by the inflation of credit, based no doubt on the phenomenal production of gold?

CHINA.

The Republic has now been recognised by the great civilised States led by the ever sympathetic Americans who are keenly desirous of seeing China strong and healthy. The President of the United States led the way. All honour to Mr. Woodrow Wilson who during the first twelve months of his Presidentship has unostentatiously rendered service of a most solid character

to his country. The Tariff Reform and the Reform of Currency are already the two most important acts of his administration. That such a President should have been the first to recognise the Republic is therefore most honourable to his head and heart. Of course, Yuan Shi Kai has many a political enemy. Such enemies working against his legitimate efforts at national progress in the national parliament were dangerous. They were the enemies of their country. The President has also acted wisely in expelling such members for the time. It was no doubt a dictatorial act which would hardly be excused or tolerated in other circumstances. But there will only be a few to deny the wisdom and discretion which impelled Yuan to take the step. It is to be hoped that he would now be freer to accomplish his great projects. The two essential factors of progress for the Chinese are all defensive and offensive measures against external aggression, incipient signs of which have been transparent, and a peaceful development of the internal resources of the country by means of railways, irrigation and manufactures. Two good years of tranquility will enable him to lay the foundation of that national progress which every patriotic Chinese is keen on realising. There is only one man in China to do it, and he is Yuan-Shi-Kai. So we devoutly wish more strength to his elbow. China has a bright future before her under his Presidentship and the civilised world will be rejoiced to see her as strong, powerful and prosperous as her next door neighbour.

FOR INDIA'S UPLIFT. A collection of speeches and writings on Indian questions. By Mrs. Annie Besant. Price As. 12. To Subscribers of I. R. As. 8.

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THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Glimpses of Bengal Life By Rabindranath Tagore, translated by Rajani Ranjan Sen, B. A., B.L., Minto Press, Chittagong and G. A. Natesan & Co., Madras, Rs. 2.

This book contains a dozen and one stories translated from the Bengali of Rabindranath Tagore. This celebrated poet of Bengal, the poet laureate of India, as he has been very fittingly complimented by our popular Viceroy Lord Hardinge, is now too well known to need any introduction. The versatile genius of the author of the "Geetanjali" has not been confined to poems and songs alone but has found vent in a mass of prose writings and as the poet himself said "some think the stories better than my poems". The charm of these stories lies in the poet's keen insight into the workings of human nature and in the masterly vigour with which he depicts the unvarnished homely life of the simple populace in great detail. In point of realism and lucid exposition of the fine susceptibilities of the human mind these stories may well be compared with the similar stories of the saintly Tolstoy. The sketches depicted in these stories are simply magnificent and are really very delightful reading.

The Broken Halo. By Florence, L. Barclay, G. P. Putnam's Sons, London and New York.

It has been said that Mrs. Barclay is the type of popular writer produced by the United States who bids fair to conquer the British Empire as well. For our part we feel that no country need be ashamed of claiming the author of "The Rosary" and "The Broken Halo" as its daughter. It is astonishing how much of sensational realism and interest can still be awakened by playing up on the old-world emotional thrills of love and religion, and what an absorbing tale can be

weaved of simple, every-day incidents, by the magic pen of an inspired writer. The story of a young man who falls in love with an old lady who is old enough to be his grandmother appears too extremely ridiculous to afford plot for anything except an ill-natured caricature of life, but strangely enough this is the theme of the story which is set forth with vivid interest, emotion and feeling in the book before us. The characters are delineated with a rare skill and delicacy of touch, and the development is natural, yet full of incident, revealing humour and pathos in every page. The sentiment throughout is quite human, though perhaps unconventional, and the true religious spirit, which, after all, is quite unconventional and essentially the same in all devout souls, breathes living fire throughout. Altogether the book is one which will sustain the considerable reputation which the talented author has made for herself, and we can confidently recommend it to all novel-lovers as one of the best intellectual treats of the season.

The Conquerors of Peru. By Henry Gilbert. George G. Harrap & Company, London.

The story of the conquest of Peru by the Spaniards is certainly one of the most romantic in human history and the tale as told by Prescott has all the charm and glamour of a medieval legend. Notwithstanding the lucidity and clearness of the historian of the Peruvians it must be confessed that the severely historical style is not quite acceptable to young people who are apt to find the solid pages of original work rather embarrassing. Mr. Henry Gilbert has imparted to the classic narrative a vivid reality and moving adventure that go to make a story. What was originally a serious history for scholars is now transformed into a fascinating story for the children. The full page illustrations add not a little to the value of the book. We commend the book to all young people.

Trans-Himalaya. By Dr. Sven Hedin Vol. III. (Macmillan's Empire Library.)

This third volume of the Swedish explorer's discoveries in Central Asia is a sequel and necessary complement to the previous volumes published three years ago. It deals with the journey of the author to the source of Indus, through the highlands of Western Tibet and down the valleys of the Sutlej in its upper course. The details are for the most part dry and uninteresting and do not attract the ordinary reader, in spite of the statement in the preface that the facts are in themselves, very eloquent. But in places here and there the narrative becomes picturesque and fascinating as when Dr. Hedin describes his first view of the sacred lake of Manasarowar. Chapter XXVI is very curious as showing the many points of similarity existing between the external forms of Lamaism and Catholicism—a pleasant digression from the monotony of travel and discovery. The geographical discoveries and the natural phenomena noted in the book will be rendered more useful in a scientific work to be brought out in a few months.

The Parent's Book. Edited by Rita Strauss, T. C. and E. C. Jack, London. Price 3s. 6d.

This book, as its name implies, is one which answers children's questions. It is almost a cyclopedia of reference for all subjects, particularly valuable for children and boys in their teens. Thousands of questions are answered with a clearness and simplicity that will be appreciated by all parents and guardians. Every conceivable subject is included—Science, philosophy, history, the arts, biographies, games indoor and out-door, and a hundred other subjects of general interest. The book is properly illustrated. For the size and value of the work, the book is quite a marvel of cheapness. Indeed the idea of such a book is entirely a new idea and no library can be complete without it.

Dehi Samrajyam: A Sanskrit Drama.

By Pandit M. Lakshmana Suri, Pachaiyappa's College, Madras.

Pandit Lakshmana Suri has already won distinction as a writer of a powerful and limpid style both in verse and prose in Sanskrit. But the present volume marks altogether a new departure in Sanskrit Literature in that the hero of the drama is an English ruler and that the Pandit has with consummate talent succeeded in finding simple expressions to modern ideas and institutions in the Sanskrit language. Besides loyalty which is the burden of the whole drama, the literary merit of the play is considerable. Dr. E. Hultsch Ph. D., says in a letter to the author the Pandit's work proves beyond doubt that "this wonderfully rich and flexible language if handled by a master is quite able to express modern ideas and to describe the latest European fashions and inventions in a clear and unmistakable manner." There is yet no appearance of any incongruity in the work.

Hymns to the Goddess. By Arthur and Ellen Avalon: Luzac and Co., London, Thacker Spink and Co., Calcutta, G. A. Natesan and Co., Madras. Price Rs. Four only.

The book is a collection of a number of hymns addressed to the several Goddesses of Hindu Mythology. These hymns have been taken from the Puranas, the Tantras and from the works of Sankaracharyya. The authors have done well in placing them before the English public, even though these Devi-hymns form only a very small, though not unimportant portion of the vast hymn literature of the Hindus. These hymns, as revealing the heart of India, are sure to be of interest to those who sympathise with real faith and heartfelt piety, with spiritual aspiration, found in whatever garb. In the introduction to the book, there is an attempt on the part of the author to explain the meaning which underlies the Devi-Mythology.

Chaitanya's Pilgrimages and Teachings.

By J. N. Sarkar, M. A., Professor, Patna College. Published by M. C. Sarkar and Sons, Calcutta. [Messrs. G. A. Natesan and Co., Madras, Rs. 2.]

The early life of Chaitanya, his great devotion to Ratha-Krishna, his intense religious fervour, his vast influence on the people, high and low, who came in contact with him, all these are well portrayed in simple English in the interesting volume before us. The original life was completed in 1582 A.D., within fifty years of Sri Chaitanya's death, and may be taken to be almost a contemporary record by a faithful follower. Mr. Sarkar's translation will, we hope, be widely read by all interested in Chaitanya and Vaishnavism. The volume is dedicated to Professor T. Rajagopalachariar, M.A., B.L., of the Law College, Madras.

Punch and Judy. By Edwin Pugh, London. G. Bell and Sons, Limited.

This is a very entertaining novel by the author who seems to have an intimate acquaintance with all grades of humanity. The book presents a picture of the various human beings, each typical, who inhabit a poor part of London. And one cannot find fault with the faithfulness of the picture in any case. One may of course feel that there are too many characters introduced into the novel not to mar the unity of the plot. But at the same time one is not displeased to come into contact with the precocious Punch, the high bed Felicia and Crispin, the reckless Una Vani and the kindly Celly, the wild but sympathetic Mos the Roman, the repentant gentleman who recognises Punch and Judy as his children, and the erratic Gowcowshi. The story is a very involved one and in the end strikes a note of dieu-ex-machina in that all the characters of different sexes marry. But at the same time the author has ensured our sympathy for all of them so well that we cannot but wish them all a happy honeymoon.

Diary of the Month, Oct.,—Nov. 1913

October 21. His Honour the Lieutenant-Governor Sir Michael O'Dwyer met with a riding accident on his way from Dharampore to Kasauli, and injured his elbow.

October 22. Two thousand Indians in the collieries of Northern Natal have struck in connection with the passive resistance movement.

October 23. Sir Michael O'Dwyer arrived at Lahore this morning, and his injured arm was examined under the X-Rays which showed only a dislocation of the elbow.

October 24. Speaking at the dinner of the London School of Tropical Medicine to-night, Mr. Austen Chamberlain stated that £70,000 had been obtained for the endowment and support of the school.

October 25. Fifteen Hindus have been ordered to be deported in Victoria (British Columbia) for non-compliance of Immigration Laws.

October 26. To-day there was a meeting of the share-holders of the People's Bank with Rai Bahadur Morichand presiding in which it was decided to reconstruct the old Bank under a new name.

October 27. Mr. M. De P. Webb, lecturing before the East India Association to-day, pleaded for a gold currency.

October 28. Replying to a telegram from the coal-owners in Durban, Mr. Smuts denies that the Government made promises to Mr. Gokhale with regard to the £3 tax.

October 29. H. E. the Viceroy and party arrived at Hyderabad this morning and was welcomed by H. H. the Nizam in a magnificent State Banquet.

October 30. Sir Hugh Barnes resigned his seat on the India Council for private reasons. Lord Crewe accepted his resignation with regret.

October 31. The Bombay Banks opened to-day after the Dewali holidays and business was resumed. The situation is hopeful.

November 1. General Botha speaking at Nylstroom to-day said that he agreed with and endorsed everything that Mr. Smuts had said regarding the Gokhale interview with the S. A. Ministers.

November 2. To-day H. E. the Viceroy laid foundation stone of the King Edward VII Memorial Park and pavilion at Bijapore.

November 3. The Public Services Commission opened its second session this morning in the Imperial Secretariat at Delhi. The Commission divides itself into two committees with Lord Islington and Lord Ronaldshay as Presidents.

November 4. At a mass meeting of the Hindus held at Allahabad under the Chairmanship of Rai Bhadur Lala Ramacharan Dass, Resolutions were passed against cow-killing imploring the Government and the Muslims not to permit the sacrifice of cows at Ayodhya at the next Bakr-Id.

November 5. Four thousand Indians assembled in Charleston in response to Mr. Gandhi's advice and began to cross the border into Transvaal.

November 6. The Police at Volkhrust have received orders to arrest Mr. Gandhi and all his party. 500 deserters from the collieries were arrested and the rest marched along.

November 7. Mr. Gandhi was arrested to-day and remanded to the 14th and released on bail £50. 200 Indians who entered Transvaal were unmolested.

November 8. Mr. Gokhale received this cable from Mr. Kallenbach. "Men, women and children marching on starvation ration without shelter uncomplainingly. Mr. Gandhi's enthusiasm spreading to others. Government plan now is to separate him and other leaders from

followers, leaving them helpless without any one to take charge of them. One hundred and fifty marchers belonging to one mine arrested to-day."

November 9. A vigilance committee has been appointed in South Africa, in order forcibly to prevent the further entry of Asiatics.

November 10. Two thousand Indians, tired and footsore, have been arrested at Balfour to-day where three special trains were in readiness to take them back to Natal.

November 11. Mr. Gandhi has been arrested at Greylingstad to-day and sent to Durban for trial under the Natal Law.

November 12. Messrs Polak and Kallenbach are arrested on the charge of aiding passive resisters. They refused to keep clear of the struggle and determined to suffer. Gandhi was sentenced to nine month's hard labour.

November 13. Letter bombs were received to-day by the Editor of the "Pioneer," "Statesmen" "Englishman" and several European gentlemen in Calcutta and elsewhere.

November 14. Mr. Gandhi was to-day sentenced at Volkhrust to three months' imprisonment in addition to his Dundee sentence of nine months.

November 15. Mr. Gokhale has received a cable to the effect that the Union Government have declared nine more compounds temporary jails and the strikers are liable to be flogged and shot for any infringement of rules.

November 16. Mr. Gokhale in a Press communication states that though the prominent passive resistance leaders have been imprisoned there is yet no need to despair as others will step in and continue the struggle on the lines of Mr. Gandhi.

November 17. At a Mass Meeting of Indians at Johannesburg a resolution was passed, calling on the Government to release the arrested leaders for the purpose of negotiating a settlement.

TOPICS FROM PERIODICALS.

Some Indian Reminiscences.

The *Cornhill Magazine* for October contains some very delightful reminiscences of Lady Login. Her husband had for some time a position at the Oude Court under two of the Kings. And later she acted while in England as interpreter between the Begum and the Queen Empress. Later still during the time when her husband was guardian to the little Maharajah Duleep Singh she had access to the highest British and Indian circles. Then follows a story of the Royal Princes. But the one which will be read with interest by all lovers of Macaulay, we reproduce below. He was then in Rome, and the following story is credited to an attache of the British Embassy.

Like all strangers, he went by moonlight to see the Coliseum and, as was proper in a historian and a poet, that the spirit of the centuries might have full sway within his soul, he went alone! As he stood rapt and gazing in the shadow of the arches, a man brushed rudely by, jostling him roughly. With great presence of mind Mr. Macaulay as he then was felt at once for his watch. It was gone! The thief was still in view. Promptly the historian gave chase, and, taking the law into his own hands, as might one of the heroes of ancient Rome whose deeds he set forth, he promptly kicked him down and repossessed himself of his property. Fearing that other criminals might be about, the Englishman at that other returned to his hotel, to find, to his surprise, his own watch ticking comfortably on his dressing-table, and a strange gold watch in his waistcoat pocket!! Horrified at his first successful coup as a footpad, he hurried off to the bureau-de-police to give up his booty, where he was confronted by an excited foreigner, vehemently describing the outrage of which he had been a victim.

But perhaps the most interesting episode she took part occurred during the time that the Maharajah, by the Queen's desire, gave sittings to Mr. Winterhalter for a full length picture by that artist which now hangs in the gallery at Buckingham Palace. The Maharajah Duleep Singh was then but sixteen or seventeen.

On one of these occasions, when the painter was engaged on the details of the jewels that Duleep Singh was wearing, Her Majesty took the opportunity to speak to Lady Login aside on the

subject of the Koh-i-noor, which had only recently been returned to her out of the hands of the Amsterdam diamond cutters, and, of course, was greatly changed in size, shape, and lustre. She had not yet worn it in public, and, as she herself remarked had a delicacy about doing so in the Maharajah's presence.

"Tell me, Lady Login, does the Maharajah ever mention the Koh-i-noor? Does he seem to regret it and would he like to see it again? Find out for me before the next sitting, and mind you let me know *exactly* what he says!"

This was the Queen's command. It threw Lady Login into a great perturbation. For it was a delicate subject and the prince she understood was feeling every now and then for the Koh-i-noor. Then comes the charmingly chivalrous play of the Prince.

I ventured to turn the conversation round to the altered appearance that the cutting was said to have given to the famous "mountain of light," and remarked, as casually as I could, "would he have any curiosity to see it now in its new form?" "Yes, indeed I would!" he affirmed emphatically; "I would give a good deal to hold it again in my own hand!" This reply, knowing how keen were his feelings on the matter, startled me considerably, and it was in much trepidation that I asked his reason for this great desire on his part. "Why?" was his answer. "Why, because I was but a child, an infant, when forced to surrender it by treaty; but now that I am a man, I should like to have it in my power to place it myself in Her hand!"

Of course her delight and relief at the answer, loyal, chivalrous and sharp was boundless. She hurried to H. M. the Empress and reported instantly. Then the Queen and the Prince consort brought the jewel and gave it to the Maharajah who was examining it for some time, turning the precious thing this way and that in light and shade. At last, says the Lady,

"as if summoning up his resolution after a profound struggle, and with a deep sigh, he raised his eyes from the jewel, and—just as the tension on my side was near breaking-point, so that I was prepared for almost anything—even to seeing him, in a sudden fit of madness, fling the precious talisman out of the open window by which he stood and the other spectators' nerves were equally on edge—he moved deliberately to where Her Majesty was standing, and, with a deferential reverence, placed in her hand the famous diamond, with the words: "It is to me, Ma'am the greatest pleasure thus to have the opportunity, as a loyal subject, of myself offering to my Sovereign the Koh-i-noor!"

The Recent Bank Failures.

The failure of the People's Bank of Lahore and other banking houses in Upper India has involved many people in heavy loss and others in utter ruin. Of course bank failures are equally common in the West also. Hence on occasions like these it is useless to add to the volume of self-depreciation that is heard all around. Indeed the want of instinct and business-training as also the usual indifference of the people in general for such business enterprises are not causes altogether to be ignored. In some quarters there is a cry for more Government interference. Rai Bahadur Lala Baij Nath appeals for such interference. In view of the recent disasters he thinks it desirable that a commission of some bankers European and Indian should be at once appointed to enquire into the condition of each Indian Bank and to report on the financial position of each. He further insists that the accounts of each bank shall be periodically audited by Government as is done in the case of Municipalities and the banks shall be made to pay for it. These and other methods he thinks will safe-guard the interests of all concerned.

In this connection it is interesting to note the views of the Hon. Mr. Man-Mohan Dass Ramji, President of the Indian Merchants' Chamber and Bureau. In his recent speech at the sixth annual meeting of the Chamber he made some interesting remarks with reference to the bank failures in the Punjab. Mr. Man-Mohan Dass is of opinion that the Indian Companies' Act of 1913 is already a salutary piece of legislation and that any further check would be detrimental to our interests. There is, however, a great necessity for caution on the part of the Board with regard to advances made to concerns in which any of the directors is interested.

"Above all, the responsibility mainly, rests upon the shareholders and depositors, who should leave off their indifference and begin to take more active interest in the

progress of the companies with which they have dealings. They should specially insist on the banks showing in their balance sheet the following items:—(a) short and long term advances, (b) advances to industrial institutions showing short and long term, (c) advances on immoveable property, (d) advances against shares of joint-stock companies, (e) advances against securities authorised by the Government, (f) advances against personal security, (g) advances against collateral security, (h) advances to companies in which the directors are interested, (i) investment in shares and (j) investments in immoveable property."

Mr. Manohar Lal, M.A., late Minto Professor of Economics in the Calcutta University writes to the *Arya Patrika* in answer to a few queries regarding the Banking situation in the Punjab that the stoppage of payment in two banks must necessarily cause an amount of strain in other Indian banks as well. But, he assures us

"the safety of the other banks is not in any peril, however," though probably some of the very small institutions of recent growth may not be able to withstand the strain. With caution in working, and with that sanity which every Panjabee shows in a practical situation, healthy, indigenous banking in this Province will come out of this strain both chastened and stronger. What we want is that the public should view things calmly and act with discrimination. Concerted action on the part of Banks—though I realise the difficulty of such action—is also necessary.

The only striking instance of a 'failed' bank revived to life again was in England during the financial crisis of 1890. But in England and other advanced countries banks are helped by sister institutions before their fall. When asked if he could suggest any means to revive the People's Bank the Professor says that only when all the facts and figures with the Directors' comments and such other reports are on hand could he investigate aright. Still in his opinion there is no reason for despair. All will be well in a little while when the present hubbub has subsided. But then he warns against over-banking and his remarks on this head are very valuable:—

We want purer and more vigorous banking. While Banks should help the industry and manufactures of a country, they should not "identify" themselves with industrial and manufacturing concerns. Banks should not virtually become factory owners, large landlords, and holders of other businesses. A Bank

The Great Duke in India.

In the *United Service Magazine* for October, Lieut.-Col. Burton (Indian Army) gives us a vivid picture of Wellington the Great Duke in India, when in his triumphant career of conquest he planted himself on the summit of the Satpuras and when from the lofty pinnacles of Gawilgarh his genius shone 'as a flaming beacon to warring nations.'

From the Wellington despatches, we have an account of the fort of Gawilgarh and the approaches to it, such as it was a hundred years ago:—

The fort of Gawilgarh is situated on a range of mountains between the sources of the rivers Purna and Tapti. It stands on a lofty mountain in that range, and consists of one complete inner fort which fronts to the south where the rock is most steep; and an outer fort which covers the inner to the north-west and north.

But even to-day, it remains a hoary and massive pile, save that its walls and buildings have in places crumbled away. Still,

The sides of the mountain form its ramparts, hewn from the living rock; the great ravine, falling for a thousand feet, is its ditch; the massive iron-bound gates are at its entrance; steps, chiselled from the rock, lead to its loopholed walls, and buildings of stone, guard-houses, dwelling-places, mosques and Hindu temples still stand in various stages of decay. A Musalman place of prayer is maintained by a paternal government that is tolerant of all creeds alike.

The accounts left to us by officers who served under the Duke are valuable as affording us interesting details about the appearance and habits of the General:—

A little above middle height, well limbed and muscular with little encumbrance of flesh beyond that which gives shape and manliness to the outlines of the figure; an erect carriage; a countenance strongly patrician; both in feature, profile, and expression, and an appearance remarkable and distinguished: few could approach him on any duty, or any subject requiring his serious attention, without being aware of something strange and penetrating in his clear light eye. The appearance and demeanour of General Wellesley were such as at first sight to inspire confidence, which feeling was not diminished on a closer acquaintance. All those who served under him looked up to him with that degree of respect, I might almost say awe, which by combining an implicit obedience to his commands with an unbounded confidence in the wisdom of his measures, was calculated to draw forth all the energies of man in the execution of his orders.

a credit factory whose function is to mobilise capital. To perform this function properly they must keep their resources in liquid and realisable form. The complaint often is—there are no investments to be had. What is a Bank to do which has to pay 6 per cent. on its deposits. The complaint is the surest proof of the fact that we are getting overbanked; by multiply banks if proper investments are not to be found? More Banks in these circumstances can only mean bad banking.

There have indeed been any number of comments and criticisms, suggested by the warning of the recent failures. Lala Lajput Rai's observations on the question, will be of interest.

We cannot compete with the huge European organisations doing business in this country without co-operation and except on joint-stock lines. I have often heard said that cottage industries are more national for India. It may be so, but how can cottage industries compete with the combination of Capital and Labour on account of which our markets are flooded with cheap goods. Banking on joint-stock lines is also absolutely necessary for the success of our industries and for trade. It may then be taken as the first axiom of our national existence that we must have joint-stock companies and joint-stock banking. If so we must be prepared for occasional failures. We must remember the well-known maxim 'no risk, no gain.' Everyone wanting to learn riding a horse should be prepared for occasional falls. But considering that joint-stock business is a new institution in this country it does not matter much, if we fail from lack of judgment or want of experience. But what we should, however, guard against is fraud and dishonesty. So far as Lala Harkishan Lal is concerned we have no evidence yet that he has been guilty of either.

Secondly, we should always remember that the success of every joint-stock business depends on the hearty co-operation of those at the head of affairs. No man, however able and upright he be, can run a joint-stock business if he is not heartily supported by his co-workers. There is more danger in divided counsels or in treachery from within than from lack of judgment or even from fraud. What we require to learn is honest, whole-hearted co-operation. At the same time no one, however able and honest he may be, can run a huge business unless he has among his co-workers those who have the courage of saying 'no' to him when they consider that he is going wrong. But it is of utmost importance that we should guard against fraud.

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The Indian Question in South Africa.

Mr. H. T. Tamplin, F. R. C. I. has in the October number of the *United Empire* approaches the problem of the Indians in Africa from the point of view of the European population of the colony.

The question of admitting oriental races, such as Indians, Chinese, and others has been a source of grave anxiety to Europeans and in South Africa, alleges the writer, it is of vital importance. To him it is not a question of humanitarianism or even of expediency:

It is in fact nothing more nor less than the maintaining of a dominant race of white blood in a great country which is, really and truly, still in its infancy. One all-important fact must be borne in mind. Even to-day in South Africa—and in Central, East, and West Africa as well—there is but a handful of European race side by side with tens of millions of, so to speak, legitimate natives of this great continent.

The writer feels no surprise at the growing tendency of the Indians to migrate to South Africa, for they

come from a country numbering hundreds of millions, accustomed to all the makeshifts for a living, common to the densely-populated Oriental nations, and very quickly find themselves in a position of affluence to which probably they never could attain in their own country.

The great menace to European interests from any intermixture of races is thus set forth:—

It is nothing more than a plain truth which can be denied by none, no matter how full of sympathy, philanthropy or humanitarianism they may be, that in a country like South Africa, between Indians or Chinese on the one hand, and Europeans on the other, the odds are overwhelmingly in favour of the former.

It may probably be asserted that Europeans might be expected to adapt themselves to conditions of life common to oriental races but a proposition of that kind is both impossible and repellent to the Europeans. What then is the secret of the great success of the Indians in the populous haunts of Africa? The bare minimum of food and clothing will suffice them. The requirements of lodging are of the smallest. The remarkable resourcefulness, the wonderful capacity for

making the most out of very little, the admirable adaptability in overcoming drawbacks, a facile submission to the inevitable, a limited intellectual horizon—it is the possession of these traits that make the Indian a contented and prosperous member of society.

It was not long ago that the northern Natalists became alive to the existence of a large settlement of Indians in the midst of a supposed English population. The anxiety to check the influx of Indians grew greater with the deeper realisation of the dangers of the presence of the Indian element in the country. In competition with the Indian, the European is quite out of the running and the writer's plea for the European is curiously significant and suggestive:—

If those who favour free migration of Oriental races to countries in which small populations of Europeans are endeavouring year by year to establish themselves and the white race in a position of unassailable influence and strength, would regard the question from a practical point of view, their sympathies might be expected to veer round in favour of their European brethren."

The writer concludes by calling attention to the gravity and importance of the problem in the following words of warning:—

The Europeans in South Africa are confronted with a race problem such as has never yet fallen to the lot of Europeans, desiring to maintain their prominence in a new land, to deal with. The solution of this problem calls for the exercise of statesmanship of a high order. The question is a pressing one which cannot be ignored, and it is one that requires much delicate tact and wise discretion on the part of those who essay to deal with it.

M. K. GANDHI: A GREAT INDIAN.—This sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his strivings, and his hopes. A perusal of this sketch together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (*With a portrait of Mr. Gandhi.*) Price Annas four.

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Nature's Water Finders.

Rev. Geo. N. Thomssen who is an acknowledged authority on the subject gives some very useful and interesting information regarding the finding of water in certain soils. He says in the current issue of the *Wealth of India*:

Nature's best water-finders are the roots of plants. When a driven well—which is only a water-pipe with a pump at one end and a perforated piece at the other—raises water to the surface of the ground the roots of various plants will soon discover this interesting work and monopolize the water in the pipe by penetrating the little perforation, and thus deprive man and beast of this life-giving, thirst-quenching fluid. Unless well protected, under-ground pipes will become clogged by the roots of plants and all flow of water through them will be stopped. Roots, however, are not only mischievous water-finders, but also great benefactors. Floods have often been very destructive in America and other lands, and floods will continue to destroy, until roots come to the rescue. Man foolishly destroys forests and grumbles at the Forest Department, because much land is reserved for forests that seem to be of little or no use. Why not cut down the trees for firewood? Why not sell all the valuable timbers? There may be some sense in conserving fruit trees, but of what use are trees that yield nothing but leaves? So reasons many a man who having eyes sees not, and having ears hears not the wonderful secrets of nature. Some years ago when on a visit to Australia where foolish people, like their foolish brethren in America have wantonly cut down the forests, burning with cruel glee the monarchs of the mountains, we saw with great astonishment fountains of water gush forth from the denuded hillsides. But soon our astonishment was turned into sorrow, for nature's best water-finders, the roots of the trees, had been put out of commission, and as these could no more absorb water, to

give life to the trunks, and to the leaves and flowers, and fruits of the trees, alas! the waters now flowed forth and cut deep ravines along the mountain sides, and, joining other streams in the valleys, destroyed productive farms, inundated towns, killed men and women and children and cattle by drowning and laid waste God's beautiful earth. Not only does man's inhumanity to man make countless mortals mourn, but also all nature mourns when man's inhumanity and greed destroys the trees of the forests, man's best friends.

The Aphorisms of the First Four Caliphs.

In the *Asiatic Quarterly Review* for October of this year appears a translation of a few miscellaneous aphorisms translated by the late Dr. Wortabet. A few of them that stand out as models of sententious and epigrammatic wisdom bear quotation:—

He who tries to deceive God deceives himself.

He who oppresses an orphan will have undutiful children.

The signs of retrogression are these four things—bad management, wild extravagance, negligence, and much self-deception.

You reproach a thing when it worries you.

Leave a self-deluded man to his self-delusion.

One fault is too much, and a thousand virtues are too little.

The best of women is she who is loving and child-bearing.

Let your visits to a man be so long as he honours you. Care for your old father, and your son will care for you.

The highest justice is justice to oneself.

Faulty men love to proclaim the faults of others, in order that they may find some excuse for their own faults.

The best commander is he who best commands himself.

Five men are to be despised—he who unasked intrudes between two contending parties; he who sits in a company for which he is not fit; he who orders the master of the house where he is a guest; he who sits at a table to which he has not been invited; and he who speaks to men who take no notice of what he says.

No commerce so profitable as in good deeds, no gain like the rewards of heaven, no possession like prosperity, no pedigree like humility, no honour like learning, no purity like abstention from evil thoughts of others, no wisdom like good management, no seclusion so bad as self-conceit.

To trust in this world, after you have known it, is ignorance; to fall short in good deeds, when you believe in good rewards for them, is folly; to confide in a man before you have tried him is weakness; and stinginess comprises all evil traits of character.

The Need of India to England

We often hear about the imperative need of England to India but it is positively refreshing sometimes to consider the other question—the need of India to England. Mr. E. E. Long in the *Empire Review and Magazine* for October has undertaken to discuss this by no means less important question. He takes a historic survey of the problem from the spacious days of Queen Elizabeth to the present stirring times. In the 16th century which was marked by notable voyages of exploration, England had her own share of glory.

The value of India to England at this period cannot be over-estimated.

It brought trade and commerce into estimation among the nobility and gentry of the nation which gave it an impetus it never lost, it gave birth to a spirit of daring and adventure which in a few score years had carried the British flag almost to the uttermost ends of the earth, and it awakened in the hearts of Englishmen that desire of expansion—of extension of the might and power and justice of the Motherland, in the guise of possessions overseas, which slowly gained in force until it led to the establishment of the greatest Empire the world has ever seen. If there is one thing above all others we as Englishmen have to thank India for, it is for drawing us out of ourselves—out of our insularity, into a wider sphere of action; for having given us scope to prove the capacity and quality of the English character; for having given us the opportunity of making the greatest, most daring, and, let us sincerely hope, the most successful experiment in Government the world has ever known.

Viewed from the political standpoint, the Indian Ocean has exercised profound influence on the destinies of Britain as an over-sea power.

Our position in India alone enabled us to obtain supremacy in the Indian Ocean; that supremacy gave us the opportunity, holding India as the great base of our operations, of extending the Empire throughout the waters of the Indian Ocean, and beyond, in the Pacific, and in the China Sea. Without that supremacy, the British Empire, as we knew it to-day, could not have existed.

Valuable as India is to the United Kingdom in many respects, she might be rendered far more valuable as a producer of raw material. Here we are face to face with a question of a problematic nature, for the hidden resources of India in this direction may well dwarf the wealth represented by the raw material supplies of the

day. India possesses what is practically a monopoly of raw jute and lac but is hampered a great deal by want of capital. What she could do for Lancashire with greater capital is thus stated:—

She has broad acres enough, and more than enough, probably, to render the looms of Lancashire independent of American supplies, certainly in combination with Egypt, and other cotton-growing lands of the Empire, she could render Lancashire independent of foreign supplies—it is but a question of capital, making it possible to supply the right kinds of cotton, and at the right price.

There is another field, besides that of food produces, for the investment of English capital. There has been already exploitation of India in mineral resources—coal, oil, gold, mica, and manganese are being financed by English capital. India well bears further exploitation with regard to oil. Again,

It is said that the day of oil-fuel is to come, and in that day the petroleum resources of India should prove to be one of the greatest of the Empire's assets.

The history of gold-mining in India reveals to us a further field for the introduction of new capital. India is fortunate in being the only country to possess in large quantities deposits of ruby-coloured mica which is decidedly the best. The deposits of iron, copper, graphite, tin and wolfram are not negligible by any means. The iron industry is bound to receive a great impetus from the great enterprise embarked upon by the famous Parsee family of the Tatas. The investment of capital in Indian Railways has been a blessing both to Europeans and Indians.

But the tale of India's worth to England will not be fully told if its value as a sphere of occupation and a great training-ground for the pick of England's youth, is neglected.

No one will deny that had it not been for India, that wonderful body of civil servants, the Indian Civil Service—a thousand ruling an Empire—would never have been called into existence, and one of the greatest and most successful experiments in Government would have remained un essayed. The service of Indian Civil servant is not all to India; it is in part to England and just how much we owe to him and to the high standard he has always set it would be difficult to estimate.

The Progressive Party in the United States.

In this year's October number of the *Hibbert Journal*, Theodore Roosevelt traces the formation of the Progressive Party in America and sets forth lucidly the ideals it stands for and seeks to advance in the political life of the great republic. At the outset he warns against the confounding of this party with the Republican Party that had centred its struggle on one issue—viz., the restriction of the area of slavery in the United States and that consisted for the most part of professional politicians and big Corporation lawyers. The alliance between privilege in business and privilege in politics alone can explain and account for the formation of the Progressive Party. Big politicians and big lawyers who loved to enjoy exclusive privileges laboured to further the interests of successful businessmen and capitalists and land-owners. The close and narrow oligarchy disbelieved in democracy and was against the real control of affairs by the people. How the new party sprang into existence is explained thus:—

They grasped the fact that the wrong from which at the moment they were suffering had been committed at the demand of privilege. They made up their minds that they would strike at the real foe, that they would strike at privilege in business and politics alike, in the social and industrial no less than in the political world. This determination once reached, it was inevitable that they should see the next step, which was that the Government must be actually related to the life of the ordinary man and the ordinary woman.

With this American politics was put on a cleaner and healthier basis. The sphere of political life was widened by the inclusion of women and the appeal of the party went forth to all—men and women, rich and poor, white and black, Jew and English, Catholic and Protestant. In the noteworthy Chicago gathering, all alike were represented. The appeal had gone forth

not only to the men but to the women of the United States, for in our country things had moved forward so far that it was not only safe but desirable that the Government should rest on a democratic base so genuine and so broad that it should include the women as well as the men of the country. Among the delegates to the First National Convention of the Progressive Party

were women as well as men; one of them, Jane Addams, one of the leading personages in the Convention, seconded my nomination.

The great lack of practical politicians and the organised opposition of 96 per cent of newspapers rendered it difficult—nay almost impossible for the creed of the new party to spread. But where-in lay the strength of our party:

About all we had was enthusiasm, disinterestedness, and, curiously enough, hard-headed commonsense, so far as the policies we advocated were concerned.

The tenets of the new party that scored rapid and easy triumphs are thus described:

These principles in their essence are simple. First and foremost, we believe in making the people really sovereign. There must be a sovereign somewhere. We know that there are countries in which that sovereign cannot be the people themselves. Sovereignty must always go with Government, with control. Where people cannot themselves furnish that government and that control, where they have not the self-control upon which self-government rests, then the control and the government must come from without. But we believe that in the United States it is the people themselves who can in the long run best govern themselves and their country.

The attitude of the party towards this great plank of the political platform is described in Roosevelt's proposal:

Our proposal is to retain the maximum amount of individual initiative that does not itself mean more destruction than creation of individual initiative. Our proposal is to embody in Government so much of socialism as will set the individual most free, as will serve as the foundation for an individualism both self-reliant and altruistic.

After reviewing the grave injustices perpetrated by the present system, the great protagonist of the new party thus sums up the ideals of the school and its hopes for the future:—

Finally and most important, we are not trying to destroy the old moral sanctions. We are trying to supplement them by the larger sanction of the new collective morality. We are trying to make them stronger and not weaker. We wish to establish the same moral law for the two sexes, but we wish to do it by raising the morality of the man, not by lowering the morality of the woman.

We must have good laws, and, what is even more important, we must have popular fealty to the laws.

Assuredly a broader and deeper sense of brotherhood, combined with a higher and finer sense of individual responsibility, will grow in the souls of the men and women who in good faith, with cool sanity of judgment and burning fervour of soul, undertake the great task of bringing nearer the day of true democracy among the free peoples of the civilised world.

Indian Discontent.

A writer in the latest issue of *The National Review* says that the discontent in India arises essentially from economic causes. Indeed much obscurity still veils the connection between economic conditions and unrest in India but there can be no doubt that the agitations witnessed in recent years have not been due to political aspirations alone. Resentment against the sole domination of Britain is certainly not the chief cause of the trouble. Examining the review of the report on the recent decade the writer says:—

Such a statement as the following about Bengal and Behar sheds a flood of light upon the occurrences which have perplexed the authorities; "The middle classes who subsist by professional or clerical employment were hard hit by the rise of prices. Being dependent upon salaries, the dearth of food either entailed a reduction in their standard of comfort or reduced the margin between sufficiency and privation." Again we are told of these provinces: "The economic development of the country has not kept pace with the educational progress of the people. An ever-growing number of youths are leaving the school and the university, but fresh avenues of employment are few." When we seek an explanation of the occasional disturbances in Bengal, we need not look far beyond these admissions.

But what about the Provincial reports that record nothing else than cheering stories and exulting prospects? There are various circumstances under which such reports are issued. They ought not to be taken for gospel truths as they are subject to common human defects. The abnormal conditions are not difficult to investigate, nor are we wanting in methods to realise the real situation.

The United Provinces and the Punjab tell a rather more cheerful story, and in the latter province the wages of skilled labour alike have doubled in the last twenty years, owing to the dual results of heavy mortality from plague and the greatly increased demand for labour. The authorities of the Central Provinces declare that "the present is a time of the greatest prosperity for the working classes," the reasons assigned being much the same as those which have operated in the Punjab. Madras and Bombay have similar results to relate, and the Bombay Government declares that "the decade has been a period of general prosperity, of a wider distribution of wealth, and of the expansion of industry and commerce." The sweeping optimistic statements of most of the Provincial Governments can hardly be accepted without a certain amount of reserve. We shall be in a better position to judge of the condition of large masses of the rural population when the official enquiries on a scientific basis are completed. Where famine or plague has inflicted

ted a large mortality upon the people, the new prosperity afterwards enjoyed by the survivors in consequence of the lessening of pressure in the labour market is not necessarily a sound proof of progress. On the other hand, the increasing difficulties of people with fixed incomes are admitted by nearly every province. Some authorities urge that the class is comparatively small and that therefore, its reverses do not matter very much in view of the growing prosperity of the labourer and the artisan. The statement is not quite true of Bengal, and it may further be urged with whole of India that this class, if limited, represents the highest degree of intelligence and wields a potent influence. The decline in its material welfare is certain to react unfavorably upon British rule, for it is not from the cultivators and the rural labourers that agitators and revolutionaries spring. Unfortunately, it is easier to point out existing conditions than to suggest a suitable remedy.

The writer then compares the figures from the Decennial Statement and makes the following comments on the same.

The whole truth about India will never be gathered from official reports, but the Decennial Statement leaves certain definite impressions which may be briefly summed up. It draws a picture of abounding surface prosperity, of an abundant increase of trade, of continuous growth of industries, of annual accretions of revenue which continue almost unchecked. The epidemics and the mortality caused by occasional droughts produce a heavy scarcity and cause widespread misery, but recovery is generally rapid and the survivors are often better off than before. The great economic factor of the decade has been the rise of prices, but the bulk of the population has probably been able to face the rise without great difficulty, though this conclusion is by no means clear yet. The people with fixed incomes, numerically limited but politically important, have felt the enhanced cost of living very keenly, particularly in Bengal, and their condition has doubtless helped to bring about the prevalent discontent among the middle classes. Despite the many proofs of the broad material advancement of India, the difficulties of the Government are not likely to diminish. Anarchism will not disappear, and there will probably be a coincident continuance of constitutional agitation having for its object a larger share in the control of Indian affairs. The future aspirations of educated Indians must be given a friendly hearing, for the ultimate fates of British rule depends upon the successful adoption of a policy which will convince Indians that their best interests lie in becoming willing citizens of the British Empire.

MAITREYI.

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QUESTIONS OF IMPORTANCE.

Bogus Medical Degrees.

The following letter has been issued by the Secretary to the Government of India in the Home Department:—

I am directed to invite the attention of the Governors-in-Council, Lieutenant-Governors in-Council and the Hon'ble Chief Commissioners to the question of legislating in order to penalise the use of bogus medical degrees. The Governor-General is satisfied that there is a growing opinion in this country in favour of strict supervision of persons who practise the Western method of medicine. Evidence of this opinion is to be found in the general acceptance, accorded in Bombay, to the Medical Registration Act, which came in force in that Presidency last year, and in the initiation of legislation on similar lines by the Government of Bengal. Both these Provincial measures proceed on the principle of conferring privileges on qualified persons rather than of inflicting penalties on the unqualified. They create representative Medical Councils which will maintain a register of all medical practitioners and of their qualifications and they restrict the exercise of certain definite functions to those practitioners whom the Medical Council has registered. The Governor-General-in-Council, however, considers that it is now possible to take a step further and to proceed by means of a "General Act to prohibit all Institutions, not affiliated to any University nor recognised by Government from granting any medical degrees or titles which bear colourable resemblance, to registerable qualifications," and further to prohibit individual practitioners from advertising that they hold such degrees.

It is as much in the interest of the independent private practitioners as of the officers of the Indian Medical Service and of the Subordinate Medical Department that the field of private practitioners should not be overrun by the untrained or half-trained men whose titles may convey to the ignorant that they hold degrees or qualifications to which their actual attainments give them no claim whatever. The mischief, caused by the unscrupulous assumption of medical degrees by men who have no right to these, was observed as long ago as 1882. But it did not assume the serious dimensions for another 25 years. The same aspect of the general question was again brought to the notice of the Govern-

ment of Bengal in 1908. But the fact that the evil was of comparatively recent development, practically confined to a single city disposed the Government of India to adopt a policy of caution. They approved the principle of a Provincial Medical Act. But while recognizing the evil of "Bogus Degrees" they suggested to the local Government that an opportunity of reform should be first afforded to those medical institutions whose privilege will be threatened by the further legislation which the Government of Bengal had in view and of combining their forces in one improved College which might receive Government recognition. Unfortunately the experience of the past few years has shown that no such spontaneous reform can be expected. And the Government of India did in fact no longer make any hesitation in proposing to undertake the general legislation.

In putting this suggestion for legislation before local Governments the Government of India think it will remove certain possible misapprehensions. In the first place they have no desire to discourage the growth of independent medical institutions. They would rather wish to see such institutions extended in Calcutta and probably elsewhere. The existing Government Medical Colleges are unable to meet the demands for instruction. Private institutions should provide valuable opportunities for professional and clerical works to private practitioners which cannot fail to raise the standard and promote the development of an independent medical profession; and provided that a minimum standard of efficiency in equipment and training is insisted upon, the Government of India desire that every possible encouragement be duly given to them.

In the second place the Government of India have at present no intention of legislating to prevent Ayurvedic Colleges and similar Institutions from conferring degrees nor to penalise Kabirajes, Hakims and such practitioners in the exercise of their profession. In their judgment it is hopeless to attempt to protect the credulous and uneducated from employing whomsoever they choose. On the other hand they consider that the public is clearly entitled to be protected against practitioners who profess to treat their patients according to the European systems of medicine under the cover of spurious qualifications, whether conferred by one of the corresponding colleges of America or by proprietary Institutions such as exist in Calcutta and Dacca.

The Government of India have considered care-

fully whether the evil of Bogus Medical Degrees should not be checked rather by Provincial than by Imperial Legislation. They find, however, that Private Medical Institutions in Calcutta are attended by students from about every part of India and particularly by students whose general educational attainments are inferior to those required for admission to the Government College of their own respective provinces and that students from those institutions return to their homes and there compete with better equipped candidates who have gone through a recognised course under qualified teachers. In these circumstances the Government of India think that the evil is to be combated and legislation in the Imperial Council is preferable.

The legislation which the Government of India have in view would penalise the conferment of any medical Diplomas or Degrees by any unrecognised Institution and would permit persons who use such Degrees or Diplomas or notify that they possess them to be prosecuted. If the legislation were directed only against institutions which confer degrees without proper authority, the mischief caused by the use of Bogus degrees issued by institutions outside India would remain untouched, and inasmuch as the object of penalising individuals who assume degrees to which they have no claim or which had been conferred by unrecognized Institutions is not to penalise professional inefficiency but to prevent fraud the Government of India think that further remedy is justified.

Accordingly the Government of India propose that legislation be undertaken

(1) To prohibit—

(a) Unauthorized bodies or persons from granting any degree or diploma or license or colourable imitations thereof to practise Western methods of medicine which are recognised by the Indian Universities and the General Council of Medical Education and Registration in Great Britain and (b) the use by any person of such degree, Diploma or license or colourable imitations of such documents.

(2) To penalise—

(a) The granting or issue of such degrees, diplomas, licenses and

(b) the use of such diplomas, degrees, or licenses by medical practitioners.

If the principle of this legislation is agreed to, the Government of India would ask the Governors of all provinces to consider further a Bill to effect the registration of medical practitioners

which should also be introduced with the object of providing that the control of the registration of degrees in each province may be placed in the hands of a Medical Council (as in Bombay) which will declare that degrees, licenses and diplomas are registrable and will take disciplinary action against medical practitioners convicted of crimes or misconduct.

The Government of India anticipate indeed that before long it may be desirable that these Provincial Medical Councils in addition to performing their ordinary functions under the Registration Act of the Province are given power to confer recognition upon those medical schools and colleges whose training, staff, syllabus, and equipment merit it or to establish, subject to their general supervision, a college of Physicians and Surgeons as at Bombay or on the lines of those in the United Kingdom, to appoint examiners and grant diplomas such as M.R.C.S., and L.R.C.P., for persons whose means do not permit to proceed to the University degree in medicine. The Government of India have now indicated the scope of legislation which they contemplate and the directions to which they are disposed to look for further development of medical policy. They feel little doubtful that reform on such lines will commend themselves to all those who have the interest of Medical Education in India at heart. But they would be glad to be favoured with any criticism which the various Governments of provinces may wish to offer after consulting associations or persons whose opinions are of value with particular request as to the scope or aims of the proposed Bill. I am to request that if possible a reply may be sent to this letter by the 15th of October next.

Indian Industrial and Economic Problems—By Professor V. G. Kale, Fergusson College, Poona. Price Re. One. To Subscribers of *Indian Review* As. 12.

A FRAGMENT ON EDUCATION—By J. Nelson Fraser, M.A., (Oxon.), Principal, Secondary Training College, Bombay. Price Re. 1 To Subscribers of the *Indian Review*, As. 12.

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UTTERANCES OF THE DAY.

Mr. Gokhale on Indians in South Africa.

A Meeting was held on the 24th ultimo in Bombay under the presidency of Mr Hormusjee A. Wadia, to consider the present position of Indians in South Africa, and to raise funds to support Indians sustaining losses in the passive resistance struggle now going on in South Africa.

It was resolved to reconstitute the South African Indian Committee, and the following office-bearers were elected:—President, Mr. Ratan Tata; Chairman, Sir Jamsetjee Jijibhoy; Secretaries Sir Fazulbhoy Currimbhoy, Messrs. Narottam Morarjee Gokuldas, J. B. Petit and K. Natrajan; Assistant Secretary, N. M. Joshi of the Servants of India Society.

The Hon'ble Mr. Gokhale was called upon to make a statement regarding the present position of British Indians in South Africa, in the light of the negotiations for a settlement recently carried on in London. The following is Mr. Gokhale's statement:—

The broad issues involved in this struggle are now fairly well understood in this country, but as I have had special opportunities to acquaint myself not only with the history of the whole question of actual condition of the people in South Africa, but also with the latest negotiations on the subject that took place in London and at Pretoria, perhaps it will be useful if I make a brief statement of the Indian case on this occasion. Indian emigration to South Africa began in 1859 when the Imperial Government, acting in the interests of the European planters in Natal, persuaded the Government of India to allow Indian labour to be recruited for that Colony under a system of indenture not far removed from slavery. As nearly four-fifths of the present Indian population in South Africa consists of indentured labourers, ex-indentured labourers and their descendants and as the small proportion of free Indian Muslims, petty traders, only followed in the wake of the indentured Indians in the first instance to supply their wants, it is clear that the Imperial authorities are directly responsible for the existence of the Indian problem in South Africa to-day. Not only this; a reference to despatches that passed between the Imperial Government and the Government of India when the bargain to supply indentured labour from India for the benefit of the white planters was struck—a bargain in which the people of this country had no voice—will show that owing to some hesitation of the Government of India in the matter, the Imperial Government held out alluring

prospects of how Indians so recruited would fare after their period of indenture was over.

INTOLERABLE HARDSHIPS.

They would then, it was stated, have opportunity to acquire land in the Colony and settle on it as free men and grow into a contented and prosperous agricultural community living on a far higher plane than the corresponding agricultural class in this country. Contrast the glowing hopes thus held out at that time by the Imperial Government with miserable hunted existence which ex-indentured Indians are leading to-day in Natal under the operation of the £3 licence! The tax is too dreadful for words, and I think we are entitled to remind the Imperial Government of all this when we now see a disposition on its part to leave our countrymen in South Africa to the tender mercies of the European community there, and to shelter itself behind the plea that the Union of South Africa is a self-governing Dominion, in the internal affairs of which it is unable to interfere. In earlier years one concern of the Colonies was to induce the Indians to remain in the Colony after the completion of their indentures, and though shocking cases of person ill-treatment during the period of indenture were by no means infrequent, and have come to light from time to time, the attitude of the Colony towards the Indians as a class was for a long time not unfriendly. With the growth of Indian numbers, however, and with increasing competition between the Indian traders and the poorer white traders this attitude of the Colony underwent a complete change, and for the last quarter of a century, speaking roughly, the Indian community of Natal has been subjected to relentless persecution, in the course of which right after right has been taken away from the free population, the one fixed purpose of the Colony being to get rid of all Indians except those actually under indenture by making their life altogether intolerable. Thus the political franchise, to mention only a few things which the Indians at one time enjoyed, has been taken away. Indian traders have been continuously subjected to all manner of harassment and oppression in regard to the issue, renewal and transfer of licenses, and some years ago even legislation was attempted in the Legislative Assembly proposing to extinguish in the course of ten years all the trading licenses held by Indians so that there should be no Indian trader in the whole of Natal after that period. The attempt failed, only because the Imperial Government could not allow such outrageous proposals to become law.

THE £3 LICENCE TAX.

The £3 licence tax is a weapon directed against ex-indentured Indians and their descendants, being a diabolical device to compel them either to quit the Colony after the completion of their indentures or else go back into re-indenture. Under this Law, which came into force in 1901, every ex-indentured Indian or descendant of such Indian, if male above sixteen years or female above thirteen years of age, must pay £3 a year for the mere permission to live in the Colony or else suffer imprisonment, the result of the impost being, as admitted by the highest Natal authorities, to break up their homes, drive the men into paths of crime and the women into lives of shame. The Colony makes no secret of the fact that it wants Indians, but wants them, not as free men, but only as beasts of burden, as the indentured labourers are living in a state of semi-slavery for

the benefit of the white planters. A body of Natal planters adopted the following Resolution:—"That this Conference is of opinion that the abolition of the £3 licence on the time-expired Indians in Natal would be detrimental to the labour supply of the Province and contrary to the best interests of South Africa." And Sir Thomas Hyslop in moving the Resolution said with brutal frankness:—"The effect of the licence is to prevent Indians from settling in the country. It is extended to colonial born Indians now, and if the licence were abolished, Indians would have the choice of remaining in the country as free men. We want Indians as indentured labourers, but not as free men." I am referring at some length to the position in Natal, because the present struggle is not confined to Transvaal only, as the last one was, but is general throughout South Africa and out of a total population of about 150,000, more than three-fourths are in Natal, the Cape and the Transvaal having only about 25,000 and 10,000 Indians, and Orangia only about 100. When the Boer War broke out the Indian community in Natal, in spite of the acute persecution which it was then suffering, came forward out of a sense of duty to the Empire to offer its services to the British Government. Owing to disabilities under which Indians have to labour, they could not take their places as fighters. But under Mr. Gandhi's leadership they arranged a corps of stretcher bearers and acquitted themselves in that humble capacity with such zeal and devotion and discipline, that their conduct extorted general admiration and received ample recognition from the authorities. For the time this led to kinder feelings towards them on the part of the English community in South Africa, but that did not last, and it was not long before the old policy of harassment and persecution was again resumed.

THE TRANSVAAL SITUATION.

While things were thus again wearing their old complexion for Indians in Natal, their ill-treatment in the Transvaal after the close of the War became even more acute and soon engrossed all public attention. The main incidents of the struggle that then ensued are, I am sure, still fresh in your memory; and do not call for more than passing reference to-day: how the anti-Indian legislation of President Kruger's Government was alleged as one of the causes for which England went to war with the two South African Republics; how that same legislation instead of being repealed after the overthrow of the Republics was enforced against the Indians even more stringently than before, how on responsible Government being granted to the Transvaal the very first use made by the Transvaal Assembly of its legislative powers was to rush fresh anti-Indian legislation of a most offensive character through the two Houses without discussion and without even a single dissentient voice being raised, prohibiting the entry of any more Indians into the Province and requiring those who were already there to register themselves giving finger prints of all ten digits while so registering, and how the Indian community, driven to despair by the failure of all appeals and all attempts at compromise, and by the refusal of the Imperial Government to protect it from indignity and oppression, resolved not to submit to humiliating legislation, preferring to go to jail and suffer in other ways rather than sacrifice their self-respect. The struggle which thus commenced in 1906 lasted for four years, in the course of which untold miseries were unflinchingly

endured by our countrymen and countrywomen in the Transvaal. Three thousand five hundred sentences of imprisonment were borne; about 100 persons were deported; many families were broken up, the women and children in some cases being lost trace of; businesses were ruined and the entire community was practically pauperised. This memorable struggle, which whatever its suffering, brought an accession of self-respect to the community and raised the Indian name throughout South Africa was suspended a short time before the Coronation of His Imperial Majesty George V on a compromise being arranged between General Smuts and Mr. Gandhi, a compromise reduced to writing and embodied in correspondence between the two parties. The terms of the compromise were that the offending legislation passed by the Transvaal Assembly was to be repealed; and that in any new legislation that might be undertaken on the subject of immigration there was to be no statutory racial discrimination against Indians as Indians or Asiatics and that the existing rights were to be maintained. As the struggle was confined to the Transvaal, the terms of the compromise could only refer to the Transvaal. But meanwhile the Union of the four Provinces of South Africa had been effected, and it was understood that Mr. Gandhi had insisted on it in a letter to the Minister that if it was sought to give the promised relief to the Indian community not by the new legislation confined to Transvaal only, but by the fresh legislation common to the whole Union, the two conditions agreed to between the two sides about racial bar and existing rights were to extend to such legislation for the whole Union. And this position was further insisted on in the most clear and emphatic language by the Imperial Government itself, who, in a despatch, dated the 3rd October, 1910, (Lord Crewe was then Colonial Secretary) informed the Indian Government that no solution of Indian problem would be acceptable to it which either introduced racial bar in any fresh legislation or impaired in any way the existing rights of the Indian community in Cape and Natal, and of course in Transvaal (there being no question about Orangia, as there was practically no Indian community there). An attempt was made in 1911 to draft a Bill to give effect to this compromise, which, however, proved abortive. But at the beginning of last year, a Bill was introduced to carry out the provisional settlement. There were certain serious flaws in the Bill as first drafted. But on Mr. Gandhi drawing the attention of General Smuts to that, the latter agreed to introduce changes fully meeting the objections raised. The Union Government, however, professed to be unable to carry this Bill through the House owing to the opposition of considerable section of its own followers and indifference manifested towards it by the Unionist Party and the Bill was eventually withdrawn. An assurance was, however, given to passive resisters that the settlement would continue in force for another year till the Ministry had time to draft a fresh Bill and get it through Parliament.

MR. GOKHALE'S VISIT.

Matters were in this state when I visited South Africa about this time last year on an invitation from the Indian community there conveyed through Mr. Gandhi. I hope you will pardon this little personal reference, and I assure you it will be very brief. I visited all the important centres in South Africa and addressed several meetings of both Europeans and Indians that had been arranged for me,

and I concluded my tour with a visit to Pretoria, where three Ministers, General Botha, General Smuts and Mr. Fischer, granted me an interview for the discussion of the whole Indian question in South Africa. The interview lasted for two hours and appeared at the time to be satisfactory. Representations which I had made to the Ministers on behalf of the Indian community in South Africa fell under three heads, first, about the provisional settlement, secondly about the £3 licence tax and third, about the existing disabilities of the British Indians in different provinces in the matter of trading, residence, education, owning of property and so forth. On the first point the Ministers gave me a definite assurance that the provisional settlement would be carried out, subject to one alteration which they felt confident would not be objected to by Mr. Gandhi, as it was not inconsistent with the stand he had taken, namely the substitution of the Canadian test in place of the Australian in the matter of immigration. On the second point I was assured that the Government realised the iniquity of the £3 licence tax, and that from a financial point of view its proceeds were negligible, and that the earliest opportunity would be taken to abolish it. On my asking for the authority to announce this I was told that it was necessary for the Ministers to mention the matter first to Natal members, and I should, therefore, merely announce in general terms that the Ministers had promised their most favourable consideration to my representations in the matter and that I had every confidence that the tax would be repealed in the next Parliament. On the third point, while promising a careful consideration of what I had urged, the Ministers pointed out to me the difficulty of their position and undertook to do what they could to remove hardships by the sympathetic administration of the existing laws and gradual amendment of others without provoking any violent antagonism on the part of any section of the European community.

POLITICAL EXIGENCIES.

I am convinced in my own mind that the Ministers at that time were sincerely anxious to carry out the provisional settlement both in letter and in spirit, and even after what has happened I venture to think that if the difficulties created by the secession of General Hertzog from the Ministry had not hampered the Government, they would have carried out the compromise entered into with Mr. Gandhi. General Hertzog's revolt, however, soon changed the whole aspect of things. That extremely clever tactician immediately raised the cry that he was astonished at the concessions which were contemplated by General Botha to the Indian community at the dictation of the Imperial Government thus making an effective appeal to the prejudice of Boers against Indians and of their resentment against anything savouring of the Imperial dictation. General Botha, confronted with the prospect of a split in his own Party, has since then been making desperate efforts to convince the Free Staters and other Boers that he was as much against Indians as General Hertzog, and that he would not submit to Imperial dictation any more than General Hertzog would. The whole attitude adopted by the Ministry towards the Indian community in the discussions on this year's Immigration Bill, an attitude of superciliousness and contempt, was deliberately designed to please the Free Staters and other extreme Boers, and though at the instance of the Unionist or English Party in the House, whose leaders

this time put up a strong fight on our behalf, several important amendments were introduced in the Bill, there is no doubt that faith has not been kept with the Indian community, that the provisional settlement, in accordance with which passive resistance was suspended three years ago has not been carried out, and the conditions laid down by the Imperial Government in 1910 have been violated. Thus, after nearly three years' waiting, Mr. Gandhi and his associates find that the fruit of suffering heroically borne by them for four years have again been snatched from them. In insisting that there should be no racial bar against Indians as such in any future legislation and the existing rights should be respected Mr. Gandhi had two objects in view. If once the principle that there was to be no racial bar tolerated against Indians in any legislation of the Union Parliament was fully recognised and acted upon, there would be no need to fear, as there is to-day, that in any legislative measures that may be taken in hand hereafter by the Union Government such as the contemplated legislation about trade licences of Municipalities and so forth, an attempt would be made to discriminate against Indians as such, and this is a matter of the utmost importance. And as regards the maintenance of the existing rights, we have been pushed back step by step during the last twenty-five years to such an extent that, unless we make a stand once for all against any further encroachment, we shall be steadily pressed down more and more to the level of the Kaffirs as is really the aim of the bulk of the European community in South Africa.

PASSIVE RESISTANCE.

Mr. Gandhi, therefore, has been driven, both by considerations of honour, faith not having been kept with him by the Union Government, and to prevent further assaults on the Indian position, to unfurl again the banner of passive resistance with all the sufferings and sacrifices involved in the struggle. Even after the passing of the Immigration Bill he clung for a while to the hope that both the Union Government in South Africa and the Imperial Government in England would see the necessity of carrying out their respective undertakings towards the Indian community. His negotiations with General Smuts, which are set forth in a series of communications, published in the *Indian Opinion* of the 13th September, show how moderate and reasonable his attitude throughout was, and how anxious he was to prevent a revival of passive resistance if that could be honourably achieved, but the Union Government had closed its ears to all further appeals. I found that out for myself when I had an interview with Mr. Fischer at the Colonial Office in London, when he was there on a brief holiday, and thus reason, justice and obligations of honour have all alike failed to bring us any relief. Specific demands which Mr. Gandhi and other passive resisters have now put forward are six in number:—(1) The racial bar which disfigures the present Bill, in that humiliating and wholly unnecessary declaration which is not required of Europeans but is still required of Indians wanting to enter the Free State, be removed. (2) The right of South Africa born Indians to enter the Cape freely, which has been taken away, be restored. (3) The right of domicile which ex-indentured Indians paying licence tax could acquire in Natal after a residence of some years as recognised by the decision of Natal Supreme Court only last December, be restored. (4) £3 licence tax to which

ex-indentured Indians are subjected be abolished. (5) All monogamous marriages celebrated in accordance with Hindu or Mahomedan rites whether inside South Africa or outside South Africa, be recognised as valid. (6) All existing laws affecting Indians be administered in a spirit of sympathy and consideration for the community. Of these demands the first three arise wholly out of the provisional settlement. The fourth is put forward because of the iniquitous character of the impost, the suffering it causes to the poorest and most helpless portion of the population and the promise of early repeal given in the matter last year. The fifth arose out of the wording employed in the new Immigration Act in connection with the recognition of Indian marriages, the wording seeming to imply that monogamous marriages celebrated outside South Africa in accordance with Hindu or Mahomedan rites would be recognised as valid by the Union Government but not if they were similarly celebrated in South Africa itself. The position in this matter since the demand was put forward has been further aggravated by the recent decision of the Supreme Court of Natal that marriages celebrated in accordance with Hindu and Mahomedan rites, though single or monogamous in themselves, could not be recognised in Law as monogamous, because the rites were not confined solely to monogamous marriages. Under this decision no Hindu or Mahomedan wife can be legally recognised as wife in South Africa and no married Hindu or Mahomedan lady can therefore, enter South Africa legally or if she is already there can leave South Africa temporarily and return. This is as recognised by the European organs of public opinion in South Africa themselves, an intolerable position and has infuriated the Indian community in South Africa, both men and women as nothing else could have infuriated them. The last demand is of a general character, but unless it is granted in essence there is no doubt that the lot of the Indian community in all Provinces of South Africa will grow steadily more and more deplorable. There can be no matter of doubt that the new struggle will be the fiercest that the Indian community in South Africa has so far had to wage. The Government are in no mood to listen to passive resisters, and the bulk of the European community, who are bitterly hostile, will urge the Government to crush the spirit of the Indian community once for all. But Mr. Gandhi has not entered on the struggle without the fullest realisation of the situation, and certainly he has not entered on it in a light-hearted spirit. He knows that odds this time are tremendously against Indians. The Government will not yield if they can help it. The Imperial Government will be reluctant to exert any further pressure in favour of passive resisters and among the Indians themselves already exhausted by the last struggle, weakened persons will be found shrinking from the sacrifices involved and advocating submission but Mr. Gandhi is full of courage and what is more he is full of hope. He has planned his campaign carefully and whether he succeeds or fails, he will fight like a hero to the end. The struggle, this time, as I have already pointed out, is not confined to one Province but extends to the whole of South Africa and not only men but women are taking part in it. From what I have seen of Mr. Gandhi's hold over our countrymen in South Africa, I have no doubt in my mind that thousands will be glad to suffer under his banner and his spirit will inspire them all. The last telegram which I had from him two days

ago speaks in enthusiastic terms of the bravery and heroism which women who are taking part in the struggle are showing. They are courting arrest. They put up with ill-treatment and even assaults without complaint and they are spreading the movement in all directions with wonderful zeal. The horrors of jail life in South Africa with Kaffir warders devoid of all notions of humanity for Indian prisoners do not deter them, and they are lifting the whole struggle to a plane which the last struggle even at its highest did not reach. Already two thousand families of indentured and ex-indentured men have joined the struggle. They are suspending work in collieries and on fields, and unless the Government guarantee the repeal of the £3 tax next Session, the industries which depend on Indian labour will soon be paralysed and the Government will have a big job on their hands.

SUPPORT FOR THE MOVEMENT.

Mr. Gandhi also wires to say that a growing minority of the English is showing itself increasingly favourable to Indian demands and that the leaders of the Unionist Party, who did so much for us last Session, will, it is expected, take up the Indian case with vigour when Parliament re-assembles, but even if no assistance comes from any quarter, if the bulk of passive resisters retire from the struggle after enduring hardships for some time, and if the prospect is altogether dark, instead of being hopeful, even then one hundred men and forty women are determined to perish in the struggle. If need be, rather than withdraw from it without achieving their object. They think that if everything else failed, this supreme sacrifice on their part is necessary to prevent the Indian community in South Africa from being crushed out of existence altogether. Do not let us be discouraged by a telegram which appeared the other day in papers about some Indians in Durban opposing this passive resistance movement and wanting to submit quietly to the indignities of the new position. When we think of the suffering which will have to be endured and the ruin that may have to be faced, is it any wonder knowing ourselves as we do, that some Indians in South Africa should shrink from the ordeal? Is not wonder rather that so many men and women, Hindus, Mahomedans and Parsees, well to do and poor, should come forward to undergo sacrifice?

INDIA'S DUTY.

And now one word about the duty which we owe to these brave brothers and sisters who are struggling and suffering for the honour of India in a distant land. We must first raise funds to support the families of the passive resisters in aid of the struggle generally. It is difficult to frame an estimate when the movement is assuming such proportions, but if I may venture to suggest a figure, I think that for the next four or five months, that is till the Union Parliament meets again, we shall have to send about £2,000 a month on an average. The sum is certainly not large when the extent of this country, the feeling that the question has roused here and the sacrifices which our brethren in South Africa are prepared to make are taken into consideration, and I not only hope but feel confident that this amount will be forthcoming. Funds will now be started in different Provinces, but I think it will be desirable that all remittance should be made from one centre in India, and I would respectfully suggest Bombay as the most suitable centre. But though we may

raise this money the whole of our duty in the matter will not be discharged by merely raising it.

A POLICY OF REPRISALS.

We must hold meetings throughout the country in large towns and in small towns and even in important villages to address our protest to the Imperial Government against the manner in which we are being treated in South Africa. It will not do for the Imperial Government to express their helplessness in the matter. They have made themselves responsible for our welfare. We have no other Government to look to, and they must protect our interests and our self-respect by every means in their power. Finally we must appeal now to the Government of India to take up the question of retaliation against the Union of South Africa. It may be said that there is not much scope for retaliation. That is true to a certain extent, but whatever is possible must be done. The Union Government have notified in a lofty spirit that the Government of India should not interfere in its affairs. After that we should not urge the Government of our country to send any official deputation to South Africa to negotiate a settlement but the Government must now consider the desirability of declaring that the public services of India will no more be open to Europeans from South Africa. Then there is South African coal, which since last year the Railway Companies have been permitted to use by the Secretary of State. I feel strongly that in view of what South Africa is doing to us, this permission must be withdrawn, for its continuance will be nothing less than an outrage to our sentiment. There are other directions also in which something may be done by way of retaliation, but I will not go into them on this occasion. If we do all these things, we shall have done whatever is possible to us in the circumstances. And now one word of warning I would like to utter to ourselves before I close. The agitation on this question is bound to stir up racial feelings and, though they will in the first instance be directed to the European community of South Africa, they may not, unless we are very careful, remain confined to that community, and that would be a grave misfortune for any such result may alienate the Government of India and the Secretary of State from us, and we all know that they have done the best they could since this question became acute some years ago to support our cause. I trust, therefore, that we shall work in this matter with whole-hearted devotion, coupled with due restraint and a strong sense of responsibility. When we have done that, we shall have done our duty. The rest we must be content to leave into higher hands than ours.

M. K. GANDHI: A GREAT INDIAN.—This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his strivings, and his hopes. A perusal of this sketch together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.) Price Annas four.

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INDIANS OUTSIDE INDIA.

Indians in Canada.

Recent cablegrams from Canada bring the tale of deportations and imprisonment of Indian Immigrants in the Dominions. The difficulties of the Dominion Immigration Laws seem to be as deplorable as those in South Africa. Only the other day twenty-four Calcutta Hindus arriving from Calcutta were ordered to be deported owing to their non-compliance with the Immigration Law which provides that immigrants must make a continuous journey from the land of their birth. The arrivals had been transhipped at Hong-kong. It is understood that fifteen others are under similar difficulties. A large meeting of Indians in Ottawa has protested against the laws and the treatment afforded to our countrymen. Under these circumstances it is curious to read the following from the pen of the Editor of the *Literary Digest* of New York.

"If we be asked why these restrictions are placed on the East Indians, the answer is found in a long statement made by Sir Eric John Eagles Swayne, Governor of British Honduras, who held that Hindus in Canada learned to be independent, and to despise the institution of caste, so that when they returned to British India they were elements of discord and disagreement such as disturbed the relations of the British Government with its Indian subjects and threatened the stability of the British Raj in the peninsula!"

What an unhappy dilemma! In South Africa we are excluded for our Asiatic manners and in the Dominions for our want of Asiatic manners! Are we to take either of them at their word?

Moslem League on the S. A. Question.

The Moslem League has memorialised the Colonial Secretary respecting the alleged intolerable position of Indians in South Africa, and especially regarding the judgment of the Natal Division of the Supreme Court on the subject of monogamous marriages. The memorial says: "Indian Mussulmans will regard the decision as an indirect attack on their religion. The cumulative result of these acts of harshness, repression, and virtual persecution will be the intensification of the prevailing resentment, to the detriment of Imperial solidarity. The memorial appeals to the Secretary of State to interpose in favour of His Majesty's Indian subjects. The mere fact of South Africa being self-governing will not prevent the odium of ill-treatment and injustice resting on the Imperial Government,

Canadian Indians and S. African Indians.

The Canadian Indians, says the *African Chronicle*, do not believe in carrying on their political campaign through hired European labour, and so, the whole political work is done by Indians, however ill-educated they be. They have an organisation in Canada as well as in London all conducted by Indians. The Secretary of the Canadian organisation is Mr. H. Rahim, who, in an appeal to the Indian National Congress makes the following suggestion:—

This is a national question, and in the name of the Indian nation these demands must be pressed on the Indian, Canadian and Home authorities for prompt settlement of our grievances. A commercial, social and political boycott, if these rights of ours are not granted, directed against all British people, would be effective means, in our opinion, to achieve this end. We would co-operate on a comprehensive scale from the Punjab with all Provinces in a most aggressive manner and with all our resources.

The Secretary of this Canadian Indian League, in the course of another communication to the Secretary of the London Committee, speaks out his mind a bit sarcastically about the South African Indians. In the course of his remarks, this Indian Secretary says:—

Our fine physique and traditional sense of honour have been the means of getting honourable treatment at the hands of Canadians in every walk of life. No such disgraceful manifestations have occurred here as are reported from South Africa. There is no passive resistance here, but an active, effective, ever ready natural resistance, if any insolence is shown to us in any quarter, on one side, and a free democratic and self-respecting population insures us a respectful intercourse with Canadians. Political rights, however, have altogether been denied us."

Manila Indians in U.S.A.

Intimation has been received from His Britannic Majesty's Consul-General at Manila that Indians endeavouring to enter the United States of America after a term of residence in Manila are liable to be refused admission, and that there are no openings for Indian employment in Manila. The Governor-General in Council accordingly requests all Local Governments and Administrations to make the above intimation as widely known as possible, particularly in places from which emigration to Manila is believed to be most common.

Indians in South Africa.

The *Times of India* writes:—

The story of the development of the Indian grievance reflects little credit on the statesmanship or the good faith of South African politicians. To go no farther back than the negotiations of the last few years, it is undeniable that the Union Government has laid itself open to a charge of breach of faith with the Indian settlers. The struggle reached an acute stage in the Transvaal shortly before the unification of South Africa. At that time certain promises were made to the Indian representatives which have never yet been redeemed. A bill was actually drafted by the Union Government in 1911 carrying these promises into effect. It was never, however, brought forward owing to the opposition of some of the Government's supporters and the indifference of people. But the Government gave an assurance that the settlement embodied in this abortive bill would be kept in force until further legislative measures could be taken. It was at this stage that Mr. Gokhale visited South Africa, and the result of his visit was to raise hopes that the Union Government would meet all the more serious grievance of the Indian community. It was understood that the immigration test would be modified and rendered less humiliating; that the earliest opportunity would be taken to abolish the £3 license tax on ex-indentured Indians; and that sympathetic consideration would be given to the disabilities imposed on Indians in the various provinces in regard to trading, residence, education and ownership of property. In none of these matters has any progress been made during the past two years. On the contrary, the situation has changed for the worse. General Smuts has used the conciliatory tendency of the Botha Ministry as an occasion of attack. He has represented General Botha and his colleagues as the obedient tools of the Imperial Government. He has aroused all the re-actionary elements amongst the Colonists to hostility to the Indian claims—a hostility which has no reference to the merits of those claims but only to the fact that they are supposed to be supported by pressure from England. Self-interest has thus compelled the Botha Ministry to abandon a policy of compromise which they never had very much at heart. The Indians are left in the lurch, the victims of partisan manoeuvrings, without any friends amongst the politicians of either side in South Africa.

FEUDATORY INDIA.

Education in Travancore.

The Travancore Durbar are proposing to introduce a Bill shortly to provide for a system of compulsory primary education which has already been made free in the State. The following is the statement of objects and reasons of the proposed legislation:—

This Regulation proposes to provide for the gradual introduction of the principle of compulsion in the system of elementary education in the country. Representations have been made at three sessions of the Sri Mulam Popular Assembly that elementary education should be made free and compulsory. Now as elementary education has been made free, it has also to be made compulsory to promote national efficiency, which to a very large extent depends on the education of the masses. Every civilised country has begun to realise that the education of the children is a primary duty resting on it. Native States like Baroda and Mysore have already taken the lead in this direction and the necessity to place parents under a legal obligation to educate their children is a long-felt one in Travancore. It need hardly be said that, without resorting to compulsion, no State can ensure a general diffusion of education among its people.

The present Bill makes only a small beginning in this direction and it evinces a desire to avoid all haste and precipitancy. It is purely of a permissive character and the Government are given the discretion to select the areas in which the proposed law should be introduced. There is yet the wider discretion for the Government to exempt boys for reasons stated in Section 4.

The proposed law is intended in the first instance to apply only to boys; though the Government may extend it to girls also.

Elementary Education in Mysore.

Our contemporary *United India and Native States* has the following:—

"At the last meeting of the Mysore Legislative Council the Elementary Education Bill, as amended by the Select Committee, was unanimously passed. It is true that the new regulation errs on the side of excessive caution verging even on timidity in some respects as pointed out by successive speakers at the Council. In the first place the provisions of the Bill are made applicable for the present to boys alone although power is reserved for extending it to girls in the localities where it will remain in force. The provisions for over-looking the non-attendance of boys in the selected areas are too broad and we fear that they may be availed of largely to frustrate the objects of the new regulation as they afford so many undesirable loopholes for unwilling parents. Another criticism which can justly be offered on the Bill is that its penal provisions are extremely inadequate while at the same time they are wanting in stringency. These are minor defects which, we hope, will be remedied after some experience has been gained. The desire of the Government to banish illiteracy from the Province is entitled to grateful recognition. The success achieved in Baroda and the experiment now about to be tried in Mysore will we venture to hope, make the British Government less timorous in taking steps to place similar facilities for education within the reach of all classes of the Indian people. The Government of India, who are no less anxious than the Native States, to remove the causes contributing to ignorance, superstition and illiteracy, ought to take a bold step forward for the lasting good of millions of people of this country. It is needless for us to remark that the whole country will watch with sympathy the bold experiment on which the Mysore State has embarked."

Pudukkotta Exhibition.

We are in receipt of a copy of the Prospectus of the Sri Marthanda Industrial, Agricultural and Educational Exhibition which is to be held in Pudukkottai during the ensuing Christmas holidays. It is a State Exhibition and the Pudukkottai Darbar while sanctioning the funds for it have left the management of it to a representative committee of officials and non-officials. Exhibits have been invited from far and near, agricultural, industrial and educational. Provision has also been made for fine arts exhibits, cattle and flower shows. A decent scheme of medals, money prizes and diplomas has been sanctioned for the suitable encouragement of the exhibitors. The scope of the Exhibition is not confined to the display of exhibits alone. Instruction to ryots, mechanics, and the teaching profession is sought to be given by the agency of lectures, demonstrations and model lessons for which it is contemplated to invite specialists from within and outside the State. The competitions organised for the encouragement of the Industrial classes are a noteworthy feature. From all this, it is evident, that the movement has been organised to encourage indigenous industries and advance modern methods of agriculture and education both in the State and elsewhere. It is hoped that the appeal of the Pudukkottai Durbar for co-operation will not go in vain. We wish the movement the success it deserves.

The Maharaja of Cooch Behar.

The 4th ultimo was "Indian Empire Day" at the Imperial Service Exhibition, Earl Court and the guest of honour was the Maharaja of Cooch Behar. He was received at the entrance by Mr. Payne and Colonel Talbot, and at the Welcome Club by Viscount Molesworth with whom were Viscountess Molesworth and representatives of the India Office. The Maharajah made a tour of the exhibition, and in the evening witnessed a special display of fireworks.

Sir O'Dwyer Medal in Indore.

Rai Bahadur Pandit Nand Lal, I. S. O., has just sent through the Agent to the Governor-General in Central India a 3½ per cent. Government Promissory Note for Rs. 1,800 to the Comptroller-General, Calcutta, who is the Treasurer of the Endowment Funds. This amount was subscribed by the people of the Indore Presidency Bazaar to commemorate the memory of Sir Michael and Lady O'Dwyer for the deep interest they took in the cause of education. From the interest of this amount, a silver medal styled "Sir Michael O'Dwyer Medal" will be given every year to the boy of the Indore Residency School, who stands highest in the Matriculation examination of the Allahabad University and the rest of the money will be utilised in giving medal or prizes to the girls of the Lady O'Dwyer Girls' School, Indore, and will be styled "Lady O'Dwyer Medal or Prize."

Progress of Native States.

One by one all the native states of India are coming forward to occupy their natural and rightful position in the progressive administration of India. Baroda, Mysore and Travancore have already their representative councils and a liberal educational and industrial policy. We are glad to find that H. H. the Maharajah Holkar has very recently announced his intention to liberalise his government; and even a small state like Nabha has felt called upon to respond to the quickening impulse of modern enlightenment. At a recent Durbar, His Highness the Maharaja Sahib of Nabha announced, amongst others, the following concessions to his people: Primary Education would henceforth be given free.

An Advisory Committee will be constituted in each district to assist the Nizam.

A Central Advisory Council will be established at the Capital of the State, where each District Advisory Committee will be entitled to send one representative.—*Indian World*.

Drought in Gwalior.

We hear, writes the *Leader*, that the drought in Gwalior is very severe and that a famine is anticipated. It is reported that already the Gwalior Racing Club has decided to abandon the big race meeting fixed for next spring. The meeting fixed for next month will be held.

Malaria in Patiala.

A correspondent writes to an up-country daily:

Malarial fever has caused havoc in Patiala city and physicians and doctors are doing a roaring business. Few of the residents have escaped its clutches. The reasons are not far to seek. In the month of May we had torrential rains but in the month of July and August we were totally deprived of any downpour. Patiala being very damp has naturally a sad story to tell. Every citizen appears pale, sickly, thin and lean with quinine pills in his pocket or the taste of fever-mixture in his mouth. "Prevention is better than cure" is a proverb whose truth can be best realised in this season. Those who took preventive measures were not stricken with malaria. But such can be only few and far between, the reason being that people are growing feebler and feebler and poor appetite and weak digestive power are the order of the day. Moreover nutritious food being very dear, food materials of good quality cannot be had, and the already weakened and enfeebled persons fall an easy prey to such like diseases.

Mysore and Motor Cars.

The Government of the State of Mysore has recently announced a scheme of making advances of money or salary to its employees for the purchase of either motor-cars or motor cycles. The new scheme will make it easy for the higher salaried officials to purchase motor-cars and for employees of lower salaries to purchase motor cycles, no interest being charged for the loans, which will be secured by a mortgage on the motor-cars or motor cycles purchased.

INDUSTRIAL AND COMMERCIAL SECTION.

Prospects of a Glass Factory in India.

One of the new industries, says the *Tribune*, that ought to be successfully established in India is the manufacture of glass. Several attempts were made in the Punjab, United Provinces and Bombay to start small factories, but for one reason or another, they have not been successful. Only lately the factory started at Benares was closed, the reason being, so far as we are aware, want of sufficient capital. In Madras two years ago a factory was established with Government aid, but we have not heard of its success yet. It is worth enquiring what are the difficulties in their way, and what should be done to make them paying and successful.

India is importing annually from Great Britain, Austria, Belgium, Germany and Japan nearly Rs. 1½ crores worth of glass and glassware and during the last ten years the demand has nearly doubled itself. That such a brittle substance as glassware, very liable to breakage, is imported from a distance of over 5,000 miles, paying sea freight, insurance, railway carriage and duties and yet the manufacturers in those countries find large profits, are facts which should encourage enterprise in India.

In the Dominion of Canada an attempt is made to consolidate all the glass manufacturing companies and form one company with a capital of 1½ million dollars, and it is estimated that the profits would be over 600,000 dollars a year. The company guarantees 7½ per cent. profit. India now imports from Japan more than seven times the quantity of glassware she did ten years ago. Considering the great demand there is for glassware in India, we think special efforts should be made to establish successful factories in different parts of India.

Joint-Stock Companies in India.

According to an official return, says the *Pioneer*, the number of companies registered in India since the passing of the Indian Companies Act of 1882 has been 6,247, but sixty-one per cent. of these have, from one cause or other, proved failures. These failures include a number of speculative gold-mining companies which came into being for a brief span in Bengal some few years ago and then faded away, much to the regret of a host of shareholders who, during the "Bengal gold-fever," ardently hoped to become rich in a hurry. Amongst other failures are to be reckoned a large number of "Provident" Funds, which saw the light in several parts of India and were run as long as possible for the special benefit of their promoters. The total amount of capital now invested in joint-stock capital in India is about Rs. 70 crores and just over three-quarters of this sum is held in Bombay and Bengal.

The share of Bombay is about Rs. 27 crores, that of Bengal being a mere shade less. In the lower class is Madras with under Rs. 5 crores, or seven per cent of the total joint-stock capital. Almost half of the total capital is invested in mills and presses, which have been specially erected to deal with cotton, jute, wool and silk. Trading companies account for about 16 crores; tea, coffee and other plantations for about Rs. 4 crores; banking, loan and insurance companies for Rs. 8 crores; and mining and quarrying companies for over Rs. 10 crores. The average capital of each company is highest in Bombay, where it is nearly Rs. 4 lakhs, against slightly over Rs. 3.5 lakhs in Bengal and Rs. 1.1 lakh in Madras. In addition to the total share capital mentioned above, some Rs. 10 crores more must be added for debentures raised by various companies from time to time and repayable after the lapse of a given number of years.

The Indo-Burma Match Factories.

Mr. Evans, Managing Director in India and Burma of the Indo-Burma Match Factories, Ltd., the prospectus of which is being issued (the capital being 30,000 shares of £1 each) has been promised by the Local Government, a wood concession and also the services of Forest officers. The site of the Company's first factory in Burma will be near Rangoon. The cost of machinery and buildings is estimated at £7,200. A Committee has been formed to establish and carry on the match manufacturing business in India and Burma.

Proposed Mining Institute.

A supplement to the *Calcutta Gazette* says:—A proposal has been under the consideration of the Government of Bengal for the establishment of an Institute of Mining and for the further expansion and development of the existing system of evening classes for mining at Asansol. Meanwhile the question of mining instruction in colliery districts has been engaging the attention of the Government of Bihar and Orissa who have consulted the Chief Inspector of Mines and colliery owners of the leading Giridih and Jherria coalfields, and the Mining and Geological Institute of India have passed certain resolutions on the subject. The outcome has been a general consensus of opinion that a single mining institute, located probably at Asansol or Dhanbaid, should be established for the two provinces and that evening classes should at the same time be developed. It appears to the Governments of the two provinces that for the final and satisfactory determination of the question and for the preparation of a definite scheme the assistance of a Joint Committee of the two provinces is required on which mining interests should be largely represented. It accordingly names the members to consider the scheme even on a more elaborate scale if necessary.

Japanese Trade with India.

Some comments made by the *Madras Mail*, correspondent in Tokio, on the general question of Japan's trading interest in India are worth quoting. He says:—

"Japan's interest in India, and especially in Indian trade, still continues aggressive, and every step is being taken to promote imports and exports between the two countries. Japanese agents, sent to reconnoitre in India, came back with encouraging reports as to the favourable reception of Japanese goods in the Indian market, and of the general good feeling shown by Indians towards the Japanese as a people. How the fight between the Nippon Yusen Kaisha and the British India S. N. Companies is coming out as yet seems uncertain.... The Japanese cotton dealers appear to be influenced more by patriotism than by mere profit, and are determined to use their own ships for importing raw cotton, at all costs. Facilities for extending Japanese trade to South Africa are also being discussed. There is no doubt that, so far as the immediate future is concerned Japan's most hopeful outlook for trade extension is in the directions of India, China and the Pacific Islands, including South Africa."

The Calcutta Exhibition.

There is no doubt a good deal to be said for the scheme of an Industrial and International Exhibition to be held in Calcutta, and it is impossible to view the virtual collapse of the project which was recently laid before the Bengal Chamber of Commerce and the Trades Association without a certain amount of regret. But the scheme of which Messrs. Knight and Hart were the sponsors is clearly too ambitious, apart from every other consideration. The programme which it contemplates would have been well enough if the venue had been Chicago or even Glasgow, or if the promoters were in possession of a Government guarantee. But it is fairly obvious that a Govern-

ment which is committed to vast expenditure during the next decade and which will shortly be called upon the budget for a greatly diminished income is hardly in a position to guarantee such an enterprise as an International Exhibition—particularly as the prospectus sets forth that one of the main objects of the enterprise is "to retain in Calcutta the commercial supremacy of the East." Nor, to speak frankly, were Messrs. Knight and Hart altogether happy in the names of the sympathisers who adorned their prospectus, for the list does not include the name of a single well-known Calcutta business man. When the Government of India are in a sounder financial position than they now occupy there will be no reason why the dream of an International Exhibition in Calcutta should not be realised. Under present conditions it seems to be scarcely feasible:—*Statesman*.

Hoarding in India.

In the course of his report on the Operations of the Paper Currency Department in the Bombay and Karachi Circles for 1912-13, Mr. A. Montagu Brigstocke has some interesting remarks on the disappearance of gold in India. Practically 9 million pounds of gold have been absorbed in the Bombay Presidency during the past 13 years. Of this nearly 1½ million was absorbed in the first year when gold was freely available, and nearly 4 millions in the last three years. With regard to "the evergreen subject of hoarding," statistics are naturally of little use. Some of the gold absorbed goes into new hoards as the wealth of the people increases; some of it displaces silver in old hoards. In spite of the large amount of gold which has disappeared, however, Mr. Brigstocke is of opinion that, especially on the eastern side of India, where the rise and growth of *swadeshi* banks, financing corporations, and industrial concerns has been remarkable in recent years, there is much less tendency to hoard and a greater inclination to invest money productively than used to be the case.

AGRICULTURAL SECTION.

Ventilation and Fruit Storage.

Since fruits produce carbon dioxide very rapidly, and since they brown and lose their flavour when they are not supplied with oxygen, the need for thorough ventilation during storage becomes apparent. Respiration of ripe fruits as well as that of green fruits is rapid, though fruit tissues that respire as actively in the absence of air as in the presence of air seemed to be those that have finished their growth and are ripe. If growing tissues, such as green peaches, are put in an oxygen-free place for a few days and then brought back into air, the rate of production of carbon dioxide does not entirely return to the normal. This would indicate a permanent injury to the protoplasm or to some of the enzymes due to insufficient oxygen. In this connexion it may be noted that the so-called 'ice scald' injury is due to the same cause, brought about by an accumulation of carbon dioxide within the paper wrappers in which fruit is stored. The question of wrappers for fruits would appear to be a matter worthy of an extended investigation from the standpoint of ventilation. Wrappers allow only a very small air space around each fruit. Some type of perforated or porous wrapper has been suggested as a possible means of combining the desirable qualities of the wrappers with better ventilation of the fruit. (From Bulletin 330 of the Agricultural Experiment Station of the College of Agriculture, Cornell University.)—*Agricultural News*.

Soil Suitable for Rubber Cultivation.

The Director of the Agricultural Institute of the University of Halle, has investigated rubber soils from Brazil and German East Africa. An interesting abstract of his conclusions is given in the *Monthly Bulletin of Agricultural Intelligence and Plant Diseases* (January 1913) from which the following notes are taken:—

In comparing the fertility of the soils of the two places, it must be remembered that the annual rainfall in South America is something like 120 inches, whilst in German East Africa it amounts only to about 80 inches. The higher rainfall is believed to render the nutritive substances more easily assimilated. Apart from this consideration, *Hevea brasiliensis* is cultivated in South America, whilst the *Manihot Glaziovii*, which requires a dry climate, is grown in East Africa. Nevertheless, it is believed that generalizations, holding good for East Africa and South America in regard to the soil requirements for rubber producing trees can be formulated from the observations made. These conclusions may be expressed as follows: (1) The soil should be fine, of medium coherence, rather loose than heavy, and deep; (2) it is not necessary that the nitrogen content should be higher than 0.1 per cent., whilst a large percentage of humus was found to be actually injurious; (3) lime and magnesia are needed only in very limited amounts; (4) the rubber tree appears to have no special requirements as regards the phosphoric content of the soil; (5) it would seem that a large amount of potash in the soil promotes growth and the formation of latex.—*Agricultural News*.

New Source of Paper.

At the Royal Society of Arts the possibilities of a new material for the production of paper were lately discussed by Messrs. Charles Beadle and H. P. Stevens. This, it was suggested, is to be found in a plant which is almost unknown either to commerce or to botany, but which can be cultivated and will grow in all sorts of unlikely places. Rags, as we all know, were the first substances to be pulled to pieces for paper-making. There are now not enough rags left in the world even to supply blotting-paper; and that is only the smallest of the modern requirements of paper

makers. *Headychium Coronarium* is the name of the plant that supplies the want. It is a native of India, and is distributed from the Himalayas to Ceylon and Malacca, running up to hills as high as 4,000 ft. in the Khasi Hills and 6,000 ft. in Ceylon. In Brazil the plant grows abundantly. It is pointed out that "there is in the neighbourhood of Morretes a vast tract of land covered as far as the eye can reach with this herb. "From the best information we are able to obtain," they say, "land so covered amounts to 7,000 or 8,000 acres capable of yielding, in the aggregate, at least 50,000 tons of dry fibre, sufficient for the production of 30,000 tons of paper per annum. This may seem quite a small quantity, but the area over which it is grown is also small. If headychium were cultivated over vast tropical or semi-tropical spaces, we should have no need to cut down our forest and pulp them into paper. The forests could go on fulfilling their natural purpose, and the newspapers could be printed on a substance that looked just like that we now call paper." *Indian Agriculturist*.

Rainless Wheat.

In the *Nineteenth Century* Dr. William Macdonald gives an account of the work done by the South African Union Department of Agriculture, concerning which he recently read a paper before this Institute. The problem of securing a suitable wheat which can be successfully grown on the dry velds has been, it is claimed, satisfactorily solved by the cultivation of the durum wheats. The work carried on at the Lichtenburg Experimental Farm is of great value to South Africa and the Colonies. The chief results accomplished are as regards dry-farming, and, according to the author it has been established: (1) That by the system of tillage we are able to keep the soil seed-bed moist for a whole year. This means that, so far as moisture is concerned, we can plant a crop at any season—a most important matter in South

Africa. (2) That it is possible to grow dry-land winter wheat and to harvest it before the season of rust. (3) That drilling, as might be expected, is far better than broadcasting, saves seed, places the grain in the moist seed-bed, and gives a more even growth. (4) That thin seeding—for wheat 30 to 45 lb. per acre—gives larger returns than more lavish sowing. This is due to the fact that each individual plant has more moisture, sunlight, and food if given ample space. (5) That the durum wheats which have extended the wheat-belt into the most arid regions of Western America, have given the best results. (6) That the durum wheat *Apulia* has been grown under the dry-farming system without a drop of rain falling upon it from seed-time until harvest, which proves the efficacy of the moisture-saving fallow, and is a record in modern agriculture.

Charcoal for Plants.

Either from coal or wood, soot is useful to plants, but in the latter case it is really charcoal, and as such, can have little, if any, of the manurial value which soot has, though this has been claimed for it in a slow form. Its value in connection with manure lies in its extraordinary facility for absorbing gases, which quickly sweetens such rank stuff as night soil, liquid manure, and almost every kind of decaying matter, whether animal or vegetable. It has been a matter of doubt whether it hastens or retards decay, but its action is obvious enough. Peat and seawood charcoal and also animal charcoal, are more potent in this way than common wood charcoal, and the two former have been recommended for sanitary purposes in drains and cesspools, and also in absorbing liquid waste from farm-yards. When, as is commonly necessary in gardens, it is imperative that soil shall be maintained quite sweet, finely crushed charcoal is an invaluable aid to the grower.—G. in the *Horticultural Review*.

JOURNALISTIC SECTION.

THE TIMES OF INDIA WEEKLY : X'MAS NUMBER.

The Christmas number of this illustrated weekly contains a wealth of literary matter and a large number of Photographs and Pictures printed on art paper with admirable taste. The judicious reproductions of Eastern scenes and oriental pictures is a special feature of this excellent publication. The illustrations and the literary output of the journal are collected together with splendid care and execution so as to appeal to the diverse sentiments and tastes of an essentially heterogeneous mass of readers. Anglo-Indians, Hindus, Mussalmans, Parsees, Burmese indeed all sorts and conditions of people in the East will find something of interest in this number. The full page illustrations are particularly arresting.

NEWSPAPERS IN BENGAL.

The Bengal Administration Report for the year 1911-12, says:—

"During the year the total number of newspapers and periodicals published was 348, of which 243 were published in Calcutta. One of the most noticeable journalistic tendencies was the growth of the Mahomedan Press. The circulation of the "Muhammadi" doubled, and a new paper called the "Moslem Hitaishi" was started with a circulation of over 5,000 copies. The "Comrade" and the "Herald," appeared towards the end of the year. The "Hitabadi," as in the previous year, was the most widely-read paper, and had a circulation of 30,000 copies. Next came the "Sulabh Samachar" with a circulation of 25,000, the "Busumati" with 20,000, the "Statesman" with 18,000, and the "Englishman" and "Bengalee" with 15,000 each. The largest circulation enjoyed by any paper in Eastern Bengal was that of the "Biswabarata," a paper started during the year, with a circulation of 12,000 copies, of which 11,000 were taken by Government."

A CEYLON EDITOR.

The death of Mr. John Ferguson, C. M. C., the Editor of the *Ceylon Observer*, deprives journalism in the East of its *doyen* and Ceylon of a public-spirited man who in a variety of ways strove for fifty years to advance the interests of the Colony. He was born in Scotland, at Tain, in 1842. After brief journalistic experience at Inverness and in London, he came out to Ceylon in 1861. As proprietor and Editor of the *Ceylon Observer* and of the "Ceylon Handbook and Directory," until lately, and author of manuals of planting and of papers read before the Royal Colonial Institute and the Society of Arts, he did much to spread knowledge about the island and to promote exploitation of its resources. Mr. Ferguson travelled a good deal, visiting Australia and on three occasions the Far East.

A LADY JOURNALIST.

Miss Baijai L. Palamkote, proprietor and editor of the *Hindi Graphic*, has been spending some time in this country for the purpose of studying the methods of British journalism. A few days ago she was entertained to a farewell dinner at Manek Mansion, 16 Trebovir-road, S. W., with Mr. M. M. Gandevia in the chair. In giving the toast of her health he spoke of the ability she had shown in conducting the *Hindi Graphic* since the death of her late brother, Mr. Sorab L. Palamkote, who started the paper a quarter of a century ago. In replying, Miss Palamkote said her short stay in London had been both pleasant and profitable. She had been much struck with the immeasurable influence wielded and the circulation commanded by the English Press, and she hoped the day might come when the Indian-owned Press would be equally powerful and prolific. She had endeavoured to take full advantage of her opportunities in London, and hoped to give the benefit of her visit to the readers of her paper.

--The London Correspondent of the Times of India.

Departmental Reviews and Notes.

LITERARY.

ORIENTAL LEARNING.

At a recent meeting of the Senate of the University of Bombay the following letter from the Secretary to the Government of Bombay, Educational Department, to the Registrar of the University was considered.

"I am directed to state that at the Conference of Orientalists held at Simla in July, 1911, there was a general consensus of opinion that it was necessary, while making provision for Oriental study and research on modern critical lines, to maintain side by side with it the ancient and indigenous systems of instruction, since the world of scholarship would, it was thought, suffer irreparable loss if the old type of pandit and maulvi were to die out, and that what was needed to promote these indigenous systems was encouragement rather than reform. With this object in view it has been suggested that a Sanskrit school might be established at Poona for the training of pandits. The school should be furnished with a good library to which the collection of manuscripts at the Deccan College might be transferred. The students at the proposed school would be partly pandits engaged in the acquisition of Oriental learning on the traditional lines, and partly graduates interested either in Oriental research or in extending their knowledge of the more recondite branches of Oriental studies. The staff would consequently consist partly of the repositories of the ancient traditional learning and partly of modern Oriental scholars. Provision would also be made for the imparting of an elementary knowledge of the English language to the pandit students and of the German and French languages, a knowledge of which is necessary for the study of modern methods of criticism, to the graduate branch of Oriental studies of the University and that its alumni might be granted University

titles and degrees for Sanskrit learning similar to those now granted by the Madras University.

In view of these suggestions I am directed to inquire whether the Bombay University would be prepared to establish a branch of Oriental studies with corresponding degrees, if arrangements were made for the teaching of this branch of knowledge on the lines above indicated."

Sir Ramakrishna Bhandarkar, as recommended by the Faculty of Arts and the Syndicate moved:

That Government be informed that the University is prepared to establish a branch of Oriental studies with suitable titles of distinction, if arrangements are made for the teaching of this branch of knowledge generally on the lines indicated in the Government letter.

The resolution was ably seconded by Dr. J. J. Modi and Principal Paranjpe.

POETRY.

There is no reason why Poetry should exist : it simply does exist. One cannot wonder that Reason feels hurt at such independence of its sovereign rule and from time to time says that Poetry must go. In the eighteenth century it actually succeeded in bottling Poetry ; but we know the explosion that followed. For the last thirty or forty years it has been a common saying that Poetry could not survive the modern high development of the rational and scientific side of our intelligence because its roots are in the primitive, instinctive part of Man. And it is true that it does spring out of that profound, mysterious instinctive nature of Man on the surface of which his rational intelligence floats, like those little lamps which float upon the Ganges, illuminating its course a little way, telling of its breadth very little—of its depth nothing. Just because the roots of Poetry lie so deep, so much deeper than Reason, some of us have never believed that it could be killed. And now do you not see it springing up all around us in vigorous young shoots ? Even the Futurists want Poetry.—Margaret L. Wogds, in the August *Fortnightly*.

EDUCATIONAL.

EDUCATIONAL COLONIES AND SELF-SUPPORTING SCHOOLS ASSOCIATION.

1. The association is formed of a group of people uniting to support Captain Petavel in propagating the idea developed in his books "Administrative Efficiency" and "the Coming Triumph of Christian Civilisation" for social reform by means of Educational Colonies, leading to a "self-supporting" army, and finally to the replanning of the towns on garden-city lines.

2. It is understood that Captain Petavel being the author of the scheme, and having spent long years in thinking out its details, will exercise the fullest initiative, the Committee being in the position of people seconding his efforts and supporting him wherever they can conscientiously do so. In that way the advantage of individual initiative will be secured.

3. The duties of the Honorary Secretary are confined to work under the Committee, and Captain Petavel will act as Organising Secretary to the Association, and when he wishes the Committee to take action in any way, he will address them by means of a Memorandum.

4. Members pay a subscription of sixpence at least. Another class of subscribers pay 2/6 and upwards. The movement has the sympathy of Lord Grey, Lord Crewe and Mr. Rabindranath Tagore.

UNIVERSITY LECTURESHIPS.

At the last meeting of the Senate of the Madras University Dewan Bahadur Govindaraghava Iyer moved and Mr. G. A. Natesan seconded the following resolution:—"That the Senate respectfully takes exception to the view of the Government of India mentioned in the order of the Government of Madras, No. 565, Educational,

dated the 14th June, 1913, that appointments to the posts of University professorships, readerships and lectureships shall be made only with the approval of His Excellency the Governor in Council, and requests the Government of Madras to recommend to the Government of India the reconsideration of the said view." The resolution was however lost, 27 voting against and only 19 for it.

HONORARY DEGREES IN THE CALCUTTA UNIVERSITY.

The Syndicate of the Calcutta University at a special meeting held on Tuesday the 28th October, recommended to the Senate that the following Honorary Degrees be conferred on the distinguished persons named below:—

1. Professor Paul Vinogradof of Oxford University, Pleader in Jurisprudence—Doctor of Law.

2. Professor Hermann Jacobi of Bonn University, Pleader in Indian Rhetoric—Doctor of Literature.

3. Professor Sylvain Levi of Paris University, Pleader on Ancient India and her neighbours—Doctor of Literature.

4. Professor Young, Hardinge Professor of Mathematics, Calcutta University—Doctor of Science.

5. Mr. H. H. Hayden, Director of Geological Survey, India.—Doctor of Science.

6. Dr. Rashbihari Ghosh, C.S.I., of Calcutta—Doctor of Philosophy.

7. Mr. Rabindranath Tagore of Calcutta—Doctor of Literature.

INDIAN STUDENTS IN ENGLAND.

Mr. Cheshire, Assistant to Mr. Arnold, Educational Adviser to Indian students, leaves in January to take up the post of Professor of English in the Morris College, Nagpur. Mr. J. B. Adams, a graduate of St. John's College, Cambridge, has been appointed Mr. Cheshire's successor.

LEGAL.

MR. JUSTICE HARINGTON.

Mr. Justice Harington, who has retired from the bench of the Bengal High Court, comes of a well-known family which has hereditary connection with India, and his grand uncle, the ninth Baronet, died at Patna in the East India Company's service. Two of the Haringtons rose in former generations to be Members of the Supreme Council: one, John Herbert Harington, when Lord Amherst was Governor-General, and the other, Sir Henry Byng Harington, in more recent times under Lord Elgin, and then under Lord Lawrence. Both were also Judges of the old Sadr Adawlat which were afterwards transformed into the Presidency High Courts. Sir Henry declined the Lieutenant-Governorship of the old North-West Province, which was offered to him at the end of his career in 1865. John Harington was an Orientalist of repute, and in the early part of his career he was Professor of law at the College of Fort William founded by the Marquis of Wellesley.

THE HUMOUR OF THE PRESS ACT.

An amusing instance of the carelessness with which notifications of forfeiture are issued under the Press Act has been brought to light by Mr. S. M. Shareef, a Mahomedan barrister. In a letter to the "Englishman" he points out that the Bengal Government has proscribed "all copies, wherever found," of the issue of the Urdu newspaper "Al-Hilal" of August 17, 1913: and suggests that there will not be a big bag, inasmuch as no issue exists of that date, which is a Sunday, because the paper is published every week on Wednesday. Considering that the liberty of the subject is involved in these orders of forfeiture, Mr. Shareef expresses surprise that greater caution should not have been exercised. An all-powerful weapon such as the Press Act should not be used as carelessly as a popgun."

THE LORD CHIEF JUSTICE OF ENGLAND.

Sir Rufus Isaacs in the Law Courts on October 21 was sworn in as Lord Chief Justice. There was a large attendance of prominent people, including the Lord Chancellor and all the Judges.

Lord Haldane, speaking in terms of warm appreciation of Sir Rufus Isaacs, said that he had the fullest grasp of his profession. He was a man of the highest honour and the highest desire to pursue the truth. Lord Haldane concluded by paying a tribute to Lord Alverstone, and said that he hoped still to see him in the supreme tribunals of the Empire.

Sir John Simon said that the Bar concurred to the full with Lord Haldane's sentiments.

MR. JUSTICE CHOWDHURY.

The following Press *communiqué* has been issued by the Home Department:—His Majesty the King Emperor has been pleased to appoint the Hon'ble Mr. Justice Asutosh Chowdhury, a temporary Additional Judge of the Calcutta High Court to be a Judge of that Court, in the vacancy caused by the retirement of the Hon'ble Justice Sir Richard Harrington, Bart., with effect from the 15th November, 1913.

SUIT AGAINST THE HINDUSTAN BANK, LTD.

The President of the District Board of Mozuffargarh has filed a suit against the Hindustan Bank, Ltd., for the recovery of Rs. 2,100 deposited in his name as security by a contractor of the Board. On an application for attachment before judgment, the Mozuffargarh Court issued a warrant, which was executed upon the Head Office of the Bank at Multan to-day. All the furniture and the safe with the contents belonging to the Bank have been attached. The Bank recently suspended payment and a Shareholders' Meeting to consider the future of the Bank was to be held on the 28th October. Doulat Rai, brother of Harkishen Lal, was the Managing Director of this Bank, which had nearly twenty branches in the Punjab and Sind.

MEDICAL.

MEDICAL SCHOLARSHIPS.

A *communiqué* states:—Her Excellency Lady Hardinge has decided to award, at once, 18 scholarships of Rs. 30 a month each, to lady students who may be expected to pass the intermediate standard in 1913 and will then enter the Medical College which it is Her Excellency's intention to open at Delhi. Local Governments will be asked to award the scholarships allotted for the different Provinces.

THE MEDICAL NEEDS OF INDIA.

The inaugural address at the opening of the winter session of the Royal Free Hospital Medical School for Women was delivered on October 1 by Sir Pardey Lukis, Director General of the Indian Medical Service. Speaking on "The Medical Needs of India" he announced that the Government of India had approved of a grant of £10,000 a year for a service of medical women, under the central committee of the Dufferin Association.

The new service is to consist in the first instance of twenty-five medical women, to be recruited by medical sub-committees in England and India. Candidates must be between twenty-five and thirty years of age, and, except in special circumstances, are to be retired at forty-eight. They will engage for service in India or Burma and will serve a period of probation in one of the larger hospitals in the case of those recruited in England of six months, and of those recruited in India of three months. The salary will start at Rs. 350 a month and rise to Rs. 550 after the tenth year, with free quarters and travelling allowance. In addition to the usual privilege leave they will be entitled to eight months' furlough and to study leave up to nine months, while they will also be permitted to engage in private practice.

LEPROSY IN INDIA.

For some time past the Government of India have been contemplating an enquiry into the etiology and treatment of leprosy. It is understood that the services of Major Gwyther, I.M.S., lately Civil Surgeon of Darjeeling, have been secured for the purpose. The Government of Bengal have already placed his services at the disposal of the Director-General of the Indian Medical Service, and it has been settled that Major Gwyther will be attached to a Leper Asylum in Behar for his enquiry. He will work under the auspices of the Indian Research Fund.

THE VENERAL DISEASES COMMISSION.

The Royal Commission to enquire into venereal diseases has been appointed. Lord Sydenham is the Chairman, and the other members are Sir Brynmor Jones, Sir Kenelm Digby, Sir Almeric Fitzroy, Sir Malcolm Morris, Sir John Collie, Canon Horsley, the Rev. Scott Lidgett, Mr. Snowden, M. P., Mrs. Creighton, Mrs. Burgwin Dr. Newsholme, Dr. Walker Mott, Dr. Ernest Lane and Dr. (Mrs.) Scharlieb (formerly of the Madras Medical College.)

THE CALCUTTA SCHOOL OF MEDICINE.

We have reasons to believe, says *The Indian World*, that the Calcutta School of Medicine at Belgatchia will shortly receive a non-recurring grant of 5 lacs of Rupees from the Government of Bengal and a recurring grant of Rs. 50,000 a year. With this munificent aid the School will be raised to the status of a College—the first of its kind in India. The School is already provided with a large hospital which has more than hundred beds, endowed permanently by several charitably disposed people of Bengal, and in the last ten years and more it has imparted medical instruction to several hundred young men in Bengal. Among its most zealous organisers and supporters may be mentioned the names of Mr. Bhupendra Nath Basu, Drs. R. G. Kar, Nilratan Sircar and Sureshprasad Sarbadhicari.

SCIENCE.

ALFRED RUSSEL WALLACE.

With the death of Alfred Russel Wallace, one of the greatest scientists of the world and the compeer of Charles Darwin has passed away. Wallace was born on the 8th January 1823. He was deeply interested in several sciences from geology to psychology but the central incident in his life and the most enduring basis of his fame was his independent discovery of what Darwin demonstrated in his "Origin of Species." "But the last forty years of his life," says a writer in the *Madras Mail* "were devoted to literary work and lecturing."

"He made more than one successful tour in the United States, where his account of Darwinism and allied topics was always heard with satisfaction. In his books he summed up the results of his years of tropical travel, and added much to biological knowledge, especially in regard to the distribution of animals and the interesting subject of protective colouring, or mimicry. He made excursions into other fields where he hardly showed to the same advantage. Possessed of the true missionary spirit, he was never happier than when maintaining a popular dogma, in speech or writing. His book on "Miracles and Modern Spiritualism" (1874, re-published with additions in 1901) proclaimed him a believer in the claims of the most advanced "mediums." In "Land Nationalisation" (1882) he urged a vigorous plea for the State ownership of all land. In "The Wonderful Century" (1899) he gave a popular account of the advances of the nineteenth century in natural knowledge and in control over natural forces, and in "Man's Place in Nature" (1903) he attempted to give scientific reasons for a new edition of the old belief that the earth was the real centre of the universe." In 1905, he published an autobiography.

A CHEMICAL DISCUSSION.

Mr. J. N. Rakshit, a student of Dr. P. C. Ray, recently published a paper, "Action of Stannic Chloride on Phenylhydrazine" in the "Journal of the Asiatic Society of Bengal," in which he suggested two theories for the rupture of Phenylhydrazine by stannic chloride. Presenting a copy of reprint to Dr. F. D. Chattaway F.R.S., who was lately honoured by the Chemical Society of London with the task of writing the annual report of Chemistry, Mr. Rakshit invited his opinion about the suggested theories as he is the fittest man to talk on this subject. In reply Dr. Chattaway expressed his obligation and pleasure for such communication and wrote that he read the paper with "very much interest" and then made a lengthy intricate chemical discussion illustrated by equations, concluding that he is more inclined to believe the second theory. Mr. Rakshit, however, laid a special stress on the first one depending on some experimental fact.

A NEW COPPER PHOTOGRAPHIC PROCESS.

Photographs upon copper plate are now made by a new process. It has been desired to use the sensitiveness of cuprous salts to light, especially for transferring engraving designs upon metal, but such image could not be fixed, as reagents dissolve the copper salts, both acted on by light or unaffected, in about the same way. By a new process, a polished copper plate is exposed to chlorine gas for a few seconds to produce a sensitive layer, then it is exposed under a negative for ten minutes in sun-light, after which a positive image is seen. The sensitive layer should be extremely thin, as a thicker layer is less suitable and is found to be in some cases twenty times less sensitive. Fixing is readily done by toning-fixing bath containing but little hyposulphite and already charged with silver salts coming from previous use with paper toning. On the plate the affected parts take a brown hue and the rest dissolves out. Other baths can also be used. The image made by this process looks somewhat like a daguerreotype.

European and Asiatic. Be it noted that although the second compartment will be labelled Asiatic, the natives of the country will have a right to settle and trade in it. The question, however, is not so easy as it seems and the Blantyre Town Council will be hard put to it to see that the regulations promulgated by them are not *ultra vires* of the powers granted to them by the Townships Ordinance. In the event of their aim not being achieved by a bye-law, they will request the Government to bring it about by an ordinance. One thing is certain, and that is that Indians here will have a rough time of it in opposing any legislation which will seek to create undue preferences or restraints.

In the Highlands of East Africa also there have been created two townships, European and Asiatic. That Protectorate, happily free from race prejudice until some years ago, is not without it at the present day and South Africa is responsible for it. The necessities of life there at present cost abnormally high: the recent Rand troubles are not unconnected with it. South Africa has been in a state of depression for some years past, and hence the South African has gone to East Africa in search of better fields for him and carried with him there the bacillus of race hatred. At present a railway connecting the Protectorate of Nyasaland with the coast is in course of construction, and when it is completed, there is reason to believe that he will come in large numbers here also with the usual cry of "the Asiatic danger in the colonies."

As I am writing this, I get the latest issue of *Indian Opinion* from which I find that our compatriots there—the real Indian nation—are on the eve of embarking on another campaign of passive resistance. Why does not the Imperial Government set down its foot and say "England will not tolerate this treatment of her Indian subjects in any colony or dependency"? All the talk about the inability to dictate to a self-govern-

ing colony is moonshine. In February 1906, in his speech on the debate on the Address to the Throne in the House of Commons, Colonel Seeley said that:

He supported His Majesty's Government in the action which they had taken, and he was grateful for the reforms announced by the Prime Minister; but one thing more he would ask, and that was that they should not say that this thing was intolerable and wrong and in the same breath should say that they would leave it to the responsible Government of the Colony to decide whether the wrong should be continued. (cheers.) He was glad that the Prime Minister said yesterday that when he declared that the question of Chinese labour or no Chinese labour was to be referred to the Transvaal he by no means inferred that the question of the conditions under which that labour was to be allowed was a matter of indifference to the people of this country and to the Empire at large. (cheers.) That was what they asked, and he took it that that was what is right hon. friend meant. He only asked that it should be stated clearly and emphatically, and, if possible, before the close of the debate, that the principle on which the British Empire rested was that those who came under the flag, if they were to come under it at all, must be free. (cheers.) "It might be said that they could not dictate to a self-governing colony, but they had done it again and again in far less important matters" (Hear, Hear). This must be done at once, because delay would only do great harm and continue the uncertainty which now existed.

When one recollects speeches like this, like Palmerston's talk about the long arm and watchful eye of England on the Don Pacifico debate, or Lord Selborne's speech at Dumfries in 1899,

Was it or was it not, our duty to see that our dusky fellow-subjects in the Transvaal should be treated as the Queen in our name had promised they should be treated? and looking at the present situation, one is compelled to come to the conclusion, either that Great Britain is reluctant to redress the wrongs of her non-white subjects, or that all these utterances were merely delivered to get party advantages of the hour, and that no more importance was to be attached to it than to electioneering claptrap.

And then think of the Royal Proclamations. Are they, too, delivered to give a sort of *clat* to imposing ceremonials and to be remembered for

the hour, or are they to be treasured up as the Magna Charta of subject-races? Very few of your readers, perhaps, know that a clause in the Proclamation of Queen Victoria, issued at the time of the taking over of Natal as a British possession, in 1843 runs as follows:

That there shall not be, in the eyes of the law, any distinction or disqualification whatever founded on mere distinction of colour, origin, language, or creed; but that the protection of the law, in letter and in substance, shall be extended impartially to all alike.

And in face of this Proclamation a native of South Africa, a son of the soil, is not allowed to walk on the footpath or purchase an acre of land on any farm. The following extracts from the appeal addressed to the British public in the columns of the *Natal Mercury* by Mr. John L. Dube, President of the South African Native National Congress, would melt a stone but not the heart of an average South African white man:

While you are sitting happy and comfortable in your bright and wealthy homes, just give one thought to the hundreds of native families, men, women, and little children, even at this moment, being ruthlessly evicted from their humble homes, where perchance they were born, turned homeless, helpless, and hopeless, on to the roads—wandering in misery about the land of their forefathers in search of any wretched spot whereon to live and rest. And then, think you, that at the very moment this calamity is overwhelming them, your Government and your representatives actually come forward and block the way of these wretched people to raise for themselves a new home or any farm-land. And the farm-lands are nine-elevenths of the total surface of this Province. Why, I ask, should you treat us thus? We do not ask any social equality or intercourse with your race. We do not ask anything the most fastidious of you could call unreasonable. We do not ask for anything even the lowest and vilest of your own race does not already possess. We do not ask for anything the most niggardly among you could honestly refuse us. We ask for freedom to purchase land wherever opportunities occur, and our sparse means permit. We ask that we be permitted to build for ourselves a home wherever a landlord is agreeable. Who can affirm that such requests are unreasonable or impossible?..... You must know that every one of us has been born in this land, and we have no other..... In what have we

harmed or angered you that you should now turn upon us with the pitilessness of men devoid of hearts, with the despotism born of tyrants? Yes, such is our reward, and all we need hope for—and from a British people in a British land! All the benevolent wishes of our dead good Queen towards her native subjects, all the hopes her name inspired, all the promises her Ministers gave us—all now trampled under foot as mere anachronous drivel. And she is not yet twenty years in her grave. No hearts move for us, no sympathy now for the weak, the poor, the helpless inarticulate, down-trodden, in a British land. Only God now left to help us and protect us.

Can any one imagine such a state of things possible under the British Flag? Has England done right in abdicating her trust and handing over the natives of South Africa to the tender mercies of the people on the spot?

Assume for a moment that South Africa succeeded in squeezing out the Indian from there, how is it going to solve the native problem? Progress is the law of the world. The negro has made giant strides in progress in America; he is advancing also rapidly in South Africa. To-day nearly 1,000,000 natives are educated there, and they want the vote. Would it not be better for South African politicians to bear in mind Mr. Roosevelt's dictum:—"There is but one safe rule in dealing with black men as with white men; i.e. to treat each man whatever, his colour, his creed, or his social position, with even-handed justice on his real worth as a man."

It is not in Africa alone that we find this race hatred in the whites. Today the same wail comes from Australia, Canada, the Fiji Islands, almost all parts of the world, whether self-governing or administered by the Colonial Office. What is the remedy and in whose hands does it lie? It is mainly in the Imperial Government's hands. England should define the status of her various subjects. It is, indeed, a pity that this question, which threatens to be the most serious problem of this century should not have been discussed at the last Imperial Conference and some definite

arrangement arrived at. The Government of India has a remedy in its hand and that is to urge strongly to the Home Government to close the doors of all services in India to colonials. This will not do any material harm to these colonies but it will be an indication of the fact that the Indian Government is not unwilling to adopt the means in its power to mark its sense of disapprobation of the treatment meted out to Indians in these colonies.

THE PROBLEM OF INDIAN CURRENCY

BY

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THE subject of this paper is, at the present moment, a question of practical politics. It has, of late, consequently received such a large prominence in the press of both England and India that any further discussion of it may, at first sight, appear quite uninviting and superfluous. My apology, therefore, for discussing it in the following pages is its importance alone, as in my opinion, the currency of a country not only indicates the latter's place among the civilised nations of the world but it has also a direct bearing upon its trade both internal and international. As the monetary system of a country affects the prosperity of its people in numerous ways it is of paramount importance that it is, in every way the most suitable and the best available. I shall, in this paper, make an attempt to examine, however briefly, if the monetary tools that are in use in India are the most suitable; if not, what modifications are required to make them such. I am quite conscious of my being unequal

to the task but I am convinced that even an imperfect attempt to ventilate the subject may lead to a more complete investigation by some more competent student of currency in the near future.

Before taking up the subject proper for discussion it may perhaps prove instructive to trace the history of the Indian currency, besides it may help us to form correct conclusions when we come to deal with the practical aspects of the question. It is a pity that there are no reliable data to ascertain the nature of currency as it prevailed in early India but it can be said with a fair amount of accuracy that before the Mahomedan period and long afterwards also gold was the chief currency for important transactions though silver also was coined for smaller bargains. The *Pioneer* in its leading article on the 9th June 1911, observed that "the employment of gold for coinage in India seems to date on a large scale at least from about the beginning of the Christian Era when the conquest of the Punjab by the Kushan Chiefs brought the country into relation with the Roman Empire." "In A.D. 77," the same paper added, "we find Pliny commenting on the heavy drain of gold Eastwards." As, however, before the advent of the British in India the country was divided into a number of principalities (a united Indian Empire like the present being unknown in those days) these gold and silver coins varied in weight and standards in different provinces at different times. It has been pointed out* that as late as in 1773 there were 139 varieties of gold mohurs, 61 of gold coins of Southern India sometimes called pagodas by Europeans, 556 of silver rupees and 214 of foreign miscellaneous coins in circulation. This want of uniformity is visible even to-day as there are in existence numberless descriptions of gold and silver coins which command only bullion value. Several of the Native States still prefer

* Mr. J. N. Sirkar's "Economics of British India."

to have a currency of their own rather than to adopt the British Indian; but these coins enjoy only local circulation and beyond the limits of the State to which they belong they are neither more nor less than prices of metal of which they are composed.

Thus though gold and silver both continued to be coined during the Mahomedan period the ratio between the prices of the two was never fixed by law. The present weight of 180 grains and the name of Rupee was given to the silver coin minted in the reign of Sher Shah in 1542.

The East India Company in 1766 made an attempt to fix a definite ratio between gold and silver by coining special mohurs and valuing them at 14 rupees and a few years later at 16 rupees each but the attempt eventually failed as the gold coins gradually passed out of circulation leaving silver as the only current currency. In 1835 gold ceased to be legal tender, though, no doubt, gold mohurs continued to be coined; only the value of these mohurs was not fixed by the State.

About the year 1850 gold deposits of extraordinary richness were discovered in Australia and California so much so that while just prior to this discovery the annual yield of gold aggregated about £10,000,000 this yield trebled at once after it. When the annual supply of gold thus suddenly increased it was considered, even in responsible quarters, to be very probable that gold would rapidly decline in value. Some even went so far as to believe that in the course of a few years silver and gold will possess equal value. The result was that there was a commotion in all the gold using countries. The Government of India, under Lord Dalhousie was also very much alarmed and apprehending further fall in the price of gold demonetized that metal. But it was soon discovered that these anticipations with regard to a rapid fall in the value of gold were not fulfilled as the fall was arrested shortly afterwards. Not only that but the conditions which had

so long secured the stability of silver were reversed soon afterwards as its price began to fall rapidly. The consequence was that in 1873 Germany demonetized silver, the Latin Union followed suit, and so did several other countries of Europe in quick succession. This exerted a considerable influence in lowering the value of silver still further. The exchange value of a rupee began falling and continued to fall till in 1894-95 the gold price of a rupee stood 1s. 1d. This fall in the exchange price of a rupee had a very baneful effect on the trade of this country so far as it related to gold using nations. Besides, England being a gold using country the Home charges also had to be paid in gold which meant that more rupees had to be collected for the purpose. Fresh taxation had to be resorted to, which the people resented. The Government was in financial embarrassment. Some modification in the currency system was considered necessary to keep back the panic. Silver as the sole currency was considered unsuitable and consequently it was desirable that it should be discouraged or at least any further increase in its volume should be stopped and gold should be encouraged. To attain these objects a Parliamentary Committee under Lord Herschell as President was appointed in 1893. This Committee after consulting currency experts recommended "the closing of Indian mints for the free coinage of silver for private persons, that gold—both bullion and sovereigns—was to be received by the Indian mints and rupees given in exchange at the rate of £1 = 15 rupees." But gold was not yet made legal tender for private persons. No rupees were coined till 1899 when the official rate of the rupee rose to 1s. 4d. There can be no two opinions about the fact that this legislation to close the mints for silver and to establish a gold standard was meant to prepare the way for the establishment of a gold currency and for making gold the full legal tender. The Government of India in fact recommended

that gold sovereigns should be coined in India no sooner than the mints were closed to silver but the then Secretary of State for India, Lord Kimberley did not approve the proposal on the ground that India was, at that time, unable to accumulate a reserve of gold sufficient for her requirements. The question was consequently dropped for the time being. As a result of the closing of the mints to silver and the absolute stoppage of the coining of rupees the exchange value of the rupee began to rise; an agitation was reared up for the return to the free coinage of silver. It was advanced as an argument that the regulation of exchange by the Government was against the fundamental laws of Economics. Another currency committee popularly known as the Fowler Committee was appointed in 1898 to obtain the advice of currency experts and to submit a report to the Government on the subject of the Indian Currency. This committee recommended "making the British sovereigns a legal tender and a current coin in India." "We also consider," the Committee added in their report, "that at the same time the Indian mints should be thrown open to the unrestricted coinage of gold on terms and conditions such as govern the three Australian branches of the Royal Mint. The result would be that under identical conditions the sovereigns would be coined and would circulate both at Home and in India. Looking forward, as we do, to the effective establishment in India of a gold standard and currency based on the principles of the free inflow and outflow of gold we recommend these measures for adoption."

Though these recommendations of the Committee were approved *in toto* by the Government of India and at Home yet the coinage of sovereigns in India was not sanctioned and strange to say the reasons for this step were not published. An Act was however passed in 1899 whereby sovereigns were made legal tender for the public along with rupees to an unlimited extent.

The question remained where it was till in 1912 Sir Vithaldas Thackersay again brought it to the front in right earnest and requested the Government of India to take up the coinage of gold in India at once. The Government in their despatch of May 1912 to the Secretary of State for India begged that the suggestions of the Fowler Committee which were, though approved, abandoned at the time for some reason or other, might be given effect to. It recommended with some details that "one of the Indian mints be opened to the free coinage of sovereigns, the authorities of the Royal Mint being given such control over the operations as His Majesty's Government may consider to be necessary." As under the English and Indian Coinage Acts sovereigns are not legal tender in India or England unless coined at a Branch Mint established under a proclamation issued by His Majesty with the advice of the Privy Council the matter had to be referred to the Treasury. The Lord Commissioner of the Treasury however did not accept the proposal. Instead, he suggested two alternatives "(1) that a branch mint be established at Bombay solely for coinage of gold under the supervision of the Royal Mint and His Majesty's Treasury, or (2) the control of the whole of the existing Mint at Bombay be taken over by His Majesty's Government who would accept at the expense of India the responsibility for an establishment producing not only British gold coins but also coins for circulation in India that is silver and nickel." Both these alternatives were, however, considered impracticable. The Secretary of State, therefore, suggested that a distinct Indian gold coin of the value of 10 rupees may be minted in India at one of the existing mints in the country. "I am prepared," wrote he, "if you so desire, to sanction the issue of such a coin subject to the settlement of such details as the design, the charge of seignorage and the expenditure to be incurred on buildings, plant and additional staff." This phase of the problem

was still under the consideration of the Government of India when a Commission was appointed to thrash out the currency question again. This Commission has been sitting at home and we expect much from its deliberations as experts like Sir James Meston have been invited to give their evidence on the subject.

This is the brief history of the Indian currency problem. We shall next make an attempt to see whether the present form of currency is the best or a gold currency is needed. If we look to the leading countries of the West we find that all of them use coins of gold as their chief metallic currency and free mints are open everywhere from which the people obtain such supplies of gold coins as the exigencies of the moment may demand. India is a growing nation and can as advantageously use gold as any other country in the world. It passes one's understanding why a currency "managed" and "limping" as it has been called which is unsuitable to any other civilised nation may be considered as the most advantageous for India. In theory any Political Economist, nay even a layman, knows that gold is decidedly better money than silver.

Interested persons however advance their own arguments against the introduction of a gold currency in India. Some of the arguments appear to be serious no doubt but none of them are fatal. It is pointed out for instance that the drain of gold to India will spell danger to European nations. The Indian habit of hoarding, the poverty of the country and its unfitness for a gold currency are mentioned. All these grounds have been refuted from time to time and can be refuted again. The most important of these is that which is based on the drain of gold to India. But that gold must come to India, is admitted even by those who think on the lines of Sir E. Holden. Their complaint is that it never goes out of it. We may remind these people that in the American crisis of 1907-08 India practically denuded herself

of gold which means that gold does go out of India in certain circumstances. But how is a gold mint to increase this drain of gold? India will and must get in gold the value of the goods she exports *minus* the value of her imports, not a sovereign more nor less. The only effect of a gold mint will be that more will come in bullion and less in minted coins.

The importance attached to the Indian habit of hoarding is very much exaggerated. It is stated by some who ought to know better that the sovereigns will immediately replace the rupee hoards. In the first place India is a very poor country, the average income per head being about 27 rupees per annum. There is not much margin left for hoarding or even for saving from this income? The richer classes may possess small hoards here and there. But the spread of education, growing interest taken in banking which is perceptible in every part of the country, the growth of the co-operative movement, the increase of commercial openings to Indian capital, have all combined together to weaken the hoarding habit. Besides it is wrong to suppose that once a certain amount of money is hoarded it never comes out again as if the hoards are meant only to satisfy the avarice of the owners. On the other hand money is hoarded by ignorant people because there yet prevails a distrust of banks in their minds. These hoards are taken out and spent on occasions of births, deaths and marriages or other expensive ceremonies. There appears to be no reason to believe that a man will hoard more in gold than in silver. In case of smaller hoards it is still less possible. If thirty rupees are buried under-ground the parcel is large enough to be easily excavated when required but to bury two sovereigns would be a risky business. In such cases more often than not the owner of a small hoard would change his sovereigns into rupees before he buried them leaving the sovereigns in circulation. But as stated above

book was printed at the University Press of Coimbra in 1556. It was reprinted at Lisbon in 1890. Maffei's description of the building of Diu Fort and of the circumstances of Bahadur's death are almost word for word translations of Coutinho. Coutinho is perhaps the best witness we have of the affray, for he was with the fleet at Diu, and in one of the boats which pursued Bahadur. Gaspar Correa the historian was apparently not present at Diu. In his second book, Maffei declines to follow Barros in opposition to Goes and Osorius, and says he cannot pin his faith on royal historiographers (such as Barros). On one occasion he refers to a surprising omission in Paulus Jovius, and speaks of him as a contemporary writer who has treated of Indian affairs. Paulus Jovius, whose real name was Giovio, was bishop of Nocera in Italy, and wrote a bulky Latin history of his own times. But he says very little about India in it, so I suppose Maffei must be referring to some other work of his. Osorius was also a bishop, but his twelve books do not come down as far as 1537. The French continuation is by another hand. It is noteworthy that Mr. Da Moura, while quoting many authorities, good and bad, does not mention Coutinho, or Maffei, and that when he quotes from Mr. Whiteway's excellent book, he misrepresents it as supporting his contention that the fight between the Portuguese and Bahadur was accidental. Mr. Whiteway does, indeed, hold that the Portuguese did not intend to kill Bahadur, but he calls the occurrence a great crime, and clearly holds that the Portuguese were responsible for it.

Before I describe the immediate circumstances of Bahadur's death, it is necessary that I should give some account of him and of the Portuguese Governor Nuno da Cunha, and of the state of things and feelings at Diu in the beginning of 1537, in order that the reader may judge of what sort of men they were, and of the antecedent probabilities of the affair.

Bahadur Shah was the second son of Sultan Mozaffar II, and succeeded him on the throne of Gujarat on the death of his elder brother Sikandar. His mother was a Rajputni, and he was born about 1506. He came to the throne at the age of twenty and reigned for eleven years, so that he was thirty one when he was killed. He was the grandson of Sultan Mahomed Bigarha, the most famous of the kings of Gujarat, and the one who is referred to in Hudibras as the Prince of Cambay who, like Mithridates, had made his body impervious to poisons. Bahadur was badly brought up, and his troubles began early. His

father had too many children to care much for any one of them, and he seems to have specially disliked Bahadur. The elder brother, Sikandar, too, was jealous of him, and naturally this feeling increased as the probable time of his succession drew near. Bahadur, while still a boy, was removed for safety's sake to a hermitage near Ahmadabad. There he behaved like a spoilt child, indulging in practical jokes, such as setting his dogs at passers by. This angered the saint who had charge of him, and he is said to have prophesied that one day Bahadur would himself be torn by dogs, that is, by Feringhi infidels. Eventually, Bahadur had to take refuge in exile, while his father was still alive, and when he himself was under twenty. He went first to Chitor, where he was kindly treated by the Rana, and then to Agra, where he was the guest of Ibrahim, the last of the Afghan kings. He was present, apparently, at the battle of Panipat where Ibrahim was defeated and killed in 1526, fighting against the Moghuls and the Emperor Babur.

While in exile he heard of his father's death, and of his brother's succession, and a month or two afterwards he heard that Sikandar had been murdered, and that a younger brother had been put upon the throne. He returned to Gujarat, and succeeded in putting to death his brother's murderer, and in getting rid of his other brothers. He now ascended the throne, but tarnished his success by his cruelties, so that Babur says in his Memoirs, he gave proofs of being a bloodthirsty and ungovernable young man. He had his good points, however. He was high-spirited and generous, and a touching story is told of how he spared his little nephew when he was, after the manner of oriental despots, putting all his relations to death. He sent for him, we are told, with the intention of killing him, but when he looked at the child, a feeling of compassion came over him. He lifted him up in his arms and the little fellow put out his hands and accidentally touched Bahadur's beard. "You have claimed the protection of my beard," said Bahadur, "and I grant you your life." He afterwards had him educated. Bahadur too seems to have had the feelings of a gentleman for his guests. He was very good to the worthless Mahomed Zaman, the brother-in-law of Humayun, and in spite of his dislike for the Feringhis he sent Nuno da Cunha a present of game and poultry when he came to Diu. He also seems to have really liked Manuel da Sousa the brave Governor of the Diu fort, invited him to a banquet, and treated him kindly. The Portuguese were at this time full of suspi-

cions. When a present of game etc., was sent to them, they found something ominous in the fact that the throats of the fowls had been cut, and that the deer had been clawed by the hunting leopards, and when Manuel da Sousa was about to receive the king's invitation to dinner, he is said to have had a mysterious warning that he would be killed. Manuel however went, unattended, was well treated and returned in safety. It is to be regretted that Mr. da Moura is ungenerous enough to say that Manuel owed his safety to Bahadur's being disconcerted by his daring in coming alone to the palace! Unfortunately Bahadur's good qualities were obscured by his ignorance and bad upbringing (it is said he could neither read or write), and by habits of drinking and taking drugs. He became involved in a war with Humayun the Emperor of Delhi, and was defeated and in danger of losing his kingdom. In his distress he applied to the Portuguese for help and agreed to give them land in the island of Diu. This alliance, which took place towards the end of 1535, led to his ruin and death.

Nuno da Cunha, we are sorry to say, was the son of the famous navigator who discovered the islands of Tristan* D'Acunha and Ascension. He was made Governor of the Portuguese settlements in the East, and arrived at Goa in October 1529.† He was brave and enterprising, and worked hard for his master, but he was cruel and unscrupulous, even if judged by contemporary standards. His character reminds us of Macaulay's description of the Count of Avaux, of whom he says "It is not too much to say that of the difference between right and wrong Avaux had no more notion than a brute. One sentiment was to him in the place of religion and morality, a superstitious and intolerant devotion to the Crown which he served." It was poetical justice when Nuno's services were requited, like Wolsey's, with royal ingratitude, that he died in disgrace, and that he only escaped chains and imprisonment by dying at sea. Perhaps the most creditable thing in Nuno's Indian career is his attempt to

* In Pinius Jovius' *Elogies Vivorum* etc., there is p. 284, an account of Tristan making a triumphal entry into Rome behind an elephant.

† The great length of the voyage was due to storms, and to Nuno's going to Ormuz on the way.

‡ In justice to Nuno it should be said that his ruthlessness and cruelty were the natural result of his orders. In the *Opuscula* of Damiano da Goes there is, p. 332 the Latin translation of a letter from John III and Pope Paul III, dated Evora, 20th July 1536 in which the king says that he had instructed Nuno to lay waste the coasts of Gujarat so that Bahadur might be compelled to

open out negotiations with Mahomed Shah the king of Gaur and to develop trade in Bengal. There is an account of this in the 9th book of the 4th Decade of Barros, based, apparently, on Cestanheda.

Nuno had long set his heart upon obtaining a footing on the island of Diu. Indeed he had come out to India with instructions to take the city and to establish a fort in it, (Danvers I. 398 and Coutinho p. 22). The fact that there was unusual delay on his voyage, must have been a great chagrin to him, and this could not have been lessened by his failure to take Diu by force in 1531, and his equal failure to get a site by diplomacy in 1533. It was in January 1531 that he set out with a fleet of 195 ships carrying 2,700 Portuguese from Goa in order to attack Diu. On the way he stopped, on 7th February, at Shial Bet (Jackal Island?) a small island outside of the Gulf of Cambay, and some thirty miles east of Diu. Here he found that Bahadur was having the island fortified, and that there was a large number of workmen, together with their families, living there, and also a number of soldiers commanded by a Turk. He summoned the garrison to surrender, and the commanding officer came on board and said he was ready to do so if they were allowed to go free with their families and their property. Nuno refused to agree to this, and said they must all submit to being enslaved. "To the honour of the Portuguese, he stood alone in this determination" (Whiteway p. 226). Nuno offered the commander his own freedom, but of course, he declined to desert his companions and soldiers. He returned ashore and conveyed the news to his men, and they all resolved to prefer death to slavery. During the night, which was lighted by a glorious moon, the King's treasure was sent to the mainland, and a few men reached the shore by swimming. It is to be hoped too that one or two boatloads escaped, but this is doubtful for the Turkish captain employed such boats as he had, in sending off treasure, and in giving news to Diu, and when he came on board the Governor's vessel he died as in

come to terms by giving up Diu. These orders were carried out, says the king exultingly, and no few towns were taken and destroyed with great slaughter of men. "*capi, diripi, atque incenat cum magna virorum strage.*" When Nuno was dying, he repeated the words of Scipio about an ungrateful country not getting his bones, and when his will was opened it was found that he had ordered that if he died at sea, he should be sunk with two chambers of a piece of ordnance attached to the body, and that the king should be paid the price of the iron.

a Portuguese boat. The garrison and the workmen gathered their families, and the old and feeble who could not fight, and their goods into a heap and burnt them in the square of the fort! The commander himself set the example by burning his wife and child (Faria y Sousa). Then some seven hundred men shaved their heads in token of despair, and prepared to fight to the last. It was the Rajput *Johar* (surrender of body) so famous in connection with the sack of Chitor. The Portuguese saw the ghastly flames from on board their ships, and then landed long before sunrise, and under the light of the moon. The garrison fought obstinately and many Portuguese were slain or wounded. There was one remarkable case of a man who was crouching in a hole in the rocks. A Portuguese soldier speared him with his lance, but he dragged himself up by the shaft, and drawing his sword, inflicted a deep cut on his adversary's thigh. They then struggled together, and after mutual blows, fell down dead together. An even more terrible case is that of a man and four women, whose fates are described by Correa and by Whiteway. The women were seen to offer the man their throats, and he killed two of them and then was struck down by a bullet. Thereupon the other two women flung themselves into the sea and were drowned. Faria y Sousa says 1,800 of the enemy were killed. But the booty obtained was very small—only two or three captives (Coutinho). It is this butchery which Faria y Sousa calls "an excellent achievement"! The island now received the appropriate name of island of the Dead (*Ilha dos Mortos*). It is singular that none of the native authorities mention the tragedy, but perhaps this is due to the fact that the History of Bahadur's and which Sikan-dar Munshi quotes, does not seem to exist.* Nuno's conduct was brutal, and it was also a blunder, for the delay at Shial Bet saved Diu. "Ea mora saluti, Diensium fuit," says Maffei. Owing to the time lost, Mustapha and Sofar arrived from Aden at Diu with reinforcements before Nunha did, and when in February 1531 he bombarded the city he found the place too strong for him, and had to go back, first to Shial Bet, and afterwards to Goa. We cannot wonder if after such an outrage Bahadur were more than ever determined not to give any foothold to the Portuguese. Unfortunately for himself he was fickle-minded, and was greatly distressed by the bad success of the war with Humayun. He had behaved insolently and had written rude and

* Ferishta had seen it and says it is not trustworthy.

offensive letters to Humayun, but when it came to fighting he behaved like a poltroon. He ran away at Mandeshwar in April 1535 and fled first to Mandtu and Champanir, and afterwards to Diu. In his desperation he applied to Nuno and offered to allow him to build a fort on the Diu island if he would help him against the Moghul. Nuno was delighted, and made haste to come to Gujarat. There had been a treaty between them before this, in the end of 1533, but in it there was no stipulation about a site for a fort at Diu. It was confined to agreements about Bassein, and horses. Mr. Whiteway speaks of the conditions as being hard for Bahadur, and about his being pressed by Humayun, but it does not appear that he was then in any danger from Humayun, and the terms of the treaty seem to have been fair enough.* They certainly did not satisfy Nuno for we are told that he left Diu in a rage in January 1534, (Whiteway 236 note). But now Bahadur was ready to concede anything. Maffei says the (new) treaty was made in 1535, but he does not give the precise date. According to Botelho, as quoted by Mr. Whiteway, this treaty was made on 5th October 1535, but according to Danvers, I-417, the date was 25th October.† It cannot be 5th October, if Coutinho is correct, for Nuno did not arrive at Diu till the 10th of that month. Maffei tells us that it was a triangular piece on a promontory of the island, (it was the east corner of the island), that was granted by Bahadur, that the buildings were begun on St. Thomas' Day, the 21st December, and were completed, to the admiration of Bahadur, in 49 days. In these and other details Maffei seems to be copying Coutinho (p. 58 of reprint). Coutinho has a separate chapter on the city of Diu, and says that it became important in the time of Sultan Mahomed Bigarha (Bahadur's grandfather) who gave the island to his favourite Malik Ayaz, and he tells us how Ayaz gained the good graces of the Sultan by shooting a kite which had voided excrement on the king's head. Maffei adds that Ayaz was by birth a Sarmatian (a pole) and that he had been carried off by Turks and made a Mahomedan while yet an infant. This Ayaz had two sons who afterwards were put to death by Bahadur.

Forty-nine days from the 21st December would

* The truth is that Bahadur yielded in order to save his country from being further devastated by Nuno's fleet.

† It appears from Faria y Sousa I. 309, that on the 21st September Bahadur made a preliminary promise to Martin Alfonso de Sousa that he would give the site.

make the date of the completion of the Fort the 8th or 9th February.

Humayun had also offered to give Nuno Diu, though it was not in his power to do so, and Nuno wisely preferred to deal with the man in possession. The treaty was the end of a very long negotiation, and was of such importance that an adventurous pilot, Diego Botelho by name, who was in disgrace, thought he had now a chance of being received again into favour if he brought the good news to Lisbon. So he made a wonderful voyage round the Cape in a boat 18 feet by 6, and on showing the plans of the fort etc., he was graciously received by the king.

According to Coutinho, Maffei and Danvers, the Portuguese did something in return for the gift of a site. They recovered for Bahadur a fort on the Indus which the Moghuls had taken possession of, and they also took some sea-coast places. Maffei, indeed, goes so far as to say that they made the Moghuls leave Gujarat, and so finished the war. But there can be no doubt that Bahadur owed the recovery of his kingdom, not to the Portuguese, but to the misconduct of Humayun's brothers, and the efforts of his own officers. Hence Bahadur bitterly regretted that he had given the "accursed Feringhis," as he termed them in a letter to Humayun, a footing in his territory, and would gladly have got rid of the Treaty. The Portuguese were fully aware of Bahadur's change of feeling, for in one of his drunken fits he had spoken of killing the Feringhis and of destroying their fort. It is true that Mr. Da Moura has mistranslated Bahadur's words, and has thought that he had called the Portuguese madmen, while what he really meant was that he objected to the Portuguese making a *chaulkandi*, that is, apparently a high quadrangular tower, but there seems to be no doubt that he abused the Portuguese and wished them slain. Nuno therefore left Goa with a fleet in January 1537 and arrived at Diu on 13th February with the intention of keeping Bahadur to his bargain, or of taking effective measures by arresting him or even putting him to death as a traitor. For it was alleged, and was probably true that Bahadur had been plotting against the Portuguese and was in treaty with the Nizam-ul-mulk and other enemies of theirs. As Maffei says, Nuno came to anticipate the Sultan's intrigues. He arrived at Diu on the eve of the 13th February, Shrove Tuesday, and sent a message to Bahadur through the captain of the Fort, Manuel da Sousa, to the effect that illness prevented him from personally

paying his respects. *Morbum egregie simulans*, "dexterously feigning illness," says Maffei. Bahadur was then hunting in the neighbouring hills. He was a man of impulse, and famous for the rapidity of his movements. When he heard that Nuno could not come to see him, he sent him a present of deer and poultry through da Sousa, and also a message that he would himself come and see the Governor.

So, in spite of the remonstrances of his officers, he went off, accoutred as he was, in a green hunting dress, a dark turban, and with a sword at his waist. It was Ash Wednesday, the 14th February 1537, and the third Ramzan of the Mahomedan calendar, and the afternoon, which was one of the reasons why his servants objected to his going, for they said the evening was at hand, when he would break his fast. He took Manuel da Sousa with him, one or two officers, and two pages, one carrying his sword, and another a bow and arrows. The Governor's ship was about a league off the land, and Bahadur sailed in a foist, or rowing barge. Four small boats followed, containing servants. Originally Nuno had not expected him that day, but he was not quite surprised or unprepared to receive him, for da Sousa had given him the news, and so the ship was dressed, and Bahadur approached under salvoes of artillery etc.

I shall now tell the story in Maffei's words, as his account is, I think, very full and important, and is in almost full agreement with that given by the eyewitness Coutinho. Translation of Maffei's account, (p. 211 *et seq.* of the Cologne edition of 1593.)

As the Governor had now obtained many and clear proofs of his (Bahadur's) frauds, he set sail for Diu the beginning of 1537 with thirty ships, carrying 500* Portuguese. Martin Alfonso was on the Malabar coast and he had been ordered to follow the Governor to Diu with the fleet under his charge. The Governor was prepared to take advantage of the first opportunity that he had of anticipating the Sultan's plots, and this came earlier than he expected. While lying at anchor under the Fort in Diu harbour, the Governor dexterously feigned illness, and sending his compliments to the king, informed him that his sickness prevented him from waiting on him. The Sultan, no doubt in order to conceal his own designs, came off in a small vessel (*parva biremis*) to the fleet, clad in a green hunting dress, with a black turban (*diadema*) and a gilt sword at his waist. In the boat there were, besides Manuel da

* Native writers make the number much larger, but Coutinho says "little more than 500," the native writers may be including Martin Alfonso's contingent.

Sousa, whom he had, out of kindness, sent for from the (Portuguese) Fort, some thirteen officers or friends, and two pages. One of the latter carried the royal dagger, and the other had a bow and arrows. Four boats (lembi) followed, containing servants. When Bahadur reached the ship and was climbing up the side, Nuno met him at the steps with bare head, and great respect, add took him into the stern which was royally fitted up. Three officers, the interpreter (Santiago) and one page were admitted into the cabin, while in the ship there were 200 soldiers. As those in the secret knew the king was destined to be put to death then, they were all in suspense, and waiting for the Governor's signal. But Nuno respected the right to hospitality so long as the Sultan remained on board. Both men were silent, the one meditating on his *coup* (facinus) and the other confused by the greatness of his peril. They are said to have remained thus for some time. At last, when the Sultan had asked his people in Persian, if there were not armed men hidden in the chamber (pergula) by the rudder, and been told there did not seem to be any, he got up, followed by Nuno, returned to the steps and jumped into his boat, fondly imagining that he was now safe. But when Nuno saw him off, he, as if now freed from all scruples (religio) called to his men in a rough voice and abused them for sluggishness. They who had long since been ready * for slaughter, at once jump into their boats, which were waiting there, and pursue the Sultan who was being rapidly rowed through the fleet, Manuel da Sousa, and some others of the most active got into the king's barge. Others gather round it, and a hot fight follows. Many are wounded, or are killed. Among them is Sousa who is slain with the sword by Sofar's son-in-law, known, on account of his valour, as the Tiger of the World (Sher-Alam), and cast into the sea. The boy who carried the Sultan's bow and quiver, was a most skilful archer. With eighteen arrows he pierced as many Portuguese, not one missing its mark. At last, he himself fell, pierced with a bullet. Meanwhile, during the tumult, three royal boats arrive from Mangalore (Mungrol in Junagarh) and in them are many Turkish mercenaries. When they see the king surrounded, and hard-pressed, they do not hesitate, but break through to rescue him. Nor do they give over, in spite of the number of the Portuguese increasing every moment, until they are slain to a man. Meanwhile the promiscuous slaughter has nearly emptied the royal barge of its occupants. The king is wounded, and is urging on the crew, and the barge is near the shore, when two or three of the rowers are struck by one blow of a warlike engine,† (uno tormentietu), and as the tide is ebbing, the barge sticks crossways in the shallows. At once the Sultan jumps into the sea, but he struggles in vain, for his last hour has come. Wounded, and buffeted by the waves he is being carried out to sea and

* Perhaps they remembered how Albuquerque and his captains had assassinated Rais Hamid at Ormin 1515. (Whiteway, 163).

† Coutinho says Bahadur would doubtless have got to shore had got his barge been met by a vessel coming out from the Portuguese Fort. There was a canoneer in it, named Pantafoul, and he made such a good shot that a ball killed two or three of Bahadur's rowers. Faria y Sousa says, p. 330, that the man who fired the lucky shot (presumably from a carronade) was called Sebastian Nunhes.

at last is brought near a (Portuguese cruiser (actuarius) which is captained by Tristram Paiva of Santaram, (he was thus a fellow-townsmen of Coutinho). Bahadur between fear and hope, begs to be taken in, and makes large promises, and keeps calling out that he is the king, the Sultan. Paiva holds out an oar to help him in, but unexpectedly a common sailor finishes him with a pole or a spear. The body floated for a while and then sank, and never reappeared.

Thus one of the richest kings in India, who had filled sea and land with the terror of his name, is slain in the sight of his people, and dies a most miserable death at the hands of those whom he had hired at a great price, thus showing the blindness of human counsels, and the vanity of those things which the vulgar regard as substantial and glorious. Of those who survived, a few were picked up, half dead, and among them was Sofar. Nuno received him kindly, had his wounds dressed, and sent him into the city to allay the excitement, for at this time the multitude—and it was very great—were in fear of plunder and incendiarism, and were rushing to the walls and gates. Indeed such was the pressure that in the crowd, and the narrow passages, some persons were trampled upon and crushed. The alarm was quelled by Sofar's arrival. Bahadur's death was not glorious for his slayers, but was a joy to the people, as he had been a cruel tyrant, and from boyhood been given up to all kinds of vice. A despiser of the gods, he was lavish of his own money, and greedy after that of others, and was one who exhibited every form of lust and cruelty. He had ruined many by false accusations, he had bestowed many things, and then had taken them away. Many of his friends too he had put to death with various tortures, and among these were the two sons of Ayaz whom he killed in order that he might get hold of Diu. Thus, from the consciousness of his crimes, he suspected every man, and every place, so that he prepared his food with his own hands, and was at once a king and a cook (word for word from Coutinho). One must wonder then why he should have come to visit the Governor with so small an escort. Doubtless the avenging Furies drove him to this madness, so that he should put himself into the power of the very persons against whom he was plotting. Either it was too refined dissimulation, or stolid rashness. When the Sultan was removed, the whole island came immediately into the hands of the Portuguese.

There is not much to add to this account, from Coutinho, for Maffei follows him closely. He gives the names of two of Bahadur's friends who were on the barge, Langar Khan, and Amin Asim (?) and he tells us that the man who wounded Bahadur was Diego da Mesquita.† He does not admit that Nuno was prepared to kill Bahadur then and there, but like the captains, he is

* Malik Tighan (Falcon) and Malik Isaac. The Sikandar Nana says there were three sons and that Bahadur killed them all.

† He was for years imprisoned in Champaner Fort, and wrote an account of Bahadur which Correa has inserted in his *Lendas*. He knew Gujarati and struck Bahadur because he heard him order the Portuguese in the boat to be killed.

surprised at Nuno's inaction, and is disposed to ascribe it to Manuel da Sousa's scruples. He says Manuel was very punctilious on points of honour, and that he suggested that it would be better to seize Bahadur after he left the ship. Nuno consented to this, and allowed Bahadur to depart, and after he had left, he gave some instructions to Manuel who jumped into a boat and rowed hard after the Sultan. Coming near him he called out to Santiago the interpreter to ask the Sultan to come into his boat as he would take him to the fort till the Governor arrived. Santiago replied that this was an absurd message and that there was no occasion for the king to leave his own barge. He was then heard to say to the king that they wanted to kill him. Just then Manuel's boat bumped the king's, and Manuel, standing on the bows, tried to jump in. But the bow was wet, and Manuel slipped and fell into the water, but was picked up and taken on to the king's barge. Then the fight began. Coutinho was himself there in one of the boats. De Barros is prejudiced enough to put the whole blame of the catastrophe on Santiago* as if the latter was not justified in warning his master of what the Portuguese intended. There is a reference to Bahadur's death in the *Tahfatu-Majahadin* (The Gift to Heroes) but the author is a late writer and knew nothing of Gujarat. He is said to have been a contemporary of Ferishta but he appears to have been even later, for in his preface he quotes *Khafi Khan*. The earliest native account extant is Abu Turab's History of Gujarat,† recently published by Dr. Denison-Ross.

* It suits De Barros to speak of Santiago as a renegade, and to rejoice over his death, but the man was born an African and a Musulman, but having been sold as a slave was made a Christian.

† This is valuable as it gives the narrative of Khwajah Sofar, alias Rumi Khan, the renegade, and who was in Bahadur's barge. It should be noted that there were three Rumi Khans connected with Diu. 1st Mustapha Rumikhan, who defended Diu in 1531, and who afterwards entered Humayun's service, and died at Chunar. He, apparently, was a native of Turkey. It was he who, as Correa tells us, who twitted Manuel Macedo with his effeminate appearance, and then, like Squire Western under similar circumstances, failed to respond to Macedo's challenge. The next was Khwaja Safar, who was an Albanian, or Italian by birth. It was he who built the Fort at Surat, and there was killed at the second siege of Diu in 1538. The third Rumi Khan was Sofar's son, who was slain in the battle at the end of the second siege. Speaking of Sofar's wound in the first siege, Maffei uses the expression "alter a manus." I think that this only means one hand, or one arm, and not 'left hand' for Coutinho, who is, presumably his authority, does not specify the hand.

It is remarkable that none of the Portuguese authorities mentions the name of the sailor who gave the *coup de grace* to Bahadur. They prefer to leave him anonymous so as to accentuate their contention that the killing was accidental. We do not hear that any attempt was made to arrest the man though it must have been well-known who he was, nor to punish him for his alleged cruelty.

There is a curious statement in Abu Turab's History, and repeated in the *Akbarnama*, to the effect that the Portuguese Qazi stopped Bahadur as he was leaving the ship, and that Bahadur clove him to the waist. I suggest that Qazi is a translation of the Spanish or Portuguese word Ovidor, or Oidor, a Magistrate, and that the story is a confused account of the death of Pedro Alvaraz de Almada the Oidor general. He was in one of the boats that pursued Bahadur and was killed. An Indian, Ikhtiyar Khan made an ingenious chronogram for Bahadur's death. It was "*Sultanu-l-barr, Shahidu-l-bahr*" "Monarch ashore, Martyr a-sea." According to the *abjad* mode of computation, this makes 943 A. H. which is equal to 1537.

Such are the facts of Bahadur's death, and I think that there can be no doubt on the evidence that he was killed while attempting to escape from illegal arrest. The Portuguese do not themselves deny this. They tell the truth—at least the early narrators do, because they did not see anything wrong in what they attempted to do. In their view it was a fair move in the game, and there was nothing to be ashamed of. Their only regret was that Nuno rather bungled the business, and so caused Manuel da Sousa and other valiant Portuguese to be slain. He was doing only what Albuquerque did at Ormuz when he caused Rais Hamid to be assassinated, but he did not do it so neatly. Nuno evidently* intended to seize Bahadur. It was a providential chance that he was bound to take advantage of. But he had qualms about arresting him while on board his ship. So

* Owing, fortunately, to the fact that the contemporary writers had no qualms about their countrymen's proceedings, they make no attempt to conceal Nuno's interest although surprised that he did not lay hold of Bahadur while still in his ship. They are piously inclined to think that Heaven interfered and prevented him from acting at once. If anything were wanted to the proof that Nuno meant to have Bahadur seized, it would be found in the fact that he had engaged that all his captains should be secretly armed. Manuel da Sousa had armour under his clothes, and this was probably why his body did not float after death, as did Bahadur's.

he saved his conscience by letting Bahadur have a run for his freedom, and then had him pursued. Coutinho and Faria de Sousa are apparently less scrupulous and are puzzled how to account for Nuno's slackness at the supreme moment. Coutinho ascribed it to the influence of Manuel da Sousa who was too punctilious on such matters, and Faria y Sousa, p. 329, comments on the strange inconsistency of Nuno. "He was surprised at da Sousa's not seizing the king when he came alone to the Fort, now he did not seize him when he found him alone in his galleon. Such is the difference between criticising and acting!"

Possibly Nuno's failure to arrest Bahadur was due to the suddenness of the latter's departure. Or perhaps, as Mr. Whiteway says, (p. 248,) his nerve failed him at the critical moment. If so, he speedily recovered it, and there can be no doubt that his orders to Manuel da Sousa were to induce or compel the king to go to the Portuguese Fort. There he was to be kept till Nuno arrived. His fate after that was to be decided by the evidence against him, and as the Portuguese were convinced that he was their enemy, and was plotting against them, and had, in one of his drunken fits, declared that he would put Nuno into a cage and send him to the Grand Turk, they would probably have made short shrift with him, and have sentenced him to death.

Certainly, Bahadur Shah was no hero, and was no more a martyr than was Charles I of England. He was full of faults, and his death was no great loss to the world. But he must have had some loveable qualities, for his people, in spite of what Maffei says, deeply regretted his death. They fought well for him during his lifetime, and drove out the Moghuls. And after his death they would have nothing to do with Mahomed Zaman, and when Nuno coquetted with that worthless and insolent pretender, and proclaimed him as king in the Diu mosque, the Gujaratis made short work of him, and made him fly back to Agra. Bahadur's sister's son and successor was so grieved that he pined away and died in the course of seventy days (Bayley, 402). The truth is, I think, that the hard and grave Lusitanians were too serious and too bigoted to understand a volatile and impulsive heathen prince, such as Bahadur was. Coutinho devotes his first chapter to a description of his enormities and follies, but two of the latter were innocent and natural. One was that Bahadur used to run along the top of high walls and battlements, and invite others to do the same, and that he abused them as cowards if they did not accept the challenge.

Had Coutinho known that this was a pastime of the emperor Babar, whom no one could regard either as a fool or a braggart, he would, perhaps, have taken a more lenient view of Bahadur's amusements. Another instance of Bahadur's follies that Coutinho gives, and of which, he says, he was himself a witness, can only raise a smile against the narrator. "I saw him once," he says, "in a small and sorry fishing boat, going out to sea. He was followed by Nuno who asked him why he was going off so hastily, and he replied that he had heard that there was a great fish (presumably a whale) swimming in the sea, and that he was about to try and shoot it with his bow and arrow."

The absurd charge, made by some Portuguese writers, that Bahadur wanted to assassinate Nuno on board his ship, needs no refutation. His going there was manifestly nothing more than a foolish freak. Bad as he was, I believe that he was quite incapable of committing such a breach of hospitality as Nuno committed, and his conduct to Manuel da Sousa shows that he could not harm a guest.

Before concluding I like to call attention to two gallant acts which partly redeem the sordid story of the affray and murder. One is the bravery and dexterity of the (Alysimin) page of 18 or 19, who went on shooting his arrows till he was killed, and the other is the good behaviour of the Turkish soldiers who sacrificed their lives to defend their master. Coutinho does justice to their devotion (p. 79 of reprint). He says they could have escaped, but they anchored their boats in the midst of the Portuguese ones and fought until they were all killed.

[As regards the bibliography of the subject of Bahadur's death and of the first seize of Diu I wish to draw attention to an excellent article by the late Mr. Rahatsak or the "Calcutta Review," for 1882, and to a paper on the "Portuguese Settlements in India" by Mr. T. W. H. Tolbert published in the proceedings of the Asiatic Society of Bengal for 1874, p. 123.]

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The Economic Mineralogy of Ancient India*

[FROM THE NITISASTRA OF SUKRACHARYYA.]

BY

PROF. BENOY KUMAR SARKAR, M. A.

SECTION I.

THE MAHARATNAS.

§ SUKRACHARYYA divides the nine great gems into the following four classes in order of merit: (1) Vajra, being by far the best, (2) *Srestha* or Good: (i) "Marakata," (ii) *Manikya*, (iii) *Mukta*, (3) *Madhyama* or Middling: (i) *Indranila* (ii) *Pushyaraga*, (iii) *Vaidurya*; (4) *Visha* or Inferior: (i) *Gomeda*, (ii) *Vidruma* or *Pravala*.

VAJRA OR DIAMOND.

This gem is the favourite of the poet, viz., Sukracharyya† who is the preceptor of the Asuras and the author of our *Nitisastra*. It is very transparent and has the lustre of the star.

This is the best gem.‡ The popular notion about it is that the woman § who wants a son should never wear a diamond. This is perhaps one of the hard substances which are to be used in cutting || or vriting upon gems. But it is to be noted that only pearls and corals can be thus incised.

The value of this gem in terms of "money" is given below:—

* A chapter from the author's forthcoming work "The Positive Background of Hindu Sociology" based on the data available from Sukraniti.

† Sukraniti IV ii 89
‡ Sukra IV ii 93
§ Sukra IV ii 105
|| Sukra IV ii 109-110. "The gems cannot be cut or written upon by iron or stones (diamonds), except pearls and corals." See p. 142 of my translation of Sukraniti in the Sacred Books of the Hindu Series.

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(1) "The price * of one whole diamond weighing one *rati* but wide in extent is five *Suvarnas* or gold coins.

(2) "The price is five times (i.e., twenty five gold coins) if it be heavier than one *rati* and superior in extent.

(3) "The price is to be less and less according as the quality falls off."

This is according to the general theory that small weight but large bulk are the conditions of the high worth of jewels. The value may be expressed in terms of *rati* in the following way: "Eight *ratis*† make one *masha*, ten *masas* make one *Suvarna*." Thus eighty *ratis* make one gold coin; therefore four hundred *ratis* make five gold coins. The ratio of diamond to gold as expressed in the above extracts would therefore be one to four hundred; or "exchange value" of Diamond is four hundred times that of gold.

This general ratio is to be modified by the following considerations:

(1) Other things remaining the same, the exchange value‡ is (a) one-third less than the above (which determines the 'normal' or 'natural' value) if the stone be flat-shaped, (b) one-half, if the stone has the colour of the reddish powder of bricks. [In the general remarks on the value of gems Sukra states that this colour is not appreciated.]

(2) Other things remaining the same, the "exchange value" would be (a) half, if two pieces together§ weigh one *rati*; (b) half of this (i.e., one fourth of the 'normal'), if the stones be middling or inferior.

(3) Other things remaining the same, the exchange-value of inferior or middling qualities would be determined in the following manner: || (a) by multiplying the weight in *rati* by nine-six-

* Sukra IV ii 134-137.

† Sukra IV ii 138.

‡ Sukra IV ii 140-142.

§ Sukra IV ii 143-144.

|| IV ii 146-148. Specialists would do well to verify the truth and propriety of these remarks. The comparative prices given here would be discussed in the chapter on the Data of Ancient Indian Economics and Public Finance.

teenths, (b) by adding together five-sixteenths and one-thirtieth.

The general rule about the determination of the "money-value" i.e., price and 'exchange-value' of diamond is given in the following lines:

(1) The value of diamond is according to its weight in terms of *rati*†. (2) Even in the case of small pieces, the weight† has to be considered, not number (as with other gems.)

In India diamonds occur over three wide areas: (1) the eastern side of the Deccan from the Pennar to the Bone, (2) the Madras Presidency, especially in Kistna and Godavari basins, and (3) Chutia Nagpore and Central Provinces to Bundelkhand. It is somewhat remarkable that the Indian diamonds have not as yet been found in what can be called their original matrix. * * * None of the Indian diamond fields can, at the present day, be viewed as of commercial importance, and it is difficult, if not impossible, to identify, for certain, all the localities alluded to by classical writers. * * * India was the first and for a long period the only source of diamonds known to the European nations. * * * It appears to have been worn by the nobility of India long anterior to the earliest European mention of it. * * * Tavernier was perhaps the first European who travelled over India with the express purpose of inspecting diamond mines.

The legend of the origin of Kohinur‡ is that it was found in mines of the South of India, and was worn by one of the heroes of the *Mahabharata*, Karna, King of Anga; this would place it about five thousand years ago, or 3001 B. C. Nothing more of it is heard till it appears as the property of Vikramaditya.

MUKTA OR PEARLS.

This is the favourite of the Moon¶ i.e., presided over by this planetary deity, and may have red yellow, white and syama (swarthy or greenish blue) colour.

This gem is lower in value than diamond but superior to the lowest viz., *gomedā* and *vidruma*, as well as to *Indranila*, *pushyaraga* and *vaiduryya*, which are middling stones. One characteristic of this jewel is that it can be written upon (like corals) by iron or stones.||

* Sukra IV ii 140-142.

† Sukra IV ii 163.

‡ Dictionary of Economic Products of India. Pages 93-101. Vol. III. (1890).

§ See "Note on the History of the Kohinur Diamond" in "Handbook of the Manufactures and arts of the Punjab" By Baden Powell (1872) pages 195-201.

¶ Sukra IV ii, 85.

|| Sukra IV ii, 109-110.

In the section on general remarks Sukracharyya states that gems cannot deteriorate in value except through the wickedness of kings. But pearls and corals are to be exempted from this generalisation, for they do fade through use* in time. The deterioration comes in naturally.

The following are the source† of pearls recorded in *Sukraniti*: (1) fishes (2) snakes (3) conches, (4) boars, (5) bamboos, (6) clouds, (7) oyster-shells. The greatest amount is said to come from the last.

This last class of pearls are divided into three grades:‡ (1) inferior, (2) middling and (3) excellent. It is only these pearls, again, i.e. those derived from shells as mothers, that can be pierced § for bored and hence used in ornaments. Those coming from others cannot.

And the people of Ceylon¶ can make artificial pearls like those from shells. One should therefore carefully examine pearls before purchasing them. The test || is given below: "That certainly is not artificial which does not lose colour by being rubbed with *vrihi* paddy (*oryza sativa*) after having been soaked in hot saline water during the night. If it remains very bright, it is really derived from shells. If it has middling lustre, it is otherwise."

The *Garudapurana* §§ and *Yuktikalpataru*** also describe the industry of the Ceylonese in artificial Pearl manufacture. *Brihat Samhita*, *Garuda Purana* and *Yuktikalpataru* mention Ceylon, Paralarukika, Sourashtra (Guzrat), Tamraparni (Malabar), Persia, Kouvera, Pandravataka, and Haimadesa, as the eight regions where oyster pearls

* Sukra IV ii. 106.

† Sukra IV ii. 117-118.

‡ Sukra IV ii. 122.

§ Sukra IV ii. 123. See account of pearl-boring in Baden Powell's *Punjab Manufactures* p. 192. (1872).

¶ Sukra IV ii. 124-125.

|| Sukra IV ii. 126-128. Specialists may verify it.

§§ Quoted by Prof. Yogachandra Ray in *Ratna-pariksha*.

** Quoted by Dr. Ramachandra Sen in *Ratna-rahasya*

are found. According to *Agastyamata* the places are Ceylon, Arabia, Persia and Barbara.

The following list of pearls is given in order of excellence,* the first being the best.

(a) As regards layers or skins.

(1) those with seven skins or coverings.

(2) those with five or four skins.

(3) those with three or two skins;

(b) As regards colour.

(1) red

(2) yellow

(3) white

(4) black.

The following is the order of age †, the first being the oldest:

(1) yellow

(2) red

(3) white

(4) black.

Both these lists apply only to the pearls derived from oyster shells.

In connexion with the value of pearls the following things are to be noted:

(1) The *rati* for the measurement‡ of pearls is not the same as that for diamond and other stones. For all gems twenty *Kshumas* make one *rati*; but for pearls three *ratis* are made by four *Krishmalas*; and twenty-four *ratis* make one *ratnatanka*.

Now as 4 *tankas* § make 1 tola of gold, 96 *ratis* (Pearl-standard) make 1 tola of gold.

(2) The exchange-value of pearls varies according as the substance is of inferior, middling, and superior grades.¶

(3) The standard is either diamond || or gold.**

* Sukra IV ii. 119-120. The correctness of the order may be tested by specialists.

† Sukra IV ii. 121.

‡ Sukra IV ii. 130-132.

§ Sukra IV ii. 133.

¶ Sukra IV ii. 149.

|| Sukra IV ii. 149-151.

** Sukra IV ii. 166-170.

The following are the methods prescribed for the calculation of the prices of pearls;*

(a) According to Diamond-standard:

(1) If the pearl is of more than a thousand *ratis* in weight, then for every hundred *ratis*, the value would be the same as of a diamond, less three hundred, divided by sixteen.

(2) If the pearl is more than hundred *ratis* in weight, then from every hundred *ratis* deduct twenty *ratis*, and after such deduction the value of each *rati* would be the same as that of the diamond of the first class. Thus, if the weight of pearls be 200 *ratis*, the price will be calculated after a deduction of 20 per cent from the weight, i.e. upon the weight of 160 *ratis*.

(b) According to the Gold-standard:

Multiply the weight† of the pearls in *ratis* by 13‡ and divide the product by 24; the quotient will be the value of the pearl in so many *ratis* of gold.

The following are some general remarks‡ about the worth of pearls:

(1) The best pearls are valued at half the price of gold.

(2) The best pearls are the red, yellow, round and white.

(3) The worst are the flat ones and those having the colour of powdered bricks.

(4) The rest are middling.

"Tuticorin has been celebrated for its pearl fishery** from a remote date, and as regards comparatively modern times, Friar Jordanus, a missionary Bishop, who visited India about the year 1330, tells us that as many as 8,000 boats were then engaged in the pearl fisheries of Tinnevely and Ceylon."

MANIKYA OR RUBY.

This is the Sun's favourite,§ of red colour, and has the bright lustre of *indragopa* insect. This

* Sukra IV ii. 152-154.

† Sukra IV ii. 166-167.

‡ Sukra IV ii. 168-170.

** *Pearl and Shank Fisheries of the Gulf of Mannar* By Thurston, Superintendent, Madras Government Museum, p. 9.

§ Sukra IV, ii. 84.

* Sukra IV ii 60-63.
† The use of Sulphur in medicines as copper sulphate, Iron sulphate (copperas) is old as "Charaka Samhita."
‡ Dr. Rajendralal Mitra who discovered the "Sukraniti" in 1875 doubts the authenticity of these lines (*vide* "Indo-Aryans" Vol. I, pages 309-312). But Mr. Gustav Oppert who edited and published the text for the Madras Government in 1882 proves by quotations from Vedas, Asoka's Edict etc., that "firearms and gunpowder existed in Ancient India." (See preface to "Sukraniti" published by Madras Government.)
§ Sukra IV vii 400-404.

(2) Six or four parts* of saltpetre may also be used in the preparation of gunpowder. Sulphur and charcoal would remain the same.

(3) Experts make gun-powders in various ways† and of white and other colours according to the relative quantities of constituents:—Charcoal, Sulphur, Saltpetre, stones, *harital* (orpiment),‡ lead, *hingul*, iron calces (oxides), Camphor, Jatu (lac), indigo, juice of *Sarala* tree (*Pinus longifolia*).

The use of Salts, e.g., Suvarchi or Saltpetre § has been referred to in the above recipes.

The mention of Sulphur introduces us to a fact of great economic importance, and furnishes a basis for interpreting certain phases in the industrial history of India. "Chemical and Metallurgical Industries," says Mr. Holland, Director of the Geological Survey of India,

are essentially gregarious in their habits. * * * The bye-product is a serious and indispensable item in the sources of profit, and the failure to utilise bye-products necessarily involves neglect of the minerals which will not pay to work for the metal alone.

The demand for sulphur in Ancient India and the consequent supply of it in response necessarily involved, according to this 'principle of association' which is really only an aspect of the 'Doctrine of the Localisation of Industries,' a good number of auxiliary and allied industries in mining, metallurgy and manufacture utilising the bye-products. The fact that there are no such auxiliary indus-

tries in modern India is the real explanation, according to Mr. Holland, of why a good many otherwise rich metalliferous ores cannot be worked. We can easily turn this economic fact of modern times to account in understanding the industrial situation of the country in bye-gone days. Thus we are led to infer the existence in ancient India, side by side with the Sulphur Industry, of all those to which it is a key. Says Mr. Holland:—

Sulphuric acid is essential for the manufacture of super-phosphates, the purification of mineral oils and the production of ammonium sulphates, various acids, and a host of minor products; it is a necessary link in the chain of operations involved in the manufacture of the alkalies, with which are bound up the industries of making soap, glass, paper, oils, dyes, and colouring matters; and as a bye-product it permits the remunerative smelting of ores which it would be impossible otherwise to develop.

Industry in ancient India must therefore have been more richly diversified than at present. In fact the extinction of several industries in modern India is explained by Mr. Holland in the following lines:—

During the last hundred years the cost of a ton of Sulphuric acid in England has been reduced from £30 to under £2, and it is in consequence of the attendant revolution in the European chemical industries, aided by increased facilities for transport, that in India the manufacture of alum, copperas, blue vitriol, and alkalies have been all but exterminated; that the export trade in nitre has been reduced instead of developed; that copper and several other metals are no longer smelted; that the country is robbed every year of nearly 100,000 tons of phosphatic fertilisers, and that it is compelled to pay over ten million sterling for products obtained in Europe from minerals identical with those lying idle in India.

And this state will continue "until industries arise demanding a sufficient number of chemical products to complete an economic cycle."

Exactly the reverse must have been the condition of manufacture and commerce in ancient India, and for the opposite reasons. In the Economic Volume* of the *Indian Empire*, also, in the "Imperial Gazetteer of India Series," Mr. Holland harps on this decline of ancient chemical industries:

* Review of the Mineral Production of India during the years 1898-1903, By J. H. Holland, F.R.S., (1906) see pages 7-8, 117.

In this respect India of to-day stands in contrast to the India of a century ago. The European chemist, armed with the cheap supplies of Sulphuric acid and alkali * * * has been enabled to stamp out, in all but remote localities, the once flourishing native manufactures of alum, the various alkaline compounds, blue vitriol, copperas, copper, lead, steel and iron, and seriously to curtail the export trade in nitre and borax. The high quality of the native-made iron, the early anticipation of the processes now employed in Europe for the manufacture of high class steels and the artistic product in copper and brass gave the country a prominent position in the ancient metallurgical world, while as a chief source of nitre India held a position of peculiar political importance, until less than forty years ago, the chemical manufacturer of Europe found, among his bye-products, cheaper and more effective compounds for the manufacture of explosives.

ALKALIS.

Alkalis also have been mentioned in Sukraniti as *Ksharas*. Thus one of the sixty four† arts or *Kalas* is the extraction or preparation of alkalis, Government Revenue from this chemical industry is declared to be one half‡ of the produce after the costs have been met.

Glass has been mentioned only twice. The making of glass § vessels is a *Kala*. Their transparency is referred to. The teeth of horses become transparent like glass from 15th year, and retain this time up to the 18th.

STONES.

Stones have been referred to several times. We have just seen that these may be used as ingredients for gun-powder also. Their use in statuary and sculpture has also been mentioned by the Sukra authors in their description of the images of gods.

We are told that stones are next in importance to metals in the construction of images in point of durability,¶ and superior to all other materials, e.g., sands, pastes, paints, enamel, earth, woods etc. The responsibility of the sculptor in stones, therefore, is very great. For he must have to be well up in the conventions of his art. His workmanship

* Chapter III, Mines and Minerals, page 129, (Oxford, 1907.)

† Sukra IV iii 150.

‡ Sukra IV ii 233-235.

§ Sukra IV iii 191. Sukra IV vii 321-324.

¶ Sukra IV iv 150-151.

would not be appreciated unless it conforms to the exact rules laid down by the masters of *Silpa-sastras*.

The images that are made of less durable material are not examined by people very critically and hence may be executed without particular care. But stone being a durable material forces on the artist an extra amount of carefulness.

Such pieces of natural stones however, as are found in hills and rivers may be used for religious purposes without human art being made to work upon them. Defects of* measurement are not to be noticed in such images, e. g., the natural *Vanalingas* of the *Narmada* valley, *Chandrakanta* gems, or stones found in the *Gandaka* river.

When stone images are constructed the worshipper should observe a rule with regard to the colour of the material used. "The white stone† is prescribed for the Satyayuga as indicating *Sat-wika* types of images, the yellow and red stones are prescribed for Tretayuga and Dwaparayuga respectively as indicating *rajasika* type, and the black stone for the Kaliyuga as indicating *Tamasika* type.

Image worship being a universal feature of Hindu religious life, the industry connected with stones must be expected to have been a very rich one in the days of Sukra authors, as in all ages in Indian history. Not in religious life only, but in other aspects of the social life of the people also stone-quarrying, stone-carving, stone-inlaying and other industries and fine-arts connected with the manipulation of sand-stones, building-stone, granite and marble have played a conspicuous part. Hence in Sukraniti we find that among the sixty-four *Kalas* there is one connected with stones.‡ This consists in the art of cleansing,

* Sukra IV iv 305-308.

† Sukra IV iv 310-313. Vide Oppert's *Primitive Inhabitants of India*.

‡ Sukra IV iii 167-169.

* Sukra IV vii 405-406.

† Sukra IV vii 411-415.

‡ "Most of the older Sanskrit MSS., are written on paper prepared with *Haritala* to preserve them from the ravages of insects, and this it does most effectually." Dr. Dutt, Dr. Mitra also describes arsenicised paper in his report on Sanskrit MSS., in the proceedings of the Asiatic Society of Bengal for March, 1875.

§ This salt has been mentioned in "Charaka Samhita and also "Susruta Samhita."

¶ Illustrated in Modern Europe by the contiguity of Iron and Coal Industry. "Many of the most profitable copper-mines in the world could not be worked but for the demand for Sulphur in Sulphuric acid manufacture, and for Sulphuric acid there would be no demand but for a string of other chemical industries in which it is used."

by some private or secret or so-called mystical communion, succeed in discovering a key to unlock the mystery of the Infinite—we ought not to put our sole trust in it. "There is a notable difference," he says, "between the mystery which comes before our ignorance and the mystery which comes after what we have learned." To him a mystery always remains such, only it brightens and changes colour and place as human intellect advances. Formerly, he says, man's attitude in the face of mystery was one of fear, not of courage. The representation of the universe was really not so animated and charged with mystery as now. The mystery was then more or less static and cold; it was not so vital and actual as now. Even the sense of infinity—so bound up with the sense of mystery in life and the universe was supernatural, remote and abstruse—it did not get into life at all points. Thus Maeterlinck's position is not at all similar to that of the medieval mystics of Europe, and if he be really given the name at all, he ought to be called a scientific mystic.

Let us take for example one of the earliest and best of his plays—"The Sightless." It was published in 1890 when Maeterlinck was only twenty-nine. The entire dialogue in the play is kept up by a company of blind people anxious as to their whereabouts and the scene is laid on an island in the midst of "a very ancient northern forest, eternal of aspect." The sky above being 'profoundly starred' suggests the time to be midnight. The blind people have come from an asylum with an aged priest for their guide but they are very distressed, for the priest has suddenly left them! But alas! they do not know that the priest is lying dead even in their midst!

The whole situation in the drama is symbolical of a great spiritual crisis in the history of modern humanity. The church has made people sightless and sent them astray, without a guide, to find out a new path and a new shelter for them. The

priest was out to act as the guide, but alas, he did not know that his days were numbered; neither are the people over whom he exercised influence aware of his death. The blind people move whither they do not know—but the sound of the sea—the mystery of the unknown—comes to their ears ever and anon as they lie confined within the limits of their life-island. Some hint that there is a lighthouse in the midst of the unknown waters, suggesting that the light they seek is within. No individual, no creed should any more be trusted for guidance, but the true guidance is in the inner intuition which sheds an unceasing light in the midst of overwhelming darkness. The blind people talk of the mysterious disappearance of the priest—there are various types of men and women among them, some old, some young, some hopeful, some sceptical, some emotional, some rational. But the one thing that strikes us in their conversation is how the priest, feeling that he was not having any influence on the intellect of his people, was appealing latterly more and more to their emotional and superstitious side of life and so he had more women-adherents than men. This shows beyond doubt, that Maeterlinck does not care for that religion which rests merely on feeling. The real magnitude of the crisis he depicts by the help of symbols in this play is best felt when it is seen that the modern religious sense of man has been unable for a good long time to keep pace with the scientific results of the age. There must be a new religion ushered in, where faith and science would agree.

When, therefore, teachers fail and scriptures fail, what should man depend upon but the spiritual instincts and intuitions that still lurk within him? This is the great teaching of Maeterlinck both in this drama as well as in all the later works that he has produced and this is his mysticism—if mysticism it may be called. But as I have said already it is a mysticism that is

grounded in reason and the knowledge gained from science.

So, while the blind people are wailing over their piteous lot and wondering if ever they will find a way out of the tangled forest and the bitter cold, a dog comes in. It is symbolical of the primary instincts and it at once knows that the priest is dead. Soon footsteps are heard. The child of a mad blind woman cries instinctively and the woman rushes forward in the direction of the sound of the footsteps—this is no other than the advent of the new faith, the new hope of humanity. The child-like innocence, the absolute simplicity of modern saints and poets will alone discern the new faith aright—the philosophers and the wise people will not.

I should like to quote extracts from this wonderful play to show to my readers its real depth of beauty, but I refrain from doing so for one reason. I could not select extracts from it without spoiling it altogether. But I have no doubt that this insufficient introduction of mine will tempt my readers to peruse it and appreciate its beauty for themselves.

What great reluctance, what backward glances, what artifices to escape from the impact of the movement of knowledge, do we not discover in the records of the thought of our century, because science has stripped so many traditional and associative charms from nature and thrown us into doubt about the reality of things! What a terrible war is still waging between the parties of science and faith, between rational and mystical consciousness! But who, like Maeterlinck, has faced the whole situation so manfully and welcomed the entire transition with the strong conviction that the true test of faith is in the doubt that apparently shatters it—that in this capacity of doubt, in this courage to question, man is infinitely richer than in the shallow, romantic and traditional idealism which has been hitherto his support.

Do not think that Maeterlinck is a professed philosopher or a theologian—he is not concerned with any of the "isms" that have prevailed either in the past or in the present century. But as we see in the "Sightless," his doctrine of instinct and intuition and their relation to the mystery of things is so unique and so artistically, powerfully and almost convincingly presented that much of the newest philosophical thought is found to be coincident with his theory. For instance Bergson's Intuitionism has a strange likeness to Maeterlinck's—but this is not the place to enter into any discussion about it. Maeterlinck believes that the intelligence of the species and the intelligence of the individual are really of two distinct kinds. One we call instinct and the other reason. The first carries the whole history of evolution unconsciously and is unconscious of what lies in store for it in future, and the other deliberates on the impression it receives and weaves them into the strong tissues of logical reason. Both these kinds of intelligence have to be utilised by man at the present time—instinct and reason must co-operate in such a way that instinct may be illumined into reason and reason may be vitalised into instinct. Maeterlinck has said times without number that he does not believe, that we understand anything so long as that thing is not wholly incorporated in us and our understanding does not become, as it were, an instinct.

The following quotation from one of his writings will bring out clearly the whole thought of Maeterlinck:—"Reason. . . after having opened the subterranean doors behind which the vital and instinctive forces of our being sleep imprisoned, ought to seat itself on the threshold of our moral life. It waits there, lamp in hand. . . Beyond, in regions where its rays do not penetrate, the life of obscurity continues. Reason is not troubled thereby, rather it is rejoiced. * *

* * It happens that among the captives that

wake, some more radiant than itself approach the entrance. They spread a light more immaterial, more diffuse, more incomprehensible than that of the firm and definite flame its hand protects. . . . If reason does not tremble (because, by all that it has been able to harm, it has nevertheless learned that no light is dangerous, and that in the life of reason one can risk reason for greater charity) ineffable exchanges take place, from lamp to lamp, upon the threshold."

I now come to the most striking phase of Maeterlinck's thought, his strong sense, to put it in his own words, of "the truth, beauty, and depth of the humblest and most ordinary events of life." Read that finest play—that truest fairy-work woven by the hand of man—his "Blue Bird," and you will perceive how deep-seated this sense is in Maeterlinck's mind, for indeed, the entire play most passionately verifies it. The "Blue Bird" is the drama of "the truth, beauty and depth of the humblest and most ordinary things and events of life."

He does not introduce heroic characters, violent passions or marvellous incidents into his play—he does not believe that these are really great or there is real truth in them—but, on the contrary, he makes in his "Blue Bird" a poor woodcutter's son Tylstyl the owner of the true touchstone of happiness and beauty. He sends him out in quest of the "Blue Bird", the symbol of true happiness, which is ever elusive and yet all-pervading. In the first act, when the brother and the sister, Tylstyl and Mytyl are awake on the night of Christmas, they meet a fairy in their room and she suddenly discloses with her magic diamond, the ineffable beauty of the most commonplace things and the *Souls* of them—of the stones in the wall, of the loaves, of fire and water, of the cat and the dog, of sugar and of the flame in the lamp. The soul of water is like a young girl, streaming, dishevelled and tearful; and the soul of the flame is like a luminous maid of incomparable beauty, dressed in

long, transparent and dazzling veils! And in the next Act they all go out—the whole party—to bring the Blue Bird. They travel first to the Land of Memory where the children meet their dead grandfather and grandmother and their dead brothers and sisters—for as says the fairy: "How can they be dead, when they live in memory?" And how strange that they are exactly what they were at the time of death! The small baby who was crawling on all fours when she died is still the same. Then they move to the Palace of Night. But have I told you who guides them? Light. For we should not forget that a scientific mystic like Maeterlinck would not have the guidance of anything else but Light. It is impossible to describe well the imaginative beauty he has lavished on these wonderful symbols—especially on the present one,—Night and her mysteries! The cat, the creature of the night, and Night herself are sore afraid that man with the help of light has come to invade the mysteries which Night keeps hidden. Night says to the cat: "Oh Dear! oh Dear! . . . What times we live in! . . . I never have a moment's peace! . . . I cannot understand Man these last few years . . . Must he absolutely know everything? . . . Already he has captured a third of my mysteries, all my Terrors are afraid and dare not leave the house; my ghosts have taken flight, the greater part of my sicknesses are ill."

What strange caves are inside the halls of the Palace of Night in which ghosts, sicknesses, wars, shades and terrors dwell! But the Blue Bird is nowhere to be seen. In the dream-garden there, among Stars and planets, Blue birds fly in large numbers from jewel to jewel and from moonbeam to moonbeam but they die as soon as they are caught!

The two children come next to the Palace of Happiness, where they see the big luxuries of the world and the miseries, and the real

joys and happinesses too, such as the joy of being well, the joy of being just, the joy of being good and many others, and lastly the peerless joy of maternal love. The children wonder to see the Joy of Maternal Love so like their own "Mummy" but so much prettier and the Mother's Joy explains to them that each of their smiles makes her younger by a year, but in the home that does not all show; only there everything is seen in its truth! They question her when she got the beautiful dress she has on and she answers that it is made of kisses and caresses and loving looks! She says "all mothers are rich when they love their children" and that "there are no poor mothers, no ugly ones, no old ones." She tells Tylstyl that he has come up there only to realise and learn, once and for all, how to see her when he sees her down below. He believes herself in heaven; but heaven is wherever she and he kiss each other. And does not all this prove most beautifully the belief of the poet in the truth, beauty and depth of the humblest and most ordinary things and events of life—may I add, the relations of life? And mind you, it is the Light that reveals all this inexpressible wonder of beauty!

The past travelled through—the land of Memory and Night—the present seen—now the future remains to be discovered and witnessed, and so the children journey forward to its kingdom. In the immense halls of the azure palace of the Future, they see children that are about to be born. Every day almost they are taken down to earth by Time. How inexpressibly beautiful these scenes are, I shall in vain attempt to tell you. They will open a world of new beauty and every page almost is glittering with some unexpected wonder! It is here in the land of the future that suddenly Tylstyl and Mytyl are discovered by Time who gets angry at the sight of them but Light saves them from his fury. It is their last journey, and when it is

done, they find themselves back again to their own poor cottage which they hardly recognise. They went out in quest of the Blue Bird but in each place they have visited they met one which promised to be blue but proved different afterwards. They saw one in the land of Memory which soon turned black, the bluebirds in the dreamland of night were all dead, and the last one they had in the realm of the future turned pink. So it seems that the "Blue Bird" does not exist or he changes colour when he is caged." True they have failed to bring it, but they have won real happiness. The vision haunts them and remains with them. Their father and mother are amazed to hear of their journey and they cannot persuade them to believe that it was all a dream. Mother, father, water, fire, the dog, the cat, the house and everything are ever afterwards rich and beautiful to them as they were when they were seen with the help of the magic diamond of the Fairy. The true "Blue Bird" therefore resides in "the humblest and most ordinary things and events of life."

Is not all this a most wonderful and beautiful message? There is only another poet I remember who has perceived like Maeterlinck that all men and all experiences are equal and beautiful beyond words in the presence of life, for is not great Nature herself, in which all life is, uniform in all her varieties? The distinctions of higher and lower, of common and uncommon, of ugly and beautiful, are absolutely lost to this poet. And who may be he? Walt Whitman, the American poet. Read his 'Leaves of Grass' and see if what I say about him is true or not. But neither he, nor any of greatest names in modern literature have penetrated so deep into the mystery of life and into its beauty and its joy as Maurice Maeterlinck has done. For, have I not said that his ideas are not merely sentiments but illuminations received from science and the new knowledge? His ideas are therefore whole, not half; they have the sanction of the modern age and the past experiences of humanity. And lastly they are not ideas but passionate sentiments—they are not philosophical, but exquisitely beautiful and poetical.

INDIAN BANKING ENTERPRISE *

BY

MR. HEMENDRA PRASAD GHOSE, B. A.

THE failure of the People's Bank of India Ltd., in which has been involved several other Banks in the Punjab and the sister provinces reminds one of the failure of the Union Bank in 1848, a crash that retarded the progress of Joint Stock Companies in Bengal for more than a quarter of a century. The effect of these failures on the industries of the Punjab will be disastrous, and Indian capital which has only recently been shaking off the shyness it had acquired in the rough and ready days of the Moghuls and the Mahrattas will again seek a safe shelter in the iron box of the owner.

The importance of Banks in the modern commercial system cannot be over-estimated. As handicrafts grew into manufactures and as trade expanded into commerce a new commercial system was built on the deep foundations of medieval trade. "It proceeded on the principle that the protection of trade formed a duty of the Sovereign, that protection involved regulation, and that it was beneficial for the nation that each trade should be placed under a guild or corporation with powers of self-management and internal control." The system soon developed into corporations for foreign enterprise, such as the Merchants of the Staple, the Fraternity of St. Thomas à Becket, afterwards the Merchant Adventurers, and the Muscovy Company. These Regulated Companies formed the intermediate link between the medieval trade guilds, and the modern commercial associations under the Companies' Acts. The expansion of these companies soon brought about the recognition of the principle of a Joint Stock "by which" as Davenant puts it, "the wealth and

strength of many are guided by the care and wisdom of a few." The science of audit grew with the growth of the Joint Stock system and brought into existence the Chartered Accountant who may be considered "the financial conscience of Limited liability."

The establishment of Joint Stock Companies necessitated the establishment of Banks. In England "the laws relating to usury, founded upon Scriptural canons, and interpreted adversely to the receiving of interest for money lent, were a great hindrance to the employment of capital in the channels which experience and wisdom indicated as profitable. It was too great a strain upon human nature to dam back the tide of advancing and enlightened self-interest which was anxious to place in the hands of those worthy of trust the honourable savings garnered from industry, whereby a volume of capital could be at once directed to the point where it was requisite, provided that those who had supplied it, whether in large or small proportions, should receive a reasonable recompense in the shape of interest. Metaphysical distinctions were drawn, and attempted to be maintained, that a difference existed between the profits gained by direct adventure, and personal initiative, and the intermediary of a third person in the shape of a banker or goldsmith."* And as capital accumulated, it required an aqueduct through which it might freely flow to fertilize new industries, and the growth of England's modern banking system, consequent upon the foundation of the Bank of England, supplied the necessary channel. This Bank was first projected by Dr. Hugh Chamberlain, but the plan actually adopted was proposed by Mr. William Paterson. "The object was to raise money for the use of the Government."† After a long and violent discussion the Act passed both Houses of Parliament, and received the Royal Assent. The whole subscription

* Tipper—*England's Commercial Supremacy*.
† Gilbert—*Banking*.

* This article was sent to us in October. [Ed. I. R.]

having been filled in ten days, a charter was issued on the 27th day of July, 1694.

"The transmission of money was in ancient times effected by sending a messenger with the coin. During the Middle Ages, it was accomplished by means of bills of exchange, which were purchased by merchants. Ultimately, a class of persons carried on this kind of traffic, and purchased or sold bills to suit the convenience of parties who wished to deal with them. The pecuniary transactions of independent nations are still adjusted in the same way." Then came the Banks. The most ancient Bank was that of Venice supposed to have been established in 1157. In the year 1401 a public Bank was established in Barcelona, in Spain. The bank of Genoa called the Chamber of St. George was established in 1407. The Bank of Amsterdam was founded in 1609. This Bank was the model on which were formed most of the European Banks now in existence.

In America the Banks play the most important part in the commercial and industrial systems of the country. They make possible the floating of big companies and the existence of huge trusts. "In the banking system of the United States we reach the crucial part of the industrial problem. The banks are the pivot on which not only the industrial but the whole commercial and financial organisation turns. They have furnished the wherewithal for carrying out the huge operations * * * not of course from their own resources, but by the use of their credit. In the event of reaction they would have to bear the chief brunt. So important is their position at a juncture like the present that it might almost be said, while they remain secure everything also will be fairly safe. Not only are they the ultimate financiers of all the big guilds and combinations, but they are the guardians and supervisors. The American public look to them, and with reason, to check obviously bad business and to take early precau-

tions against danger."* The Banking system of the United States is so extensive that even a superficial survey of it is no light task. A specially prepared return gives the total number of banks of all kinds doing business on the 22th June 1901 as 12,972. "Their aggregate capital was 1138 million dollars, the surplus 693½ millions and undivided profits nearly 271 millions. Their own resources thus amounted to 2102 million dollars. They held public money in the shape of deposits aggregating 8619 million dollars, and had lent out 6491 millions. Of the public money 2128 million dollars, and of their own 2102 million—together 4230 millions—were presumably invested."

"The knowledge of Banking in India was long anterior to the settlement of the English in this part of the globe, though the system under which it was carried on was widely different from that which European skill and science have introduced. From time immemorial, the Banker has always been an important member of Indian society."† "The fact," says Mr. Cooke, the historian of Indian Banks—"that Europeans are not the originators of Banking in this country, need not strike us with surprise, for both from internal evidence, which the successes of the British arms in the Panjab further extended and opened out we know that civilisation and the arts distinguished the East for a very considerable period before the West had begun to emerge from ignorance and barbarism." The growth of the system of banking in India is interesting to trace. And the simplicity of that system has puzzled many European bankers. But we are not dealing with the system indigenous to the country. What we are concerned with is the system introduced by Europeans and suited to the altered conditions of the commercial and industrial system of the country.

* Laidson—*American Industrial Problems*.
† Cooke—*Banking in India*.

"Before the establishment of the Bank of Bengal, the European system of banking had been introduced by the great Agency Houses of Calcutta, the failure of which, for enormous reasons is well known to the Indian public. They were not merely merchants and agents, but they united with that business Banking in all its branches, and were known as the merchant princes of India. They were agents for the whole civil and military service. They were agents for the planters and merchants settled in the upper Provinces. They were Bankers receiving deposits, Bankers making advances for the produce of the interior, and Bankers issuing paper money. * * * After the establishment of the Bank of Bengal, but more especially, after the passing of the Act in 1813, which partially removed restrictions placed upon Europeans settling in India, great inducement was given to extend the Banking principle, and these successively started into existence several private Banks in connection with Agency Houses. A great commercial crisis occurred in 1829-30, and upon the *debri* of the Calcutta Agency Houses (Alexander and Co., Colin and Co., Fergusson and Co., Mackintosh and Co., Palmer and Co., and Cruttenden and Co.) successively rose the Union Bank of Calcutta, and all the different joint-stock associations now known under the name of *Mofussil Banks*."

The first institution of its kind in India was the Bank of Hindustan, established by the late firm of Messrs. Alexander and Co., about 1770. The circulation of its notes was confined to Calcutta and its neighbourhood, the Government having refused to sanction their reception into their Treasuries in the Mofussil. On two occasions the Bank successfully supported very severe runs upon it. Once in 1819, when in "consequence of some forgeries, the proprietors issued a notice to the public pointing out how to distinguish the genuine from forged notes; and once again in 1829 when the failure of Messrs. Palmer and Co.,

spread alarm among the inhabitants of Calcutta. At that time the Bank had to meet a demand of about 20 lacs of Rupees. It continued its operations till December, 1832 when "the most awful commercial crisis that ever visited India, by drawing into its vortex all the old firms, necessarily caused the stoppage of the Bank" which was unable to weather the squall that wrecked Messrs. Alexander and Co.

When the Bank of Hindostan failed the Bank of Bengal was in its twenty-sixth year. "It was opened for business on the 1st May, 1806, under the name and style of the Bank of Calcutta, with a capital of Sicca Rupees 50,00,000 in 500 shares of ten thousand Sicca Rupees each. The first Charter was granted on 2nd January 1809 during the Government of Lord Minto, on which occasion the name was altered to that which it now bears, viz The Bank of Bengal." Mr. J. W. Sherer, of the Bengal Civil Service, was appointed the Secretary. Among the six Directors elected at a public meeting, held at the Town Hall of Calcutta on 15th December 1808, Maharaja Sookmoy Roy was the only Indian. On the 1st March 1862, under special agreement with the Secretary of State for India in Council, and the Indian Government at Calcutta, the General Treasury at Calcutta was established at the Bank, in terms of the Notification published in the *Calcutta Gazette* of 3rd January 1862. Under this agreement, the business of receiving and paying money on behalf of the Supreme Government of India, and the Government of Bengal, heretofore transacted at the General Treasury at Fort William, was altogether vested in the Bank. "The Government held 275 shares of Rs. 4,000 each in the Capital of the Bank."

"Almost in every respect on the plan of the Bank of Bengal" was started the Bank of Bombay in 1840 and the Bank of Madras in 1843.

The third Bank established was the Commercial Bank which commenced operations on the 1st of

May 1819. Its partners were the members of the firm of Mackintosh and Co., J. Melville and P. Reirson of the firm of Fergusson and Co., Edward Brightman Esq., Babu Gopymohan Thakoor—the members of the firm of Joseph Barretto and Co., and Messrs. Mandietta Uriarte and Co. The average amount of its notes in circulation was about 16 lacs. It contracted its circulation in 1828. In 1829 the Union Bank was projected and established. As this new Bank was raised principally by the partners of the Commercial Bank, its operations were gradually narrowed till 1883, when the failure of Messrs. Mackintosh and Co. took place. The settlement of the affairs of the Bank then devolved upon Babu Dwarkawath Tagore, who finally adjusted all claims against the Bank.

The establishment of the Union Bank was also instrumental in closing in 1829 the Calcutta Bank established in 1824 by Messrs. Palmer and Co.

The Union Bank was established in 1829, its main object being to fill up the space in the money market, left vacant, as it were, by the restrictions imposed on the Bank of Bengal by its Charter. It commenced operations on the 17th August 1829 with a capital of Sicca Rupees 15,00,000. In September 1840 publicity was given to one of the most successful frauds ever perpetrated. The delinquent was Mr. A. H. Sin, for many years the Accountant to the Bank. Towards the end of May 1839, it was discovered that the accounts of several constituents of the Bank were apparently overdrawn. Mr. Sin admitted his responsibility for the irregularities and discounted some Bills, the proceeds of which, amounting to about Rs. 64,000 were applied to the ratification of these accounts. It was afterwards found that assets had, in the majority of cases, come to Mr. Sin's hands, which he had, for a time, appropriated to his own use, instead of bringing the amount to the account of the res-

pective parties in the books of the Bank. False-entries were also discovered. "The items were eight in number. The first entry was on the 12th October 1836, when by the prefixing of 10, a payment of Rs 592-1-4 was converted into one of 10,592-1-4, and in the same way the other entries were falsified by prefixing or altering one or more figures." The Bank stopped payment in January 1848. "For some years previously," writes the historian of Indian Banks, "it was well known to those accustomed to look carefully into the published accounts, that the Bank was in a hopelessly insolvent state, and that the dividends it declared, and of which it made so great a parade, were taken, not from the capital for that had gone long before, but from the deposits that people were still confiding enough to make. No bank has probably ever failed under circumstances so discreditable, and so humiliating to those who were the cause of the stoppage." For the Bank had indiscriminately invested in Indigo and the Directors freely helped themselves to the Bank money. "It may be mentioned that Colville Gilmore and Co. were debtors at one time, of twenty-four lacs of rupees, one-fourth part of the whole capital of the Bank, and that Cockerell and Co. took cash credits to the amount of sixteen lacs of rupees!" One cannot help agreeing with the remarks that as there is no breach of trust more flagrant than that of the Directors of Joint Stock Company helping themselves to the capital in the shape of advances, so there is no punishment sufficiently severe for such unprincipled robbery.

The records of the North-Western Bank of India—established at Mussoorie in 1840 and the London and Eastern Banking Corporation established in 1855 are also records of fraud and delinquency which brought about the ruin of numerous unsuspecting depositors and shareholders who had embarked the hard-earned savings of years in these banks.

The history of mushroom growths like the Bank of Mirzapore which did not exist for more than a year and the Dacca Bank which was bought up by the Bank of Bengal need not detain us.

And we pass on to the history of the unfortunate Banares Bank established in 1844-45, chiefly by the influence of Colonel Pew. In 1849 formidable irregularities were discovered in the management, the Directors having purchased their stock with money borrowed from the Bank! "They held their ground by the value of the votes of parties who had not paid up their shares, and who had paid their first instalments by loans from the Bank at twelve per cent interest." They had also invested nearly the whole capital in the Ganges Steam Navigation Company, from which, under any circumstances, it could not be withdrawn, if desired, and which was pursuing a ruinously losing career. As nearly all the Directors belonged to the Army these discreditable transactions could not be slurred over and the matter was carefully enquired into. A Court Martial was held at Simla on the 7th of May 1850, when Captain Christopher George Fagan and Surgeon Donald Butler M. D., who had been Directors of the Bank were brought to trial. The Court adjudged them to be cashiered, but recommended Captain Fagan "to the clemency of His Excellency the Commander-in-Chief, on the grounds of the very high character he, Captain Fagan, has borne during his service of twenty two years." The reply of General C. J. Napier, Commander-in-Chief, is characteristic of the man—"When violence of temper, error in judgment, or the thoughtlessness of youth, lead men into culpable conduct, their high character bears great and honorable weight, excusing human frailty. High character is also justly appealed to when concurring circumstances cast suspicion on yet unblemished reputation; but when the charge is dishonour, and, that dishonour proved, former

high character vanishes, and is nothing." We cannot do better than bring the history of this institution to a close with the remarks of the *Bombay Times*.—"Captain Fagan and Dr. Butler have, we observe, been found guilty of the charges laid against them in the matter of the Banares Bank, and been sentenced to be cashiered. The sentence, though severe, cannot be considered too much so: the Directors of the Banares Bank were all, on their own showing, guilty of raising money on false pretences, to be invested for the accommodation of one of their number, in breach of the regulations of the Bank. The second of these two errors is comparatively venial; the first implies the highest degree of moral guilt. * * *

* * * All that is wanted is uniformity of treatment; that there should be one law and one judgment for all; that fraud and falsehood, when fairly proved, should, when knowingly and deliberately committed, be visited with the severest punishment, however great or small the occasion, however exalted or insignificant the transgressor."

This principle should be constantly before the eyes of those who in their zeal to float Companies and trusts often disregard the nice distinction between fair and foul and even transgress the bounds of prudence assuming that the end justifies the means.

Prominent among recent failures are the failure of the Oriental, the Commercial and the Burma Banks. And now the People's Bank of India swells the list. Its failure is exceptionally unfortunate at a time when Indians are only waking up to the consciousness that India cries aloud for industries other than the universal but insecure industry of agriculture and the placid slumber of the rich among them is getting disturbed by disquieting dreams of the responsibilities of wealth when mills and factories are being erected and the attempt to solve the poverty problem of the country is manifesting itself in diverse directions. Industries cannot be established, no

commerce made flourishing without the support of Banks, and the failure of Indian Banks must mean deterring the development of the resources of the country by Indian enterprise.

Let us only hope out of evil good will come; the failure of the People's Bank of India will reveal the weak joints in the armour of our enterprises and teach us to avoid in future those rocks-ahead on which our attempts are likely to suffer ship-wreck.

INDUSTRIALISM AND ITS ANA

BY

MR. W. S. HADAWAY,

(Superintendent, School of Arts, Madras.)

1. *Indian Industrial and Economic Problems*—by Professor V. G. Kale, M.A., G. A. Natesan and Co. Price Re. 1.
2. *Industrial India*—by Glyn Barlow, G. A. Natesan and Co. Price Re. 1.
3. *The Basis for Artistic and Industrial Revival in India*—by E. B. Havell, Theosophical Society, Adyar.
4. *Essays on Indian Art, Industry and Education*—by E. B. Havell, G. A. Natesan and Co. Price Re. 1-4.

ALTHOUGH the books enumerated above, apparently, should supply one with ample data as to the Industrial state of India at the present time, we have, unfortunately, to take into consideration the contents, and not the mere titles of the works themselves.

Professor Kale of Fergusson College, Poona, enlightens us from the Economic stand-point; Mr. Glyn Barlow from the point of view of the keen and shrewd observer of men and things, though he does not, perhaps, draw his conclusions from a very wide practical experience, we may still say that his is the commonsense point of

view; and last, but by no means least, we have Mr. E. B. Havell's ideal if somewhat unpractical schemes which can only be looked upon as the artistic point of view.

It is the practice if not the genuine belief of modern writers on Indian industry, to propound, and as far as possible in them lies, to develop the somewhat impossible proposition that it is only through their own particular method that the industrial salvation of the country lies.

The artist believes that only by an intense revival of artistic activity is India to be properly developed; the engineer, only through the modernization of industries; the economist would have us rely on laws and politics generally; it would even add a spice to the discussion if we could consider besides, some book written by a successful European businessman, who is frankly in the country to shake the pagoda tree.

Doubtless it is because this last occupation is so absorbing and so eminently successful we never do find a book of this latter sort.

Along the great river of Indian industrialism the only safe spots are at each end, and the men who do succeed on this treacherous stream are those who there make their stand.

At the source, the Indian who could command capital and who does nothing personally in the industrial line, and at the mouth the merchant who is more often than not an European who reaps the great financial reward without any undue risks.

The writers on Indian industries are all along this river, spending their energies generally in explaining how and why and by what means each rock and rapid came to be there and how they may be successfully negotiated, but somehow the energy is nearly always wasted in the explanation and neither they, nor those who might help, ever do anything.

In fact, to put the case as simply as possible we have an infinite amount of writing, and

speechmaking, and destructive criticism generally, with little or nothing in the way of really useful constructive work.

The few really practical men of affairs who are doing the country and its people good, are seldom heard of, while the dreamer and reformer who looms most in the public eye, is more than likely to be thoroughly unpractical.

Our modern belief that talk comes before action stands greatly in the way of any real progress.

It might be well to begin, for a trial, at the other end, and do something first and talk about it afterward.

It is for this reason that Mr. Barlow's work among the books under review, is by far the most useful and stimulating, and, even considering its slender proportions and often cursory treatment, it still remains the only truly constructive work in the group.

We often, perhaps in reading it cannot keep out of the mind our old friend Samuel Smiles, but a really popular and up-to-date Indian Smiles would probably be an extremely good thing for Indian industries.

This book, from its straightforwardness and simplicity, should be in the hands of every young man bent on an industrial career.

It is full of useful information, clearly and lucidly written and it is genuinely helpful.

If he helps to pull down, he at least shews how to build in a better and firmer manner.

The author in his preface disclaims any wider scope for his work than that of appealing to Indians to interest themselves in industrial affairs, but throughout the book there are a great number of passages so suggestive of helpful development, that one sincerely wishes that the work were a fuller and much more completely evolved undertaking altogether.

In his chapter on Co-operation he hits the nail on the head very firmly, and two instances, time-worn, perhaps, but nevertheless true, are his

statements, first, of the misunderstanding of an "industrial career" and secondly, the mixing up in the unfamiliar mind of industry and manual labour, besides the placing of the fool of the family in undertakings which require the most brains for success.

Chapter after chapter is replete with interesting and valuable matter, and every one is stimulative and instructive.

The only really weak part of the whole book is the chapter on Indian art, and here, it must be admitted, the author is much out of his depth.

Though he states many truisms, still his conception of the art or the arts of India is not founded on any close or sympathetic study of the subject.

In common with so many writers on Indian art he will not, or does not take into consideration, either the trend or the soul of his subject.

The best of the national art of any country is that inspired by the religion and customs of its people. So without an understanding of its religion means not to take into consideration what the artist is "driving at," and not therefore to understand its art.

Mr. Barlow's remarks are confined to, mostly, and based mostly on the poor examples of "art" represented by what he has seen at various exhibitions and on the work in painting of such untrained and unskilful artists as the late Ravi Varma and others who have essayed to paint after the European manner without the ordinary European training.

That the real art of India, even the modern art should be judged by these meretricious standards is absurd, to put the case but mildly.

He has neither any conception of good and bad art, nor in his ideas of teaching art, is there anything in common with the best Indian traditions, nor are they for the best good of the country. In fact, he approaches this part of the work with

neither sympathy or understanding. When we come to consider the two works by Mr. Havell, we are on firmer and more familiar ground.

His first book, of the two under review, "Essays on Indian Art and Education" is a collection of papers published at various times since 1901 in English and Indian reviews.

Its contents range from "the Taj and its Designers" through various chapters on Handicrafts, Education, and Swadeshism, to the "Uses of Art."

Mr. Havell is perhaps a man of one idea, but so long as that idea is in itself sound, we cannot complain if he enlarges and developes it as thoroughly as is possible.

That his writings are at least beginning to have some good effect in awakening people to the importance and value of Indian art, is his reward.

There is still, however, throughout his work the feeling that, during his long experience in important positions under the Indian Government, in charge first of the School of Arts in Madras and later in Calcutta, he might have accomplished more practical and lasting work.

The foundation which he laid in Madras was for the most part sound, though he did introduce certain innovations and foreign influences which were distinctly hurtful to the indigenous art of metal working.

Nevertheless, both of these books are eminently helpful, for he has crystallized the thought of European artists in regard to Indian work, in a way which no artist with the country's good at heart, could wish to differ with.

It is something of a leap from Mr. Havell's works to the last of this group of books.

Indian Economics, as Sir Theodore Morrison recently pointed out, can scarcely approach to bring an exact science until Indian conditions are more clearly understood and made the basis for further examination and enquiry.

The very nature of any scientific reasoning as-

sumes that facts as they exist are the data from which we deduct and promulgate a principle.

In Mill's words "science takes cognisance of a phenomenon, and endeavours to ascertain its law."

It follows, therefore, that if we start enquiries on the lines of European economics, and work wholly with the assumption that the political economy of the West is equally suited to India where conditions of labour, distribution and trade are perhaps unique, at any rate vastly different from the usual European conditions, the chances are that we shall go astray in our reasoning.

Professor Kale in his book does not avoid this pitfall.

He often, also, reasons in an artificial manner, assuming that what is possible or suitable in Europe is equally possible or suitable in India.

With his statistics, also, while he bemoans the fact that others often draw wrong and misleading conclusions from these favourite sources, he too, does the same in a startling manner.

It seems an original point of view, for instance, to classify coal as a "manufactured" article, but he does not hesitate to do this to strengthen his own statistics.

That statistics can be made to prove almost anything either one way or the other, is a fairly well established fact.

His knowledge of foreign countries, if we may judge by the statement made concerning Canada which he in one instance refers to as being a mixture of English and French settlers, and in another place asserting that "the French element is yet very strong" can hardly be relied upon.

The French in Canada have always been a more or less negligible quantity, with the exception of the upper provinces, which is but a very tiny part of the country comparatively, and while his actual statement that Canada is "a mixture of English and French settlers" is strictly true, to those unacquainted with the country it gives an entirely false impression. He might have said with equal

truth that it is a mixture of English and Scotch, or English and Americans, for all these peoples are to be found there in very considerable quantities.

Still, his book is an interesting exposition of the educated Indian view, and as such it should be carefully read by all interested in industrial problems, bearing in mind throughout, that the facts, or pseudo-facts culled from an extensive reading and study, are seldom of real value compared with even a modicum of practical experience and first hand knowledge.

His is, like so many modern books, the outcome of much serious thought and reading, but there is nothing new, nothing very original even in his point of view.

Various writers attribute the backwardness of industrial undertakings in India to various causes.

One writer attributes it to the break up of the guild system, consequent on British rule having established a security of free exercise of individual energy and initiative, which makes it possible for any workmen to follow any trade; another, to the lack of patronage by persons of wealth and position; still a third, to the importance of India as a dumping ground for the over-production of the industrial West, but none of their reasons are sufficient even if we take them collectively.

My own opinion is one based on experience, notwithstanding that that experience has been a not very wide one.

Personally, I believe that India will never take a foremost place industrially, until the rate of production is very materially increased.

Just as England with its vast mills and factories and mines is a much poorer country than the United States of America, and far behind it industrially, so is India, with even greater natural advantages than England, still further behind than England is that country behind the United States, and for the very same reason.

It is cheaper for the workman to live in England than in the States, it is cheaper for the Indian workman to live in India than for his brother in England, and so, if we add this important factor to an inborn lack of ambition and enterprise, I think we come to the true reason from which economists should begin their reasonings and arguments.

It is the only basis toward constructive criticism which might in time serve to improve industrial India.

ENGLISH LEGAL HISTORY

By

MR. K. SUBBA REDDI, BAR-AT-LAW.

THE history of what the law has been is necessary to the knowledge of what the law is.* But the history of English law is as deep as the seas and as wide as the skies. In proportion to the depth and width of the subject it is difficult for any the most accomplished writer to deal with it to the satisfaction of the ordinary student of legal history. There is of course that classic treatise on the subject compiled by those twin stars of the Anglo-legal firmament, the late Prof. Maitland in whose untimely and much lamented death the cause of legal historical research has suffered an untold loss, and Sir Frederick Pollock justly styled the 'Oracle of the English Common Law.' But the treatise though excellent and otherwise unexceptionable is, owing to its vast dimensions, quite unmanageable. Dr. Holdsworth's work, though smaller and in its inception intended to meet the much-felt wants of the modest student has in the result been found to have outstripped its initial purpose. Mr. Jenks indeed has successfully brought the subject within moderate limits but his book, one might fairly suggest, is, admira-

*Lectures on Legal History. By James Barr Ames Harvard University Press.

ble as it is, anything but easy to read because of the immense mass of detail it contains which the author might with advantage have left out. It is therefore a matter of no small gratification for the perplexed student to find ready to his hand Prof. Ames's excellent "Lectures on Legal History" conveniently presented in a moderate sized volume. It would be vainly presumptuous on one's part to attempt to speak of the merits of the author as a writer on legal topics. He was a born legalist and a born teacher. When reading his lectures one is inevitably reminded of Prof. Maitland's kindred lectures on constitutional History. Not only have they had the same origin and the same subsequent fate but their respective authors had much in common. In simplicity of expression, lucidity of exposition and depth of comprehension neither of them is inferior to the other. An intimate understanding of the students' requirements and a perfect honesty of purpose are the secret of the excellence of the handiwork of either professors. The woeful death of the one as of the other has inflicted an irreparable loss on legal history and its votaries.

To enlarge on the various merits of the work would carry me too far afield into the details of the subject. I shall only mention a few of the salient points which have specially claimed my attention. It is trite learning that a real understanding of the law of actions is essential for a sound knowledge of the English legal system, at any rate, as it existed till the middle of the last century. It is no exaggeration to say that even at the present day a knowledge of the difference between trespass and case explains at once why it is necessary to prove special damage in actions for slander, nuisance and fraud, while it is not in actions for libel, trespass and conversion. Now Prof. Ames in his admirable lectures gives a short

* Holmes Common law.

but withal a clear account of the law pertaining to the more important of the actions. The extreme and almost primitive technicality of the action of appeal, the nature and limitations of the actions of trespass, replevin and detinue, their slow but steady decay and the sympathetic rise and growth of the action of Trover, which first became concurrent with and then supplanted them all, all these are presented to the intelligent reader in the simplest manner possible. 'The career of the action of Trover in the field of torts' says the Professor is matched only by that of Assumpsit. The glorious career of this most adventurous action of all is thus summed up. "In its origin an action of tort, it was soon transformed into an action of contract, becoming afterwards a remedy where there was neither tort nor contract. Introduced as a special manifestation of the action on the case, it soon acquired the dignity of a distinct form of action, which superseded debt, became concurrent with account, with case upon a bailment, a warranty, and bills of exchange and competed with equity in the case of the essentially equitable quasi-contracts growing out of the principle of unjust enrichment." These successive stages in its eventful life are traced with the utmost logical precision in Lectures. XIII—XV. Incidentally the Professor also offers a satisfactory theory of the doctrine of consideration. It is neither a modified generalisation of *quid pro quo* to raise a debt by parol nor is it 'a modification of the Roman principle of *causa* adopted by equity and transferred thence into the common law.' On the contrary it was equity that borrowed the principle from the common law. Only in the translation it acquired a somewhat newer shape. In its earlier existence it possessed a dual character being either (1.) detriment or (2.) a precedent debt. But gradually it changed its nature and only after a few centuries of judicial legislation could it be universally resolved into a detriment to the promise at the

request of the promisor. The service done by Professor Ames in this field of law can only be rightly estimated when one keeps in view the thick veil of mist that has hitherto enveloped it and the number of strenuous but comparatively unsuccessful attempts that have been made to tear it away. His treatment of ownership, disseisin and the inalienability of choses in action is bristling with sound original ideas which easily explain many of the seeming anomalies in the English Law. His analogy between the disseisin of chattels and the disseisin of land boldly conceived and successfully carried out, his analysis of the nature of ownership on the lines indicated by Fleta and Blackstone, his relentless pursuance of it to its legitimate consequences, and his almost heretic explanation of the inalienability of choses-in-action in contradistinction with that made sacrosanct by the holy pen of Lord Coke, will undoubtedly interest the reader and make him feel grateful to the light that both beacons and guides him in his fight adventures thorough this tangled wilderness. Many of the miscellaneous essays moreover have a close bearing upon the subject. Of them all, however, the most interesting is that on law and morals. The extremely non-moral and external character of Early English law, the longages it has taken to divest itself of the swaddling clothes of formalism and the immensely important principle of life involved in this slow process of growth will not fail to interest the student philosophically inclined. When such an eminent medieval lawyer as Chief Justice Brian has said 'The thought of man shall not be tried for the devil himself knoweth not the thought of man,' well may the soidisant moral lawyer of to-day pause to think whether he is at all justified to scoff at the lower rungs of the ladder which have helped him up to the higher. Moreover, is he not himself sometimes as timidly cautious as his despised ancestor? Bentham has already answered this

question in the affirmative and to those students who think with him this essay throws a flood of light in the direction of legislative reform. But the incalculable utility and the towering virtue of the book lies not so much in the fund of useful information with which it furnishes the student as in that it imparts an ineffable relish to the study of legal history so often thought to be a heap of dry inarticulate bones and excites the intellectual curiosity of the student which must wing him in his more ambitious flights in this sphere of legal erudition. Viewed in this light one need hardly deplore that the book does not treat the subject more thoroughly and in greater detail; for "Then are we said to know the law when we apprehend the reason of the law—that is, when we bring the reason of our law so to our reason that we perfectly understand it as our own." *

*Lord Coke.

POPULAR EDITION

Essays in National Idealism

BY ANANDA K. COOMARASWAMY

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Select Opinions

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr. Coomaraswamy's pen marks a definite stage in the progress of that movement. . . . It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine*.

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked. . . . Their author is a logical and uncompromising reactionary. . . . Yet we cannot deny the beauty and truths of the pure ideal as he so nobly and persistently holds it up before us. . . . We think the book has written to be of surpassing value."—*Modern Review*.

Re. 1. To Subscribers of the "Indian Review," As. 12: G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Sir Krishna Govinda Gupta, K. C. S. I.

We are glad to learn that Sir Krishna Govinda Gupta, has been appointed Vice President of the India Council in succession to Sir William Lee Warner. It is undoubtedly a position of great distinction and we appreciate the courage and statesmanship of Lord Crewe in following the splendid example of his illustrious predecessor in throwing open the highest appointments to the pick of the Indians. We trust that Lord Crewe's example will not be lost sight of by his successors.

Sir K. G. Gupta is a distinguished Bengal Civilian. Born at Bhatpara, Dacca, on 28th February 1851, the eldest son of Kali Narayan Gupta, he received his early education at the Mymensingh Government High School, from which he went as Pogose Scholar to the Dacca College. In 1870, he proceeded to England with Messrs. R. C. Dutt and Mr. Surendranath Banerjee to compete for the Indian Civil Service. He there joined the London University College, and was, after examination, appointed to the Indian Civil Service in 1873. He was also called to the Bar the same year by the Middle Temple. He passed through all grades of service in Bengal becoming Secretary to the Board of Revenue in 1887. In 1893, he was appointed Commissioner of Excise. He became Divisional Commissioner in 1901 and three years later a Member of the Bengal Board of Revenue, being the first Indian to hold that appointment. In 1905, he was made a Member of the Excise Committee, and in the following year placed on special duty in connection with the Fisheries of Bengal. In 1907 he was deputed to Europe and America to carry on fishery investigations as a result of which a new Department was very recently organised to conserve and develop the fisheries of Bengal. He retired from the Indian Service in February 1908, preparatory to becoming a Member of the Council of India in March following.

That is a bare record of Sir Krishna's distinguished official career. As Member of the India Council, his work has been highly appreciated by Lord Morley. Mr. Gupta has not only watched Indian interests from the inside, but has also evinced considerable zeal in the adequate safe-guarding of India's name in the outside world. It is hardly necessary here to more than recall the dignified letter of protest that he sent to the "Times" against Sir Charles Crosthwaite's unjust and unfounded aspersions against the people of this country. Mr. Gupta toured through India last year to revivify his knowledge of the conditions prevailing here. His views on the New Reform Act are now pretty well-known and they are perhaps, indicative of the opinion of the authorities at Whitehall. The revision of the Rules and Regulations of the Indian Councils Act is in no small measure due to the impressions that he carried to England from his last visit to this country. He was made a C. S. I. in 1909 and His Majesty conferred the coveted distinction of K. C. S. I., at his Coronation, one of the few Indian honors bestowed on the occasion. Speaking at the Crystal Palace, only in August, 1912 he said that "Indians were a sensitive people, proud and tenacious of their past achievements." "The Colonies," he added, "would do well to remember that the denial to Indians of the ordinary rights of citizenship would not in any way lessen the difficulties of ruling the Empire." "While there is," concluded Sir Krishna, "a growing consciousness in India of the inevitable drawbacks of alien rule, there is also a wide-spread conviction that national salvation can be attained under the fostering care and guidance of Great Britain. The best minds among Indians eagerly gaze towards the goal of bringing her on the level of the self-governing Colonies, not as a mere dependency but on terms of equality and co-ordination."

Mr. Spender's Impressions of India.

BY

MR. K. R. SITARAMAN, B. A.

AMONG the multitude of books that came into being as the direct result of the great Indian Coronation Durbar, we occasionally come across a genuine production of a superior soul which is hailed with unfeigned pleasure and delight—all the more so because it appears in rather unpromising and unexpected company. One such is the volume* before us, in which a distinguished English journalist gives his impressions of India and Indian topics of the day as gathered by him during the Durbar visit.

The keen insight, shrewdness and detachment, shown in the bright and vivid pages before us are eclipsed only by that high spirit of liberal broad-minded sympathy and fairness which we have instinctively come to associate with true English culture. The pen-sketches of the scenes as they rapidly unfolded themselves to the enraptured gaze of the writer, in Bombay, Rajputana, on the Afghan border, in the open country, and finally in the historic camp at Delhi, are wonderful illustrations of brilliant journalism. The central theme of the book which is suggested in one form or another in every page and line, without any awkward attempt to shirk or quibble, is the great problem of the administration of the Indian Empire, and everywhere the questions asked by the writer are, Is it a success, and how long is it going to be so? In a long and interesting chapter headed "Politics and Reform," full of pregnant and shrewd insight, Mr. Spender observes as follows:

There is a rather sharp division of opinion between the old school and the new school of Indian civilians. You will hear very able men, nearing the end of their service, declaring frankly that they have no sympathy with the 'new ideas about the natives,' and deploring the pressure from a democratic Parliament at home which has driven the Raj out of its true course. It is a maxim with these men that nothing which has once been done by the Government of India should ever be reversed, lest a change of policy should be constructed as a concession to agitators; and undoubtedly they regard the reversal of the Partition of Bengal as a deep blot on the year of the Durbar, even while they admit that the new arrangement is sensible enough on its own merits. Yet, on the whole, administrative India is, I am convinced, relieved to have done with the Bengali grievance. The Government of India, said a very acute observer, has had the Bengali on its nerves for the last ten years, and all that time has flattered and complimented the little group of agitators at Calcutta by the extreme importance which it has attached to their proceedings. The crowning mercy of the move to Delhi is that it will get the Government out of the Bengali "milieu." Another official expressed the same idea somewhat differently when he said that the Government 'looked at things too much through the spectacles of the Criminal Investigation Department.' To that department, all 'agitators' are potentially criminals; to the Government, they should all be at least potentially innocent.

"To the traveller in India, the surprising thing is, not that there should be unrest, but that there should ever be any rest. When he realises the vast number of the inhabitants, their differences in race, creed and language, the high degree of intelligence and the subtlety of mind with which large numbers of them are endowed he wonders only how it is possible to find governing formulas to suit them all. India may impress him as poor, as squalid, as medieval, but never for a moment can it strike him as a crude or barbarous country which could easily be governed by force. Evidences meet him everywhere of art, originality and refinement. He will see more beautiful faces in a morning's walk in an Indian bazaar than in any European city, and he will be charmed by the grace and courtesy of the common folk. It may surprise Englishmen to hear it, but many Indians seriously express the opinion that the Indian is mentally the superior of the Englishman, while freely conceding that the latter is the more effective and the more practical kind of man. However this may be, one does get the impression in India, that to rule these people permanently must be an intellectual and imaginative effort of a high order, for which, no Police, however vigilant, and no Army, however strong, can in the long run, be a substitute."

The author is not in favour of holding the I.C.S. examination in India, as he is of opinion that there are no educational facilities in this country to train up students for the required standard.

The author has some apt remarks to offer regarding the great sensitiveness to outside criticism which is being increasingly manifested by the Indian Civil Service, a subject on which Lord

Crewe gave advice to the new Civilians the other day in the approved manner of old Polonius.

"No one can be for even a short time in India without becoming aware that the civil service feels aggrieved. One official after another will tell you that it is the butt of unbounded criticisms by ignorant members of Parliament, that it is incessantly blamed by newspapers which know neither its virtues nor its difficulties, and that this is having a serious effect in discouraging able young men from joining it. It is difficult for any one who comes straight from England, and is accustomed to the rough and tumble affairs at home, to make the proper allowance for this sensitiveness to criticism. To him it seems the natural fate of those who govern, to be subject to buffetings with or without good cause, and he sees no reason why the Government of India should be exempt. The civilian has a peculiar grievance when the globe-trotter or travelling M. P. comes out in the cool of the year, enjoys all that is agreeable of Indian life, and then on going back delivers himself of harsh and hasty judgments on the men who toil through the Indian summer on the burning plains.

"With this feeling any humane man must have the utmost sympathy, and yet I am afraid it is impossible to promise relief. On the whole, the system which exposes Indian officialdom to the criticism of Parliament and Press in this country (England) has worked well. Many of the best impulses in the government of the country have come from Secretaries of State who have never set eyes on India, and the interchange of ideas between England and India, of which criticism is an essential part, helps immensely to keep the service alive, and to correct its bureaucratic tendencies. One returns from India feeling that even a combative and critical interest in its affairs is a far better condition than any mere apathy which left the service to go its own way. The service, however, has partly itself to thank if curiosity of late years has been livelier than usual. It has talked to us a great deal about Indian unrest, from which the Britisher has argued that something is wrong which needs looking into. Infatigability has always to be judged by its results."

In another portion of the same chapter, again somewhat anticipating Lord Crewe, the author delivers himself as follows on the new opportunities which require men with newer ideals and fresher conceptions of their duty.

"Beyond question, if the grandson of a civilian of the sixties went to India on the strength of his grand-father's account of it, or even let us say, expecting it to conform to hasty generalizations from Mr. Kipling's novels, he would be disappointed. But if he has an open mind for a living and changing world, I can imagine nothing which could more reasonably fire his ambition than to take a hand in shaping the destinies of India in its present stage. The problems ahead are of profound interest, if also of great intricacy. They give scope for a greater variety of talents than could be enlisted in any other parts of the world. There is room for the benevolent despot administering the affairs of a simple and rural people; for politicians equipped with the art of public speaking and management, and able to hold their

own with the political Indians; for students and linguists with an interest in oriental religions and customs; for statesmen able to handle the revenue questions, the defensive problems and the external relations of the Indian Empire. Less and less, as it seems to me, will India offer attractions to those who merely seek to win their bread there that they may enjoy their leave and retire early on their pensions, but more and more should it offer scope for original and adventurous minds.

This notice has already grown much longer than I intended, and space forbids my referring in detail to the extremely interesting observations offered by the author on questions of Indian religion, art, buildings and sanitation. Sufficient has been extracted to show the broad and statesmanlike grasp which the author displays, and the keen human sympathy evinced by him everywhere. I shall conclude by quoting a few passages from the last chapter, entitled "Concluding Impressions" in which the author sums up the result of his observations and studies in a masterly manner.

The Government is, beyond all doubt, able, honest and disinterested; the position looks immensely strong in all material respects, and the visit of the King has proved the existence of great reserves of loyalty among the masses of the people. There is little to repent of or to recriminate about in the past; the future is full of hope, and the problems to be worked out are of fascinating interest. But the question for ourselves, as for all conquering nations, is, whether, having got to the end of glory and adventure, we can develop in peace, anything like the same energy that we displayed in conquest. If ever Great Britain quitted India, it would be because she had lost faith in her cause. The great English administrators who worked in India in the last century were eminently men of faith. They believed they had a providential Mission to govern the country; they held and openly professed the old Liberal doctrine that it should eventually be taught to govern itself. Herbert Edwardes spoke of "the noble policy of first fitting India for freedom, and then setting her free." Sir John Malcolm declared that he 'looked back with shame to the days when he had considered himself the superior of the natives with whom he was called upon to associate.' There has been a decay of faith in these high maxims during the last twenty years. A subtle corrosive is applied to the entire system when Englishmen begin to ask why they are in India and are unable to answer the question. It is impossible to be in India for even a short time without feeling that there is real danger in this attitude of official nescience, and in the sense of overwhelming objections attending all possible courses of action which afflicts some excellent men in India. For, what does impress one, at the end of it all, is that a Government which makes experiments and makes mistakes is far more likely to make a good thing of India, than one which is tepid, sceptical, and academic.

* "The Indian Scene": By J. A. Spender, Methuen and Co., Limited, 38, Essex Street, W. 2., London.

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The creation of a separate Department of Industries has recently been sanctioned for Madras, in the hope that it may further the industrial progress of the Presidency. Its work will be of a somewhat experimental nature, but it will start on its career with the best wishes of us all, and the results of its labours will be watched with the greatest interest in every part of India.

THE FINANCE COMMISSION.

I sets with interest your reference to the Royal Commission on Indian Finance and Currency, and I share your satisfaction at this authoritative re-examination of our financial arrangements in India and at Home. We have moved a long way in these matters since their consideration by the Indian Currency Committee of 1898, and the conditions which present themselves to us to-day, after 14 years of effective prosecution of our gold standard policy, are in many ways very different from any which could be foreseen when the Report of the earlier Committee was framed. We shall await the recommendations of the Commission with the utmost interest, and without any such prepossessions or commitments as would preclude us from giving them that full and attentive consideration to which the views of such a body are clearly entitled.

As your Address points out, the question of the employment of surplus Government balances cannot be permanently settled until the recommendations of the Royal Commission are before us. You will, however, have already learnt from a communication recently made to the Press that we have considered the matter with reference to the present busy season and have obtained the Secretary of State's sanction to certain important proposals. We are now in a position, if need arises, to make loans through the Presidency Banks to a substantial extent, and on terms, as regards interest, which are no longer prohibitive; the old condition that such loans could only be granted at the prevailing Bank rate being now replaced by permission to lend at 1 per cent. below that rate. I need not detail the further conditions attaching to such loans, but content myself with a brief reference to the question, in order to remind you that it has received our full attention, and that we are in no way disposed to adopt an unduly rigid attitude. You must remember, too, that our surplus funds have also been very freely placed at the disposal of trade by the unusually heavy drawings of the Secretary of State and that there is no longer that large temporary accumulation of money in our balances which existed a little time ago, and perhaps inspired your present comments.

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When we put forward the proposals to which I have referred, we anticipated an exceptionally busy and prosperous traffic season: the monsoon promised to be wholly favourable; and the commercial sky was not at that time over-cast. We were thinking solely of finding some means to alleviate the special stringency to which the money market is naturally subject at such times. Since then, however, the conditions have undergone a most unfortunate change. I do not refer so much to the less

favourable agricultural position, though this is serious and regrettable. I am thinking more particularly of the severe banking and commercial crisis through which the country is now passing. The disturbance of credit which originated in the first banking failure in the Punjab has extended in some degree to Northern India generally; while in the storm centre at Bombay, the crisis has already produced calamitous results. I shall not attempt to indicate the causes to which these troubles may be attributed. But I wish to emphasise two points. In the first place, we have felt that, in these exceptional conditions, the Government of India ought not to take up an attitude of entire aloofness and detachment. We have closely followed the course of events, and where it has been possible and legitimate to do so, we have given timely assistance. I am glad to say there has been no undue disposition to look to Government for help. Such help as we can properly give is limited in extent, and necessarily subject to conditions and safeguards. But what we could do has been, and will continue to be, done.

Secondly, I wish to say a word about the future. These failures have inevitably aroused some distrust in Indian banking institutions, and the feeling of disquiet is not likely to be quickly removed. We must all deplore the set-back which these events must be expected to give to the tendency which has been so pronounced in recent years for the savings of the people to be increasingly applied in investment and industrial enterprise. In spite of inexperience, or recklessness, the movement was sound in itself. Indeed, it is a necessary condition of India's development and prosperity; and I am convinced that it will be maintained, in spite of temporary checks. If the Indian investor is taught by these events to be more careful to distinguish between sound and unsound undertakings, or if they pave the way for some better system of regulation and protection, they will not have been unfruitful of beneficent result. Meanwhile, I earnestly hope that the legitimate caution which these misfortunes inspire will not degenerate into unreasoning dismay, the only outcome of which must be to confound the good with the bad, and bring heavy loss upon investors and depositors whose money is lodged with inherently sound institutions.

RAILWAYS.

I am fully in accord with your desire for the construction of new feeder lines of railways, to develop the different districts of your presidency, and I understand that, during the last few months the prospect has very largely improved. Your District Boards and land-owners have for many years shown the greatest enterprise in accumulating funds for the construction of local railways but there has been a difficulty in raising the balance of the capital required before many of these District Board Railways could be built. I am assured that this difficulty has now been overcome by the efforts of the Madras Government and that terms have been arranged under which the Bank of Madras is prepared to lend a considerable sum to District Boards on their railway debentures. Besides this, I understand that different firms have advanced or are putting forward proposals to construct feeders under branch line terms—proposals which, if supported by your Local Government, will receive every consideration at the hands of the Government of India. There seems, therefore, every likelihood of the early construction of several feeder lines in your

Presidency, the capital being found in India—a point on which I lay considerable importance.

THE LANDHOLDERS' ASSOCIATION.

Gentlemen of the Madras Landholders' Association, the names of your office-bearers are a sufficient evidence, if evidence were needed, that, the claim of loyalty and devotion to the Imperial Throne made in your Address is no empty phrase-making, and that your further claim to represent the landed aristocracy of the Province is well-founded. That aristocracy has an interesting history, and I hope a bright future. It provided the first Indian Member of the Governor's Executive Council, and it is believed that the passing of the Impartible Estates Act of 1904 has materially improved the status, and so indirectly strengthened the position in the body politic of the greater landholders. I have been told that your Association has throughout advocated its strongly held views on the subject of the relation between landlord and tenant in proprietary estates with great ability and moderation, and I can only assure you that any further suggestions for amending the present Law preferred in the same spirit are assured of sympathetic consideration from the Local and Supreme Governments.

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Gentlemen of the Mahajana Sabha and of the Madras Provincial Congress Committee, the Addresses you have done me the honour to present cover practically the same ground, and I trust, therefore, I may be excused if I answer you together. The separation of judicial from executive functions is a question that has been discussed for a number of years at great length and from many points of view, but I fear I am not in a position to make a pronouncement on the subject: I will, however, see that the statement of your views, which you have laid before me, is added to the somewhat portentous mass of literature on this topic that is now before the Government of India.

INDIANS IN SOUTH AFRICA.

The position of Indians in South Africa has for some years past received the most anxious consideration of the Government of India, and, as the Mahajana Sabha acknowledge, they are doing all that lies in their power to ensure fair treatment for Indians residing within the Union. The Act, of which you complain, has in practice the effect of putting a stop to Asiatic emigration to South Africa, though it does not discriminate in so many words against Asiatics. We have, however, succeeded in securing the privilege of entry for a limited number of educated Indians annually. We have also made special endeavours to secure as favourable terms as possible for Indians already resident in the Union, and our efforts have resulted in the inclusion of provisions for the right of appeal to the Courts on points of Law, and of a definition of domicile, in accordance with which the position of Indians, who entered the Union otherwise than under indenture, has been satisfactorily laid down. We are at the present moment in communication with the Secretary of State regarding other restrictions contained in the Act to which we take exception, and we trust that our representations may not be without result.

You have urged in your Address that retaliatory measures should be taken by the Government of India, but you have not attempted to state the particular measures which, in your opinion, should be adopted. As

you are aware, we forbade indentured emigration to Natal in 1911, and the fact that the Natal planters sent a delegate over to India, to beg for a reconsideration of that measure, shows how hardly it hit them. But I am afraid it has had but little effect upon South Africa as a whole, and it is, unfortunately, not easy to find means by which India can make her indignation seriously felt by those who hold the reins of Government in that country. Recently your compatriots in South Africa have taken matters into their own hands, by organising what is called passive resistance to laws which they consider invidious and unjust, an opinion which we who watch their struggles from afar cannot but share. They have violated, as they intended to violate, those laws, with full knowledge of the penalties involved, and ready with all courage and patience to endure those penalties. In all this they have the sympathy of India—deep and burning—and not only of India, but of all those who, like myself, without being Indians themselves, have feelings of sympathy for the people of this country. But the most recent developments have taken a very serious turn, and we have seen the widest publicity given to allegations that this movement of passive resistance has been dealt with by measures which would not for a moment be tolerated in any country that claims to call itself civilised. Those allegations have been met by a categorical denial from the responsible Government of South Africa, though even their denial contains admissions which do not seem to me to indicate that the Union Government have exercised a very wise discretion in some of the steps which they have adopted. That is the position at this moment, and I do feel that if the South African Government desire to justify themselves in the eyes of India and the world, only one course is open to them, and that is to appoint a strong and impartial Committee, upon which Indian interests shall be fully represented to conduct a thorough and searching enquiry into the truth of these allegations: and as the *communiqué* that has appeared in this morning's papers will show you, I have not hesitated to press that view upon the Secretary of State. Now that according to the telegraphic accounts received in this country from South Africa, such disorder as arose has completely ceased. I trust that the Government of the Union will fully realise the imperative necessity of treating a loyal section of their fellow-subjects in a spirit of equity and in accordance with their rights as free citizens of the British Empire. You may rest assured that the Government of India will not cease to urge these considerations upon His Majesty's Government.

RELIGIOUS ENDOWMENTS.

The amendment of the Religious Endowments Act of 1863 is a question about which much has been written and said over a series of years. The policy of Government as embodied in this Act, is one, broadly speaking, of non-intervention with the religious affairs of the people, and for this reason any interference by the officers of Government with the management of these religious trusts has been consistently discouraged, although the assistance of the Civil Courts in checking cases of abuse can be invoked by the institution of proceedings. The main principle underlying that policy is probably one which still commands itself to the majority of people in this country. But I am aware that, in Madras particularly, the view is held by many persons that the law, as it

once more into working order. I know that they have been considering special Police measures at Cuddalore and Negapatam, and I am sure that they will be ready to investigate and remedy similar complaints from any other port, whose case may be specially brought to their notice.

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The position of Indians in South Africa has for some years past received the most anxious consideration of the Government of India, and, as the Mahajana Sabha acknowledge, they are doing all that lies in their power to ensure fair treatment for Indians residing within the Union. The Act, of which you complain, has in practice the effect of putting a stop to Asiatic emigration to South Africa, though it does not discriminate in so many words against Asiatics. We have, however, succeeded in securing the privilege of entry for a limited number of educated Indians annually. We have also made special endeavours to secure as favourable terms as possible for Indians already resident in the Union, and our efforts have resulted in the inclusion of provisions for the right of appeal to the Courts on points of Law, and of a definition of domicile, in accordance with which the position of Indians, who entered the Union otherwise than under indenture, has been satisfactorily laid down. We are at the present moment in communication with the Secretary of State regarding other restrictions contained in the Act to which we take exception, and we trust that our representations may not be without result.

You have urged in your Address that retaliatory measures should be taken by the Government of India, but you have not attempted to state the particular measures which, in your opinion, should be adopted. As

you are aware, we forbade indentured emigration to Natal in 1911, and the fact that the Natal planters sent a delegate over to India, to beg for a reconsideration of that measure, shows how hardly it hit them. But I am afraid it has had but little effect upon South Africa as a whole, and it is, unfortunately, not easy to find means by which India can make her indignation seriously felt by those who hold the reins of Government in that country. Recently your compatriots in South Africa have taken matters into their own hands, by organising what is called passive resistance to laws which they consider invidious and unjust, an opinion which we who watch their struggles from afar cannot but share. They have violated, as they intended to violate, those laws, with full knowledge of the penalties involved, and ready with all courage and patience to endure those penalties. In all this they have the sympathy of India—deep and burning—and not only of India, but of all those who, like myself, without being Indians themselves, have feelings of sympathy for the people of this country. But the most recent developments have taken a very serious turn, and we have seen the widest publicity given to allegations that this movement of passive resistance has been dealt with by measures which would not for a moment be tolerated in any country that claims to call itself civilised. These allegations have been met by a categorical denial from the responsible Government of South Africa, though even their denial contains admissions which do not seem to me to indicate that the Union Government have exercised a very wise discretion in some of the steps which they have adopted. That is the position at this moment, and I do feel that if the South African Government desire to justify themselves in the eyes of India and the world, only one course is open to them, and that is to appoint a strong and impartial Committee, upon which Indian interests shall be fully represented to conduct a thorough and searching enquiry into the truth of these allegations: and as the *communiqué* that has appeared in this morning's papers will show you, I have not hesitated to press that view upon the Secretary of State. Now that according to the telegraphic accounts received in this country from South Africa, such disorder as arose has completely ceased. I trust that the Government of the Union will fully realise the imperative necessity of treating a loyal section of their fellow-subjects in a spirit of equity and in accordance with their rights as free citizens of the British Empire. You may rest assured that the Government of India will not cease to urge these considerations upon His Majesty's Government.

RELIGIOUS ENDOWMENTS.

The amendment of the Religious Endowments Act of 1863 is a question about which much has been written and said over a series of years. The policy of Government as embodied in this Act, is one, broadly speaking, of non-intervention with the religious affairs of the people, and for this reason any interference by the officers of Government with the management of these religious trusts has been consistently discouraged, although the assistance of the Civil Courts in checking cases of abuse can be invoked by the institution of proceedings. The main principle underlying that policy is probably one which still commands itself to the majority of people in this country. But I am aware that, in Madras particularly, the view is held by many persons that the law, as it

stands, is insufficient to check the misapplication and waste of these endowments, and this sentiment has manifested itself in various proposals, which have from time to time been put forward for the amendment of the law, especially in the direction of requiring the periodical publication of audited accounts. In fact, a Bill to amend the Religious Endowments Act of 1863 was sought to be introduced last year in the local Legislative Council, by the Hon'ble Mr. Seahagiri Iyer, and about the same time a Bill bearing upon the same subject was promoted by the Hon'ble Sir Ibrahim Rahimtoola in Bombay. It is the case that earlier proposals to effect changes in the law did not commend themselves to the Government of India, who were actuated by a scrupulous desire to respect the religious susceptibilities of those interested in these endowments. But in connection with the two Bills mentioned, Government have given their careful consideration to the possibility of finding some solution which, while avoiding this risk, might yet do something to ensure a higher standard of management in these endowments than is sometimes alleged to exist, and they are at the moment in correspondence with the Secretary of State on the subject. I am sanguine that some line of action may be agreed upon which will commend itself to all concerned, and if the advocates of this reform are inclined to be impatient that the progress made has not been more rapid, they must remember that the question is not solely of provincial interest, while even in Madras there are probably many who are more conservative in their views, and for whose opinions Government cannot but have regard.

LEGISLATIVE COUNCILS.

In reply to the references you have made to the rules and regulations for the working of the Legislative Councils, I would like to remind you that constitutional changes are in no country of rapid growth. The new scheme of reforms only came into effect in 1910, and the year 1913 is not yet finished. The only changes that have been made in the new constitution of the Councils and in the regulations which govern them were modifications required to give effect to the territorial changes announced at the Delhi Durbar and to remove minor defects in the new machinery, which interfered with their smooth workings. No attempt was made or can be made at present, to alter the nature of the scheme of reform so recently hailed as making an enormous advance on the system previously existing; and if you are under the impression that under present conditions the influence of non-official members is unreal or ineffective, I can confidently assure you from a very considerable experience that that impression is entirely incorrect.

IRRIGATION.

Towards the extension of irrigational facilities the Government of India will continue to pursue the same sympathetic policy in the future as they have followed in the past, and it may interest you to know that the capital expenditure upon such works in Madras amounted in the last decade to more than a crore and three quarters, bringing the total up to nearly Rs. 10 crores. Besides the projects in progress, there are a number under consideration, including the two great schemes known as the Cauvery and the Kistna Reservoir projects.

I have already referred to the question of the improvements in the Port of Madras in my reply to the Chamber of Commerce, and I need only observe that I believe

your Government are giving very considerable attention to increasing the facilities of your other harbours, and that any proposals they may make in this sense to the Government of India shall be received and considered with the most careful attention.

THE RAILWAY PROGRAMME.

To the remarks I have already made in reply to another Address on the subject of railway communications, let me add that our railway programme this year has reached a maximum figure of £12 millions. We shall do our utmost to maintain a high standard of capital expenditure in the future, but recent conditions in Europe have been very unfavourable to sterling borrowing; and the amount which we can raise in this country is also limited. It is, therefore, with special satisfaction that I have witnessed the increasing outflow of Indian capital to branch lines of railway, and the efforts of the Madras Boards to find funds locally for small feeder lines.

To turn to your Provincial resources, I cannot but think that this Presidency has been exceptionally fortunate. The share of its revenues which is available for Provincial requirements is large and rapidly increasing; indeed, the present excess of revenue over obligatory expenditure amounts, I understand, to something like a quarter of a million pounds a year. The province, too, has large accumulated balances, amounting at the beginning of this year to one and a half million, of which about two-thirds of a million represented the unspent balance of grants made by the Government of India in recent years, as an addition to the revenues permanently assigned for Provincial purposes. I trust that these figures will convince you that we have not been illiberal in our treatment of the Presidency.

ANGLO-INDIAN ASSOCIATION.

Gentlemen of the Anglo-Indian Association of Southern India, I am pleased to hear that you recognise the value of education and have made efforts to enable deserving pupils to prosecute their studies. So long ago as 1860 Lord Canning advocated self-help, with liberal aid from Government, as the proper policy to be pursued in European education. It is a policy in accordance with which Government have continued to act, and the grants from public funds are now many multiples of what they were fifty years ago. The Government of India have recently paid especial attention to this subject, as is evident from your appreciative mention of the Conference held at Simla in 1912. The first fruits of that discussion have already manifested themselves in further liberal grants for the education of the domiciled community, including a special recurring grant over and above the share allotted to the Presidency of Rs. 30,000 a year for the instruction of the poorer classes of that community in Madras City. The further proposals of Local Governments on the important Resolutions of that Conference are now awaited and will receive my sympathetic consideration. Your Address makes mention of two particular matters—the provision of hostels at Colleges, and the extension of the system of granting scholarships for study in England. Hostels are a subject to which I and my Government have recently paid a very great deal of attention, and for which we have made very large allocations of funds to the various Provinces, and I must leave it to you to settle with your own Government whether you make out a good case for a separate share of these benevolences. The creation to which you have referred of an annual

scholarship of £20 for girls is in itself a step of considerable magnitude, and I am afraid I cannot hold out any hope of a further advance in this question in the immediate future.

ANGLO-INDIANS AND THE ARMY.

Your Association appears to be under a misapprehension in regard to the non-eligibility of Anglo-Indians to enlist in the Regular Army. The Indian Army Regulations admit of such enlistment, subject to the condition that the father and the maternal grandfather or mother and paternal grandfather of a candidate are of pure European origin, or that he is the child of a marriage between persons of this descent. The report of the Committee to which you refer is still under the consideration of my Government and I am unable to forecast the conclusion at which we may arrive; but if it is, as I understand it is, your desire that Regiments composed entirely of Anglo-Indians should be raised, I am afraid there must be misunderstanding as to the number of recruits that would be forthcoming, for I do not think I shall be committing an indiscretion if I tell you that the evidence recorded clearly indicated that a very small number indeed of suitable candidates would be willing to enlist in a separate unit.

THE LEGISLATIVE COUNCILS.

When the scheme for the constitution of the enlarged Councils was issued in 1909, it was decided to retain the nominations to a few seats, in order that representation might be accorded from time to time to the interests and classes which would not normally return many numbers, but whose advice ought to be advantageous, possibly with reference to any particular piece of legislation which might be before the Councils at the moment, or which possibly from a more general standpoint. The seats thus reserved are few while the claims which are advanced to them from time to time are many and various. While, therefore, most anxious that the interests represented by the Anglo-Indian community should receive full and fair recognition in the distribution of nomination, I am unwilling to tie my own hands in the case of the Imperial Council or those of heads of Provinces in respect of the Provincial Councils by introducing a definite rule in favour of the Anglo-Indian community, while the substitution of a system of election for that of nomination is complicated by the difficulty of substituting an electorate which would be altogether satisfactory.

STRIKES.

In your Address you bring to my notice the recent railway strike in Southern India, and urge that legislation should be passed to prevent strikes, and that effective laws be framed to control strikes and deal with them promptly at the outset, so that they may be prevented from spreading. This is a request which requires very great consideration, and I cannot commit myself to any definite expression of opinion as to whether the legislation you suggest is desirable, and if the laws you propose were enacted, whether they would be successful in securing your object. The Government of India have been closely watching the attempts made in other countries to control strikes by legislation, Conciliation Boards and other means; and if you will examine the condition of affairs at the present moment in those countries, it would not appear that the step so far taken have been crowned with any particular success. I feel

confident that none of the Railway Administrations of India are actuated by a desire to deal harshly with their employees, and that they are, on the contrary, prepared to deal fairly with them. As an instance, I may remind you that, within the last two years, a scheme of retiring gratuities has been brought into operation on all the railways in India under which an employee, retiring after a period of continuous and faithful service, receives a very substantial sum. We all have grievances, some are reasonable and some quite unreasonable, and I venture to think that if employers and employees would cultivate a better understanding with each other, and endeavour to fully appreciate the grievances on one side, and the difficulty which sometimes exists in removing them on the other side, we should hear less of strikes with all the inconvenience they cause to the public, and all the misery to the families of those who throw up their appointments and lose their means of livelihood.

CO-OPERATORS OF MADRAS.

To you, Gentlemen, who represent the Co-operative Societies of Madras, I will only say that it has given me particular pleasure to receive your loyal address. The progress of co-operative organisation in the Madras Presidency has been most satisfactory, and the prospects of its further expansion are full of promise. The success of the movement in this Presidency is the more gratifying, since the chief pioneer of co-operation in India was Sir Frederick Nicholson, a Madras officer. I am well aware of the importance of the movement and of its great present value, and still greater potential value, in advancing the interests of agriculture in India; and you, who have thrown yourselves into the work with so much public spirit, may rest assured that your efforts will never fail to receive the sympathy and support of Government.

CATHOLIC INDIAN ASSOCIATION.

Gentlemen of the Catholic Indian Association, you have refrained from placing before me any special requests, but I doubt not that in many matters your difficulties are analogous to those of the Indian Christian Association, and I trust, therefore, you will take to yourself such remarks as may be applicable in the observations I shall now make to that body, but first let me heartily congratulate you both upon the progress you have made and the position you hold in the matter of education.

INDIAN CHRISTIANS.

In the Address which you, gentlemen of the Indian Christian Association, have presented to me, perhaps the most important questions raised concern your matrimonial relations, and I must say at once that I am unable to deal with them at this time and place. All the points you mention have at one time or another been before my Government, who have found them to bristle with difficulties. I am willing to maintain an open mind about them and can promise you the most careful consideration of any representations you may make through your Local Government, but you must excuse me from making on this occasion any pronouncement upon so thorny a topic.

You will, doubtless, agree with me that your claims are stronger to representation on the Provincial than on the Imperial Council, since your weight and influence are proportionately greater in the Madras Presidency

than in India as a whole, and, as a matter of fact, I understand that an Indian Christian—sometimes a Roman Catholic and sometimes of some other denomination—has in practice usually found a place upon the Presidency Legislative Council, and I am quite sure that, in distributing his nominations, Lord Pentland is not likely to overlook your interests.

But there are claims from other quarters which have to be considered, and, with every desire to deal sympathetically with your request it seems to me essential that the discretion of your Governor must be left unfettered. Owing to the difficulty in constituting a suitable electorate which would represent all sections, the system of nomination seems calculated to give results which will probably be more satisfactory to the community as a whole, and there is no reason to apprehend that the system will not be worked with justice to all.

I am glad to learn that members of your community are included in the Indian Civil Service, but I believe they are of comparatively junior standing, and, as you know, promotion to the higher offices proceeds upon definite lines, which are independent of the interest of a particular community. As your representatives in the services prove their merit and establish their reputations, they will certainly in due course receive at the hands of the Local Government the recognition to which they are entitled, and meantime I take this opportunity of congratulating you upon having found amongst your number the first Indian who has attained the distinction of becoming a Bishop of the Anglican community.

CONCLUSION.

Gentlemen, I have now replied, though I am afraid some of you may think inadequately, to the various addresses which have been presented to me to-day. To those who are dissatisfied I will only urge two pleas in mitigation of my shortcomings. The first is that some of the topics to which you refer are matters within the competence of your Local Government, with which it would not be proper for me, as the head of the Government of India, to interfere, unless and until they come before my Government through those regular channels, which are known to all, and if my experience is to be trusted, do not present any peculiar difficulties of navigation. The other is that topics of more directly Imperial interest are so constantly ventilated and discussed in the Imperial Legislative Council that it is but seldom, under present conditions, that a Viceroy is in a position to make elsewhere, upon the burning questions of the day, any new pronouncement.

I will now conclude my remarks, and in doing so, let me thank you once more for the good will you have shown and the good wishes you have expressed. They will help me to shoulder my burden with good cheer and to speed me on my way with the happiest memories of your city, and you may rest assured that I shall not fail to convey to His Gracious Majesty, our King-Emperor, those messages of loyal devotion expressed in some and implied in all of the Addresses I have received to-day.

INDIANS IN THE F. M. S.

[We are obliged to the Editor of the *Grenier's Rubber News* for a marked copy of his Journal which contains a refutation of the article on the treatment of Indian Coolies in the F. M. S. published in the July number of the *Indian Review*. We reprint the criticism on the principle that both sides of the question should be threshed out for a right understanding of the subject.—*Ed. I.R.*]

THE TRUTH ABOUT THE INDIAN COOLY IN THE FEDERATED MALAY STATES.

We beg to acknowledge with thanks the receipt from one of our readers in Madras of the article on the treatment of Indian coolies in the F.M.S. published in the July number of the *Indian Review*.

We must confess we are at a loss how best to reply to the article, for so numerous are the deliberate lies—we regret our inability to find a choicer term—and so palpably false and absurd are they to anyone with even a transient experience of Malaya that any refutation for the benefit of our local readers would be a futile waste of time and space. On the other hand, thanks to the high repute of the Editor of the *Indian Review*, it is bound to attract considerable attention. In fact it has already done so in the Indian Press and in other quarters where one would least have expected it. It is to such a public that we have to address our reply and the initial difficulty we have is which of the, to us, self-evident, falsehoods call for denial. It is impossible in the space of a short article to take up sentence by sentence, proving the falsehood in one, the *suppresio veri* in another, or the *suggestio falsi* in a third, and we shall content ourselves with the main features and leave the reader to gauge thereby the merits of any other points which perhaps may strike him as requiring denial.

The Introductory remarks by the editor give us the information that this particular contribution is not the first but one of the many letters the editor has received on the subject. It has prompted us to make some enquiries in likely quarters and we have grounds for believing that the reason we shall mention later is the *fons et origo* of the series of letters the Editor of the *Indian Review* has been flooded with.

The first part of the article deals with the treatment of the cooly from his village to his estate, and beyond the query why respectable wives separated from their husbands and rich minors care to come all this way for Rs. 35 per mensem we have no comments to make in that we cannot speak on this with authority as our knowledge is but hearsay. Where we can speak with assurance is in the treatment of the cooly once he has arrived on the estate. To embody the comments of several paragraphs in one reply we may state that complaints are made on the climate—a tropical one, in no

way different from that of South India, except that there are no monsoons here, nor the alternating bouts of drought as the coolies have in Southern India.

The food is next stated to be different to what they are accustomed to. This is untrue. They are given the same articles of diet that they are accustomed to in India. If necessary, the medical officer can order extras in the shape of congee and coffee at estate expense. The majority of estates keep markets on the property, where the coolies can buy whatever they require at practically cost price, in order to prevent their being fleeced by Chinese and Indian market-men in the villages. A large number of estates go further and provide the cooked provisions for each cooly and so successful has this method been in improving the general health of the cooly that the Principal Medical Officer and the Controller of Labour comment on its advantages in their annual reports and it is possible the method will be universally adopted, as it is found that the cooly will semi-starve himself and deny himself necessary articles of diet in order to save money for remittance to India.

The water is stated to be impure and polluted with decaying leaves and vegetation owing to the Planter being more interested in having as many rubber trees as possible than in the lives of his coolies. Another painful falsehood. Whether the estate likes it or no,—and no falsehood. Whether the estate likes it or no,—and no falsehood. Whether the estate likes it or no,—and no falsehood. The Medical Department insists on a pure water supply not only for drinking but for cooking and bathing purposes. We may mention here the splendid water supply on the F.M.S. Company's property, where the water is laid on to the coolies lines, while the supply to Jong Lander Estate from the Tapah reservoir, with stand pipes at every set of cooly lines made one feel that here was a luxury afforded the cooly which thousands of inhabitants in a city are sometimes denied. We must not forget to mention Mr. Gibson on Tremelbye and his wells, which were better kept, and cleaner looking than any we have seen before. An estate failing to have a pure water supply for all purposes is liable to a fine of a hundred dollars a day if the quantity be insufficient. Should a supply from wells be deemed impure the estate at the cost of thousands of dollars has to build reservoirs, filter beds, pipes and taps to all the lines, under the direction of the Controller of Labour. When pure water can be supplied from wells, these have to be bricked, roofed in when necessary and even have pumps attached in order to prevent contamination not only from vegetation but from the tins and buckets of the coolies, and in no case is a coolie allowed to use his own vessel for drawing water, as the estate supplies one which is fixed near the well.

The next pack of falsehoods are about housing accommodation. We are told that the houses are surrounded by trees and built with corrugated iron roofing so low, as to be just above the coolies' heads. From personal experience,—we have visited a number of estates in every district—we can conscientiously state that the Coolie Lines provided in British Malaya are much superior to any to be found in South India or Ceylon and infinitely superior to anything to be found in their villages. Our experience of Tamil labour dates far back as 1875, and we cannot help remarking that the coolie of the present day—in Malaya in particular—lives in a palace as compared to where his ancestors

lived and moved and had their being. There are several types of coolie lines, all roomy, well ventilated 6 to 8 feet above mother earth and roofed with tiles, or attap or corrugated iron. The site has to be approved of by the medical officer and the plan passed by the Controller of Labour. We give a picture of a set of lines on Tremelbye Estate, Klang, and this is the type, more or less, of every coolie line in the F. M. S.

The ground, 200 feet around each line has to be kept clear of all vegetation, refuse, excreta etc. The number of inmates in each line is fixed by law and separate lines have to be erected for separate nationalities or races. All new lines have to be passed by the Controller or Medical Officer before they can be occupied. In fact it seems to us that the writer of the article has been procuring a copy of the Labour Code and wherever he finds that any Estate or Estate Manager is subject to drastic rules with heavy penalties has been seizing those very particulars to furnish him with his stock of falsehoods.

The next startling information he gives is about the treatment of sick coolies. These are put into some sort of Attap shed and if they do not recover both shed and coolies are burnt!

It will be well to give our overseas readers an idea of the Medical aid given to coolies. The supreme control is vested in the Medical Department who maintain Special Medical Officers of Health whose duties are regular surprise visits to all estates in their districts. Their reports are forwarded to the Government authorities who in turn call upon the estate management to effect whatever improvement in sanitation or prophylaxis is required. Next come the Medical Officers of the Estates, holding qualifications registrable under the General Medical Council of Great Britain and Ireland, paid by the estates themselves, on whom depend the direct treatment of the coolies, the inspection of their lines, and the sanitation of the estate. Under him are resident Medical Officers or dressers or dispensers and hospital attendants, male and female, whose numbers are fixed by the Code.

The Hospital has to be built, equipped and maintained by the estate. The Estate has to maintain and treat every sick coolie who at the time of admission or seven days previously was employed on the estate. All expenses for the first thirty days has to be borne by the estate. Should the duration of illness exceed thirty days a cooly employed under agreement has to defray a part of the expenses at a rate fixed by the Controller of Labour with the approval of the Chief Secretary. The diet is fixed by the Labour Code and we give the following representing a full day's diet for a mutton eating Tamil:—Rice, Eggs, Fresh goat flesh free from bones, twice a week; dried Salt Fish once a week; Fresh Fish free from head and tail, twice a week; Fresh green vegetables, twice a week; Salt, Coconut oil, Dholl, Coconut, Curry stuffs and Tea. The hospital must have as accommodation from four to eight beds per hundred coolies with separate female wards and special wards for dysentery and diarrhoea cases—1 bed for 100 coolies. Every bed has to be equipped with mosquito curtains, hospital clothing, pillows and blanket. Special utensils have to be provided for the special wards and cannot be used for the general wards.

So much for the General Rules and Regulations for the conservation of the health of the coolies. Besides

n the cold. She is negligible and the new contestants have superseded her. So that in European arbitration Might still over-rides Right. What may be the ultimate attitude of Bulgaria in reference to the annexation of Crete by Greece is a problem. But, of course, the new war, if there be a quarrel, will be purely diplomatic. Diplomacy will solve all these minor difficulties of the different minor principalities of the Near East. War is out of the question, at any rate, for another decade or two.

Meanwhile, it seems that Turkey is still no better off with her finances, albeit that she has already borrowed well nigh five millions sterling from France. France, however, is helpful, she being already a large creditor. What is wanted is a radical re-organisation of Turkish credit and Turkish finance. The Turk has recently impressed into her active service some foreign experts not only in finance, but in matters military and naval. She is employing them not merely as advisers but as Chiefs of great departments and in special commands. That being the case all hope yet of the regeneration of Turkey is not lost. Let us wait and see if Turkey will have a really fresh lease of life of great tenacity and high purpose.

AUSTRIA.

It is said in well-informed circles that the recent speech of the Austrian Emperor was a veiled innuendo against France who has altogether looked askance at the attempted fresh aggrandisement of the Hapsburgs in the direction of maritime Albania. Moreover, there is no confidence in the apology told by Mr. Beechold. Of course, the Triple Alliance is alive. There is no doubt about the fact, but whether it is also kicking is a question. Who shall be kicked out of the Alliance? There cannot be much love between the partners for each other. Can it be that Italy loves her hereditary foe and former oppressor? Can it be that the Hohenzollerns love the Hapsburgs or vice

versa, unless it be to overawe and checkmate the Northern Colossus?

RUSSIA.

Russia at present is building up her strength every way. Like the wolf, she is proclaiming her innocence in the guise of a lamb. She has no inclination to bother in her neighbours' affairs. Her great desire is to develop as far as possible her vast resources and one of the crying economic wants of the day still in Russia is railways. Build more railways both for military and commercial purposes. Evidently in this respect she is taking a leaf out of the book of our Anglo-Indian Imperialists of the type of Dufferin and Curzon who both wanted railways of the character of the North-Western. Use it against the Amir, when needed, for military purposes and otherwise, develop it as a peaceful concern to move the land-locked granaries of the Punjab to the mouth of the Indus! That is the fixed policy. So are the Russians now adopting a fixed policy—a vast network of military railways on every side, specially on the west and south-west, and a commercial group of lines to tap extensively the resources of Siberia and the Middle East. Thus is the Muscovite wolf stalking about as the innocent lamb till one day she once more tries conclusion with one or two of her westerly neighbours. Meanwhile in the European Press there is a hue and cry against the scandalous treatment by Russia of political prisoners. The international spirit is abroad and for the time Russia no doubt will make a pretence of relaxing her grip on these ill-fated victims of the tyrant and corrupt bureaucracy which is the curse of the people.

GERMANY AND FRANCE.

The Alsation quarrel is not over yet. It is now and again cropping up in the Reichstag and causing vexation. The gulf between France and Germany is widening, though for the moment there is on the surface an appearance of serenity. But it is a deception. Both are increasing their

land forces. Both budget for extravagant armaments. Millions of deficits are created which their respective Parliaments are asked to meet by loans or taxation or both. It is a heavy responsibility and one not easily solved by ordinary methods. A huge 52 million £ loan is to be issued at 3 per cent which is to be reduced by taxation annually at the rate of three millions! If such huge loans are to be floated in times of piping peace, what should they do when the fierce war cry is heard and the trumpets are blowing lustily? Again, on this very account the old ministry has had to resign. Its place has been taken with some difficulty by a new one led by Mon. Demourgue! Meanwhile His Majesty the King has exchanged congratulations with the President of the Republic on the extended *entente* of the two nations as recently evinced by the great naval demonstration at Toulon. Happy Republic! Happy England!!

BRITISH POLITICS.

British politics have been warm, albeit that the Ulster campaign of King Carson and Law is showing unmistakable signs of steadily fizzling away. Their flags are not fluttering gaily at the topmast. The Prime Minister is as dogged as a typical John Bull can be. No surrender. No compromise. Home-Rule, the whole principle of Home Rule, and nothing but the principle. That is the lusty cry. Of course, if any friendly interchange of views is to take place, by all means arrange it. He has an open mind and he will be delighted to see any *rapprochement* which has in it the germ of peace and good-will, common sense and contentment. The King has had an interview with Mr. Asquith and Downing Street seems to have been more lively than usual since that event. The *submouches* are at their usual problem of conjectures which, however, we may easily discount. As we write nothing definite is known except that some *pourparlers* have taken place between Lord Landsdowne and the Premier. The

former is in a sorry fix. He is the Leader of the Unionists in the House of Lords where the spirit of moderation which is specially his own is not much in evidence. His young lions and cubs are roaring and creating noise. Poor man! He is so gentle and he cannot control the cubs. Worse still is the team in the House of Commons. So Lord Landsowne is hanging in mid air. Were his own inner mind to be analysed it might be seen that he is sick of it. Were it not for the fact that he cannot conveniently move one way or the other, he would soon wish to be out of it altogether with a parting curse—"a plague on you both." Mr. Bonar Law will talk loud; but will come down as a rocket. Sir Edward Carson is too much of a lawyer not to see the inherent weakness of the cause he has so heroically (?) embraced. There is Mr. Smith, the young lion whom Mr. Asquith has taken in his confidence along with Lord Landsdowne. We must not forget Arthur Balfour, the erudite philosopher, the subtle dialectician and the astute eel of Unionist politics whom you may try to catch but who always adroitly slips away. He too hangs between.

But the Ulster campaign sank into insignificance before the fiercer but pacific campaign of the retrenching reformers against the too fast going Winston Churchill. His programme of possible naval expenditure, his great *balloon de essai* on the subject, has vexed the soul of pure economists, specially of the valiant type of the Editor of the *Economist* and others. They are up in arms and assembled to enter their serious protest against the intolerable burden of naval expenditure. Mr. Hirst wants to have a resolution in the House for the abolition of the naval prize money which he considers to be the fountain source of evil. The world-wide mercantile navy of England is ubiquitous on the sea. Any day a war in international affairs must bring other warships in collision. To protect this extensive

fleet in every sea demands a powerful Navy which at present can hardly cope with naval operations, offensive and defensive. The prize-money being abolished the mercantile navy will not require to be defended. *Pari passu* the large expenditure on their defence must go. That is the way the naval reformers argue.

Meanwhile the retired ambassador from the United States, the accomplished Mr. Bryce, has been received with a warm welcome in his native country. Speaking at the recent dinner given in his honour he rung the tocsin of alarm against the approaching "Racial antagonism," the greatest peril the world will have soon to encounter. England is so blinded by her colonies that while in one breath she talks of Empire and Imperial responsibility, in another breath she talks the veriest nonsense about non-interference in colonial affairs, specially the race-antagonism of the fierce and tyrannical character in South Africa under the Botha regime which has made all India indignant and prompted almost popular viceroy to put on his armour and give a piece of his mind not only to the Union Government but to those in England who blindly support that intolerable and hateful regime. Is England unaware that a nemesis is dogging her footsteps? It is to be devoutly hoped she may profit by the sage counsel of her latest and most mature historian and practical diplomatist

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS.

BY PANDIT SITANATH TATTVABHUSHAN.

Indian Mirror.—The Author has recalled to life the dead bones of a very ancient and classical anecdote, and embellished it with his own imagination and philosophical disquisition. Pandit Sitanath has made the Maitreyi of the Vedic age as she should be—catholic, stout-hearted and intellectual and has through her mouth introduced and discussed many intricate, philosophical and social topics. We wish the little book every success.

SECOND EDITION. AS. FOUR.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE WORLD OF BOOKS

[Short Notices only appear in this section.]

Bohn's Popular Library. The increasing success of Bohn's Publishing House started in 1847 and taken over by Messrs G. Bell & Sons Ltd. in 1864 is a glowing testimony to the excellence of the Series. The famous Bohn's Library contains some of the choicest literature of Europe, both ancient and modern. Bohn's translations have brought many a classical work within the range of the ordinary run of English readers and evoked the enthusiastic encomium of Emerson who said that they have done for literature what railroads have done for internal intercourse. But the present edition of Bohn's books beats all past achievements. The cheap and handy form in which the books have been re-issued will be welcomed by every discriminating book lover.

In the Library of forty volumes that we have before us a variety of entertainment is afforded to the sensible student of letters. Of histories, we have Carlyle's French Revolution, Ranke's History of the Popes and Motley's Dutch Republic, each in three volumes and Mignet's invaluable monograph on the French Revolution in one volume; of Travels and Stories we have Burton's Pilgrimage, Arthur Young's Travels and the inimitable Gulliver's Travels daintily bound in cloth; and then come nestling in the crowd the genial spirits of Elia and Montaigne. Coleridge's Aids to Reflection will solace many an inquiring mind and the sunny serenity of Emerson and Goethe and the Sage Saws of Marcus Aurelius afford us many a solemn and wholesome advice. And in hours of recreation or while reposing in an armchair what can be more delicious than turning over a page of rollicking humour in Cervantes or chat with Trollope in some of his delightful and homely moods? The forty odd volumes of intellectual treat are offered to the world at a shilling a piece.

The Golden Book of English Sonnets.

Selected by William Robertson, George G. Harrap and Company, London.

The present volume supplies a much needed want as Sonnet books are at present day scarce and difficult to procure, those of Leigh Hunt, Dennis, Main, etc., being all out of print. Another important feature of it is that Mr. Robertson has given "a friendly preference to the work of recent and living authors." Watts-Dunton, Blunt, Payne, Waddington and Douglas are amply represented. At the same time we are glad to see many of our old friends in this volume. Some of the finest Sonnets of Shakespeare, Keats, Elizabeth Barrett Browning, and the Rosettis are included in it. Lovers of Shelley might perhaps be surprised to find only one of his Sonnets here. But they can comfort themselves with the idea, that we have here some of the rare old Sonnets that are not so easily accessible. It was certainly a happy thought to have Joshua Sylvester's "They say that shadows of deceased Ghosts" and Thomas Compton's "Thrice toss these oaken ashes in the air," included in this beautiful collection. The collection ends with Maurice Barne's beautiful Sonnet on "The Heart of the Lily." The book is splendidly got up and like the lily folds "stiff silver petals over secret gold."

The Way of Peace and Blessedness.

By Swami Paramananda, The Vedanta Publishing House, New York.

Swami Paramananda, known to the Madras public through his six years' residence at the Ramakrishna Math here, and also as the author of various works, including a recent scholarly translation of the Bhagavad Gita, has just published a new book, "The Way of Peace and Blessedness."

It has the same dynamic ring as his earlier work "The Path of Devotion," now in its third edition; and no one can read it without feeling a fresh stirring of courage and hope. What he says

of the "Service of the Ideal" has in it that note of heroic appeal that sounds through Swami Vivekananda's writings, and must prove as stimulating to those who have consecrated themselves to the political or social ideal as to those who are following the purely spiritual path. "Nothing gives greater satisfaction," he declares, "than to serve the Ideal with devotion, loyalty, and unflinching selflessness. . . . The great secret in serving a noble Ideal is to overcome all thoughts of credit and discredit; they are very very limiting. Also to rise above the thought of success and failure. . . . No one can serve the Ideal without loyalty, whole hearted Love and steadfast devotion. Praise, honor and too much of success make us vain and we forget our duty towards our Ideal." And again, "Keep your eyes ever fixed on the Ideal, then you will tread the path of life quite safely and happily. . . . Stand as a tower of strength. Death is not death when we can die serving our Ideal. Blessed are those who can sacrifice their lives for the sake of the Ideal."

The book is dedicated to the memory of the late Swami Ramakrishnananda, and there runs through it the deep religious feeling which that great Teacher infused into all his teachings. The English is remarkably clear, fluent and graceful. There are six chapters in all; "Worship of Truth," "The Path of the Spirit," "The Consecrated Life," "Trust in the Divine," "Service of the Ideal" "Purity of Heart"; and each one is full of strength and inspiration both for the outer and the inner life.

Sadhu Hymns. *By the Rev. Ahmad Shah, Hemirpur, Upper Provinces.*

The booklet before us is a collection of some of the most famous songs and hymns of the medieval saints. The publication is of some interest as it comes from the hand of a Christian author. The translation is done with great care; and in some places, it is really striking and vigorous. We wish the author success.

100 Years' Indian Calendar. By Jagjivan Ganeshji Jethabhai, Limbdi, Kathiawar. Rs. 6. [G. A. Natesan & Co, Madras.]

The present compilation is for 100 years from 1845 to 1944 A. D. and contains the eleven important eras prevalent in India. A table of the sixty year cycle current in the Tamil Country is also given with corresponding Saka years from 1729 to 1908. Such a Calendar must be an invaluable book of reference both in the Law Courts and in the Schools where dates of various eras have so often to be referred to the English Calendar. The compilation is quite a laborious process and it has been pronounced to be accurate. The volume is dedicated to the Hon. Mr. Lalubhai Samaldas Mehta. We may say that the Calendar will be in large demand in Law Courts and Schools alike and as a book of general reference it will be highly appreciated.

Guardian Diary 1914, Messrs G. C. Loganathan Bros. Mount Road, Madras have as usual been the first in the field to come out with their tasteful Guardian Diary. This is the fourth issue and to meet the increasing demand, paper of finer quality has been used. It is unnecessary for us to state the valuable information the Diary contains as this is too well known. The decided improvement in the current year is the inclusion of Marathi and Guzerati Dates in the Diary proper. The Guardian Diary which contains authoritative Tamil and Telugu Panchangams and of about 150 pages of Local Directory and General information is neatly produced and well worth a place on one's desk.

Tennyson. T. C. & E. C. Jack London.

This book gives in detail the facts of the poet's life. But its chief feature is the importance attached to the environment that produced a great poet. Many opinions and criticisms by Tennyson's contemporaries are given, and Mr. Watson's own view is probably a great deal saner and truer than most of the poet's other biographers.

Social Programmes in the West. By Mr. C. R. Henderson, Macmillan and Co., London and Bombay.

It is a collection of lectures delivered in India by the author on the foundation of the Barrows lectureship. The author has placed before the orient the manifold aspects of the civilization of the West. In all ages and in all times the problem of poverty has been the bugbear of economists, statesmen and financiers. The various methods that have been employed in the West to mitigate the hard lot of the toiling masses, to ameliorate the condition of the wage earner, and to enable the individual to attain to the full stature of his manhood, have been graphically portrayed by the author. India at present is passing through a crisis in her economic history. As a result of the collision of the civilizations of the East and the West, an industrial revolution is being brought about whose probable moral and social effects it is impossible to forecast. It is in the highest degree desirable that India should avoid the evils that have disfigured Western industrialism and that in adopting the more advanced industrial systems of the West, India should be warned against her losing the lofty idealism for which she has been nobly distinguished in the past. Hence we are thankful to Mr. Henderson for his invaluable lectures which disclose deep scholarship, wide outlook and above all a firm faith in India's destiny which are sure to prove a new golden bond between the East and the West. His lectures embrace a variety of topics which are of absorbing human interest such as education, morals, economic condition of wage earners, progress of nation and humanity. In every way, it is a book that deserves to be read, digested and mastered by all thoughtful Indians.

Diary of the Month, Nov.,—Dec 1913

November 18. A Telegram from Durban to the British Indian Association, London implores for the active intervention of Imperial and Indian Governments in the South African Indian question.

November 19. It is officially stated by the Union Government to-day that the report that an Indian had been flogged to death is unfounded.

November 20. A Hindu priest is forcibly deported from British Columbia for having failed to fulfil some of the provisions of the Immigration Act. The Hindu was thrust on a steamer bound for Hongkong as the vessel was sailing.

November 21. The Colonial Office in London publishes two long telegrams from Lord Gladstone denying all charges and allegations of cruelty, shooting, flogging and coercing Indians to return to work.

November 22. A Press communique is published at Delhi to-day announcing the reconstitution and re-organisation of the Advisory Committee for the Indian students in England.

November 23. 35 of the 39 Hindus who were under orders for deportation in British Columbia are released to-day by order of the Chief Justice on the ground that the orders were *ultra vires*.

November 24. H. E. the Viceroy and Lady Hardinge arrived at Madras this morning amidst intense enthusiasm among the citizens and the Viceregal pronouncement on the South African question has evoked the profoundest gratitude.

November 25. A telegram from Durban says that Albert West, acting Editor of the Vernacular paper *Indian Opinion* has been arrested on a charge of harbouring indentured Indians at a farm owned by the paper.

November 26. Approached by the Indians of the United Kingdom with a view to send a deputation to the Colonial Secretary Mr. Harcourt denies the privilege but invites written statements on the South African question.

November 27. The Rev. C. F. Andrews left Delhi for South Africa to investigate the question and report on the actual situation.

November 28. This morning Mr. Surendra Nath Bannerjee received an explosive letter threatening to be bombed in case he continues to associate himself with the Government.

November 29. The Sind and Baluchistan Bank Ltd., and the Indian Specie Bank Ltd. Karachi both suspended payment to-day. The managing Director of the latter died suddenly this morning.

November 30. H. E. the Viceroy laid the Foundation stone of the Behar Legislative Council and the High Court at Bankipur.

December 1. Sir M. M. Bhowndree to-day introduced a deputation of Indians to Lord Crewe who spoke very sympathetically in reply.

December 2. A Blue Book in connection with Indians in South Africa dealing with events from July 3rd to November 24th has been issued to day in London.

December 3. The India Office announces that the London Advisory Committee for Indian students has appointed a Sub-Committee, consisting of Sir Munckjee Bhowndree, Mr. Mirza Ali Baig, Mr. Abdul Latif and Major Sinha to investigate the alleged grievances of Indian students in Great Britain, with a view to making representations to Lord Crewe for such redress as may be practicable.

December 4. Fourteen Indians out of twenty who have just arrived at Victoria, British Columbia are being held for deportation.

December 5. Speaking at Haslingden to-night, Mr. Harcourt said that he would deliberately refrain from discussing the difficulties regarding Indians in South Africa, because he believed that speeches at Public Meetings were not so serviceable as a friendly private suggestion and consultation to obtain a settlement satisfactory to all.

December 6. The Secretary of State for India sanctions the appointment of G. B. Wood, C.I.E., as the first Political Secretary to the Government of India.

December 7. The fifth Punjab Hindu Conference opened, here at noon to-day, in a spacious and handsome pavilion, in the presence of over 1,500 visitors and delegates, representing all districts. Nearly 500 ladies attended.

December 8. The Dominion Government of Canada issue an ordinance to-day, prohibiting the entry of all artisans and labourers into British Columbia, including Indians, till the 31st March next owing to the congestion of the labour market.

December 9. A very useful permanent memorial of Raja Rammohan Ray in the shape of a public library and free reading hall was opened to-day in Calcutta by his Excellency the Governor of Bengal.

December 10. A large and enthusiastic Meeting was held at the Town Hall, Bombay regarding the South African question with H. H. the Aga Khan in the chair, Sir P. M. Mehta and Sir N. Chandavarkar taking a prominent part in the proceedings.

December 11. It is announced that a commission consisting of Sir William Solomon, Mr. Esselen K. C. and Colonel Wylie has been appointed to enquire into the Indian grievances.

December 12. The text of the Treaty between the British Government and the Mysore State was issued this morning.

December 13. The Royal Commission on the Public Services of India opened its Calcutta Session to-day in the Legislative Department with Lord Islington in the Chair.

December 14. The Second Annual General Meeting of the Hindu University Society and Meeting of the Committee of Management were held at Allahabad, the Maharaja of Dharbanga presiding.

December 15. Meetings of Indians protesting against the *personnel* of the Commission were held to-day at Cape Town, Johannesburg, Kimberly and Potchefstroom and a demand is made for the inclusion of Sir James Rose Innes and Mr. Schreiner.

December 16. To-day there was an interesting function at Calcutta when Sir Charles Bayley unveiled the Statue of Lord Clive and Lord Carmichael took part in the proceeding.

December 17. Mr. Gokhale in a press note contradicts Reuter's message and protests that he never cabled to Natal advising Indians to boycott the Commission.

December 18. The Enquiry Commission has opened its Sessions at Pretoria to-day. Judge Solomon has ordered the immediate release of Messrs. Gandhi, Polak and Kallenbach.

December 19. The fifth public demonstration in connection with the South African situation took place at Allahabad to-day under the Chairmanship of Nawab Abdul Majid, C.I.E.

December 20. *The Times* publishes the first of a series of articles on India from the pen of an "Expert" writer analyzing the situation in the country.

December 21. At a Meeting of 5,000 Indians held here yesterday addressed by Messrs. Gandhi, Polak and Kallenbach, a Resolution was passed against the Indians giving evidence before the Commission of Enquiry, as it did not include a representative of the Indians.

December 22. In reply to an Address from the Punjab Muslim League, Sir Michael O'Dwyer complimented the Punjab Mahomendans on their steady loyalty.

December 23. The annual Convocation of the Punjab University was held to-day at Lahore. His Honour the Lieutenant Governor, as Chancellor, presiding. An address was also delivered by Doctor Ewing.

TOPICS FROM PERIODICALS.

The Indian Civil Service.

The October number of the *Contemporary Review* contains an important article on the Indian Civil Service by Sir Henry Cotton which deserves to be closely studied by Indians and Englishmen alike. He emphasises the need for reconstruction and as the Royal Commission on the Public Services in India is already on the look out for the methods and means for working out a better and more efficient system it will perhaps be pertinent to say that it will amply repay perusal by the members of the present Commission. Of course we are all familiar with the opinions and views of Sir Henry on most of the important questions concerning the administration of India. His words have a tremendous weight coming as they do from one who has actually served in the field and risen to the highest post that the Service has offered.

He begins by noting the merits and the limitations of the service, the joys and the sorrows of the members while in India, their actual work and their prospects. He then discusses the changed conditions of the country and demands that the administrative machinery should be so altered as to suit the requirements of the modern condition.

Who is there who will be found to come forward and affirm that those conditions are still the same? Look at India as it was in the time of Tipoo Sultan and Cornwallis, when the service was organised, and look around now at the New India which we have ourselves created by the spread of Western education and ideas. And yet when all else is changing and has changed, the unconstitutions of the Indian Civil Service remains unaltered, and the young civilian of the twentieth century is sent out to India to discharge precisely the same functions and to occupy the same offices as were filled by his predecessors more than a hundred years ago. If we regard the position dispassionately, we cannot but see that the constitution of the Service is inherently inapplicable to its present environment of popular representation and a growing sense of nationality, and that it is obviously inconsistent with any scheme for the realisation of self-government which the Government of

Lord Hardinge has lately declared to be "the only solution for satisfying the just demands of Indians for a larger share in the government of the country."

Sir Henry next discusses the question of the separation of the executive and the judicial functions and arrays arguments in favour of his proposals which have been endorsed by ever so many men both in India and England. It has been a standing grievance in India and people have protested against this anomaly a hundred times. After enlarging at some length on the various details of the difficulties arising out of the present system he gives a direct method which is quite a practical suggestion which can be applied with certain success. He says:—

But as there can be no independence on the part of the judicial service so long as magistrates and judges are dependent for promotion and transfer on the will of the executive government, so it is another essential feature of the scheme that subordinate judicial officers of whatever grade should be placed under the control and orders of the High Court. The judicial administration of a district should be under the district and sessions judge, subject only to the authority of the High Court. To preside over the local courts there would be, as now, the Judge, Subordinate Judges, magistrates and munsiffs, as they are called, for the disposal of civil cases. But appointments to all these offices would be made by the High Court, and the selection would be made from among advocates and pleaders, and other members of the legal profession. It is needless to add that very highly qualified material is available for the purpose. There are many experienced lawyers in India who would discharge the duties both of magistrate and judge far better than a civilian. And incidentally, of course, the number of Indian judicial officers would increase—a result which should be welcome in the interests of economy as well as efficiency."

In conclusion Sir Henry gives a personal reminiscence which is delightful reading.

"It is nearly thirty years since I first ventured to say that "the Indian Civil Service as at present constituted is doomed." But threatened institutions (like the House of Lords) live long, and my words were lightly regarded. A few years later I was, I think, the only witness before the Indian Public Service Commission of 1888 who dared to formulate a scheme of reconstructive policy, and I was then brushed aside as a visionary. But much has happened since those days, and, if I was solitary and premature in my views then, I am now the mouthpiece of an agitation which daily swells in force and expression. Whatever the Royal Commission may do and whatever a Civilian Government may say, sooner or later my words will be fulfilled. The Indian Civil Service is moribund and must pass away after a prolonged period of magnificent work, to be replaced by a more popular system which will perpetuate its efficiency while avoiding its defects."

Indian Progress and Taxation.

Lord Cromer contributes to the *Quarterly Review* an article on "Indian Progress and Taxation." As Sir Evelyn Baring, he was the Finance Minister of Lord Mayo, and he is an authority on the financial condition of India. Read what he has to say about the poverty of the masses:—

"The danger of generalising about things Indian has been already indicated. But there are some exceptions to the rule. One generalisation which can safely be made is that the population generally is extremely poor. The other is that, both on political and economic grounds, taxation must be light. Some years ago, Sir David Barbour, after a very careful examination of this question came to the conclusion that the average annual income per head of population in India was Rs. 27. Mr. Ramsay Macdonald gives it as £2. Whichever figure is taken as correct, the fact is very striking; for Mr. Ramsay Macdonald is evidently justified in saying that if £2 be the average there must be considerable sections of the community whose income fall below that figure. The incidence of taxation per head of population, exclusive of the land-revenue, has varied during the last decade from £0-1-10½d. in 1903-04 to £0-2-1d. in 1912-13. Two shillings a year does not appear to us to be a very heavy tax; but consider what it means to a man who has only £2 or perhaps less, on which to live for 12 months. It is the equivalent, and even in reality much more than the equivalent, of a tax of £5 levied on an Englishman with an income of £100 a-year. If this consideration stood alone, it would be sufficient to justify the assertion that the fiscal system of India must of necessity be based not only on light, but on very light taxation. But it does not stand alone. Political considerations point to a precisely similar conclusion. The wise words of Lord Lawrence, hold as good to-day as they did half a century ago. 'Light taxation,' he said, 'is the panacea for foreign rule in India.'

Lord Cromer with his newly acquired jingo Imperialistic ideas in Egypt cannot lose an opportunity to sneer at the educated classes—even when they raise their voice in the Councils for increased grants to education and sanitation. It is somewhat re-assuring to us to read his opinion on the Home Charges. Here is what he says:—

"There is, indeed, an alternative to increasing taxation, if more money is absolutely required. Any economies, provided that they do not impair the military strength of the country or seriously cripple the efficiency of the civil administration, are of course to be welcomed. It is impossible to discuss this matter at any length on the present occasion. Brief allusion may, however, be made to one point as to which Indian opinion is very sensitive, viz., what are known as the Home Charges." There can be no doubt that, in the distribution of liabilities between the British and Indian treasuries, India has a right not merely to just but to generous treatment. The claim to be treated with generosity has

recently been much strengthened owing to the fact that in order to save the consciences of the British public, India has been forced to abandon the very large revenue which up to the present time has been derived from the export of opium to China. Still less can there be any doubt of the existence of a very prevalent opinion that in these matters India has not been treated either with generosity or ever with justice. Sir Valentine Chirol says:—"The Indian Nationalist Press has not been alone in describing the recent imposition on the Indian taxpayer of a capitation allowance amounting to £300,000 a-year to meet the increased cost of the British soldier as 'the renewed attempt of a rapacious War Office to raid the helpless Indian treasury.' Moreover small economies have at times been made at the expense of India, which have caused an amount of friction and ill-feeling altogether out of proportion to the amount of money saved to the British taxpayer. Some years ago, the cost of a ball given to the Sultan of Turkey in London was most unwisely charged to the Indian treasury, an incident which afforded for a long period a fertile text for the sarcasms and vituperation of Indian Anglo-phobes. If what Mr. Ramsay Macdonald says is correct, it would appear that more recently an attempt which fortunately proved unsuccessful, was made to saddle India with a charge of £7,000 for entertaining the representative and guests from India who took part in the Coronation ceremonies of the late king. Claims on India of this description are absolutely indefensible. . . ."

The Education of Indian Women.

In the *Female Education* of Madras the Hon. T. V. Seshagiri Iyer puts in a vigorous plea for the education of Indian women. To them should be opened equally with their male co-peers all the avenues of knowledge and employment. But in either case their share will have to be limited. With regard to their professions, they should go in for Education, the Postal Service and Medicine and with a Ladies' College attached to the University they will fare well in due time.

But the question of general education is of equal importance. It must essentially be religious. Hygiene, Painting, Needle-work and music should form part of the curriculum of studies. Some knowledge of Sanskrit and English as well should be important; but they must be well grounded in the Vernaculars.

The writer concludes:—

The ideal aimed at should be to enable our ladies to understand all that is best in our religion, to bring home to them lessons connected with the management of the house and the care of the children, and to make of them pleasant companions to their husbands, capable of understanding and appreciating their work.

Englishmen in India

"An old Pensioner" writing under the above heading to *The Asiatic Quarterly Review* touches upon the complaint of arrogance that is made against the members of the ruling race in their relations to Indians. The writer quotes a letter from a young Civilian who complains of the ignorance of vernaculars among the Europeans and tells what this results in. Here is what he says:—

The vernacular is greatly neglected by Europeans here. Government pays little attention to the matter, and seems to care nothing whether its officers know the local language or not. It was generally stated before the Public Service Commission that knowledge of the languages is decaying, and I am afraid that there is a great deal of truth in the criticism.

Readers of the "*Asiatic Quarterly Review*," will not need to be told that ignorance of the vernacular is a fatal bar to real knowledge of the bulk of the Indian peoples and without knowledge how shall we accept active and intelligent sympathy?

Another quotation from a letter of an Indian official is laid under contribution. This gentleman writes:—

The educated Indian is growing more bitter in proportion as the European in India grows more arrogant. I think you have lost touch with the India of to-day too completely to understand our feelings in this matter.

We know how patient this class of Indian officials are. And when one of them writes so bitterly, things are really serious, and need urgent remedies. But it is somewhat amusing to be told that, among other reasons,

It is possible that political crimes compel Europeans in India to take justifiable precautions, and that these may have led to greater isolation than was formerly practised. After all, militant tactics in England have in some degree affected the attitude of the sexes to one another in public life, and something of the same kind may have acted as bar to social amenities in India.

The presumption that there were any social amenities between Englishmen and Indians before the present Indian unrest and its manifestations, both healthy and otherwise, is altogether untenable. The fact is Englishmen and Indians have never so far, speaking generally, met on equal terms. As Mr. Gokhale said at the Universal Races Congress, "The soul of social friendship

is mutual appreciation and respect, which ordinarily is not found to co-exist with a consciousness of inequality." And any attempt—however laudable in itself—to bring together the Indians and the Englishmen in India is bound to be more or less a failure "as long as the consciousness of inequality continues to be behind such intercourse."

The Portuguese History in Bengal.

Our school histories do not contain much reference to the Portuguese occupation of Bengal. Mr. Narendra Nath Maitra's article in the current number of the *Hindustan Review* gives a vivid account of the atrocities under the Portuguese occupation of Bengal. The Portuguese were in the service of the King of Arakan, Shripur and other provinces in the fifteenth and sixteenth centuries and the atrocious piracies of the Portuguese adventurers and marauders has long been an unknown history. The writer of the article quotes the following passage from Bernier, perhaps the greatest authority on the subject. The description elucidates some of the horrid features of the then civilization or morals of the Portuguese.

"As they were unawed and unrestrained by the Government, it was not surprising that these renegades pursued no other trade than that of rapine and piracy. They scoured the neighbouring seas in light galleys, called galleasses, entered the numerous arms and branches of the Ganges, ravaged the islands of the Lower Bengal, and, often penetrating forty or fifty leagues up the country, surprised and carried away the entire population of villages on market days, and at times when the inhabitants were assembled for the celebration of a marriage, or some other festival, the marauders made slaves of their unhappy captives, and burnt whatever could not be removed.

Mr. Maitra quotes some other passages of equal vividness and gloom, and concludes that "a class of historians, specially English, make much of the marauding nature of the life and character of some Indian individuals (like Shiwaji) while they silently pass over the heart-rending cruelties committed by these infidel Europeans, without any censure or condemnation."

Caste and the Christian Church in India.

In the October issue of the *East and the West* Rev. Trunel Lenwood discusses the interesting question of how caste—which broods so heavily over the atmosphere of India—has its revenges on the Indian Christian Church. The learned missionary aids the understanding of this great institution of caste by an analogy:—

Imagine a system of guilds as enthusiastic and as powerful as any system of trade unions, yet touching the wife and every member of the family as well as the man himself. Give to this trade unionism the terrible weapons afforded by the control of every marriage and the power to excommunicate from intercourse in eating and drinking; allow the union to exercise these weapons by a vote of the majority at the first attempt of any member of the clan to break away from the established routine, and you will have some idea of what caste means in India.

There are certain obvious influences of caste upon the Church. The would-be follower of Christ who refuses to be bound by the narrow restrictions of his caste is thrown out of his caste and hindered in the pursuit of his lawful trade. This naturally throws him on the protection of the European missionary.

The same principle will explain a great deal of the deplorable Anglicising of the Christian community. An experience which makes a thoughtful missionary shudder is to hear an Indian Christian say to him when he attempts to appeal along the line of Indian patriotism, "Oh, but we do not belong to India, we belong to you." Fatal as is such a temper, it is surely nothing more than a crude indictment of the conduct of India to the unhappy Christian.

It is curious that even inside the Church the feeling of social differences should be so marked. The Doves, the professional scavengers of Benares have been civilised and christianised by the Wesleyan Mission. A wonderful reformation has been wrought in them and yet they are oppressed by a sense of caste and social inferiority and refuse to be drawn into close touch with those outside their recognised pale. This difficulty confronts Mission workers wherever they have to do with more than one rank in the hierarchy of caste:—

To the Christian, the caste-feeling is a great barrier to evangelisation. Of the many causes that

retard the spread of the Gospel, these may be mentioned:—

The Indian theory of teaching as a rule prefers the idea of a semi-conscious infection to that of definite propaganda. The Guru sits in his monastery, and all who desire to be taught come to him; speaking broadly, he does not go out to preach. Then again the idea of salvation taught by Hinduism or Buddhism is almost entirely individualistic in theory. Further, to ordinary Indian thinking it is a sin for a man to leave his father's religion and therefore illegitimate to persuade him to do so.

A fact of great importance that tends to retain and perpetuate castes even within the Church is that:—

In India religion has, as a rule, nothing to do with conviction, but is simply a matter of caste rule. The Hindu may believe what he likes as long as he does not violate the rules of caste in any public fashion, and conversely his only idea of what constitutes the acceptance of religion is bounded by the following of external rules.

Caste has had such far-reaching influence on Christian work that workers have to re-construct many of their ideas as to the method of spreading the Gospel.

There are two lessons that are outstanding and should be insisted on above all:—

If it be true that we are responsible for all the descendants of Christians, work among children and young people, though always important, becomes in India ten times more so. When a Christian community has been baptised, numerous enough to be more or less self-dependent on the purely economic side, it will often be the wisest course to suspend the work of foreign evangelism. For some time yet there will be a need for that kind of evangelising in which the foreigner can best attract the attention of men of education and good caste, but the care of the Christian community, in order that it may evangelise, and even that it may commend the Gospel by its conduct, is immensely more important than further evangelisation by the foreign missionary.

Again the Indian is not prepared for a morality dependent simply upon his own isolated self-regulation. Of course in this he does not stand alone. No people is prepared for isolated self-regulation, and the community certainly influences the British individual to a high degree.

The question naturally arises how the Church should utilise this sense of discipline, this dependence on clan morality and regard for caste traditions which is so inherent in the Indian nature. The Church should seek to replace the old caste rules by framing rules of discipline even inside the Church:—

(a) Suspensions from church privileges, i.e. from the special privileges attaching to the membership of the Church, as distinct from connection with the Christian community. One form of punishment, for instance, would be exclusion from Communion.

(b) Ex-communication from the Christian community. This would be the last stage in any immoral proceeding. The whole emphasis, however, should be laid on the breach of custom.

The practical and learned worker on behalf of the Church offers the following weighty explanation for the course he recommends:—

"It is a return to the Old Testament, but we have to ask ourselves how far we are able to introduce the full glory of the Gospel until the lessons of the Law and the Prophets have been learnt in some degree.

The problems I have raised are problems about which the Indian community is itself greatly puzzled. They illustrate the way in which social and religious influences are interwoven, and they open a field of investigation, suggestion, and initiation to the ablest of missionaries and the wisest of Indian leaders. Here are problems which will tax the Christian administrator to the full. To a very considerable extent the future of the Christian Church must depend upon their solution.

Dangers in India.

There is in the current number of the *Nineteenth Century and After* a striking article on this subject. The writer begins by remarking that there is no common ground on which the Hindu, the Christian and the Mahomedan can meet. He recognises but one common ground—that of humanity and the fundamental truths of life. Creeds, says he, but sever mankind. But leaving aside these generalizations, we come to the direct concerns of India:—

When I hear this talk about the defect of India being want of religion and the cure being more of it, I am reminded of an old print, famous in its time but forgotten now, no doubt. A man is shown sitting at a table, his head between his hands, his face swollen and flushed, and his eyes bloodshot. All about him are bottles empty and full, and out of his mouth came the following words: 'My head gets worse and worse. I feel giddy and faint, and I can hardly move. I have tried brandy for it, and gin, and whisky and rum, and it is no better. What am I to do now? I know. I will mix them all together and take a bucketful. That cannot fail.'

And so it is with India. She is drunk with spirituous drinks. Her head is muddled and her limbs are feeble. The cure is not more drinks nor yet mixed drinks, but the pure, cold water of common sense. It may not intoxicate but it gives health. And health is what India wants.

How has the normal health of India been disturbed during the last few decades? The writer

advances arguments to show that the Courts of Civil and Criminal Justice have been a failure as they have petrified all custom into cast-iron precedent. The education that has been imparted is a failure again, because its ideals are wrong. Indeed the writer is vehement in his denunciation of all the branches of British administration and no aspect of British rule is exempt from his censure.

Whereas the village used to be a self-governing unit, with a council of elders and a headman as mayor, we have turned the headman into an official of Government and the council has disappeared. Consequently, the village as an organism is dead, local self-government has been killed. The one organism in India that had life and the possibilities of growth we have destroyed, and with it social life and evolution. Each villager is in every act under the eye of a Government official responsible to the District Magistrate, a headman appointed, directed, punished and dismissed by him. Naturally good men will not do such work. Such are a few facts out of very many.

Now how did this arise? And having begun why was it not seen and stopped? For one cause only. The Government is out of touch with life and facts. For fifty years it has been growing farther and farther away from the people and from facts. It used to be an aristocracy of men who were in touch with life, men who knew how to rule because they knew what humanity was, men who had open eyes, who tried to see and do what was right and just and not simply what was legal. They softened and humanised the laws, they were respected, honoured, known as men, and not machines to peddle out judgments. They were not bound by precedent but by a sense of right. But for some time now it has been a pedagogy, living in abstract thought, self-righteous, deaf and blind, a tangle of formulae and precepts and law, whose only desire is uniformity, and which cannot think outside its narrow channels. It blames the people, not itself, for all the trouble. The Civil Service of India has become, as Eversley said it would, a commission of school-masters, and his further prophecy of the inevitable end is not a far-off fulfilment. Now this failure of the Civil Service has for long been growing increasingly evident. It has been evident not only to Indians and to non-official Englishmen, but to the Government itself. It has been full of complaints. India is being lost to us, and the Civil Service is losing it. Now why is this? A more serious question could not be conceived than this, for on its rectification depends not only the fate of India but of England also.

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The Problem of Indian Workmen.

In the current issue of *Burn's Magazine* there is an article of some interest to Indian readers. It is evidently for the edification of an assistant arriving fresh from Home and commencing his duties in a large Indian establishment. The remarks on the Indian workmen show real insight and sympathy.

In an incredibly short time he finds that the average Indian workman does not possess the faculty of continuous industry, and soon slackens in his task unless he is constantly watched and urged forward. Our friend will no doubt dub the whole of his workmen a lazy lot of inefficients, and will try to force them on with an outburst of the expressive language of a British workshop. He will be wrong, of course, and will be hopelessly unsuccessful in the result. The Indian workman, to begin with, is not lazy. Further, he is a peculiarly sensitive being, and the language which would barely impress the feelings of his European prototype will sear into his very flesh and leave him a hopeless mass of jangled nerves.

It is often stated that India is in the throes of a great industrial transition. It is true indeed. For ages Agriculture has been the main occupation of the people, and the basis of the life of the country has been the village and even to-day the village life in India is just what it was five hundred years ago. Hence,

Accustomed for generations to work in their own houses or shops, or on their own plot of ground, the mill or factory is to them a place of banishment. Stories of wealth to be earned may attract them thereto, but they remain birds of passage, bent on saving sufficient money to return as early as possible to the village again to mingle with their own people. So strong are his longings to this direction that the Indian workman will live in the city, under conditions of unutterable squalor. Little attempt has been made to provide good dwellings for the artisans working in the mills and factories, it is doubtful if they would appreciate such attempts if they were made, because they have always before them the day of migration. Again, they have up against them the great trammel of caste. It is difficult to strictly conform to the rules of caste in a factory. The bonds of caste may be loosening, but they are still strong. They still constitute the most complete boycott in the world. If a man should be even unwittingly untrue to it, he loses friends, family—all that is dear to him.

This being the case there is no wonder that that they are indifferent to the work of the factory. In their own villages they really work contentedly for long hours and for meagre remuneration.

In fact they are noted for their patient, steady industry. But in the factory everything is foreign to their inherited ideas and traditions.

They are not inefficient from lack of capacity or laziness, but because the work of the factory holds no real or permanent interest for them. There is no joy in labour for which they have had no suitable training or intelligent education.

This old order is but slowly changing and "every industrial concern in the country is a monument to competent and sympathetic European overseers, who have based the organisation of their establishments on an intelligent understanding and, we venture to add, admiration for the character and skill of the Indian workman."

The Poetry of Childhood.

The October number of the *Modern World* contains an article by Mr. P. Seshadri, M. A. on the Poetry of Childhood. Poets have always been keen observers of children and the beauty of childhood is a constant theme with them. He says:—

Even a cursory examination of the world's poetry is enough to convince one of the attention childhood has often received at the hands of poets. The theme is as old as Homer, who has pictures of children building castles in sand on the sea-shore, dreaming of adventure and martial glory; whose Achilles as a child climbs on the knees of his father's guest and overturns the goblet of wine in his attempt to drink from it; and whose Ulysses as a boy walks with his father in the garden, learning the names of trees and flowers, and surveying with pride the plot of ground that has been assigned all to himself the subject. Nor was the subject forgotten in the latter periods of history.

In the province of English poetry, with which we are specially concerned here, attention has not been less marked. Besides a very large number of scattered references found generally in English poetry from Chaucer to our own day it is possible to name some special poets who will be recognised at once as having delineated the beauty of childhood with remarkable insight and power. Blake has often been able to divest himself of his mysticism, and claim kinship with the joys and sorrows of humanity by his exquisite pictures of child-life. Some of the best work of Wordsworth relates to the same theme. Stevenson has made an admirable study of childhood from the subjective standpoint and his *Child's Garden of Verses*, gives an exposition of child-psychology, more vivid and hence more valuable than that presented in the best manual on the subject. The magnificent harmonies of Swinburne have often played around the same creation of God, and the poet has to his credit some of the finest efforts in the line. In Longfellow again, there has been a poet of great sympathy and width of feeling, who has displayed similar enthusiasm in this work.

The Armenians in India.

The recent number of the *Calcutta Review* contains an article of historical interest from the pen of Dr. A. W. B. Moreno. In tracing the antiquity of the Armenians in India he says:—

They "formed a settlement at Sutanuti (the site of modern Calcutta) at least 60 years before the foundation of Calcutta by Job Charnock. Mr. Mesroob J. Seth in his "History of the Armenians in India" mentions that he discovered a tombstone in the Armenian Churchyard of Calcutta with an inscription in the Armenian language, bearing the date of 11th of July 1630 A. D. of which the following is a verbatim translation: "This is the tomb of Rezabebah, wife of the late charitable Sookkas, who departed from this world to life eternal on the 21st day of Nakha (11th of July) in the year 15 (new era of Julfa-1630 A. D.)."

Tombstones in the old town of Behar point to their having settled there in the first half of the 17th century, and from 1645 onwards there was an Armenian community at Chinsurah, at the head of which was the wealthy family of merchants known as the Margars.

In 1665 the Armenians obtained a firman from Aurangzeb giving them permission to settle in Saiyadabad, the commercial suburb of Murshidabad. In 1688 they received a charter from the Honourable East India Company granting them free trade in the Company's territory with full liberty in the exercise of their religion. One of the clauses of this charter was

That they should have liberty to live in cities, garisons, or towns in India, and to buy, sell and to purchase land and houses, and be capable of all civil offices and preferments in the same manner as if they were Englishmen born and shall always have the free and undisturbed liberty of the exercise of their own religion. And we hereby declare that we will not continue any governor in our service that shall in any kind disturb or discountenance them in the full enjoyment of all the privileges hereby granted to them, neither shall they pay any other or greater duty in India than the Company's factors, or any other Englishman born do, or ought to do.

There are in Calcutta 850 Armenians. Of these 318 only speak Armenian habitually, whereas no fewer than 532 speak English habitually. Of the 1,063 Armenians in Bengal 133 are boys under 15 years, 496 are men over 15 years and 314 are women over 15 years.

The Trend towards a human Religion.

Mr. S. H. Swinny in the *Positivist Review* for November surveys the Religious world and indicates the increasing dominance of human considerations. The revealed will of the Deity no longer shapes and guides the life of Man but God himself is being re-formed and re-interpreted in accordance with the canons of human morality.

"The Churches tend more and more to justify their existence not as instruments for the salvation of souls, but as agencies of human usefulness."

The triumph of the human element and the dwindling importance of theism are eloquently set forth:—

"If God and his Angels are becoming recognised as but the imaginations of the childhood of Humanity, of Christ and his Mother and the great company of the Saints are humbly taking their places among the still larger host of the benefactors of Man, the mothers that have cherished our infancy, the teachers that have illumined our path, the heroes and martyrs of old through whom we have come into our heritage, what hope is there for cold abstractions and distant Unknownables? Theism must fade before Humanity; and from Humanity the Ethical ideal, if it is to be more than an empty phrase, must derive its meaning and its inspiration."

Mr. Philip Thomas, the great ethicist who is an interpreter of the thoughts and feelings of the Positivists, sets forth the true relations of master and disciple in the following words:—

"The best disciple is the one most filled with the spirit of the master; so possessed and inspired by it, in his inmost being, that he shows it forth, not by feeble imitation, but by the fullest exertion of all his faculties—by what we call, in short, his life."

Here is the eloquent refutation of the ungenerous fear of a great personality:—

"This jealousy of the great man is as unworthy as it is futile; and it may as well be said at once that no number of second-rate minds can by 'co-operative thinking' produce the work of single thinker of the highest class, such as Auguste Comte, any more than a dozen inferior dramatists can, by collaboration, compose a play equal to 'Hamlet.' At the same time, no man is less of a poet because Shakespeare is so transcendently great; similarly, no man need be less of a thinker or philosopher because Comte was great. Each one of us can think his own thought and be true to himself, while holding Comte in deepest reverence and valuing at the very highest his contribution to the human store."

Women and Public Spirit.

In an extremely interesting and inspiring article in the November issue of the *Theosophist*, Mr. N. F. Stuart has combated with decided ability the popular heresy that the daughters of Eve are the mothers of mischief. It is true that by virtue of the vague and elusive quality of suggestion, woman is a potential Lady Macbeth but not infrequently is she the inspirer of valour and virtue. Contemplating the mournful glory of the Taj Mahal, that noble monument to art and culture, one cannot but be struck with the great gifts of knowledge and healing with which God has endowed woman.

We shall see how a certain dynamic force of hers is pent up in a frail body. Often it is handicapped by poverty and social obscurity or by conventional restrictions; yet this spiritual force will shake off every fetter to give so mighty an impetus to the moral evolution of the world that the impulse lasts even for centuries.

In this world of Maya, Sita is a Supreme reality, an eternal verity. For the ideal of renunciation the Hindu woman is indebted to Sita, the flower of Indian womanhood.

The adoring wife is of the East but the flower of humanity—the maidenhood belongs to the West.

If courage be the crown of maidenhood, we should turn to France or Spain, where eager and pious bands of pilgrims pay devout homage to womanhood. Is woman not a living factor in the lives of thousands? Has Bernadette not outbraved the ridicule of the most agnostic nation in the most materialistic age:—

To her, as to many women, death is only the beginning of their life-work. You may burn a maiden or you may bury her but you cannot bury a movement, and as to the maiden—she will rise again. But ah! how black to Heaven is man's ingratitude! He abandons Sita to years of lonely exile, Hypatia he tears in pieces, with devouring flame and suffocating smoke, he silences Joan of Arc, and with a sword he even pierces the soul of the Blessed Virgin.

Should you seek the woman in Spain? We have the statues and portraits of Isabella the

Catholic, to whom the forlorn adventurer Columbus came in the dark hour of despair. If Columbus is the national hero of Spain, Teresa is the national saint. In Italy we meet that helpful saint, Catherine of Siena who with her followers forms the connecting link between St. Francis and Savonarola. We might also linger over Elizabeth of Hungary whose apron full of rose-leaves has inspired the artist as Beatrice has inspired the poet to dwell on the little Wilhelmina to whom Carlyle makes graceful acknowledgments in his 'Chronicle the Great.' "The names of Elizabeth Fry and Florence Nightingale are household words wherever English is a mother-tongue."

In America we have Helen Keller, blind, dumb and deaf and yet a Scholar—a marvel of patience and perseverance. Another Trans-Atlantic marvel of a woman is the authoress of 'Uncle Tom's Cabin'—and was this not a factor in the abolition of slavery?

The writer pays a glowing tribute to the influence of women. Of good women and kind women there is no lack in this world. But of great women?

Why is a great woman so much rarer a phenomenon of nature than a great man? You ask what constitutes a great woman? What has Sita in common with Victoria; Helena Blavatsky with Harriet Beesher; how, Bernadette with Santa Filomena, Isabella with Annie Besant? Only their womanhood and their public spirit.

Both in the pulpit and on the socialistic platform, we are familiar with the doctrine of universal Brotherhood. But the counterpart of the universal brother, the universal sister, where is she?

And even as the poet, one day we shall wake up and find her, the universal sister—a woman with a planetary patriotism, that makes distinctions of race and creed, colour and caste, seem childishness and war a squabble in the nursery; a woman whose ears are opened alike to the howl of the animal, the sighing of the prisoner, the calling of the sick and the crying of the child; a woman who bears on her brow an invisible name that nobody sees and that every one knows, the name of Help, who is at once a maid of all work and a Queen of Hearts.

UTTERANCES OF THE DAY.

The South African Indian Question.

I. MR. POLAK.

Addressing the Court on the 17th day of November, Mr. Polak made the following statement. He declined to plead to the charge of the Union Government Court but only made the following statement with reference to his connection with the Passive Resistance struggle:—

As an officer of this Court, the Court is entitled to know from me the extent of my association with the Passive Resistance movement and my reasons therefor.

I have, for many years, made a most intimate study of the Indian question in South Africa, both as a private citizen and as the Editor of *Indian Opinion*, and I claim to be as closely acquainted with the Indian problem in this country as any European here. From this study I have convinced myself that the Indian community is labouring under a number of most serious grievances which, unless they are speedily removed, will result in its material ruin and its moral degradation.

As an Englishman, a Jew, and a member of the legal profession, I have felt impelled to do my utmost to prevent such a calamity both to the Indian and the European population. As an Englishman, it is impossible for me to sit silent whilst the Government of the Union, for me to sit silent whilst the Government of the Union, claiming to speak in my name, repudiate, as they have twice done this year, their solemn pledges towards my fellow-British subjects of Indian nationality, in defiance of what is best in British public opinion, and regardless of Imperial obligations and responsibilities towards the people of India. Moreover, as a European I cannot contemplate, without serious alarm, the effect upon the coloured population of this country as it becomes known that pledges made to a section of the coloured community by the Government of the Union are only not redeemed but are even positively denied.

As a Jew, it is impossible for me to associate myself, even passively, with the persecution of any race or nationality. My co-religionists to-day, in certain parts of Europe, are undergoing suffering and persecution on racial grounds, and, finding the same spirit of persecution in this country, directed against the Indian people, I have felt impelled to protest against it with every fibre of my being.

As a member of the legal profession, I have made a declaration of loyalty to the Crown and to do my duty as an Attorney of this honourable court. In taking the part of the Indian passive resisters, loyal subjects of the Crown, in their demand for justice, I claim to have given my loyalty in the most practical possible manner, and, as an Attorney, I claim to have given the only advice to them possible to me as an honourable man who places justice before loyalty and moral law before human law.

Lastly, I have the privilege of the intimate friendship of the Honourable Mr. Gokhale, who has publicly declared that a promise of repeal of the £3 Tax was deliberately made to him by the Ministers whom he met at Pretoria a year ago. In spite of the official denial of that promise, I am bound to believe in the truth of my friend's statement. I know that his mere word is accepted not only by millions of the people of India, but also by the Indian and Imperial Governments, and I should have failed in my friendship had I not used my most strenuous efforts to ensure that effect should be given to this promise.

I regard the £3 Tax upon those Indians liable to it as a blot upon the good name of the British Empire. It is, in my humble opinion, a relic of barbarism. Its direct effect is to drive the tax-payers back to conditions of servitude, dishonourable to British traditions of freedom, or to expel them from this country, which has reaped the fruits of their labour for a period of years. From my own personal investigations both in India and in South Africa, I positively deny that the vast majority of the tax-payers, in entering upon their contracts, had any knowledge of the true nature of those contracts, which have been made between unequal contracting parties, one of whom was wholly ignorant of conditions of life in South Africa. In repudiating their liability to the tax, and in demanding its repeal, my entire sympathies have been with these fellow-subjects. Knowing as I do that all other constitutional means of securing redress of this most bitter grievance have failed, I felt it my duty, as a convinced passive resister myself, who have taken a prominent part in the Indian movement for many years, to counsel those liable to this iniquitous tax to adopt passive resistance to that end and I claim to have the authority of General Smuts himself in describing passive resistance as a perfectly legitimate and constitutional method of peaceful protest, especially when adopted by a voiceless and voteless community such as these unhappy people. I admit that I have advised and counselled passive resistance whenever, in my opinion, it has been necessary. I admit myself having acted as a passive resister on many occasions.

With reference to the present charge, the facts are as follows:—Being about to proceed to India on the 14th instant, at the cabled request of the Honourable Mr. Gokhale, in order to co-operate with him in placing the facts of the present situation before the Indian and Imperial Governments, I desired to confer with my friend, Mr. Gandhi, on certain points relating thereto, and, on the 7th instant, I telegraphed from Durban to him, informing him of my wish. I received a reply stating that I might meet him at Greylingstad, but that I might be arrested also. Though I entirely approved of the movement, I then had no connection with the march of the passive resisters into the Transvaal, beyond having been instrumental in forwarding food-supplies to Charles-town, where the people had been concentrated, my work anticipating my visit to India, lying in Durban. I decided, however, to proceed to the Transvaal, and, if the Government desired my arrest, to afford them the earliest opportunity of securing it. I reached Volksrust on Sunday morning, the 9th instant, and learnt that I should probably be able to meet Mr. Gandhi near Teakworth Halt. I accordingly descended from the train at this place, and sent on my effects to Greylingstad station, intending to return from there to Durban by the corridor train the

same night. I met the column on the road near Teakworth Halt, and walked in Mr. Gandhi's company, discussing a number of matters with him, for about half an hour, when we were met by two policemen, accompanied by Mr. M. Chamney, the Chief Immigration Officer, and Sub-Inspector Fall, who arrested Mr. Gandhi and removed him at once by cart to Greylingstad Station, and thence, via Balfour, to Heidelberg.

The police did not in any way arrest, control, or assume responsibility for the maintenance and welfare of the column of nearly two thousand Indians, whom I admit I knew to be prohibited immigrants in the Transvaal Province, I think it was Sub-Inspector Fall who asked me what I proposed to do. I replied that I understood that it had been Mr. Gandhi's intention to lead the men to Greylingstad to camp there for the night, as it was the only convenient place to obtain a good water-supply for so many people, and to take them the next morning to Balfour, where a food-depot had been established. As the men were free to roam about the country, I determined with a view to prevent this to become responsible for the discipline of the column, and, as a humane measure, to take them to the places where they would obtain water and food. I accordingly informed Sub-Inspector Fall that it was my intention to take the men as far as Balfour, and I explained my reasons. He replied advising me not to take them further than that place. I told him that I could give him no assurance to that effect, as their further movements would depend upon circumstances, but that I was entirely at his disposal, and would be glad to discuss matters at Balfour with him and Mr. Chamney.

Next day, Monday, at Balfour, both of these gentlemen invited me to a consultation, and informed me that they had received instructions to examine the men as to their qualifications to enter the Transvaal, and, if found to be without these, to deport them by train at once to Charlestown. They asked for my co-operation to entrain the people peacefully and so avoid the intervention of the police force that had arrived from Heidelberg. I asked what would happen at Charlestown to the people. Mr. Chamney replied that he understood that the Natal authorities would there arrest them and assume charge of them. I then said that, in that event, my responsibility towards the men ceased, otherwise I should have felt it my duty to continue the march with them towards Lawley, until either I was arrested or they were. In the circumstances, I said that I would cordially co-operate with Messrs. Chamney and Fall to secure the peaceful entraining of the men, and that I would use my best efforts to that end, at the same time placing myself at the Government's disposal, if it were their desire that I should be arrested. Both gentlemen assured me that my arrest was not desired. I then said that, though it was quite likely that the people would want to receive the instruction to entrain from Mr. Gandhi personally, I would endeavour to make them realise what was their duty in the matter.

After rations had been distributed, at Mr. Chamney's request I called the people together in groups and he then investigated their claims, declared them to be prohibited immigrants in the Transvaal and ordered them to be arrested and entrained for Natal. As they were not quite clear as to the situation, at Mr. Chamney's further request I explained the matter to the people, and urged them, as passive resisters, to co-operate with me in entraining, reminding them that the Government had now done what all along the Indians had asked

them to do, namely, arrested and assumed responsibility for the column. Several of the more ardent spirits amongst the men commenced to resume the march towards Lawley, and seeing that the others were likely in the excitement of the moment, to follow their example, I ran at once to the head of the column and urged the men not to do this, but to accept my advice. A few moments of confusion followed, and at length, Sub-Inspector Fall advised me to walk through the middle of the crowd towards the station. This I did, calling upon those who knew me to follow me. The move was successful, and gradually the remainder changed their minds and proceeded to the station. In order to avoid delay, I went back repeatedly and brought batch after batch to the station till all were entrained. It had been my intention to proceed from Balfour to Durban by the night corridor train in order to catch my steamer on the 14th, but, not knowing exactly what might happen at Charlestown, I decided to accompany the first of the three trains as far as there, so as, if necessary, to co-operate there with the authorities. Before I left, Sub-Inspector Fall thanked me for my co-operation in securing the entraining of the 2,000 Indians almost without police intervention. Whilst waiting at Charlestown station for the other two trains, I was arrested on the present charge and removed to Volksrust. On Tuesday I telegraphed to the Minister of the Interior, stating the above facts and those of my intended visit to India, informing him that, if it were the intention of the Government to proceed with the case, I would gladly stand my trial and take the consequences, in which event I should have to inform Mr. Gokhale of my change of plans. The Minister's reply was that, in his opinion, the case should proceed.

These are, so far as my recollection carries, all the facts relating to my association with the Indian marchers. If, upon them, the court is satisfied that I have committed the offence with which I am charged to-day, I am fully prepared to submit myself to whatever penalty the court may impose. I plead nothing in mitigation or extenuation of what I have done. I feel that I have performed a humane duty that I was compelled to perform. I do not regret one single thing that I have done in connection with this movement. I am absolutely unrepentant. Did the circumstances arise again, I would repeat my actions. If I am now convicted as one who has counselled and advised to passive resistance, it is but just that I should receive as severe a penalty as any person who has been sentenced as the result of this movement, which I feel I may be able to serve even better in gaol than by going to India. I shall, so soon as my period of imprisonment, if any, expires, proceed exactly as I have done in the past. If I am to-day released, my conduct will not alter one iota from what it was prior to my arrest. So long as I am in this country, and, in my humble opinion, the necessity exists for passive resistance against intolerable laws against my Indian fellow-subjects, with whom it is my greatest privilege to serve and upon occasion to suffer, I shall be a passive resister, I shall advise passive resistance, and I shall be prepared, by way of protest against laws that injure me as they injure them, to accept all the consequences of breach of those laws.

II. MR. KALLENBACH.

Mr. Kallenbach was charged under section 20 of Act 22 of the Immigration Restriction Law and made the following statement before the Court on the 15th of November. He conducted his own defence and, while asking the Court to impose the highest penalty, spoke as follows:—

I am, and have been, an intimate friend of Mr. Gandhi for many years, and so have had the opportunity of studying the Indian question in all its aspects. I conscientiously believe that the South African Indians are suffering under a number of real grievances which the Government have not remedied. Twice the Government have given pledges to do so. I know all the circumstances which surrounded these promises at the time of their happening, and believe that serious breaches of faith have occurred on the part of the authorities which must harm any Government, and lower the prestige of the white race in a country of such a mixed population as that of South Africa. The Indian community, being as that of South Africa, has tried by numerous deputations, voiceless and voteless, has tried by numerous deputations, petitions, and other representations, to obtain redress of its grievances. Mr. Gandhi, their leader, after exhausting all other means, then introduced what I consider the only effective means of securing redress, passive resistance, a means in which I, for many years a disciple of Tolstoy, thoroughly believe. Passive resistance, in my opinion, is a weapon which can never be adopted successfully by a party that is in the wrong. It is a weapon which means self-suffering, which does not inflict suffering upon others—a weapon which does not imply the use of physical force against anything or anybody. I whole-heartedly agree with this mode of moral fighting, and at this, the third stage of the movement, after having assisted to a lesser degree in the first two struggles, I decided to throw myself heart and soul into this third passive resistance campaign. Notwithstanding any judgment against me, I wish to declare—and I ask your Worship not to take this as a discourtesy to the Court—that I shall continue to employ the means of passive resistance against the Government, and I conscientiously believe that not only am I not opposing the Government by assisting any person or party to enter into this moral and ethical warfare, but that in so doing I am aiding the Government and my fellow-colonists in the solution of a most difficult problem.

“As a European I consider it a privilege to have been associated with this movement, and thus to have been able in a tangible manner to share to a certain degree the sufferings of the Indian passive resisters, and I have no hesitation in inviting my fellow-Europeans to study the question, when I have no doubt that they will feel as I do, and assist the Indian inhabitants of South Africa in their righteous struggle for liberty and self-respect. “Even at this eleventh hour the Government will be putting themselves and my fellow-colonists in South Africa in the right by making a statement to repeal the £3 tax, which alone has caused these helpless men and women to abandon their all and suffer to the uttermost.”

III. THE LORD BISHOP OF MADRAS.

At a meeting of the citizens of Madras at the Y. M. C. A. Auditorium, to express their heartfelt thanks to H. E. the Viceroy for his frank and statesmanlike pronouncement on the South African Indian question, the Lord Bishop of Madras, having been formally proposed to the Chair, spoke as follows:—

GENTLEMEN.—The object of this Meeting is to convey most respectfully our thanks to H. E. the Viceroy for his remarks on the South African question during his recent visit to Madras, and our hearty appreciation of the deep sympathy which he has shown with the wrongs and sufferings of the Indians in South Africa and the wise and statesmanlike spirit in which he has dealt with this most painful and difficult question. I will leave the three speakers, who will respectively, move, second and support the Resolution that will be submitted to this Meeting to express your views on this subject, and also the gratitude which all classes of Indians in Madras feel towards His Excellency for his courageous and timely utterances. (Applause.) But before calling upon them to speak, I should like to say a few words as an Englishman and a Christian. I do not purpose to argue all over again the Indian question in South Africa, except to emphasise once more the fact that Indians are not now claiming the free right of entry for the people of India to South Africa, or any other part of the British Empire. What they do claim is that the Indians who have been allowed to settle in South Africa and make South Africa their home, the men and women by whose labour and toil Natal has been saved from ruin and made a prosperous Colony, should be treated with common justice and humanity. If you have not done so already, I should advise you to procure and read carefully a copy of Mr. Gokhale's speech at Bombay, on the 24th October last. It gives the clearest and fullest statement of the history of this struggle and of the Indian demands that I have read anywhere. I have nothing to add to what Mr. Gokhale has already said so eloquently and so feelingly, and yet with such admirable self-restraint. But I will say just a few words on some of the criticisms which have been levelled against H. E. the Viceroy in England and in South Africa.

In the first place, his speech has been condemned as undiplomatic. Possibly it was undiplomatic. But there is a time for all things. For many years the Government of India have tried patiently to secure justice for the Indians in South Africa by diplomatic methods, and they have failed. And now that matters have been brought to a dangerous crisis and all India is ablaze with a fiery indignation, the time has come to put aside the soft phrases of diplomacy, to call a spade a spade and to tell the politicians of South Africa plainly how their action in this matter is regarded in India. We are deeply grateful to His Excellency that he has done this, and has come forward at a critical time as the spokesman and representative of the Indian people. (Applause.)

Then, in the second place, His Excellency has been criticised for having encouraged men who are breaking

QUESTIONS OF IMPORTANCE.

Dr. Miller on Education in India.

The Rev. Dr. Miller, C. I. E., from his retirement in Scotland, has addressed a letter to the Missionary Council on Aided Education through its Secretary, in the course of which he writes as follows regarding the Resolution of the Government of India on Education, dated 21st February, 1913:—

The Resolution is indeed very much better than there was at one time too much reason to expect. We ought all to be thankful that the protests against the line of action it was originally proposed to follow have been to a very great extent effectual. On the whole, I am disposed to think with you that it is wise in a tactical point of view to insist no longer upon any further explicit declaration of policy. There is enough in the Resolution in the way of favouring the Grant-in-Aid system to warrant us in assuming that the policy of 1854 and 1884 has not been reversed. At the same time, it is clear enough that a distinct tendency towards the reversal of that policy still exists.

MAIN POINTS OF DANGER.

The main points of danger which the Resolution even as it still stands discloses seem to me to be the following:—

Even as regards secondary schools the Resolution declares that private management is not in itself preferable in any way whatever to direct management by departmental officials. This is opposed to the basis of the hitherto accepted policy. It ignores the well-established fact that while private management may be made as efficient as official management it is far less costly to public funds, and accordingly that if "the improvement and extension of institutions under private management be the principal care of the Department education may be extended more rapidly and widely by this than by other means. What is still more important, this statement in the resolution takes no account of the equally certain fact that the favouring of Private Effort affords the only reasonably hopeful way of bringing much moral or any religious influence to bear upon education generally.

PRIMARY EDUCATION.

After referring to the absence from the resolution of any reference to aided colleges, and of any expression of readiness on the part of Government to withdraw its institutions whenever aided institutions are stable enough to take their place, Dr. Miller goes on to deal with the portion of the resolution dealing with primary education:—

The resolution plainly states that in this field "expansion should be secured by means of board schools except where this is financially impossible, when aided schools under recognised management should be encouraged." This is directly opposed to the policy of 1854 and 1884. According to that policy private effort was to be preferred at all stages, though it was felt that in the elementary stage it could not be expected to do nearly all that was

required and that direct official agency would therefore be needed to supplement it. In this respect the newly-announced policy is a reversal of the old. You refer yourself in your letter to the way in which the change is likely to be worked out. You tell me that board schools, charging small or even nominal fees, are already being opened in close proximity to aided ones. There is danger that a process of this kind may become practically universal with the result of making all elementary instruction official and purely secular.

The disfavour which is to be shown to Private Effort at the elementary stage will tell with peculiar weight against all female education. No doubt the few existing advanced schools for girls may be protected by the favour and the liberal aid which it is proposed to extend to public secondary schools under private management. The whole question, however, of the instruction of women is to an overwhelming extent concerned with the primary stage. This will continue to be the case for a very long time to come. The consequence of the extrusion of Private Effort from taking any appreciable share in female education will be peculiarly disastrous. The Education Commission points out in its Report how much better fitted are private than official agencies for grappling with the special difficulties that arise in connection with female education. It therefore falls upon the State to extend the most marked encouragement to Private Effort in this particular field.

A MISCHIEVOUS MISAPPREHENSION.

In a supplementary letter to the Secretary of the Council, Dr. Miller says:—

The most mischievous misapprehension of the whole question everywhere in India except in Madras and the Central Provinces, and too largely even in them is the notion that the whole system of grants-in-aid was meant to be only a kind of supplement to an all-prevalent governmental system. Not all missionaries, and few members of the general public, have ever fully recognized that Private Effort, liberally aided and intelligently and sympathetically controlled by the State, was intended wholly to take the place of direct departmental effort in secondary and college general education. The intention was that educational officials should be active promoters of Private Effort and set themselves everywhere to do all they could towards providing for all general though not technical or professional educational wants by means of schools and colleges in the hands of private managers. I understand that in the Central Provinces officials actually exerted themselves for a time in this direction, but that was the only part of India in which officials made any appreciable attempt of the kind. In Madras, officials, to some small extent, acted on their instructions after 1864 (i.e. 10 years after these instructions were issued) on the whole subject being pressed on the attention of Government from without.

Then again we all know how the opponents of Private Effort are fond of saying that it has been proved to be a failure. For instance, it was said in a debate in the Viceroy's Council some two years ago by the highest educational authority that by 1860 (or 1861 or 1862) the policy of 1854 was found to have failed. The important truth is that because those entrusted with the enforcement of the policy did nothing in its favour it had not at that date been so much as tried anywhere except in the notoriously most backward part of the whole country.

INDIANS OUTSIDE INDIA.

THE INDIANS OF SOUTH AFRICA.

Lord Amthill's Views.

Lord Amthill, in an interview with a press representative on the 21st of November said:—

That good would come out of evil in Natal, and that a permanent settlement would be at length effected, in a matter which was a disgrace to British statesmanship. The responsibility for the present trouble rested with the Imperial Government. The Indian question ought to have been settled immediately after the War. The extreme moderation of the demands of the Indians astonished people in England. It now rested with public opinion at Home and throughout the Empire to make its influence felt in Downing Street and at Pretoria.

Mr. Merriman on the Indian Question.

Mr. J. X. Merriman, speaking on the 13th November at the Colston banquet, held under the auspices of the Society of Old Bristolians, in Capetown, referred to the Indian question.

He said we ought to take into most serious consideration the question of our relations to British Indians in this country. He viewed with horror the fact that he saw the stormy petrel that took such a large part in the disturbances of last July in Johannesburg coming forward as the patron of British Indians. These unfortunate people were being misled. It was pitiful to see the things that were going on, and to read of the miserable attempts at processions and strikes, because they could lead to nothing but evil for those concerned and to us in our position as the dominant race. It was very pitiful that we could not settle a question that was not only an unfortunate thing for South Africa and a stumbling block in the way of the Union, but it was far more than that. What we did to the Indians in this country had an echo elsewhere. It would be used in India by agitators there who were hostile to the British rule as an argument and weapon against the Empire. No greater blow could be inflicted on the Empire than the encouragement of anything of that sort. We were very fond of talking about loyalty, but loyalty was not one-sided, and if we were really loyal we must be prepared to make some sacrifices for our loyalty. The King had given certain solemn assurances to the people of India, and if we were by our actions to lend colour to the idea that these promises were of no avail, we should place in the hands of the agitators in India, who were hostile to British rule, one of the deadliest weapons they could have. We were all anxious to support the Navy, and there was a strong section in favour of giving a larger contribution. But there was no contribution to the Navy which could possibly wipe out the evil that could be done by placing in the hands of agitators in India a weapon of the sort he had mentioned.

Appeal to Anglo-Indians.

Mr. G. A. Natesan addressed through the columns of the *Madras Mail* an appeal to the Anglo-Indian community to contribute to the fund for the relief of the South African Indians. He says:—

While I recognise that the bulk of the Anglo-Indian press has been in our favour and also that some Europeans in this country have helped this cause, still I must confess that Indians would be pleased if this sympathy of the European community in this country were translated into action. Amidst the misery and gloom it does cheer up one's heart to hear that a Christian missionary at Lahore has given £300, his life's savings, as an offering to this sacred cause. The magnificent donation of Rs. 1,000, given by Rev. G. F. Andrews, is one more proof, if proof was wanted in this case, of the spirit of Christian charity with which he has been working in this country.

Mr. Natesan concludes his stirring letter as follows:—

I cannot conceive of a cause more great, more noble, more sacred and more hallowed by such soul-stirring incidents of heroism and bravery.

From what I know of English literature and of English character these qualities must appeal to the broad-minded men in that community. It will be a great and good thing if in this heroic and gigantic struggle, which a handful of Indians are carrying on against tremendous odds, thousands of miles away from us the European community of India with one voice join the Indians and contribute also their mite to the fund started for affording relief to the families of the strugglers now left destitute.

Let not Englishmen forget that in fighting for the honour of their Motherland, their Indian fellow subjects are also fighting for the fair name and prestige of the British Empire.

Appeal by the Bishop of Madras.

The Lord Bishop of Madras has strongly backed Mr. Natesan's appeal to the Anglo-Indian community to help the South African Indian cause.

The Bishop concludes as follows:—

I earnestly hope my countrymen in India will not be misled in this matter by legal sophistries. The Indians in South Africa are fighting a hard battle against overwhelming odds on behalf of freedom and justice. It is possible that they have made mistakes. It is only too probable that during the course of this battle they may be going into acts of illegality which we cannot approve, but responsibility for this must rest mainly upon those who have provoked the conflict by injustice and cruelty. Looking at the broad issues involved Indians in Natal deserve the whole-hearted sympathy of every man and woman in India who loves justice and fairplay. I earnestly hope that the sympathy, which I feel sure that the large majority of Europeans and Anglo-Indians in this country feel for them in their present sufferings, will find financial aid in their time of need.

The Maharaja Sahib of Nabha.

An address of welcome was presented to H. H. the Maharaja Sahib of Nabha by the Nabha State students studying in the various Colleges of Lahore on the 17th November. In the course of the address they congratulated the Maharaja Sahib on the wise and sympathetic policy of statesmanship he has been pursuing and took occasion to submit:—

"We are deeply sensible of the keen interest you evince in the welfare of the State and your noble endeavours for the social, moral and intellectual amelioration of your subjects are known all over India. Your nomination as a member of the Imperial Legislative Council and your election as President of the Social Conference at Lahore in 1909 are some of the numerous manifestations of popular regard and appreciation.

Your Highness' contributions to the cause of education are even more valuable. By making primary education free throughout the State Your Highness has not only laid your subjects under a deep debt of gratitude but also set a noble example which other ruling princes may follow with advantage.

"While devoting your attention to the spread of primary education among the masses Your Highness has recognised the need for higher education among your subjects. By awarding scholarships for further studies Your Highness has conferred a veritable boon on your subjects in general and the students in particular. Thus we feel sure that the State will take rapid strides in the path of progress under the beneficence of a cultured ruler like Your Highness."

His Highness was extremely gratified to receive the welcome address and touching the Educational problem spoke as follows:—

"It gave me great pleasure to make elementary education free in my State the other day and my aim to make it compulsory as well in due

course. In advanced foreign countries the duty of the State in the matter of providing education has been fully realised and in India the progressive States, like Baroda and Mysore, are following this noble example. But we are bound to one another by reciprocal duties. If your parents and the State have certain duties towards you, you also owe something in return to your parents and the State. I view you with special interest because you have latent powers which if properly developed and carefully applied are sure to bring about great results, and I hope you will prove an honour to your country and the Government when it comes to your turn to play your part in the affairs of this world. I assure you that every reasonable help, which you may deserve by your merits, will be readily given to you by the State, and I thank you now most heartily for the cordial address of welcome which you have presented to me to-day."

In the end H. H. the Maharaja Sahib announced that he had been pleased to award them three months' fee to each student.

Municipal Reform in Kashmir.

One of the boons promised to his subjects by His Highness the Maharaja of Jammu and Kashmir in commemoration of the Coronation of the King-Emperor was the partial introduction of the elective system in the municipalities of Jammu and Srinagar. This promise has now been fulfilled, the old municipalities being dissolved and reconstituted on the new basis. The change was inaugurated at Srinagar in a grand Durbar by His Highness on the 1st December when the Municipal Committee of Srinagar held its opening meeting.

INDUSTRIAL AND COMMERCIAL SECTION.

Windmills in India.

There is very little use made at present of windmills in India says the *Indian Industries and Power* yet in the opinion of Mr. A. E. Chatterton, the brilliant Director of Commerce and Industries in the State of Mysore, there is a wide field in India open for the profitable employment of windmills in lifting water for irrigation in India. In this connection after experiment in South India made with a windmill purchased in Chicago he observes: "A 16-foot aeromotor mounted on a 40-foot tower and fitted with an 8 inch pump will cost, when erected over a well, about \$5.00, and we may assume that the cost of maintaining the same in good order will be about \$1.75 a month. Such investments should yield about 6 per cent. interest on the capital expended or \$2.50 a month. Ten per cent. for depreciation is perhaps an excessive amount to allow but it will be well on the safe side if we do so. This comes to \$4.16 a month, making the total cost of the windmill \$8.41 a month. Now, this windmill will do as much work as at least two pairs of good cattle, and if fitted with two pumps it will be equivalent to three pairs of cattle, and the cost of lifting the water with them will amount to \$15 to \$22.33 a month, showing a margin in favour of the windmill of from \$6.66 to \$13.33 a month. This is the result that can be obtained in Madras, but there are thousands of square miles of country in India where much more favourable results can be obtained." Generally speaking the most suitable condition for the use of windmills are along the sea-coast from Karachi to Bombay and from Diamond Harbour to Nagapatnam, over a large tract of the Deccan, over the Mysore Plateau and probably in most of the hill stations.

Silk in India.

At a recent meeting of the Japan Silk Merchants' Association at Yokohama, Mr. Noma, the expert of the Department of Agriculture and Commerce, delivered a speech concerning the silk business in India. He stated that in India, notably in Burma, Bombay and Calcutta, pure silk, silk and cotton mixed, and silk and flax mixed is being produced, but with the exception of five factories, the enterprise is being carried on on a small scale and with handlooms. The products exhibit much brilliancy, but business is dull owing to the pressure of foreign products, especially Japanese. The reasons why the local industry is hampered are chiefly, he said:—(1) It cannot compete with Japanese products on account of price; (2) raw material is not produced to a sufficiently large extent in India; and (3) cotton fabrics, which can only with difficulty be distinguished from silk textiles, are imported from England.

New Brick and Tile Company.

The Bombay Brick and Tile Company is being formed for the production of bricks, flooring tiles, roofing tiles, paving blocks, etc., from sand and lime. Concessions have been granted by Government, covering a period of 50 years, by which sand from the sea shore in the vicinity of Marwe, 3 miles from Malda, and an abundance of lime in the vicinity may be used at a nominal cost, thus providing all the necessary materials on the spot. By the process of manufacture the moulded materials are subject to high pressure in steam cylinders thereby producing a hard, clean, comparatively non-absorbent brick or tile which is declared by local experts to be much superior to anything used in Bombay. The Bombay brick is notoriously poor and if the Company can produce bricks such as they have prepared, at the prices estimated in their prospectus, there should be a considerable demand and good prospect for the new industry.

Power Machinery.

Most of the tea plantations have their machinery operated by water power, which is plentiful in season all through the tea country, usually not more than 25 to 50 horsepower being required. All such hydro-electric machinery is imported from the United Kingdom. As water power cannot be depended upon all the year round, oil and gas engines are also used. In view of the high cost of liquid fuel, suction gas plant is attracting more attention. Corrugated galvanized iron for roofing material for bungalows, coolie "lines," and tea factories is all imported from England. There is much complaint that on account of the wet weather conditions this material must be too frequently renewed. A good red paint that will preserve the roofing better than at present is wanted.

Most of the tea estates in Ceylon are between the town of Kandy, the ancient capital of Ceylon, about 75 miles from Colombo, 1,700 feet above sea level, and Newara Eliya, on a plateau over 6,000 feet above sea level. Kandy is the headquarters of the Ceylon Planters' Association, which is a powerful factor in attending to the needs of planters where co-operative action is desirable. It has a membership of nearly 1,200 estates.

Clearing Smoke from Chimneys.

In many of the methods used for clearing smoke from factory chimney a "point" or "edge" electrical discharge is used. A discharge of this kind is not uniformly distributed about the point or edge. The discharges cause a slight pressure in the gas and the smoke or fumes always seek that part of the apparatus where the discharge is weakest or entirely non-existent. A writer in the *Scientific American* has made use of a corona type of discharge, and has thus obtained a perfect radial symmetry of the discharge about the electrode. The negative corona is found to be more suitable since slight changes in the position of the

corona electrode do not greatly affect the symmetry of the electrical discharges. It is probable that this form of discharges is the most efficient application of the electrical method of removing fumes, smoke and dust from gases. The use of 300 watts will clean 800 to 1,000 cubic feet of the densest kind of smoke or fumes per minute, with a very small energy loss. The cleaning can be done by passing the gases through four feet or even less, of the corona discharge. The voltage is about 28,000.

Indian Students' Dislike of Manual Labour.

The *Wednesday Review* writes:—It is somewhat unfortunate that young men who go in for a course of instruction in agriculture or horticulture, should be averse to manual labour without which no practical knowledge can be gained by them. The young man who hesitates to hoe and weed in the garden and drive the plough in the field can never be a good horticulturist or agriculturist. It is this aversion to manual work displayed by our young men, that retards the progress of the country. While they are ready to cram down any amount of book knowledge they exhibit a strange dislike to do practical work and that accounts for the slow progress of the agricultural colleges in the country. It is true that of late the instruction given in the agricultural colleges includes manual labour and the pupils undergoing training have to do it. But where manual labour is not insisted upon as a part of the curriculum it is most often neglected.

The New Delhi Engineering.

The Engineering Staff for permanent works of the new Capital is now complete. Major Crookshank, R. E., who recently returned from leave, has been appointed as Superintending Engineer, and has taken over his duties. The administrative staff will now consist of Mr. Keeling, Chief Engineer, Major Crookshank and Mr. Rouse, Superintending Engineers.

The Indian Jute Trade.

The Journal of the Royal Society of Arts has the following paragraph on Jute Trade in India: *The Indian Trade Journal* of 11th September contains a lengthy and useful note on jute. This fibre and its products represent, on the average of three years ending 1912-13, 18 per cent. of the total value of the exports of merchandise from India. The actual figures are 40.32 crores of rupees (£268,800) and 222.93 crores of rupees (£1,486,200). For comparison it may be mentioned that the value of exports of cotton and its derivatives is about 42.23 crores of rupees (£281,533), while rice and wheat represent respectively 28.28 crores of rupees (£188,523) and 14.67 crores of rupees (£97,800). The average number of bags manufactured in 1910, 1911 and 1912, according to the *Investor's Indian Year Book*, was 428,283,633, of which 324,047,233, or more than 75 per cent., were exported. Of cloth, the average quantity produced was 946,371,367 yards, of which 927,534,067, or 98 per cent. were exported.

The Foreign Trade of India.

Among the many other facts revealed by the Decennial statement, none is more striking than the growth of the foreign trade of India. The total volume of trade, both imports and exports, showed a value of £166,000,000 in 1902-03, but in 1911-12 it had reached a value of £290,000,00. Both figures include movements of treasure amounting to many millions but, deducting these the increase is still amazing. The industrial development of the country is not statistically so impressive, but the growth of manufactures is steady, although it will be long before the overwhelming preponderance of the agricultural occupations is appreciably affected. A fair example of industrial progress is shown by the return of people employed in cotton mills, who numbered 61,000 in 1902, but had increased to 221,000 by 1912. Another notable feature of the decade

was that for the first time the railways, most of which are owned by the State, showed a substantial profit, which went to swell the revenue side of the Budget. India derived profits amounting to £3,787,000 from her railways in 1911-12, and owing to the method of calculation adopted, even this figure does not reveal the whole sum which accrued to the Exchequer. The mileage open for traffic was increased from 25,373 to 33,494 during the ten years.

Dyeing Industry in South India.

Dr. F. Marsden, the Tinctorial Expert of the Government of Madras, who has been working for some time past, at Madura—one of the most important centres of the dyeing industry in Southern India,—has submitted to the Government reports on his work for the period extending from September, 1912, to June last. Mr. Marsden was deputed by Government to study the local conditions of the industry and see what he could do to assist the indigenous dyers in the improvement of their methods and in bringing them into line with modern practice in the art. As a preliminary measure he set up a small tinctorial laboratory to carry out experiments and give practical demonstrations to selected students. He soon realised however that the students had not the necessary preliminary training to profit by any detailed instruction in colour chemistry, and therefore turned his attention to giving lessons on the different classes of dye stuffs, hoping, with the aid of practical trials, to instruct them in their various properties. Even here his labours have not been very successful, says the *Madras Mail*; but he is satisfied from what he has seen of the Sourashtra youths that they possess aptitude for benefiting by the practical training which may be given under more favorable conditions, and has therefore suggested the advisability of a specially equipped dyeing school for their benefit.

Artificial Silk.

Silk men in America are at last seriously questioning, says, *Textile World Record*, the lawfulness of the appearance of the word silk in the compound name "artificial silk." Artificial the article certainly is, but silk it is not—any more than celluloid is marble. Its consumption is clearly increasing daily. The handsomest ties for men are all artificial this season, the smallware manufacturers seem to have abandoned natural silk altogether, and the tapestry people use next to no tussah tram. Taffeta linings are dead, rich black goods can hardly be given away and the whole silk weaving trade is sliding headlong into the fancy cotton branch. The goods imported as "silks" from the Continent are artificial in very large part, and altogether there has been nothing less than a revolution in the business in the last six years. In 1907 when Courtaulds were crape makers and users of natural silk their dividend had sunk to three per cent. Now that they are the principal makers of viscose silk yarn they pay fifty per cent. on the old capital and are giving their shareholders ten new shares in exchange for one old one.

Indo-Ceylon Railway.

The opening of the Indo-Ceylon Railway connection, which was arranged for the second week in January, has had to be postponed, says the *Ceylon Observer*. The work on the Ceylon side is not yet completed, and nothing has been yet settled as to when the actual opening will take place. Of the three ferry steamers which left London over six week ago, the *Hardinge*, it appears, is laid up at Aden with all her turbines out of order, and an expert has left London with the necessary instruments for repairs. The *Elgin* is still held up at Malta, owing to the fact that her crew has gone on strike—as cabled by Reuter some time back. The *Curzon* is reported as having had to put into harbour at Waterford. It is not yet known what is the matter with her.

AGRICULTURAL SECTION.**Sugarcane Industry.**

The Madras Government have sanctioned the erection at Chittavadigi, near Hospet, in the Bellary District, of a plant for crushing sugarcane and making jaggery, at an estimated cost of Rs. 10,400. The local Purchase of the plant required for the experiment is also sanctioned. The officer in charge of the Pumping and Boring operations is requested to keep detailed accounts and to report on the financial results of a complete season's working.

Indian Sugar Growing Experiments.

The imports of sugar into India continue on an enormous scale and the attempts made to manufacture Indian sugar have not become successful. It is considered that in a soil so exhausted as Indian soil, it is hardly possible to grow sugar on a scale that will compete with the output on a virgin soil. This idea seems to find confirmation in the working of the agricultural experiments carried on by Government in Jorhat in Assam. The principal experiments were with sugarcane and the Assistant Director writes that the results of the former year's working indicate the possibility of Assam being a large sugar-producing country. He writes: "At Jorhat we are working on a very poor soil with shallow cultivation. If from three to four tons of sugar per acre can be obtained by our more or less primitive methods on a poor soil, what results should be obtained on a good soil with deeper and more up-to-date methods of cultivation? This problem, we hope, to solve within the next three or four years, when it is proposed to grow a large area of cane by steam-tackle cultivation." It would further seem that the planters are watching the experiments with interest and if they take to sugar growing with the aid of machinery and scientific processes, India may hope to supply the bulk of the sugar needed.

Tobacco Experimental Garden in Jaffna.

It will be seen from the following which we quote from the *Times of Ceylon* of the 31st ultimo that the agitation of the Jaffna Association and the comments of the local Press on this question, is likely to produce good results in the near future. If the Government is in the look out for an expert, says the *Hindu Organ* of Jaffna we cannot suggest a better name than that of Mr. J. VanLeenhoff, the Expert who has already studied this question and made a report upon it and who holds very practical views on the subject of tobacco cultivation, as his masterly report would show:—

"The question of tobacco cultivation in Ceylon is once again receiving the attention of the Department of Agriculture, and the preparation of the leaf for the European market will receive first consideration. Tobacco, as has been pointed out before, can be grown in nearly all parts of the island, from Jaffna in the north through the arid Vanni, the Kandyan district, to the south, Marawila Chilaw and Puttalam on the west coast; and Trincomalie on the east, where excellent smoking leaf is produced. What the Department of Agriculture now intends to do is to determine upon producing tobacco to the greatest advantage, to supply the European market where large stocks can be disposed of and the best prices obtained. Having learnt a lesson from previous experience, where experiments, especially at Maha Illupallams turned out a disappointment and failure, the Director of Agriculture is now arranging to secure a suitable tobacco man, one with a public reputation, to come out to Ceylon to put the whole matter of tobacco cultivation on a sure and satisfactory footing. All local conditions will be studied, and cultivations and curing of the leaf will be carried out to the greatest advantage to the producer. The establishment of tobacco farms in different parts of the island will be settled after the arrival of the man selected."

Windmills in India.

There is very little use of windmills in India says the *Indian Market and Ceylon*. For instance, in Southern India, with an area of about 270,000 square miles and a population of nearly 66,000,000 people, largely earning their living through the assistance of irrigation, there are said to be not over 20 windmills in use. Over about five-sixths of India the wind forces are not strong enough to especially encourage the use of windmills. Generally speaking, the most suitable conditions are along the sea-coast from Karachi to Bombay and from Diamond Harbour to Negapatam, over a large tract of the Deccan, over the Mysore Plateau, and probably in most of the hill stations. The largest present use of windmills seems to be in the vicinity of Karachi and Bombay.

Planting Fruit Trees.

November is the best month of the whole year for planting fruit trees and bushes, says the *Agricultural Journal*. The earlier in the month the trees can be planted the better. Avoid too deep or too shallow planting. A good general rule is to plant about an inch deeper than they were growing in the nursery, a well-defined soil mark usually being present. Any badly-damaged roots should be cut away with a clean, sharp knife, and the fibrous roots carefully spread out at about the depth whence they spring from the stem. Fine soil ought to be well packed between them and, most important of all, made quite firm by treading. If standard or half-standard trees are being put in, stakes will be necessary for support, and these ought to be driven in before the trees are planted. Remember that newly-planted trees and bushes need more severe pruning than those which are established.

Dynamite in Agriculture.

An expert from the Nobel Dynamite Co. in Hamburg has been giving demonstrations in the use of dynamite in agriculture at the Experiment Station, Peradeniya, Ceylon.—*Agricultural News*.

JOURNALISTIC SECTION.

LITERATURE AND JOURNALISM.

In the course of a recent address at the Authors' Club on October 27 Sir Edward T. Cook speaking of John Ruskin had occasion to discuss this much-debated question on the relative value of Literature and Journalism. We all remember Lord Morley's dictum on the subject. He said: "I should say that the quality of literature, if it has one particular quality more than another in this regard, is that it is not in a hurry. Journalism is, and must be in a hurry. Literature is not. Literature deals with the permanent elements of human things. The journalist has to take the moods and occasions of the hour and make the best he can of them. Literature more or less prescribes the attitude of the judge. The journalist dealing more or less with what we call live issues, is more or less an advocate. Literature deals with ideals; the journalist is a man of action. Though he is a man of the pen, he is also a man of action—he is not a student, a scholar, but a man of action." Sir Edward took the same view and said:—

"That journalism and literature do not go very well together. Not long ago he attended a meeting in that room at which they tried to reconcile the two, but he did not think the attempt was altogether successful. How could it be? Journalism snatched at the flying hour and lived increasingly on daily sensations, and every author would scorn to do such a thing. Raleigh said of Dr. Johnson, "When Johnson came before the public as a periodical writer he presented the world with the odd spectacle of a journalist who cared passionately for truth and nothing at all for novelty. This particular form of journalism was a melancholy failure. The only number of the "Rambler" which had a great sale was a paper by Richardson, teaching unmarried ladies the advan-

tages of a domestic reputation and a devout hearing at church as effective lures for husbands.

But Sir Sidney Low was not altogether of that view. He was inclined to criticise Sir Edward Cook's dictum as to the relative functions of author and journalist. Although a careful perusal of the newspapers left upon the mind the impression that they were not overloaded with literary form—still Sir Edward himself was a standing example of the fact that a man might be an able and influential journalist, and might also contribute valuable works to the literature of his country. They might also claim that journalism in England had never entirely divorced itself from literature, and that all our most influential newspapers had contrived to get the assistance from time to time of literary men.

Few indeed were the great writers of the last fifty or sixty years who had not been in some sense journalists. Ruskin himself might be called a journalist. A great deal of Ruskin's work was journalism; journalism, it was true of the very finest kind, but still journalism in the sense that it dealt with questions of the hour, and it was written for readers of the moment. Another great writer who seemed to him nearer to Ruskin than anybody else, De Quincey, was also a journalist. De Quincey never wrote a book. Every one of his papers was written in the first instance for magazines and periodicals.

POLITICAL EDITORS.

Mr. Gervase Beckett, in taking over the Editorship of the "Saturday Review," is joining that small body of Members of Parliament who occupy or have occupied the editorial chair. It includes Mr. Percy Alden, who once edited the "Echo;" Dr. Macnamara, a former editor of the "Schoolmaster;" Sir Henry Norman, Mr. J. M. Robertson, and Sir Harold Elverston (who controls an insurance paper). Lord Morley once edited the "Pall Mall Gazette" and Lord Winterton was for a time editor of the "World."

Departmental Reviews and Notes.

LITERARY.

THE ART OF TRANSLATION.

Lord Woodhouselee, in his recent book, "Essay on the Art of Translation," lays down three main laws to be observed by all translators:—

- I. That "the translation should give a complete transcript of the ideas of the original work.
- II. That the style and manner of writing should be of the same character with that of the original.
- III. That the translation should have all the ease of the original,

These rules lay down the highest ideal; but, as Professor Ramsay points out in the preface to his admirable translation of Tacitus, their author interprets them with so much freedom that he really belongs to the "embellishing" school of translators. Professor Ramsay rejects the theory that it is the business of a translator to produce a charming book. Fidelity to the thought must be his first and paramount aim, and, "that attained, he may consider how far it is possible to reproduce the manner and style of the original." He agrees with Jebb that "there are places where a translation, although in prose, cannot combine literal with essential accuracy," and that in such places the translator must subordinate the letter to the spirit of his author.

"The first requisite of an English translation," said Jowett, "is that it should be English." Unluckily, this first requisite is absent from many of the versions of contemporary French and German authors. They are written not in English but in what Dr. Warren happily calls "translation English." Publishers who are unwilling to pay for competent work are partly responsible for this. The fees paid to translators are in some cases so

small as to make it impossible to secure careful and considered versions. But the chief blame lies with the public. As long as they are content to put up with slipshod and unidiomatic renderings, no improvement will be made. Matthew Arnold wrote years ago that one of the causes of the superiority of the average French translation to the average translation produced in this country was to be found in the existence of the French Academy. We have now a British Academy, but it does not seem to have made any improvement in this respect. Yet it is precisely in such matters as in raising the average level of translation that the British Academy ought to make its influence felt.—*The Nation*.

THE NOBEL PRIZE.

The Nobel Foundation is based upon the will of Dr. Alfred Bernhard Nobel, the Swedish Engineer and Chemist, and inventor of dynamite, who died in 1896, and left part of his great fortune to constitute a fund, the interest of which he directed to be awarded annually in prizes to those persons who shall have conferred the greatest benefit on mankind during the preceding year. There are five prizes, each worth about £8,000 (Rs. 1,20,000), to be awarded for the most important discoveries or improvements in (1) Physics, (2) Chemistry and (3) Physiology or Medicine; for (4) the most distinguished work of an idealistic tendency in the field of literature and (5) for the best effort towards the fraternity of nations and the promotion of peace.

A HISTORY OF SOUTH INDIA.

The first volume is announced by the Cambridge University Press of a new series of 'Provincial Geographies of India,' to be issued under the general editorship of Sir T. H. Holland—'The Madras Presidency with Mysore, Coorg and the Associated States,' by Edgar Thurston, C.I.E., sometime Superintendent of the Madras Government Museum.

EDUCATIONAL.

RECONSTITUTION OF THE ADVISORY COMMITTEE.

The following has been officially communicated:

The Advisory Committee for Indian students in England has recently been re-constituted upon the following lines:—It will in future consist of a chairman and of not more than 12 and not less than 8 members, of whom at least half shall always be Indian gentlemen resident in England. The chairman and members will be appointed by the Secretary of State for a term of three years and will be eligible for re-appointment. The committee will be at liberty to elect Indian gentlemen visiting England for short periods to serve as honorary members for a term not exceeding six months provided the number of such honorary members shall not exceed six at any time.

The list of members is as follows:—The Right Hon. the Lord Amptill, K.C.S.I., G.C.I.E., (Chairman) Sir Mancherjee M. Bhownagree, K.C.I.E., (Vice Chairman), Right Hon'ble Syed Ameer Ali, C.I.E., Mr. T. W. Arnold, C.I.E.; Mr. Abbas Ali Baig, C.S.L.L.D., Pandit Bhagwandin Dube, Barrister-at-law, Lieutenant Colonel James Dunlop Smith, K.C.S.I., C.I.E. Sir Krishna Gobinda Gupta, K.C.S.I., Mr. C.A. Latief, Mr. C. E. Mallet, Sir Theodore Marison, K.C.I.E., Major N.P. Sinha, I.M.S., (retired), Mr. Ratan Tata.

Mr. R. E. Field, of the India Office, has been appointed to act as Secretary to the Committee. The functions of the Committee will be to keep themselves informed of the views of parents in India, to advise the Secretary of State when he consults them and to bring to his notice matters respecting the needs of students when it appears that action may usefully be taken. The Secretary of State intends to consult the Advisory Committee whenever it is practicable and to keep them informed of what is being done or contemplated. As regards the recent re-organisation of the bureau of information for Indian students

the appointment of a secretary for them at the India Office and of local adviser at certain universities, the policy will be continued of inviting the students to make use of these arrangements at their discretion without any constraint. The Advisory Committee will continue to form a voluntary agency for ascertaining the special needs of individual students and for bringing them into friendly relations with the bureau.

INDIAN STUDENTS IN ENGLAND.

Mr. C. E. Mallet's annual report gives details of the increasing activities of the Indian Students' Department in manifold ways. He estimates the number of Students now in the United Kingdom at between 1,600 and 1,700. Of these 144 are under the guardianship of his department.

One of the chief difficulties is to provide for the increasing number of engineering students facilities for practical work. He points out that many English students have to seek such facilities abroad, and says that it is unfortunate that students desiring ultimately to make railways, bridges and roads leave India, where opportunities exist, for England, where such opportunities are more rarely found. It would be a great assistance, adds Mr. Mallet, if the Railways and Public Works Department in India would afford Indian students such facilities which are so difficult to obtain in England.

The expenses of the year chargeable to Indian revenues amount to £5,973, which, Mr. Mallet says, is not a heavy price to pay if it results in sending back to India as leaders of the younger generation a body of well-equipped, well-educated men with many friendships in England and every reason to recall their experiences here with gratitude and pleasure.

The India Office announces that the London advisory committee for Indian students has appointed a sub-committee, with a view to making representations to Lord Crewe for such redress as may be practicable.

LEGAL.

THE PATNA HIGH COURT.

The following is the speech delivered by His Excellency the Viceroy while laying the foundation stone of the Patna High Court:—

Sentiment and convenience alike pointed to the establishment of a separate High Court as the logical and necessary corollary of the creation of the new province and it would have required the strongest array of practical difficulties to justify any hesitation in pursuing the policy which was announced by His Majesty at Delhi Durbar to its legitimate conclusion.

The only difficulty of any magnitude that rises before us relates to the convenience of the people of Orissa and though the ultimate remedy of the disadvantages under which they may labour will probably be found in the improvement of direct communication between Orissa and the capital of the Province, it is undoubtedly necessary to take into full consideration the temporary disadvantages under which they would otherwise suffer pending a solution on those lines.

The Government of India consulted the High Court of Calcutta about this among other matters, and here let me take the opportunity of saying what gratification it affords us all to see among us on this occasion the Chief Justice of Bengal, and some of his honourable colleagues and after mature consideration my Government have come to the conclusion that the most efficient device for meeting the case will be the establishment of a circuit system, which will not only bring the administration of justice to the very doors of the people but the court will be brought into the closest touch with a portion of their jurisdiction where the conditions are in many respects peculiar and different from those of the rest of the province and I

am pleased to be able to announce that in according his approval to the creation of a new High Court for the Province of Behar and Orissa the Secretary of State has also agreed to the establishment of a circuit system for the benefit of Orissa.

I now proceed to lay this stone in full confidence that upon it will rise a building which shall prove a boon to the people of this province. I feel assured that within its walls in future days justice will be administered with courage and impartiality to the terror of evil-doers and to the triumph of every cause which is right and true so that the High Court of Behar shall earn a name for sound sense and good law and be recognised by all as one more bulwark of the Indian Empire.

EXECUTIVE AND JUDICIAL FUNCTIONS.

It may not be generally known, says the *Calcutta Weekly Notes*, that the late Sir Francis Maclean was strongly in favour of the separation of judicial from Executive functions. So were some of the most eminent of Sir Francis' predecessors in the office of Chief Justice of Bengal, such as Sir Barnes Peacock, Sir Richard Couch and Sir Richard Garth, while we cannot doubt that the present learned and honoured Chief Justice is equally strong in favour of the reform. Among the puisne judges of the Calcutta High Court, past and present, Sir William Markby, Sir John Phear, Sir Romesh Chandra Mitter, Sir Goroo Das Banerjee, Mr. Justice Shurf-ud-din, Mr. Justice Chaudhuri and Mr. Justice Hasan Imam, among others, were or are of the same opinion. We are sorry to note, in this connection, that His Excellency the Viceroy's reference to the subject in his joint reply to the addresses of the Mahajana Sabha and the Provincial Congress Committee of Madras, is not particularly hope-inspiring. We can only express the hope that Lord Hardinge will add to the services he has already rendered to India by introducing this urgently needed reform in the administration of criminal justice in this country.

MEDICAL.

MEDICAL SCHOLARSHIPS FOR LADY STUDENTS.

Her Excellency Lady Hardinge has decided to award at once eighteen scholarships of Rs. 20 a month each to lady students who may be expected to pass the intermediate standard in 1915, and will then enter the Medical College which it is Her Excellency's intention to open at Delhi. Local Governments will be asked to award the scholarships allotted for different provinces.

GLASS PARTITIONS TO PREVENT CONTAGION.

The power of a small glass partition to prevent the spread of infectious diseases has proved really astonishing when placed between the beds in hospitals. Cerebrospinal meningitis, diphtheria and other such diseases may be represented in the various beds, but since the installation of the glass partitions no child "catches" the disease that his neighbour has. The suggestion is that most of the pathogenic germs die very quickly in the air: that persons must come fairly close to the patients and be in almost direct contact with them if they are to "catch" the disease.

LIFE IN DEATH.

Dr. Alexis Carrel, of the Rockefeller Institute has kept organs alive after the death of the animals of which they once formed a part, and even transferred them to other animals that had need of them; but in his last report published in the "Journal of Experimental Medicine" he describes experiments that far transcend anything that even he has done before. After killing an animal he has carefully dissected out the organs and kept them alive in a special fluid long enough to watch all the chief normal actions of the body going on as they would in life—the beating of the heart, the aeration of blood in the lungs, the peristaltic action of the bowels, and even the operations of digestion.

A DARING SURGICAL OPERATION.

A daring surgical operation, the like of which has never before been seen in the United States, was performed this week, says the New York correspondent of the *Daily Telegraph*, at Hillcrest Surgical Hospital, Minneapolis, by Lieut-Colonel R. H. Elliot, of the Indian Medical Service of the British Army, on four patients suffering from capacity of the eyes, known as glaucoma. This disease has hitherto been regarded as practically incurable, and America's most noted optical surgeons have hesitated to perform the delicate operation which opens the clogged channels of the eye and eventually restores the sight. Ten noted surgeons from different centres of the country breathlessly watched Colonel Elliot as he cut open the hardened eyeballs. His deft knife cut down between the delicate nerves where the deviation of a thousandth part of an inch would have meant the destruction of the eye. All the four operations were successful, so far as it is possible to tell at this early stage, and at the conclusion the spectators heartily congratulated the distinguished visitor on his almost miraculous skill and swiftness.

A CIVIL SURGEON'S GENEROSITY.

Lieutenant-Colonel K. Prasad, I.M.S., who retired in June last after twenty years' service as a Civil Surgeon in Burma, recently offered the local Government as a mark of his affection for the country and its people a donation of Rs. 10,000 to be devoted to any charitable object which the local Government might consider likely to promote the welfare of the Burmans. Colonel Prasad's generous offer has been accepted by the Lieutenant-Governor; and it has been decided to spend the money on the renovation and renewal of the main ward and on the improvement of the new operation room of the Civil Hospital at Shwebo at which station Colonel Prasad spent many years of his service. The ward is to be called the "Kanta Prasad Ward" after the donor.

SCIENCE.

A TERRIFIC INVENTION.

The year 1913 closes with the report of a discovery that, if authentic, almost throws the conquest of the air into the shade. Signor Ulivi, a Florentine, was making experiments to try and transform ordinary light into electrical vibration and invented a special apparatus to change electrical energy into light. The short electric oscillations which he produced and named 'F' Rays "provoked resonance on all the metal objects in his laboratory," and induced him to experiment further. He has succeeded in projecting these 'F' rays against a loaded revolver 300 feet away and exploding all the cartridges. At Havre, last spring, he exploded gunpowder in metal boxes eight miles off. Such a discovery, giving complete control of all collections of explosives—whether of the gas in airships, or of the gunpowder in magazines, fortresses and war-vessels—puts an end at one stroke to modern ideas of warfare. Signor Ulivi offers his invention first to his own country and if they reject it to England.

NORTH POLE WOBBLER.

A quarter of a century ago it began to be noticed that the North Pole is wobbling slightly, and soon afterwards two movements were made out—an annual revolution in an ellipse about 30 feet long, and a revolution in about 428 days in a circle about 26 feet in diameter. Striking confirmation of this shifting of the earth's axis now comes from South Africa. A report of the Cape Observatory shows that on installing a new transit circle some years ago permanent longitude and latitude marks were made on the solid rock many feet below the earth's surface, and since then variations of these marks as compared with star observations indicate a revolution of the Pole as has been calculated.

OZONE—ITS PROPERTIES.

The growing use of ozone as an air purifier and a restorer of exhausted human vitality is likely to receive a check. An adverse report upon the properties of this gas has just been made as a result of scientific investigations conducted on behalf of the official organ of the American Medical Association by eminent bacteriologists. Ozone produces no reaction in the human organism that can be regarded as in any degree beneficial in warding off infectious disease. On the contrary, all appreciable physiological changes produced by the inhalation of ozone are distinctly of an injurious and weakening character. Another objection to the use of ozone as an 'air purifier' is that, while it has the property of masking bad odours, it destroys neither their cause nor effect. Since bad odours are danger signals, anything which tends to conceal them is obviously not in the best interests of hygiene.—*The Times*.

CORROSIVE ACTION OF WATER ON CABLES.

In a paper recently read by Mr. Welbourn before the Institution of Mining Engineers, attention is drawn to the corrosive action of water on cables. We are told that the chief corrosive agents to be guarded against in vulcanised bitumen cables are: (1) caustic soda due to the electrolysis of salt on the occurrence of a leakage of direct current; (2) lime in concrete and mortar and (3) alkaline waters due to calcium carbonate. With regard to lead sheathed cables there are very few corrosive agents which will attack lead. Those which do so form a protective coating on the lead if not subjected to external electrolysis. Whilst there have been a few cases of corrosion of lead sheathing in mines, expert examination always reveals: (1) that the corrosion is the result of chemical action aided by electrolysis, and not of chemical action alone; (2) that corrosion is almost confined to direct current circuits only, or, (3) that the lead has not been made continuous and connected to earth.